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THE RESPONSIBILITY OF THE CHINESE NATIVE PASTOR
IN CHRISTIAN EDUCATION

A Thesis
Presented to
the Faculty of the Department of Religious Education
of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Martin Shoe Wen Lee

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CHAPTER I

INTRODUCTION

STATEMENT OF THE PROBLEM

It was the purpose of the study to show how a typical evangelical pastor in China should direct the educational work in his church. It was not intended to be a complete survey of what is already being done, nor to give an exhaustive treatment of the subject. It was hoped, however, to discover the place and the major responsibilities of a Chinese native pastor as the leader in the educational work of his church.

IMPORTANCE OF THE STUDY

Christianity reached China about one hundred years ago. Since then the native pastors and missionaries have been devoting all their strength to proclaiming the message of Christ, and they have had but little time and energy left for teaching. Hence the church has been weak in its educational program as compared to its evangelistic program.

The causes of this weakness are: (1) Many Nationalist pastors have no vision for the educational work of their churches and have turned over the responsibility of teaching to untrained believers. (2) There are few available materials that will help the Chinese church in its use of the principles, methods and programs of Christian education. There is practically no literature written on this subject in Chinese, and because of the differ language and customs, it is difficult for Chinese workers to adopt English writings. Therefore there is urgent need for materials which will set forth the general place and the major responsibilities of a Chinese pastor as leader of the educational work of his church.

METHOD OF PROCEDURE

In Chapter III is presented the church situation in which the Chinese pastor labors. In this study emphasis was placed on urban churches. In Chapters I, II, and IV the history of Christianity in China and the development of the curriculum in Chinese churches are considered.

SOURCES OF MATERIAL

For the principles of Christian education, the writer has drawn from printed sources and from his classes at the Asbury Theological Seminary Wilmore, Kentucky, and at Moody Bible Institute of Chicago; for knowledge of the needs of Chinese churches, from his own experience in China and from the literature of various mission boards. This personal experience includes two years of teaching in a Bible School, and five years of teaching in the secular high school and Christian school in China.

CHAPTER II

BRIEF SURVEY OF CHRISTIAN EDUCATION IN CHINA

The Chinese and modern church Sunday school movement was inaugurated by Robert Raikes of Gloucester, England in July, 1780. Raikes was born in 1735. He was an aristocrat who lived in a fine house and dressed so stylishly that he acquired a reputation for vanity. He had also a Christian spirit which expressed itself in genuine concern for the poor and criminal classes of the city.

At the time of Robert Raikes two-thirds of the population were coarsely clothed, poorly housed and fed, and illiterate. Vice and crime were prevalent and the ruling classes sought to suppress them by drastic laws with severe penalties.

Robert Raikes interested himself especially in prisoners' work. Raikes went personally to aid many of these unfortunates with gifts of food, clothing, and money and with other ministrations of mercy, but he realized that something more fundamental than charitable contributions must be undertaken.

At that time there was no popular education in England, so most of the children had no opportunity to go to school. During the weekday they worked in the factories while on Sunday they were turned loose to carouse in the streets. He thought about the Sunday school for a long time, and one day when walking home from an early service at the Cathedral the word "try" suddenly came so forcibly to his mind that he felt it was a divine command. So he started a school and hired Mrs. Meredith to be the teacher. In her kitchen the first Sunday school was founded. Gradually plans and methods were altered. Paid teachers were supplanted by volunteers. Bible study and memorization and singing were the curriculum of the early Sunday school. The age of the pupils was limited from six to twelve or fourteen. Girls were permitted to attend as well as boys. The pupils were classified into grades.^{1.}

In 1787 Raikes described his procedure as follows:

1. Ralph D. Heim, Leading a Sunday Church School, Philadelphia, Muhlenberg Press. 1950. PP.7-9

The hours of assembly on Sunday morning prescribed in our rules is eight o'clock. ...Twenty is the number allowed to each teacher, the sexes kept separate. The twenty are divided into four classes; the children who show any superiority in attainment are placed as leaders of these small classes and are employed in teaching the other their letters, or in hearing them read in a low whisper....Their attending the service of the church once a day has to me seemed sufficient. 1.

More than one hundred seventy years ago the great hearted printer in Gloucester England, who assembled a few ragged children in the room of a house for instruction on Sunday could not possibly have foreseen that from this benevolent gesture there would rise a world-wide Sunday school movement. Wherever the Sunday school has gone it has been a most persuasive salesman of the Christian educational idea. After the first Sunday school was founded in England less than one hundred years elapsed before the same form of Sunday school was to be found in China.

EARLY PERIOD OF CHRISTIANITY
SUNDAY SCHOOL IN CHINA (1280-1853)

Christianity was not known to the Chinese until China was reunited under the brief but power-

1. Ibid, P.9

ful Mongol dynasty (A.D. 1280-1368). When a monk visited China in the tenth century he reported that he could not find a single Christian. One of the three Mongol rulers married a Christian wife and maintained a Nestorian Chapel in his palace.

The Mongolians with their armies established intercourse between the East and West. Once the doors were opened the church in Europe attempted to enter China. The travels of Marco Polo are well known in world history today. In A.D. 1245 Friar John De Plana Carpini was sent by the Pope with a special mission to the Emperor of the Mongols. After two years in the Autumn of A.A. 1247 they brought back the Khan's reply. In the report of the emissary it was said:

The men of Cathay are pagans, having a special kind of writing by themselves, and it is reported, the scriptures of the Old Testament. They have also recorded in histories the lives of their forefathers: and they have monks, and certain houses made after the manner of our Churches. They say that they have many saints also, and they worship one God. They adore and reverence our Scriptures. They love Christians and bestow much alms, and are very courteous and gentle people. They

have no beards and they agree partly with the Mongols in the disposition of their countenance. 1.

In the year 1286 John De Monte Corvino came to China. He translated the New Testament and Psalter into the Chinese language. Thus Christianity and Christian education had its early beginnings in China. John De Monte Corvino died at his post about A.D. 1328, when he was over eighty years of age. After his death thirty missionaries died on the way to China. The Ming dynasty stamped out the Christian church and its work.^{2.}

About one hundred fifty years ago Protestant missionaries entered China where Dr. Morrison of England landed in Canton in the Autumn of 1807. During this period many missions were established missionaries of the London Missionary Society, the Netherland mission, the American Baptist Missionary Society, the church Mission society the American Episcopalians, the Presbyterian Board of Missions and the Morrison Educational Society, came to China and began their work in that the largest country of the world.

