RELIGIOUS EDUCATION
IN THE
STATE PRIMARY SCHOOLS.

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Thesis presented in partial requirement for the Degree of Master of Arts in Education, University of New Zealand.
- by -
E.A. Johnston
Candidate No. 48.
1952
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IV The New Zealand Council for Christian Education 105

V The Roman Catholic Church and State Education 116

VI The Attitude of the Educational Institute 125

VII Conclusion 136

Appendix 142

Bibliography 144
## CONTENTS

### LIST OF TABLES

<table>
<thead>
<tr>
<th>Preface</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Tables</td>
<td>iv</td>
</tr>
<tr>
<td>Definition of terms and List of abbreviations</td>
<td>v</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
</tbody>
</table>

### Preface since the passing of the Education Act 1877

#### Chapter 2

- The Legal Position

#### Chapter 3

- Background and the Education Act, 1877
- Religious Education since the 1877 Act

#### Chapter 4

- The Education Boards and Religious Education

#### Chapter 5

- The Present Position in the Schools
  - A. The Broad Outline
  - B. The Details of the Picture
    - i The Schools
    - ii The Instructors
    - iii The Lessons

#### Chapter 6

- The New Zealand Council for Christian Education

#### Chapter 7

- The Roman Catholic Church and State Education

#### Appendix

- Conclusion
- Bibliography
LIST OF TABLES.

Table. Page.

1. Table illustrating the Growth of Private School (mainly denominational) schools since the passing of the Education Act 1877. 13

2. Analysis of Statistical Returns from Six Education Boards. 76

3. Histogram of Statistical Returns from Six Education Boards. 77

4. The Number of State Teachers, Clerics and laymen taking Religious Instruction in Schools. 84

A. to J. Appendices to the Journal of the House of Representatives.

G. A. L. General Assembly Library.

N. C. C. E. National Council of Churches (in New Zealand.)

Thus there is a need for such a study as this. As New Zealand Council for Christian Education.

N. Z. E. I. New Zealand Educational Institute. (instruction in schools) finds it difficult to make headway because its advocates are sometimes not too well informed as to the scope and nature of religious study and observance in schools to-day. Some of them too hastily assume that religion is neglected in a great many schools, and there is a tendency to suggest condemnation as if there had been a golden religious era in some Victorian twilight. The injustice of the criticism alienates many who might be favourable to the movement.

I do not intend this to infer that I am trying
INTRODUCTION

Definition of Terms.

Unless otherwise explicitly stated the term "teacher" shall refer to the ordinary State school teacher, and "instructor" shall refer to the voluntary teachers engaged in giving the religious instruction. It is an attempt to evaluate the arguments for and against religious instruction put forward by the various interested bodies. It is undertaken at a time when there is considerable interest in the question of religion in schools due to the continuing claims of the thesis:

Let despite this fairly general interest in the A.toJ. Appendices to the Journal of the House of Representatives picture of what C.A.L. presented General Assembly Library, is throughout the N.C.C.ion with National Council of Churches (in New Zealand.)

Thus there is a need for such a study as this. As N.Z.C.E.E. New Zealand Council for Christian Education says of Education, an situation:

N.Z.E.I.ment New Zealand Educational Institute. instruction in schools) finds it difficult to make headway because its advocates are sometimes not too well informed as to the scope and nature of religious study and observance in schools today. Some of them too hastily assume that religion is neglected in great many schools, and there is a tendency to suggest deterioration as if there had been a golden religious age in some Victorian twilight. The injustice of the criticism alienates many who might be favourable to the movement.

I do not intend this to infer that I am trying

1Smith, W.C.L., To Whom do Schools Belong.
INTRODUCTION.

This thesis is firstly a factual survey of the actual extent of religious activities in the state primary schools to-day and of the laws and other regulations affecting these activities, and secondly, it is an attempt to evaluate the arguments for and against religious instruction put forward by the various interested bodies. It is undertaken at a time when there is considerable interest in the question of religion in schools due to the continuing claims of some for state aid to denominational schools.

Yet despite this fairly general interest in the question very few people, if any, have a clear picture of what is at present being done in the schools throughout the Dominion with regard to religious activities. Thus there is a need for such a study as this. As Lester Smith says of the English situation:

The movement (to provide better religious instruction in schools) finds it difficult to make headway because its advocates are sometimes not too well informed as to the scope and nature of religious study and observance in schools to-day. Some of them too hastily assume that religion is neglected in a great many schools, and there is a tendency to suggest deterioration as if there had been a golden religious age in some Victorian twilight. The injustice of the criticism alienates many who might be favourable to the movement.

I do not intend this to infer that I am trying

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1Smith, W.O.L., To Whom do Schools Belong.
to win supporters for any cause as this is outside the scope of this work, but this comment is undoubtedly true of the New Zealand situation. The very similar survey made by Milmine in 1935, "An Investigation into the Place of Religious Instruction in the Primary Schools of New Zealand," is the only work presenting such a picture, and there have, of course, been several changes since then, especially with regard to the practice of holding opening devotional exercises.