1. Marshall Broomhall, The Bible in China, London, R. & R. Clark Press. 1934, P.28

2. Ibid, PP.23-32

In 1853 the founder of The China Inland Mission, James Hudson Taylor, sailed for China under the Chinese Evangelization society. He definitely founded The China Inland Mission in 1865. Mr. Taylor^{1.} died at Changshu Hunan in June 1905.

It is difficult to trace the beginnings of Christian education in China, but Christianity can never be separated from education. The Bible says, "go ye into al the world and teach". The situation always demands primary instruction. The early missionaries went out with their brief cases with a simple message printed on a big white cloth. It was the only way to teach and to preach, to the natives. There were no primary, junior or senior classes among the nationals, because most of them did know how to read. So during this period Christian education was included in the evangelistic work of the church. During the time when there were no specially trained teachers for the work of Christian education, the missionaries whether nurses or preachers, taught the people. By 1904, some missions were providing education in English to meet the new demand

1. Marshall Broomhall, The Chinese Empire a General and Missionary Survey. England, Morgan & Scott, Press. 1907, P.49.

for western learning both in the Christian and non-^{1.}
Christian community.

ORGANIZED PERIOD OF SUNDAY SCHOOL WORK
IN CHINA (1856-1918)

At the second world's Sunday School convention in St. Louis, Missouri, in 1893, a program of Sunday school work in China was contemplated.² At the 1910 convention of the World's Sunday School Association the London Sunday School Union acting for the World Association assumed the responsibility for developing an organized Sunday school movement in China.

E.G. Teuksbury was chosen as national secretary. He began his work in January, 1911. The organization of the China Sunday School Union occurred a few months later. The so-called first national convention was really twelve sectional meetings, held at various places during the year 1913. The headquarters of the Union was in Shanghai.

Provincial organizations were founded under the Union with a trained secretary to keep the work going.

1. Marshall Broomhall, The Chinese Empire a General and Missionary Survey. England, Morgan & Scott Press. 1907. P.49

2. John T. Faris, The Kingdom Come Tenth Sunday School Convention, at Los Angeles 1928. New York, World's Sunday School Association. 1928, P.11.

Sunday School: In general the schools were poorly equipped. There was not much reference material available either in Chinese or in English. Although such books were beginning to be produced by the Sunday School Union. There were no Sunday school buildings. In most of the churches either rooms were rented or the church edifice was used for Sunday school work. There was not much separation between the primary and the main school. During this period the Chinese Sunday school Union translated some material out of the Keystone series for the primary and junior age groups. There was an insistent demand for materials for the Intermediate department. These adolescents needed to know more about their own customs than that of foreign countries.

The Sunday school included the usual features of song, prayer, lesson reading, review of the lessons, calling the roll, the secretary's report, and reciting of the golden text or some other memory work. The Bible was not yet generally in use in the school for although many pupils had the Bible many adults could not read.

The Pastor and His Work: During this period the minister was usually the Sunday school superintendent and teacher as well, with but little training in Christian education.

Teacher Training: For the training of the Sunday School teacher, the Chinese Sunday School Union published a special course of six books entitled: The Sunday School of Tomorrow; The Primary Department; The Junior School; Teacher Training with the Master Teacher; Talks to the Training Class; and The Seven Laws of Teaching. When Sunday school teachers had received some instructions from those books they did better work than before. Also there came to be three summer schools at Kuling and Petaiho for the training of Sunday school teachers. The course covered six weeks and was conducted by the general secretary and selected leaders. When the Sunday schools of China were more thoroughly organized, the church hired Bible school students to teach the regular Sunday school classes. So the Sunday school in China became more regular and formal than before.

The Pupils: Some of the pupils in the Sunday school came from non-Christian homes but many came from Christian day and boarding schools. Home visi-

tation by the teacher was not usual. The possibility of reaching the homes of the non-Christian Chinese through mission Sunday schools and extension of day schools was one of the most promising features of the work. These schools could have been established without limit if there had been a sufficient number of workers. Graduates of the Bible schools were used as teachers. The Chinese were willing to help defray expenses of the primary day schools if the missionaries would open them and send students as teachers.^{1.}

THE SUNDAY SCHOOL IN CHINA TODAY (1918-1950)

In war torn China the churches were the first target for the enemy. Even so the Sunday school in China was growing rapidly. Wherever a church was founded a Sunday school was organized. A study of the situation of the pupils, Sunday school material, and teacher's training in the pre-communist period indicates the activity and progress of the church in matters of Christian education.

1. E.G. Tewksbury, "Sunday school in China" Encyclopaedia of Sunday School Religious Education Vol. 1. New York. Thomas Nelson and Son. 1915, P.245

Pupils: Chinese people believe the future will always be better than the present situation. So there is no problem to enlist children in the Sunday school, if the parents are not antagonistic to Christianity, as a promise of better things.

Sunday school material: As far as possible the International Sunday school materials published by the Chinese Sunday School Union, which was organized by the International Sunday school Association in 1893 were used.

The Sunday school session lasted approximately one and one half hours with the pupils organized into classes following the age grouping used in Western lands if the number of rooms and teachers permitted. It usually was the case in China that there were always too many pupils in one room and not have enough teachers. "Through the Bible" courses were prepared by the Chinese Sunday School Union. This type of course had its limitations for children. According to present principles of teaching children should learn basic religious ideas, such as "God's love", "Who created the world?" etc., since the "Through

The Bible Course" could not fit all the people, some of the workers in the Chinese Sunday school Union were concerned about it. One of the writer's friends has been working with the Chinese Sunday school Union. He endeavors to write Sunday school series which can fit every age group. Some time ago the International Uniform lessons were translated into Chinese. Denominational series were not generally used in China. Certain of the churches added materials which better fitted their own doctrine.

Teacher's training: In the Chinese Sunday school teachers' meetings were held periodically in order to give the Sunday school teachers an opportunity to learn the best methods of instruction. In all the cities there were frequent union meetings of Sunday school workers for the purpose of becoming better qualified to achieve the objective of the religious education. Most of these meetings were held during the summer months. Although there were special meetings to train the teachers, there was never enough teachers. As has been said, sometimes the churches asked Bible school students or Seminary students to help them to teach their Sunday schools.

There are at present many Chinese young people being trained in this country so that when the door re-opens they will be ready to go back and help their own people.

CHAPTER III

WHAT IS INVOLVED IN TRUE CHRISTIAN EDUCATION?

Religious education has in comparatively recent times become differentiated from secular education. When the public schools lost the privilege of teaching religion, the Sunday School attempted to meet the need. Religious education seeks a way to help children spiritually and to benefit the whole of society. The church is directly responsible to society for the religious education of its youth. The purpose of this chapter is to indicate what China must have in order to meet standards in Christian Education. The native pastor must be aware of these needs.

In due time the public school began to flourish, in this country and other countries of the world, and the religious education movement began in earnest.

WHAT IS IN THE IDEA OF LIBERAL AND CONSERVATIVE CHRISTIAN EDUCATION?

Coe, the foremost liberal philosopher of Christian education defined religious education as the systematic, critical examination

and reconstruction of relations between persons, guided by Jesus' assumption that persons are infinite worth, and by the hypothesis of the existence of God, the great valuer of persons. 1

Religious education, then, is that planned process in which leaders assisted by leaders: (a) perform the highest religious activities possible; (b) therewith acquire the corresponding desirable ways of acting; (c) thereby attain a progressively higher measure of abundant living within the relationship to God. 2

What is the conservatives idea of Christian education? A Chinese delegate to the Jerusalem meeting of the International Missionary Council gave a definition of Christian education:

Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habit of Christian living in common life and in

1. George A. Coe, What is Christian Education, New York, Scribner's Sons. 1929, P.296

2. Ralph D. Heim, Leading a Sunday Church School, Philadelphia, The Muhlenberg Press. 1950, P.39

all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine. 1.

Activity as technique: A slogan in contemporary education is "we learn by doing." It means the fundamental factor in learning is the performance of activities. So we Christians today learn to believe by believing, to trust by trusting, to serve by serving. It is the teacher's task to assist toward believing, trusting, and serving.

Current living the substance: Modern religious education emphasizes current experience. However, true Christian education holds that a body of knowledge must be transmitted because the Christian faith involves more than mere participation in activities.

Abundant life as purpose: The particular goal of Christian education expressed in terms of John 10:10 the abundant life of persons, temporal and eternal.

Ultimacy of Jesus Christ: Throughout current Christian Education the primacy of Jesus is recognized.

1. Luther A. Weigle, "The Aim and Scope of Religious Education" Orientation in Religious Education, New York, Nashville, Abingdon-Cokesbury Press 1931

Jesus Christ as God and Savior is the source and object of the Christian religion. He is recognized as Redeemer and Master. His indwelling spirit provides the dynamic. His truth is the truth; his way is the way; his life is the life.^{1.}

THE AIM OF CHRISTIAN EDUCATION

The teacher of religion must have an aim; he must know what are the ends which he seeks to accomplish.

Dr. Theodore Schmauk says "The aim of the teacher is to make the word of God clear and cogent." It is well to consider this aim in the light of our Lord's objectives. When he was on the earth he revealed the purpose of his coming. He came (1) to reveal God as Father and to establish the Kingdom of God in the world; (2) to reveal God's gracious and glorious plan for His disciples, and to all who accepted Him. He declared that, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) "In my father's house are many mansions; if it were not so, I would have told you. I am going to prepare a place for you." (John 14:2,) In these two verses are

1. George Herbert Betts How to Teach Religious Principles and Methods. New York Abingdon Press, 1919 P.44

emphasized the fact that life is temporal, but the life which Jesus taught was not limited to the temporal. He told his followers, that in this world they would suffer hunger, imprisonment, persecution, and punishment. He gave them no promise of material ease and temporal satisfaction but admonished them to rejoice in the reward that would be theirs in heaven: (3) to win them to active faith in Himself as Savior and King. The offer by God the Father of abundant life and eternal salvation was dependent upon believing on His son. When Jesus was on the earth he taught His disciples how to keep the law. He taught them to obey the Father. He himself obeyed God the Father and died on the cross. He taught not only that he is the Savior but that he is the coming King, of whose glorious reign the Old Testament prophets wrote. (4) To prepare and train His followers to be His witnesses. He declared, "follow me, and I will make you fishers of men." (Mt., 4:19) The last commission to his disciples was that they go and teach all the people.

Having observed the great objectives of our Lord's teaching and his close adherence to them, the Christian teacher understands his task to be: (1) to bring

the pupils to understand God's gracious and glorious purpose for His children. The Christian teacher endeavors to lead the pupil on until he has made a complete surrender to Christ as Lord of his life.

(2) To build each pupil up in the Christian life and train him to fulfill God's will in his life. Now that the pupil is a Christian he has a new life which must be nourished and sustained. To this end the teacher must be a life builder as well as a soul-winner.^{1.}

THE PROCESS OF CHRISTIAN EDUCATION

From observing the orderly arrangement of creation, it can be seen that God is a God of order. Disciples of Jesus will be insistent that everything "be done decently and in order," (I Cor. 14:40) In the scriptures there are illustrations of the organization of Israel (Exodus 18: Num. 1-10) as well as the methods employed by Christ (Mark 6:7) and the apostles (Acts 6:3-4) Whenever successful leaders seek to influence individuals or groups, a general pattern of procedure is evident. In an all-over perspective of Christian education certain steps to be taken by the

1. Clarence H. Benson, A Guide for Pedagogy, Chicago, Evangelical Teacher Training Association, 1935, PP. 17-20

church in its work of Christian education are indicated
 1.
 in terms of needs.

The recognition of needs: Since the purpose of education is to meet the needs of the pupils, the process should begin with a discovery of the needs. Certain universal needs are based upon Scriptural standards, but other needs may vary according to different persons, places, and purposes in the particular local situation. The first step in the educational cycle is to set forth clearly and understandably the general and specific needs in each instance.