The present work is concerned mainly with the contemporary situation, although it is often necessary to delve into the past to understand and appreciate that situation. An attempt is made to show the present picture firstly, by an historical review of education in New Zealand, then by a statistical survey of the Dominion, through figures given by the various Education Boards, and by a detailed investigation of the Wellington Education Board's district, and some research in the schools themselves. This is followed by a discussion of the attitudes of the main bodies concerned with religious education, with an attempted valuation of the arguments expressed. Finally, the conclusion is an endeavour to discuss the question of religion in our primary schools in the light of all the material here presented.
CHAPTER ONE

THE LEGAL POSITION.

In endeavouring to understand the present legal position of religious instruction in state schools, it is necessary to go back to the beginning of education in New Zealand. The present chapter does not presume to be a "History of Education in New Zealand," but merely a brief outline of that history as it affects religious instruction. The historical background divides into two distinct periods; prior to the first colony-wide Education Act of 1877, and the period following the passing of that Act.

Background and the Education Act, 1877. - The background to the Education Act of 1877 and, therefore, to New Zealand education is essentially one of diversity, both of theory and of practice. The early 'education systems' were coloured as much by the cultures from which the various groups of settlers came as by the concrete situations with which they sought to deal.

Formal education, in the sense of 'schooling,' began in New Zealand when a school for native children was set up under the supervision of the Revd. Samuel Marsden in 1814. Probably mainly because of its novelty, this school had an immediate success, but after the Bishop left in 1815 the number of pupils rapidly fell away until the school was eventually closed.

Thomas Kendall, the schoolmaster Marsden had brought over from Sydney, made another attempt in 1816, however, and after this rather difficult beginning the Church of England schools got under way, increasing in number, size and influence until 1838 when the Roman Catholic, Bishop Pompallier arrived. From this time dates the commencement of the denominational schools and, unfortunately, denominational rivalry.

At first the facilities for the education of the children of the European settlers were practically nil, but as the number of children increased different bodies undertook the responsibility for the formal schooling of the children in the their respective areas. Thus arose the heterogeneity of practice throughout the new colony. The Anglican schools were early extended to take in 'pakeha' children. The Roman Catholics set up their first school in 1841: the Wesleyans followed in 1854 and the Presbyterians, mainly in the extreme south, in 1856. In Otago, though not strictly denominational schools, they were to impart instruction "consonant to the opinions, religious professions, and usage of the great body of the people," and as this was predominantly a Scottish settlement the schools were virtually Presbyterian. As well as these religious denominations, various individuals and bodies set up schools some of which included instruction in religion and others being

of an entirely secular character.

The first indication that the central government held itself responsible in any way for the education of the colony was in 1844, when an Ordinance was enacted making land endowments and financial assistance available to the native schools of the three major denominations (at that time the Anglicans, Roman Catholics and the Wesleyans). This provoked considerable denominational strife and in 1847 the new governor, Sir George Grey, proposed a wider scheme which was incorporated into 'Grey's Ordinance.' This Ordinance made aid available to all the denominations and was for "the education of youth" both Maori and Pakeha. This was really the first enactment in education put into operation in New Zealand and in its clauses it was laid down that

3. In every school to be established under the provisions of this Ordinance, religious education, industrial training and instruction in the English language shall form a necessary part of the system to be pursued therein.

In this enactment the 'State' recognised its responsibility for the education of its members even though it passed on the actual administration of the system to the churches. The system of state aided denominational schools soon proved unsatisfactory, however, needless wastage of state funds being incurred.

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It was not long before the denominational system revealed the leopard's spots of sectarianism, with the result that in not a few villages rival Anglican, Wesleyan and Roman Catholic schools existed almost side by side where one would have been sufficient, and the sects became embittered and the natives divided among themselves and embroiled in fierce disputes upon subtle points of denominational doctrine.

The opposition to the denominational system found chief expression in the council of New Munster and especially in Alfred Domett, later premier of New Zealand. A lengthy list of proposals was drawn up and adopted by that Council, the main point of which being that it was the responsibility of the government to provide free, compulsory education for all children between the ages six to ten, living within reasonable distance of the nearest state school. Since such education was to be compulsory it should of necessity be secular in nature and certainly not sectarian. "The education to be given in the (proposed) district schools shall not include instruction in the peculiar or distinguishing doctrines of any denomination of Christianity." As a result of their attitude toward the denominational schools the Council of New Munster refused to take any benefit from Grey's Ordinance, but proceeded with money raised by rates. These schools were secular in nature.

1 Ibid p. 2.
Thus we see that two definite types of schools were being established: the denominational schools and the 'public' secular schools. It is important to note, that at this stage the objection was not to Christianity itself, but to the sectarian rivalry that seemed inescapably to follow upon the establishment of denominational schools.

It was this objection that grew during the Provincial period (1854-1875), when the Provincial Councils assumed responsibility for the education in their respective districts. There was considerable variation in the attitudes of the several councils, however, some not taking any immediate action. The Councils gradually passed Educational Enactments, and by 1871 all the Councils had taken education into their hands. Most, but not all, had free, public systems; the finance being made available either by direct grants from the Council or by rating in the area concerned. There was still a great divergence of practice, but all were gradually assenting to the idea of free, secular education for all children. This was mainly due to the influence of the system set up in the Nelson province.