The need for worship: Heim gives the following definition of worship:

Worship is a pupil activity that involves several components; outreach of the self toward God; a felt inreach of God and Godliness; an emotional reaction to the same some response in peace, purpose, or action.²

But in Evelyn Underhills words, "Worship is the response of man to the eternal." So worship is the

1. Clarence H. Benson Technique of Working Church, Chicago Moody Press. 1946, P.52

2. Ralpa D. Heim, Leading a Sunday Church School, Philadelphia, The Muhlenberg Press, 1950, P.217.

conscious fellowship of the soul with God. In worship we give reverence, honor, adoration, respect and love to God. There are several elements in worship, one is its setting. The setting of the service has much to do with its effectiveness. The very physical arrangement of the room tends to inspire or frustrate worship. The architecture, decoration, equipment, furniture, heating, lighting, of the church are the more tangible parts of a helpful setting.

Music is an element in worship. It may help in the development of atmosphere for worship. To that end it must be selected carefully, prayerfully, and purposefully. Music may be used as a means of group expression or as an accompaniment to a special number as an offertory, prayer background and response, benediction response, or as a prelude to the service of worship. Hymn singing is a vital part of worship. It creates an atmosphere of spiritual reality, arouses congregational interest in the common faith, heartens Christians in the midst of suffering and disappointment and stirs a passion for the Christian conquest of fear and iniquity.

Then there is the reading or quoting of scripture. Scripture reading that produces spiritual results must first stir the reader. Selections for public reading must be definite, purposeful, related to the theme of the service and the life experiences of the audience. The reader must identify himself in spirit with the spirit of the passage and must read it as nearly as possible as it was originally read or spoken. In worship the Scripture is not primarily for the purpose of instruction, but for the purpose of bringing individuals face to face with God and His requirements for them. It may also be used as a call to worship, as responsive reading, as prayer or as a testimony. Scripture reading is letting God speak to the worshipper who in turn addresses. The heart of worship is prayer. It also is the most intimate part of worship. There are many kinds of prayers such as collects, litanies, sentence prayers and silent prayer. Prayer may contain adoration, confession, thanksgiving, and submission. The language used in public prayer should be dignified, beautiful, yet simple. Finally public prayer should be brief. Prayer and reading of scripture should prepare the people for giving as an act of worship.

The offering should be an act of consecration, which is the final step in worship. Consequently, giving as an act of worship and a spiritual exercise should be made a regular activity for the development of Christian character and not merely for the securing of funds. The offertory part of the service is usually formal, suggesting the liturgical. In such churches as the Episcopal, and Lutheran much of the service is liturgical. Liturgical services have both values and limitations. On the positive side they are orderly, uniform and reverent. On the other hand they may engender monotony and disinterestedness. The Christian educator should be able to point out the conditions essential to true worship.

The purpose of worship: To make God seem near and real to us. God is a living power which persons are to have a continuing fellowship. Any program of worship seeks to cultivate a feeling of at homeness with God. Worship is the sense of God's presence and fellowship with him. There should be opportunity provided for the worshiper to express this growing feeling of fellowship when alone and when with groups of other worshipers. Men should know how to pray and

how to bear witness to Christian experience. Worship also is to challenge and inspire. Worship provides insights into the nature of religious living and releases spiritual energy to enable the worshiper to meet the ethical demands of everyday life.^{1.}

The need for instruction: The church is the only institution specifically providing for the spiritual training of childhood and youth. Such instruction must include Biblical doctrine and theology. It will promote the Christian life, and include Christian teaching concerning the means of grace, Christian standards of conduct, missions, Christian fellowship and church life, Christian social action, etc.^{2.}

The need for fellowship: From the beginning the Christian church has been recognized as a particularly intimate social group. So all believers must know the joy and harmony of mutual fellowship in spite of differences of background or temperament. There is oneness in Christ. Not all are in Him. "Now we command you, brethren, in the name of our Lord Jesus,

1. Marie Cole Powell, "Worship in Religious Education", Orientation in Religious Education. P.129

2. Clarence H. Benson, Church at Work, Chicago Moody Press. 1946, P.25.

that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II Thessalonians 3:6). The need for fellowship involves ability to discriminate between what is Christian and unchristian.

There is need for participation: Participation may also be termed "service or expression". It is the expression of new truth in conduct, the outworking of the salvation that God has wrought inwardly. After a learner has been instructed in the scriptures and has truly worshipped the Maker of heaven and earth, the next step is the practical use of his faith and knowledge. The vision of the Lord becomes increasingly real as it is acted upon.

There is need for study; Children at a certain age show interest in study. If directed in the right way they become thoughtful. The curriculum should provide opportunities not only for Christian activities but for Christian knowledge and thought. They should be instructed in what to do for the benefit of the church or community. Ways should be found for motivating children to study their lessons at home.^{1.}

1. Ralph D. Heim, Leading A Sunday School Church Philadelphia, The Muhlenberg Press. 1950. P.194

There should be cooperation of the church and the home in a program of Christian education.

The Method and Material: The essence of effective method in Christian education is to study the students' needs, interests and problems, and to help them to find the answer to those needs in the Bible, and to practice its truth in daily living.^{1.}

In Bible study there are materials for help in interpreting the lesson. The leader should see that materials are properly graded. Materials and Methods are closely related and quite interdependent.

Organization and Administration: Dependence upon the Holy Spirit does not justify ignorance or indolence in matters of organization for God is the author of order. The Lord Jesus organized His disciples, directing them to go out two by two in an organized campaign to cover the chosen territory. Each group had its particular district to canvass. They also gave a report when they came back from their campaign.^{2.}

1. Blanche Carrier, How Shall I Learn to Teach Religion. New York 1930. P.2

2. Clarence H. Benson, Church At Work, Chicago, Moody Press. 1946, P.32

Organization should distribute labor, arrange for leaders and followers, and fix responsibility.

Administration: Keep the organization operating efficiently. Administrators should know how to help officers and instructors in the different departments. Their work is not only that of keeping the school running in terms of its previous program, the workers must be led on to new and better ways of work, to higher standards of effectiveness, to clearer conceptions of religious education.

Evaluation: The last step in the Christian education process is measurement. In order to insure progress appraisal is necessary. Measurement takes into account in terms of aims the previous set-up of the program; the conduct of pupils both at church and home; their attitude toward spiritual things; their interests, habits and conduct. Objective tests may be devised and used to measure progress. After measurement new needs may be discovered, and adjustments may be made for the fuller realization of aims and the improvement of the educational program.

In these pages an indication of the nature of Christian education has been presented. The definition

of Christian education indicates its scope and the precise meaning of the term. The objectives give the direction and ends of Christian education. And the steps in the educational process show the way to reach its objectives. In the next chapter a description of a typical urban evangelical church in China will be presented. In Chapter IV the points of weakness and strength in the educational program of the church in China will be considered in the light of the analysis of Christian education herein attempted.^{1.}

1. Ralph D. Heim. *Leading A Sunday Church School*, Philadelphia. The Muhlenberg Press. 1950. P.46.

CHAPTER IV

THE SITUATION OF A TYPICAL CHINESE CHURCH WITH RESPECT TO CHRISTIAN EDUCATION

The protestant Christian church in China is only a little more than one hundred years old, and the educational work of the church is still quite undeveloped. However, by the grace of God, it has done well in consideration of the problems and difficulties with which it has had to contend. The description of the Chinese church given in this chapter pictures the actual situation in which native pastors have had to assume their educational responsibilities.

Of course, it must be understood that every church in China does not fit the same description. Like the churches in America, Chinese churches vary in size, membership, and financial and spiritual conditions according to their respective localities and the class of people they reach. The Shanghai Bethel Mission (church) was chosen as typical for the purposes of this study.

Under this Mission there are many institutions, and several churches around the outskirts of Shanghai which may be classified as urban churches.

This typical church had made a good start toward organization. The Sunday School has the departments: Beginner, Primary, Junior, Intermediate, Senior, Young Adults and Adults. Every year there has been a vacation short-term Bible Conference. Many representatives have come together from different demoninations for this conference. Though far ahead of many other churches in China, its educational work is still unsatisfactory. There are many difficulties and unsolved problems with much room for improvement.

These are several reasons why Christian Education in Chinese churches has been inadequate:

Lack of vision for leading each individual step by step toward maturity in Christ. Most of the pastors have neglected work among young people and children because of the traditional Chinese interest in adults and old people. Many of the pastors in the church of China are older men, of ripe experience, and naturally they are interested in ministering to the spiritual needs of people their own age. Too little attention has been given to young people and children.

An inadequate comprehension of aims. The Chinese church seems to have little comprehension of the aims of Christian education. The purpose of working with young people and children seems to have been largely to keep them out of mischief, and positively to secure a larger church attendance and thus make a better appearance. One of the original reasons for starting a Sunday School in most churches in China is to segregate the children so that they will not hinder their parents from coming to church or disturb grown-up people during the morning service. Therefore untrained and poorly qualified teachers are considered good enough to take care of the Sunday School. Meetings are arranged for young people so that they will have a proper place to go instead of indulging in worldly amusements like the moving picture show and the dance, little thought being given to the building of character and the deepening of the Christian life.

Failure to realize the vital relationship of the church and Sunday school. The Chinese church does not seem to realize the vital relationship of

the Sunday School in its ongoing program. The church has not seen that the Sunday School is one of the most important agencies of the church. The Chinese had never seen any form of educational program connected with religious organizations. The Buddhists, the Mohammedans, and the Taoists have no program of religious education whatsoever. Also, the Sunday School in China is so young that not many demonstrable results are seen as yet. Attitudes due to these conditions have now been corrected to a degree. Within the last ten years organized efforts have been made to advance Christian education. Organizations like the Chinese Sunday School association, are maintained. Scripture Press Sunday School materials are translated and printed. Teacher training classes are organized. Child Evangelism classes have been started and the Chinese church today seems to have had a new awakening to Christian education.

Lack of understanding and cooperation between the family and the social structure. The caste system is still a major obstacle to progress. Although China is theoretically a republic, the rigidity of the

caste system which has been a factor in Chinese history for thousands of years, still binds the people's thinking. Rich people refuse to send their children to the same Sunday school which their servants' children attend. They feel that this would cause them to lose the dignity which social custom demands. The fact that the less fortunate children wear clothes of poor quality tends to make them feel inferior when they stand beside the children of the rich. This is a great handicap with which Christian educators in China must contend.

On the other hand it would not be practical or wise to have segregated classes for the poor and the rich.

The big-family custom of China. This too is passing into history, but it still has its social effects. In former days as long as the grandparents were living, all the sons, grandsons, and their family would live together, eat together, and function as one family unit. The Chinese philosophy was that "more children mean more blessing." In China there is no such thing as birth control. If one child

goes to Sunday school, and his brother goes to the young people's meeting, the family will be inconvenienced as they wait for their return for dinner or some other family activity. This makes it very difficult for young people who wish to participate in the educational program of the church. This big-family custom still prevails in the interior of China. But in America a child cannot go without his parents' tacit or expressed consent. Before western civilization was introduced into China, children were given very little freedom. Parents exercised full control over all the children's activities, and, if the parents were not Christians, it was extremely difficult to influence them to send their children to Sunday school.

Religious education is not a part of the social habit of the Chinese people. In America many people take it for granted that children should go to Sunday school, even though the parents themselves may not be Christians. But in China going to Sunday school is a novel idea for most people, and effort and time are necessary to get them oriented

to such a program. It is common practice that children be forbidden to go to Sunday school by parents who are not Christian.

Most Chinese do not understand the real value Of Christian education in the church. Especially, the older generation of Chinese may realize the value of instruction in Christian truth, but they do not see its value in building the moral and spiritual life of the individual. It is very difficult to convince them.

Though before the present world crisis many of the causes of these misunderstandings and the lack of cooperation between the family and the social structure were gradually being eliminated these customs and attitudes are still a great hindrance to the advancement of Christian education. Such hindrances cannot be removed in a short time; only daily prayer and thoughtful dealing with each situation will begin to solve the problem.

The lack of time. For nearly forty years China has experienced civil war and international conflict. Because she has expended all her effort

and attention on these wars and on material production for the maintenance of wars she has failed to keep step with the cultural advancement of other nations. While the Western world has for several generations been inventing modern conveniences for the home, China still uses old-fashioned manual labor. Thus, even the children, in addition to attending school for six days of the week, have to share the responsibilities of the chores at home on Sunday. Persuading them to come to Sunday school every Sunday often arouses complaints on the part of the parents. Also, because of the six-day school week, most of the extra-curricular activities, such as the Boy-scout meetings, are held on Sundays. These keep the children away from Sunday school. Because of their busy life and heavy work the church school teachers do not have enough time to receive proper training for their teaching, prepare their lessons, and visit their pupils. The lack of time, on the part of pupils and teachers has caused a lowering of the quality of work done in the church school.