In Nelson early provision had been made for education by making a charge on all land sales. Although at first this money was not available for religious instruction was given in the course of the general education, the settlers had established an efficient school system, beginning with Sunday schools.
that were later developed into ordinary day schools.

During the provincial period Nelson was one of the first to pass an Education Bill, and thus became something of a model for the other provinces. Hutchers says of it:

The Nelson Education Act, 1856, was based upon the following resolution:— "That as every settler was to be called upon to pay for its support, whatever his religious opinions might be, the basis on which the scheme ought to rest, must in equity be a secular one." 1

Under this statute then, a system of free public schools was established, but at the same time provision was made for 'separated' schools. These were schools that small groups contributing £50 or more in taxation could set up if they did not wish their children to go to the public schools. After their establishment these schools were maintained by the rates the group paid for education, and they were subject to the same inspection as the other schools. All the schools were maintained by public taxes, and attendance was indirectly compulsory as a charge for schooling was made on the parents of all children living within three miles of the nearest public school. The question of religious instruction was left entirely in the hands of the local school committee governing each school. In most schools religious instruction was given in the course of the normal school work, but in all cases this was subject

1 Ibid p. 23.
to a conscience clause. By the end of the Provincial period then, most of the Councils had enacted Education Bills bringing their systems into line with that in Nelson except in the one point of religious instruction. Nelson was, and has remained, fortunate in having church leaders who were able and keen to work together, and who had not had the background of denominational rivalry. In all the other areas, therefore, other arrangements had to be made.

In Wellington the original Act (1855) set up a strictly secular system, but this was amended two years later to allow the reading of Scripture "without note or comment," at the discretion of the local school committee. The first Act in Auckland (1857) allowed denominational instruction to continue, but by a second Act (1872) a secular system along the same lines as the Nelson system was established. Canterbury also began with a denominational system and finished with an entirely secular one. In Otago alone, we find the continuation of the denominational system throughout. Here the schools continued to have daily Bible reading together with instruction in "evangelical Protestant doctrines."¹

¹Most of the material on the provincial period is from Butcher's Education System. A particularly valuable summary appears on pp. 58-69.
of incorporating religious instruction into the school systems was undoubtedly due to the denominational strife of the time. The only two exceptions, Nelson and Otago had special and unusual conditions which made it possible to continue with religious instruction. In the former, there was a remarkably co-operative band of clergy (but even here it was not 'officially' part of the system), and in the latter the greater proportion of the settlers belonged to the one denomination. By 1875 then, there was a general feeling that a national system of education must of necessity be secular.

This situation is exactly reflected in the Bill brought before New Zealand's first national parliament in 1876 by the Hon. Mr. Bowen. In this Bill, based largely upon the system in Nelson, Bowen proposed that the schools should be opened with reading of selected Biblical passages and the repetition of the Lord's prayer. Bowen was the person mainly responsible for drawing up the Bill, and he was convinced, without prejudice to the general connection which should exist between education and religion, that no form of compromise that gave religious bodies a share in the general control of schools was practicable.¹

It is apparent from the debates that Bowen did want the inclusion of his suggestion regarding religion, but it is also apparent from early in the debate on

¹Webb. The Control of Education in New Zealand. p. 25.
the Bill that this was to be a hotly contested issue. Many points were raised both for and against religion in the schools, many wanting more that was proposed and many demanding an entirely secular system. It was indeed, the section of the Bill that provoked most discussion. It was essential, however, that some measure be passed to unify and standardise the educational practice throughout the colony, and in the interests of the passage of the whole Bill, the religious problem was eventually dropped and the Act made entirely secular.

Sectarian strife was at that time at a height, and it would have been virtually impossible to include any satisfactory system of religious instruction in the Act. A great deal of the discussion in the House was over which version of the Bible should be used in schools for example, and no satisfactory conclusion could have been reached had religious instruction been insisted upon. One cannot but feel, after reading the record of the debates, that all the members were sincere in what they said, and it must therefore be laid largely at the door of the churches themselves that religion was excluded from the national system.

Eventually, all reference to religion was omitted, the relevant clauses being:

Section 83 Clause (2) "The school shall be kept open five days in each week for at least four
hours, two of which in the forenoon and two in the afternoon shall be consecutive, and the teaching shall be of a secular character.

(3) The school buildings may be used on days and at hours other than those used for public school purposes upon such terms as the committee may from time to time prescribe."

At this stage it is interesting to note two factors. If the discussion in the House was sincere, and I believe after reading it that it was, then the members responsible for this Bill were not opposed to the inclusion of Christianity in the Bill, but to the inclusion of anything that might perpetuate the denominational strife that had dominated the earlier education of the colony, and thereby disrupt the national system of education. And the second point that highlights the first, is the fact that it was found necessary to cover the teaching of history by a conscience clause, this on account of the fact that at the time everything was coloured by denominational strife, suspicion and rivalry, and to prevent any child from having to listen to a version of the history of the Reformation, or allied topics, contrary to that accepted by the religious denomination to which he or she might belong.¹

Religious Education since the 1877 Act. The 'settlement' of the religious question in the 1877 Act satisfied no one except the advocates of complete secularism, and these were almost certainly in the minority. Two lines of opposition to the Act were

The first was to set up separate schools or, in terms of the Act, Private schools, maintained by fees and other voluntary contributions. We are not concerned with these schools very greatly in this study, but to see the degree of opposition to the Act expressed in this way the following table is given to show the growth in the number of such schools.