Lack of qualified teachers. Because the teaching ministry is not regarded as an important work in

many churches in China, dedicated young people prefer to go out to a street meeting, and to sing in the choir, leaving the teaching ministry in the hands of a few unqualified old people. These and many other reasons are not peculiar to the Shanghai Bethel Mission but obtain in most of the churches in China for lack of emphasis upon Christian education.

Not many native Christians are sufficiently mature to be qualified to teach. This is due partly to the fact that there are comparatively few Christians in China, since the Chinese church is comparatively young. Few Christians are challenged to take up the teaching ministry, because the church has not seen evidence of the fruitfulness of this ministry as has Christianity in this country. The church has not challenged its members to take up this type of ministry. Little attention has been given to teacher training and leadership education, which need to be especially emphasized. The church has been so interested in the contents of the Bible but has given too little attention to a knowledge of pedagogy and psychology as means for promoting Bible knowledge.

The teaching ministry is much more difficult in China than in other countries, because of the pioneer nature of the work in many parts of that land. Most of the children have no Christian background. They have never heard a Christian story in their lives, and they have never even heard of the Bible or Jesus Christ as the Savior of all who believe in Him. To work in areas where no preparatory work has been done requires great patience. Besides, the incomplete organization and the lack of materials and supplies make it exceedingly difficult to teach a group of children who have been trained in pagan ways until they come to the Sunday school. All these factors have discouraged Christians from teaching in Sunday school or other Bible schools.

The prevalent attitude expressed by the old Chinese proverb that "silence is golden" has been a hindrance in procuring volunteer teachers.

Because of the lack of time and necessity of having to work hard for a living, many feel that they have no time and energy to take up responsibilities in the church.

Therefore if the church in China expects to improve its educational work and to have enough trained and qualified teachers, it will have to place special emphasis on leadership education, challenge its people with this ministry, and insofar as it can remove the difficulties which have been mentioned.

Lack of purpose. It has been shown that going to church is not a part of the social habits of China, that the majority of people are pagan, and that many children need to help in the family on Sunday. As a result not many parents send their children to Sunday school or other church schools. Moreover, the facilities and equipment of most churches are not attractive enough to entice the children to attend of their own accord. If they do come, there are so many pupils for each teacher that no one shows a personal interest in them. Therefore there is little incentive for them to return unless they happen to get into the class of an exceptional teacher who makes the Lord Jesus real to them.

Lack of organization. Though churches like the Bible Mission have made a start toward organization,

most of them lack integration and an over-all vision of the entire ministry of Christian education. So often one department does not know what the others are doing, and leaders do not confer with each other as to relationships. In consequence omissions, overlapping, contractions, and sometimes even conflicts can be observed. Very often each agency is a law unto itself. Without regard to what is being done elsewhere in the local church, it plans its own programs. If the church is to function efficiently. it must be adequately organized and administered.

Lack of financial support. Because of long and continuous war many people in China have been impoverished. Since Christianity has reached people who are mostly from the poor class, their offerings to the church have been meager. In view of this, pastors do not feel that they can make strong appeals to their congregations. The members are not yet trained to support their church regularly with their tithes and offerings. Concerning the Sunday school, the church has tried to encourage it to be self-supporting, but it has been unsuccessful thus far.

Children do not have much money to give. The many children in Sunday school who come from non-Christian families are not able to get money from parents to bring to Sunday school. Thus many church activities have been limited by lack of funds.

Lack of equipment and materials for teaching.

Because so few leaders have been raised up in the local church, the Chinese people have not had the interest, time and energy to prepare and produce the equipment and material necessary for teaching. Materials from abroad cannot be satisfactorily adapted by the Chinese church because of different languages and different customs. In cases where interest has been shown, finances have not been available.

Since among nationals in the Chinese Church there is lack of understanding and cooperation between the family and the social structure, lack of time for teaching in the church school, lack of pupils to attend the church school, lack of financial support and lack of equipment, the church cannot expect to make rapid strides ahead unless its pastors understands the teaching as well as the preaching ministry.

CHAPTER V

THE CHINESE PASTOR IN RELATION TO THE SUNDAY SCHOOL TEACHER AND THE EDUCATIONAL AGENCIES OF CHURCH

It is true that the chief business of the minister is to preach and that of the members of the church is to support the ministry. But the Christian minister has also the basic responsibility directing Christian education in his church. To this end he should be intelligent concerning an adequate program of Christian education and what is required of the teacher in the church school.

WHAT HE SHOULD KNOW ABOUT TEACHERS

Does the teacher have a strong personality:

"Teaching" says Edward Thring, "is the communication of life from the living to the living." By it is meant that the teacher's life is the life of his teaching. He will teach a little by what he says, more by what he does, but most by what he is. The pastor should know the teacher's personality.

1. Clarence H. Benson, Technique of a Working Church. Chicago, Moody Press. 1946, P.64

Does he have a Christian personality: When a man surrenders his life to Christ from that hour, for him to live is Christ. His personality must be that of a Christian.

Does he have strong Christian beliefs? These should include: (1) Faith in God. He should know God in Christian experiences. (2) Faith in the task, why he is teaching. If he feels that he is working only for man, there will be inadequate motivation for and conception of the task. But if he feels that it is God's work the conviction will give him reassurance. (3) Faith in Bible. He must believe that the Bible is the Word of God, and that it was inspired by the Holy Spirit.

Does he know the Bible and doctrines of the Church. It is absolutely essential that the teacher be familiar with the Bible and its doctrinal teachings.

Does teacher keep in training for his task. This includes physical fitness. The teacher's Sabbath should begin at sunset of Saturday evening, that he may

be physically ready to do the work of the morrow. He should be mentally alert, and spiritually alive. It is not enough to study the Bible in order to meet the needs of others.

Does the teacher have a definite time for study.

Certain hours should be set aside each week for the preparation of the lesson.^{1.} This preparation should include knowledge of the needs of his pupils, methods of conducting the class period and acquaintance with content.

WHAT THE PASTOR SHOULD DO FOR
THE CHURCH SCHOOL

The pastor must devote more time to the school. What, then, should a wise pastor do?

At first let him accept what he finds. Gradually he can propose the way for any changes that seem necessary. By proceeding carefully he wins the friendship of the officers and teachers.

1. Ibid., PP. 11-16

He is to encourage the church officers to provide adequate equipment for the church school.

He makes suggestions to the officers of the church school as to how to improve equipment.

He studies the curriculum. The minister can help to introduce adequate curriculum materials.

He supervises instruction. He should know how to supervise instruction in the church school either directly or indirectly.

He is Counselor. He should understand counseling. Sunday school pupils when problems arise in their lives. For this kind of service the Pastor must have sympathy and love for people.

Know young people. He should know the technique of young people's work. But most of all he must love and trust youth.

The first part of this chapter deals with the relationship between the workers the the pastor. The remainder of the chapter relates the responsibilities

of the pastor to seven of the most common agencies of Christian education in China. Because very few homes in China are Christian, and these few do not assume their responsibilities for education, the church in China must be a real teaching institution able to carry on an adequate educational program through various types of agencies: The first of these is the Sunday school.

Sunday school: The Sunday school has been growing rapidly since its inception and it is one of the most important agencies for Christian education in the church. It is still growing rapidly and is the saving agency for the Christian education of children and youth.

Before discussing the pastor's responsibilities to the Sunday school, a few questions should be answered. First should the pastor superintend the Sunday school? Usually the answer would be in the negative. This is a task for the layman who has some Christian educational training.

This lay superintendent should meet the following requirements: (1) He should have an inner

response to the shepherd's voice and move out after the lambs and sheep of the fold and "those not of this fold", maintaining a prayer life which will make him a force in the lives of the people. (2) He should see the needs of the church community, country and the whole world. For this purpose, he should build up a small library or take correspondence courses. Beside this he can attend occasional conventions for inspiration and information and he can visit other schools to get new plans. He should grow^{1.} more efficient with each passing year.

But the pastor should know what is going on in the Church Sunday school. The question arises, should the Chinese pastor teach a Sunday school class? The answer is no. Lack of proper leadership in China makes it necessary that the pastor assume many responsibilities.

The primary responsibility of the pastor to the Sunday school is to see that the work is done, but not to do it himself. He functions chiefly as the source of information as to method, the spiritual head, the inspirer and encourager of all. The most

1. Frank L. Brown, The Superintendent and His Work. New York, The Methodist Book Concern, 1916, PP.37-38.

important responsibilities of the pastor to the Sunday school is his oversight and guidance. Since the pastor is also fully responsible for the pulpit of his church in matters of Christian education he must delegate responsibility as fully as possible.

The pastor has the important task of magnifying the Sunday school in the eyes of all. He should not overlook the importance of the annual installation and dedication of his church school officers and teachers. He should himself preside at this service. The same dignified, public procedure should be followed with regard to class recognitions, and promotions.

Young People's Club: Before young people join the church the pastor or some other officer should provide them with information concerning the church and its doctrines. The pastor should frequently attend young people's meetings to show his interest in the work and to develop an appreciation of the significance of program. He should so enter into their plans and purposes that young people welcome him into their fellowship rather than dreading his presence. A sympathetic and understanding spirit will impress

young people with his friendliness and worth as an advisor. His attendance at the meeting must not dominate the program. It is a dangerous thing for young people to get the impression he is there merely as policeman.^{1.} With such an idea the young people will not be free to express themselves before him. In extreme cases, they may even stop coming to the meetings. If there is any disorder he must not scold them or refer to it directly in the meeting, but analyze and meet the basic problems involved.

The young people should be assured that the pastor is always available as the advisor of the society and that he is glad to counsel with them regarding their affairs and personal problems. They should be assured that he is continually upholding them in prayer.

Adult's Groups: The word "adult" is commonly used to designate individuals who have attained the age of twenty-five. In the eyes of the law they are

1. Harry Thomas Stack, Church Work With Young People. Boston, The Pilgrim Press, 1929, P.198

persons capable of bearing the responsibilities of citizenship. Dorsey says:

Adult education is the term applied to the continuous process of meeting the programs of life of adjusting and re-adjusting one's attitudes and habits to new experiences and new relationship, of acquiring new skills to meet new emergencies, of seeking to build new ideals to replace those that crumble, and of re-organizing one's philosophy of life whenever new facts suggest new and larger meaning.¹

The church should encourage the formation of adult groups where the adults of the church can meet together to discuss the problems. Both the pastor and his wife should participate as members of groups, but neither of them should take any responsibility as officials. The pastor should stand behind the groups to give valuable advice, and to support them with his wealth of information and experience. The pastor also has a definite responsibility to promote the relationship between the adult groups and the church itself.

The purpose of the early vacation church schools was to take idle children from the streets keeping them busy and to build up in them worthy character.

1. Charles Darsie, Adult Religious Teach, St. Louis Mo., The Bethany Press. 1930, P.11.

The social welfare of children irrespective of race or creed can be promoted by giving them competent leaders and teachers; suitable and happy occupations; sympathetic oversight of games; group singing and above all religious training, which is the supreme need of childhood.^{1.}

The Daily Vacation Bible School has many advantages over the Sunday school. When children attend Sunday school every week they have only about an hour in which to be taught the Bible. But in the vacation Bible school they have as many Bible lessons in six weeks as they have in regular Sunday school in six months.

The responsibility of the pastor to the Daily Vacation Bible School is first of all to create interest among the leaders and workers. He should see that there is a capable director to oversee this agency. The choice of director should be in the hands of the pastor and the committee for this school. Director and committee should choose department heads

1. Boville R.G. "The Church Daily Vacation School" Encyclopaedia of Sunday School and Religious Education, New York. Thomas Nelson and Sons. 1915 P.328

and teachers. Funds for the school may be included in the church budget or received through pledges or donations, but the pastors arrange for them or raise them in collaboration with the official board. The pastor should have prayer meetings with the leaders and workers of the school from time to time to cheer them and encourage them. At the school commencement, the pastor should bring a challenging message to parents and pupils and distribute the diplomas, showing his interest in this work.

Week Day Church School: When the term "church school" is used in the comprehensive sense it includes the Sunday church school, vacation church school, week-day church school, all of these or more. The Week Day Church School is a church school of religion^{1.} conducted for one hour a week for an age group.