TABLE 1.

<table>
<thead>
<tr>
<th>Year</th>
<th>Roman Catholic.</th>
<th>All Other Types.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1880</td>
<td>-</td>
<td>-</td>
<td>278</td>
</tr>
<tr>
<td>1890</td>
<td>95</td>
<td>134</td>
<td>239</td>
</tr>
<tr>
<td>1900</td>
<td>132</td>
<td>172</td>
<td>304</td>
</tr>
<tr>
<td>1910</td>
<td>156</td>
<td>162</td>
<td>318</td>
</tr>
<tr>
<td>1920</td>
<td>159</td>
<td>62</td>
<td>221</td>
</tr>
<tr>
<td>1930</td>
<td>217</td>
<td>89</td>
<td>306</td>
</tr>
<tr>
<td>1940</td>
<td>230</td>
<td>76</td>
<td>306</td>
</tr>
<tr>
<td>1950</td>
<td>240</td>
<td>70</td>
<td>310</td>
</tr>
</tbody>
</table>

Table illustrating the growth of Private Schools (mainly denominational) schools since the passing of the Education Act, 1877.¹

As the table shows, these schools are principally Roman Catholic, the remainder being mainly Church of England and Presbyterian schools. The denominations had many schools prior to the passing of the Act, but most of these were merged with the national school system. The Methodists, for example, handed over all but one of their schools to the national system.

¹These figures are taken from official sources - New Zealand Statistics and New Zealand Year Book.
The other line of opposition to the Act, and with which the remainder of this study is concerned, expressed itself in the effort to either amend the Education Act to permit religious instruction within the national school system, or to circumvent the law and introduce religious exercises or instruction in spite of the secular clauses of the Act.

At first the two lines of attack were largely merged. The first bill introduced into the House to amend the Act was to grant aid from the State funds for use in the denominational schools. This first bill, introduced almost before the principal Act came into operation in 1878, proposed that any twenty-five or more householders should be allowed to set up a separate school supported out of public funds. This bill was the basis of the many similar bills presented again in 1880, 81, 82, 88, 90 and 91, and although many means were tried to gain support, such as public inspection, a smaller capitation grant than that made to the state schools and similar provisos, all these bills were thrown out. Those who introduced the bills, in the later years especially, emphasised that the grant was to be in respect of the secular instruction given therein; but all their attempts failed.

On the other hand, in 1881, 82, 85, 86, 87, and 90, bills were introduced to allow the reading of
Scripture for not more than twenty minutes every morning, at the discretion of the committee and subject to a conscience clause, but these all met with the same fate as those introduced by the Roman Catholics.

During the same period many petitions were presented to Parliament on the Education Act, mainly with regard to religion, so that in 1883 a select committee was set up to consider all these petitions, take evidence and report back to the House. In all, a hundred and twenty-eight petitions were received from Roman Catholics containing seventeen thousand odd signatures, four from Church of England adherents containing about two thousand signatures, and fifty-two were received from 'inhabitants of New Zealand' containing four thousand seven hundred and twenty-seven signatures objecting to the Roman Catholic petitions for State aid to denominational schools. The Churches were still divided on how the Act should be amended although they were fairly united in opposition to it. The Roman Catholic hierarchy demanded nothing short of State aid to their own denominational schools. The Methodists and Presbyterians were largely in favour of the National system, though they desired the introduction of Scripture lessons to the existing syllabus. The Church of England stood in a very uneasy middle position; many, like Bishop Hadfield who declared he would not send his
children to the State schools "whatever might be the legal penalty," siding very closely with Rome in their conception of education, and thus of the place of religion in it, and others approaching more closely to the Free Churches' position.

At the same time there were still the advocates of a purely secular system; three quotations from various sources will make these three main positions clear.

Bishop Moran, the Roman Catholic Bishop of Dunedin, in his evidence to the committee declared:

I disapprove of it (the national system of education) entirely. I think it is calculated to injure the community at large very seriously. I do not look upon it as really a system of education. I regard it as a system of instruction in secular matters, which is the smaller and less important part of education..... I mean the exclusion of religion. We find all education in religion whilst we teach secular subjects to the best of our ability: we always hold that in subordination to the teaching of religion.

He went on:

Put the Catholic schools on the same footing with the government schools of the country. I hold as a principle that, as the Catholics are citizens and taxpayers, they have the same right to the expenditure of the education money - at least a share of it - as other citizens of the country, and that the Government is bound to do for Catholic children what they are doing for other people's children.

The second quotation is from a sermon delivered by the Revd. F.I. Jones, Methodist minister of Nelson,

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1 From the evidence of the Select Committee A.to J. 1883 Vol. III. I.11.
who considered that there were three parties in the issue. The first, and smaller party, held that in national education no religious element should be introduced .... not always because they consider it in itself objectionable, but because, they say, "any" scheme of education to be national must be secular." ... On the other side of this question is a vast party ... the apostles of religious education, instead of regarding the Bible as an intruder and trespasser on ground that belongs to another, declare that the school-room is its own domain; that it is the true regulator and powerful mover of the whole machinery of the schools; and it is their firm conviction that human instruction stands the firmest when based upon divine truth. ... Such then are the two great parties, and a third looks on. The Roman Catholics say in "any instruction in Scripture to be given to our youth must be given by ourselves alone." 1

And finally Sir Robert Stout, who was always the first to rise in the House in opposition to any religion in the State's schools, declared his position in an "Address on Education" delivered to the North Otago branch of the N.Z.E.I. in 1879: 2

The proposition to admit religion into the schools amounted to saying that it was the duty of the State to teach religion.

I proceed to ask, why is it desired to have the Bible read in schools? It must be read for three reasons:-

First. For the purpose of teaching religion.
Second. For its intellectual training.
Third. For its moral training.

I do not know if any will assert, now-a-days, that it is the duty of the State to teach religion. Clearly if it be, the State must make up its mind to teach more than one religion (and then), I do not see a logical halting ground short of a State Church and something perhaps worse. Nor can I see if it be the duty of the State, either to teach or see taught religion, why the various religious organisations

2 From a pamphlet of that name in the G.A.L. collection.
should not be subsidised and their active co-operation secured by the government. To calmly state what is involved in the position of the State teaching religion is, I think, its best refutation.

He goes on to refute the notions of the value of the Bible read, as it would have to be without note or comment, as either an intellectual or moral training.

In the light of all the evidence the select committee could come to no solution, and recommended that no action be taken.

In view of all the protests, however, Mr. Fisher while Minister of Education, introduced a bill in 1889 to repeal the 1877 Act and replace it with his Public Schools Bill. This was to reconstitute the whole of the national system of education, eliminating both the individual school committees and the old Boards and establishing new School Boards, governing a local district, borough or county. His bill also provided that

On one or two days in every week in any public school in which the regular hours of school work are not less than four hours and a half a day, the regular school work may, if the School Board so direct, be brought to close half an hour before the usual time of closing, in order that religious instruction may be given to the children by such person or persons as shall have obtained from the Board permission to give such instruction. ... (the teacher) shall give notice that all pupils may remain for religious instruction except those whose parents wish them to withdraw.

This having failed, another bill to allow Bible reading in schools at the sanction of the School Committee

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1Clause 52. Mr. Fisher’s Public Schools Bill in Bills Thrown Out, 1889.
was introduced in 1892. This included a schedule of suitable passages for reading, but was again rejected.

So far then, the secularists still held sway; the only measure of religious instruction that could be given being entirely outside school hours either before or after normal school was in session. In reply to an Order of the House in 1893, it was reported that ninety-six schools had this "extra-curricula" type of religious instruction.1 Normally, this meant that a minister of religion would assemble the children of his denomination in the school buildings and give them denominational religious teaching. Permission for this was granted by the School Committees who were empowered to grant the use of the school buildings "at times other than those used for the purposes of secular education" to whosoever and for whatsoever purpose they pleased.

The situation was, in official circles at least, that there was a very general feeling that the education system set up in 1877 was a precarious balance of contending forces which could not be disturbed except on the gravest provocation. "Our opinion now is what it has always been, that the present system is not lightly to be tampered with," said the Lyttelton Times, discussing Fisher's proposals of 1887. "Our State system is a compromise, and, on the whole, a successful compromise. It must never be forgotten that by a change in one direction a considerable part of the people might be wholly alienated from it." This theme recurs again in public discussions in the period under review. "If we toughened our education system," said a member of the House of Representatives during a debate on a bill to reform school committees elections (1886), "these various opinions would together make a great flood which the system might not be able to withstand."2

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1. Webb, Control of Education in New Zealand. p. 56.
This feeling was particularly strong with regard to religious instruction and indeed persists, with no little justification even until to-day.

The first real "breach in the walls of secularism" came in 1897 when, at the request of several ministers of religion and their wives, (an Honourable Member described the petitioners as "seven ministers and eight women") the Nelson City Schools Committee granted permission to several ministers to enter the schools during the usual school hours, but outside the statutory hours, for the purpose of giving lessons in undenominational Christianity. A protest was made to the House, which ordered that the matter be investigated. There was considerable wrangling between the Department, the Board and the Committee, but eventually a full report was made by the senior inspector to the Board, which forwarded it together with a note to the Department. This is quoted at length as it is probably the best written account of the "Nelson System."

I find that, by a resolution of the School Committee, the ordinary school hours have recently been shortened to twenty-four and one half weekly, and that the teachers' time-tables are arranged accordingly. The time for opening school varies on the different days. The usual time is nine-thirty a.m., but on (certain specified mornings in the respective schools) the ordinary work does not begin till ten o'clock.

The Minister, however, was "not satisfied with the arrangement" and therefore must not be continued. Whatever

1 Butter's phrase.
attendance of their children. The Education Board's teachers do not give the religious instruction, though some of them voluntarily attend while the lessons are given, in the hope that their presence may check disorder, and so prevent any subsequent loss of discipline.

(At all the schools there are some children who do not attend the religious instruction) and those who present themselves are allowed to sit in a separate room under supervision and prepare lessons, or are instructed in the subjects as prescribed in the syllabus by some of the State school teachers who attend voluntarily for the purpose. A few children do not present themselves till ten o'clock ... when the school teacher begins the ordinary lessons of secular instruction.