Today it seems, the church is faced with a more difficult situation in moral and religious teaching than ever before. The present wave of immorality; the so-called social ills such as race prejudice and

1. Philip Henry Lotz, Studies in Religious Education Nashville, Tenn., Cokesbury Press; 1931. P.266.

war; the condition of spiritual illiteracy of a people who know not their own beliefs or ethical standards; all these are impelling reasons why more strenuous efforts to teach morality and religion are urgently needed.

Protestantism has made the largest contribution to general education in America and in China but for the most part has never taken the religious education of its children and youth with sufficient seriousness.

Since China is a non-Christian nation, it would be very difficult for the church to seek cooperation with the public school. So instead of having the weekday church school in the afternoon or on Saturday, Chinese churches have it in the evening. Of course, in some ways the evening is a poor time for attendance then is not as high as in the afternoon. Fortunately in China, there are not as many distractions for the children in the evening as in America and they are free to come. Furthermore, the children have a few hours after school to relax their minds before they come to Weekday Bible School in the evening, and they are usually more alert than if they were to come

immediately after their hours of study in the public school.

The pastor should not direct this school himself, but see to it that there are proper principles and competent teachers whose qualifications are on a par with those of teachers of corresponding grades in the public schools. He is to insure a course of study of good pedagogical value, with methods and discipline equal to those of the public schools. The financing of the weekday church school rests on the church or churches supporting it. So it is the pastor's responsibility to help raise funds for this ministry. The pastor should visit the school occasionally, but not often enough for the workers to become dependent upon him.

It would be very helpful if the pastor could invite all the teachers and workers of the school for a combined tea and prayer meeting for this would show them his interest and love for their work.

Camps: The church camp is a young organization in China. Because it is an expensive proposition to set up a camp and to attend camp, not many churches

can afford to sponsor one, and not many people can afford to attend. The primary aim of a Christian camp is to win the young people to Jesus Christ and to provide a well organized and varied program with the intent of training Christian leaders. If the pastor has no camp for his own church, he should encourage the attendance of his young people at other camps, and if possible give them financial help and other assistance. If his church has its own camp, his responsibility will be, first, to see that there is a proper committee and a qualified director to carry on this ministry. He should see that the work operates on an adequate budget, and he should be willing to help in the raising of funds for the camp. Frequent visits to the camp will encourage the leaders and campers and show them his interest to the project.

Christian School: The Christian school in China is not the type of parochial school which the Roman Catholics and Lutherans have established; is not a Bible school founded to supplement the Sunday school; it is not a Sunday school which is distinctly

a Sunday enterprise under the direction of the local church, and it is not a public school. The Christian school is a school, whose system and set-up are the same as those of the public school, but whose philosophy is based on the living word of God. It is a Christ centered school, not in the sense that its curriculum consists of the Bible alone, but rather that all the subjects are related to a Biblical Christianity which makes Christ supreme and vital to every phase of life.

Though the Christian school has a long history, it is still very young in China. The Christian schools mostly are missionary schools. Chinese Christian schools are too few; there is an urgent need that more of these schools be established.

The Christian school has no immediate connection with the church, and the pastor may have no direct part in such a school; however, his responsibility is to protect and promote such schools. He should urge his young people to attend, and be willing to cooperate and give any help he can.

Of seven agencies of the Chinese church which have been discussed, the one most urgently needed is the Sunday school. It is an absolute necessity and through it much can be accomplished. The next most urgent need is for young people's societies and adult groups. Within the boundaries of these three all ages are reached.

These three organizations are also the most promising. Almost every large church in China today has at least a Sunday school. Many have young people's societies and adult clubs, Daily Vacation Bible Schools, and Week-day Church Schools. As has been said Church camps are very hard to maintain because of the financial condition of the churches.

SUMMARY AND CONCLUSION

This thesis has presented a study of the responsibilities of a Chinese pastor as the leader of the educational work of his church.

In China just as in any other land, if there church is to grow in number and in grace, Christian education is an absolute necessity. To this juncture the Christian church has used most of its strength in evangelism, which is of course the first consideration, and has had practically no energy left to forward its educational program. This study was an attempt on the part of a Chinese student of Christian education to find how Chinese nationals as pastors may improve the efficiency of the church in China through Christian education.

In the first chapter the writer presented a brief history of Chinese Christianity and Christian educational work in China.

The second chapter presented certain aspects of what is involved in true Christian education in China.

In chapter three are given certain reasons why the Christian educational work in China is inadequate for we can find among them are: (1) Lack of vision for leading each individual step by step toward maturity in Christ; (2) Lack of understanding and cooperation between the family and social structure; (3) Lack of time for education; (4) Lack of qualified teachers; (5) Lack of pupils; (6) Lack of organization; (7) Lack of financial support, and finally (8) Lack of equipment and material for teaching.

To remedy this inadequacy, the pastor must assume his responsibility as overseer of the educational work of his church. He is the leader of all church activities. However, no pastor can possibly do all the work of his church; besides it is not wise for him to do so. His duty is to find a place for every worker, oversee his work, assist beginners and have general supervision over the entire organization of the church in an orderly and attractive way.

And also in the last chapter the writer gave some idea about the pastor, teachers, and the church's

agencies, how they work together. So the big responsibilities of the pastor should create the interest among the workers and encourage cheer, advise and help in solving problems and in teaching effectively.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ;

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 1.

Today there is an anti-Christian movement in China. In this movement the communistic elements is the main one. They do not believe in religions. The whole movement in China today instead of bringing to

1. I Ephesians 4:11-16.

the Chinese churches peril or destruction, has strengthened united, and purified it. The work of missionaries in China today has never ceased. Chinese leadership has been developed, and they have proved capable of meeting responsibilities in a time of persecution and suffering. Through learning by doing theory our churches know the meaning of being Christian. Self-support, self-management, and complete cooperation have been emphasized everywhere in China.

Christianity is meeting a great crisis in China. That the Gospel door will be reopened is hopeful. The great mass of people is waiting to hear the Gospel of Christ. That great land is a field for evangelism. The young, weak, and immature church in China is going to do its best to preach the Gospel of Christ to their own brethren and sisters. When the door opens again missionaries will be needed. The Chinese church is looking for more help from the older Churches of the world to establish the kingdom of God.

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