So far as I can gather, the only inducements offered to children to attend for secular instruction at the particular times mentioned, are the knowledge that they will receive tuition if they desire it, and in the case of many the fact that they are not aware that the alteration in school hours affects them in any way, and think that attendance is just as compulsory during the half hour of Bible instruction as at other times. On the other hand, the matter has been ventilated in the local Press; and the members of the Committee contend that the parents are perfectly aware of the arrangements made, and that it is entirely optional with them whether they send their children during the half hour of instruction or not.

In its accompanying letter the Board added that it has made careful enquiry into the question of religious instruction in the schools within the City of Nelson, and finds that the Committee has not exceeded the powers conferred by section 84, subsection 3 of 'The Education Act, 1877.' The Board finds that the school hours are in excess of those required by the Act, and that religious instruction is not given in school hours, and that when religious instruction is given the attendance of neither children nor teachers is compulsory.

The Minister however, was "not satisfied with the arrangements made."

It is necessary to make it absolutely clear that the religious instruction is not given during school hours. The provision of secular instruction during the time of religious instruction tends to render this distinction obscure, and therefore must not be continued. Whatever
ceremony marks the opening of the school on four days of the week must be observed also on the day of religious instruction, and must on that day be interposed between the religious instruction and the regular secular instruction which is the proper work of the school.

The Committee, through the Board, replied that they declined to make the arrangements suggested, and contend that in their action they are upholding the law, which places the school buildings, when not required for public school purposes, under the control of the School Committees.”

This section is quoted at length because it is the best written description of the "Nelson System" available and coming right at the beginning of its establishment it is extremely important to see the conditions under which it was introduced, and the reactions to it of the Board and Education Department.

The issue arose at a difficult time, however, when the balance of powers between Department and Board were not very clear, and this uneasy and uncertain relationship between Committee, Board and Department is very well brought out in the handling of this whole matter.

So the Nelson system began. It caught hold and worked very well in Nelson, where the ministers of the various denominations co-operated and where they were prepared to teach 'undenominational Christianity.' In other areas it did not work so smoothly however, and so was only very gradually introduced. Elsewhere, denominational strife was still very bitter and the ministers were unable to work together or to separate Christianity from their own denomination.

1 All these quotations are from the Report to the House A.toJ. 1898, Vol II E14.
The exponents of the secular education were, of course, enraged by this breach, but although the matter was referred to the Crown Law office, no legal flaw could be found in the system. If full advantage had been taken of this opportunity it is likely that the question of religious instruction in the schools would have long since been settled, but again the churches, due largely to their own squabbles, missed their opportunity.

To organise opposition to the Act and work for the establishment of religion in the State schools, organisations were set up throughout the country. These began on a purely local level, and the account of the setting up of one such Association is contained in a booklet called "The Bible in Schools Advocate" for July 1892. It reads:

A public meeting of those favourable to permitted use of the Bible in Common School Instruction, under the National Education System of New Zealand, was called to be held in St. Andrew's Hall, Oamaru, on the 8th June 1892 at 7.30 p.m. His Worship the Mayor in the Chair. The said meeting adopted the following resolutions.

1. "That in the National Education system of this country there ought to be permitted the reading of the Bible in the common schools, because it is desired by a majority of the people of the country on the ground that the Bible is God's word for mankind."

2. "That there ought to be permitted use of the Bible in schools, because the Bible is of singular value as an instrument of education and is a creative influence in the modern civilisation, such that to grow up in ignorance of it is to be not educated in that civilisation."

3. "That this meeting do now constitute a North Otago
Association for Bible in Schools, to consist of all citizens of both sexes of full age who shall intimate their desire to be members, and pay one shilling for one year. And the meeting appoint the following, with power to add to their number, a central committee of the Association for a year, to prepare and transmit to both Houses of Parliament a petition in terms of the present resolutions... and to arrange for connected movement in the interest represented by the petition."

These local associations were later organised on a national scale in the Bible in State Schools League. The exact date of its formation is doubtful as all the minute books were accidentally destroyed in 1915, but it was probably about 1895 as it was certainly active and making its voice heard by 1898.

The bills introduced to the House to gain religious instruction in the State schools changed during the later 1890's and early 1900's when they endeavoured to refer the question of the introduction of Scripture text books into the public schools of the Colony to the decision of the Householders as defined by the Education Act, 1877."

The Scripture text books proposed to be adopted were the "Irish National School Books of Scripture Lessons," a book of undenominational lessons devised for the schools of Ireland, and to which the Roman Catholics strongly objected.

Even after the establishment of the Nelson system the Bible in Schools League was not satisfied. They would not be satisfied until the State teachers gave the lessons in ordinary school hours, and in addition they wanted the "right of entry," that is for ministers to enter the schools...

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1 Preamble to the bill.
during school hours to give denominational teaching. Later 'Plebiscite Bills' recommended the use of the Queensland Ballot paper which read as follows:¹

Are you in favour of introducing the following system into State schools? Namely:-

The State schoolmaster, in school hours, teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching.

Any minister of religion is entitled in school hours to give to the children of his own denomination an hour's religious instruction, on such day or days as the School Committee can arrange for.

Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so.

Yes.  No.

This bill, introduced in 1903, together with a similar bill in 1905 was also rejected, although some had tried to secure their passage by trying to get electors at the 1902 election to ensure that their candidates would vote for such bills if elected. The Ven. W.N. de L. Willis in a pamphlet entitled "An Appeal to the Electors of New Zealand," went so far as to suggest a form of promise that might be required from prospective candidates before the elector would give him his vote.

About 1902 a pamphleteering movement began, and in the following twelve years a tremendous number of pamphlets were published by various individuals and organisations. The Bible in Schools League sponsored many such publications. Bishop

¹From Bible Teaching in State Schools by W.N. de L. Willis
²G.A.L. collection.
Cleary, the Roman Catholic Bishop of Auckland, published a great number against the claims of the Bible in Schools League. A third main body was added to the struggle in 1913 when many eminent citizens formed the so-called, National Schools Defence League. In its "Manifesto" this League stated:

Object of the League:--

To defend the present national system of education against all attempts, direct or indirect to interfere with its basic principles; free, secular and compulsory.

Affirmation:--

1. That education being a recognised duty and a function of the State, the system must of necessity be free, secular and compulsory.
2. That the introduction of a Scriptural Text Book and the granting of the right of entry to religious teachers during school hours would violate the essential principles of our national system of education.
3. That the introduction of a Scriptural Text Book would impose upon teachers a duty for which they are not necessarily qualified and would constitute a religious test for an official under the State.
4. That any proposals to grant State aid to either Primary or Secondary Schools owned or controlled by private persons, institutions or religious denominations, constitutes a direct menace to our present national system of education; and the demands being made by the Bible in Schools League, if acceded to, will inevitably open the way to such proposals.

This controversy reach a peak in 1913-14. Public meetings were held both indoors and the open. A demonstration was held in the Basin Reserve, complete with bands: a grand procession up Queen Street preceeded a meeting in the Auckland Town Hall to mention only two examples. Increasing emphasis was placed on the system in operation in New South Wales and

Queensland, and a pamphlet was produced by the Bible in Schools League in 1913 entitled, "Opinions of Educational Experts on the Working of the Australian System of Religious Instruction in Schools." This was countered by another, published by the National Schools Defence League, with a similar title giving the opposite view, but letters to members of Parliament complaining of this action, showed that the National Schools Defence League had unfortunately considerably misrepresented the case.1

Another bill attempting to get a referendum on the question, introduced to the House early in 1914, raised a public storm, and a Select Committee was set up to consider the whole question. This committee received many petitions and took a vast quantity of evidence (two hundred and sixty-six pages in all!). Most of this is a restatement of the positions of the main bodies concerned, and I shall quote here only from the evidence of Bishop Cleary; in reply to a question of Professor T.A. Hunter, he said,2

We oppose this scheme of the Bible in State Schools League solely because of its injustice - first of all injustice to objecting tax-payers, who would be compelled to bear a portion of the cost of the scheme; second, injustice to teachers - conscientiously objecting teachers - who would be compelled to impart the lessons under this scheme; and, thirdly, we object to what we call a most odious formula - that is the Irish conscience Proselytising clause, and the practical compulsion of a certain number of the children to be instructed in these lessons without the consent of their parents. ... If the League eliminates these objectional features from its programme we will heartily join hand-in-hand with the League in order to help them to bring a measure of religious instruction into the public schools.

1 Copies of these letters together with the pamphlets are held by the G.A.L. in Bible in Schools Pamphlets Vol I Nos. 20, 21 & 22 2 A.toJ. 1914. Vol III.1-13B.
He went on to point out that for the Roman Catholic Church there can be no unsectarian or common religious teaching.

No properly instructed Catholic teacher ... who is loyal to Catholic principles and Catholic conscience, can with peace of conscience set up as a teacher of such "unsectarian" or (as a League publication calls it) "common Christian faith."

This is a very interesting statement especially in the light of later developments.

As might be expected, the Select Committee found it impossible to reach any solution to the problem, but brought down the following report.

I am directed to report that the Committee has heard evidence on the subject-matter of these petitions - much latitude being allowed witnesses in the desire to get all the facts - and is of the opinion that the New Zealand State system of free, secular and compulsory education (under which our children have received incalculable benefits, and under which, after thirty-seven years' experience, our people - the immense majority of whom have passed through our schools - compare most favourably morally, socially and religiously with the people of any other part of the world) should be maintained. Further, that the Committee is fully alive to the value of biblical and religious instruction, and is of the opinion that full opportunity should be given for the adoption of a voluntary system, such as that known as the 'Nelson System', in which the teaching is imparted outside the statutory school hours, under which the State exercises no authority in religious matters, and under which there is no compulsion or violation of rights of conscience.

A second report recommended that the bill before the House with regard to religious instruction "should not be allowed to become law," and as a result it lapsed. Accordingly also, the 1914 Education Bill made no fundamental change in the

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1Ibid.
law regarding religious instruction. The State's schools were to remain "secular" in character, but the Committees were empowered to grant the use of the school premises for purposes of religious and moral instruction. The relevant sections of the Education Act, 1914 read:

Section 49 Clause (7) Subject to the by-laws of the Board, the school may be used at times other than those fixed for purposes of primary, secondary or technical instruction or for continuation classes, upon such terms as the Committee may from time to time prescribe:

Provided that nothing in this section or in the laws of the Board shall prevent the Committee from granting as it deems fit the use of the school buildings as aforesaid for the purposes of moral or religious instruction.

Section 56 Clause (4) repeats exactly the Section 83 Clause (2) of the old Act quoted earlier, that

The school shall be open five days in each week for at least four hours, two of which in the forenoon and two in the afternoon shall be consecutive, and the teaching shall be of a secular character.

In view of the Select Committee's report the subject was not greatly discussed in the debate on the bill when it was before the House.

The position remained the same then, and was still completely unsatisfactory from the point of view of those who wanted to get religious instruction into the schools. With the outbreak of the war in 1914, however, the activities of the Bible in Schools League ceased. When the office was closed in 1915 and the material being disposed of, all the records of the League, together with its pamphlets and minute books were "sent to the destructors." The destruction of the latter was apparently accidental, but from the historian's

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1From minutes of a meeting of the League, 1921.
point of view none the less tragic, since it means
that no accurate record of the activities of the League
remains.

As a result of the cessation of the activities
of the League, nothing was done to change the education
system during the war years. The National Schools
Defence League also disappeared, never to be revived.
Indeed, the League did not recommence activities until
1921, and then after one meeting of the executive it
again lapsed until 1923. The Hon. Mr. L.M. Isitt, M.P.
took a keen interest in its affairs, and under his
sponsorship several "League Bills" were introduced into
the House in the following years. The 1924 Bill failed
by only one vote in the second reading.

With the re-formation of the Bible in Schools
League, however, it was evident that the opinions of
many of its leaders had undergone a change, and during
1922 and 1923 a considerable argument ensued over the
constitution of the League. Prior to 1914 the League's
objects were declared to be:

The establishment in our State School System
of Education of that system of religious instruction
existing in New South Wales since 1866, in Tasmania
since 1868, in Western Australia since 1893, in
Norfolk Island since 1904, and in Queensland since
1910.

After the war there were many who desired to
support the Bible in Schools League, but who did not
agree with above mentioned systems, especially with
regard to the "right of entry." The question of whether
the League may change its constitutional objects and still retain the funds of the old League was hotly debated during 1925, but after obtaining legal advice the Dominion Executive decided to apply the funds of the League to the support of Mr. Isitt's bill. Mr. Isitt and others proceeded on an active campaign to insure the passage of the bill when it was again presented in 1925. But the bill still failed to gain acceptance.

These bills sought to "provide for the Performance of certain Religious Exercises in Schools,"

of a simple character which shall not include any instruction in the tenets, dogma, or creed peculiar to any religious society or denomination, by the setting aside of a period of not less than fifteen minutes and not more than twenty minutes for exercises to take the following form:

(a) The recitation of the Lord's Prayer, and (b) The singing of a hymn from a hymnal to be compiled by the Education Department after consultation with the representatives of the Christian Churches, and (c) The reading by the teacher or pupils of a Bible lesson from a manual compiled in the manner prescribed in the last preceding paragraph, such reading to be without interpretation or comment other than is reasonably necessary for grammatical explanation.

A conscience clause was provided whereby any pupils or teachers who so wished, could "contract out," and if all the teachers at a school contracted out the Board was to nominate someone else to take the exercises.

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1From Mr. Isitt's Bill in Bills Thrown Out, 1925.
An anonymous and undated pamphlet called "Five Reasons for Supporting the Bible in Schools Bill" declared:

1. The provisions of the bill render sectarian teaching impossible.
2. The State school system has destroyed the Private schools and parents are dependent upon the State for the education of their children.
3. A full conscience clause is provided.
4. The Nelson system only avails in a few schools in the cities.
5. This bill was introduced in 1923, 1924, 1925, twice in 1926, and very similar bills by Mr. H. Holland in 1927 and 1928. Although it often came down to a margin of just one or two votes, the bills never became law, and the public election in 1928 so altered the constitution of the House that all hope of passing the bill was then lost. When the bill was before the House in 1926, the Legislative Council was petitioned by Bishop Cleary, Professor Hunter and others, and a Select Committee was again set up to review the petitions and take evidence. This Committee brought down a report almost identical with that of the 1914 Committee, and this has remained the official attitude ever since.

A few more pamphlets appeared during the later twenties, also appealing for support for the bills. For example, Professor Richard Lawson, Professor of Education at Canterbury College, wrote a pamphlet for the Bible in Schools League. He said:

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1. The pamphlet was however published by the Isitt Whitly Press, and was almost certainly by Isitt.
Education is incomplete unless it is applied to the whole of our human nature.

Claimed that education must include the soul or spirit of man and "a man who has not had some education in religious literature, be he never so well versed in knowledge of things intellectual, is not an educated man." 1

Mr. Isitt also published many pamphlets, but all with no avail.

An Amendment to the Education Act, 1914, to secure religious instruction, introduced by the Honourable Mr. Thomson also failed. He proposed inserting after the word "secular" in the Act (Section 56 (4)) the words, "in the sense of non-sectarian," and then adding four sub-clauses making it possible for religious instruction to be given for half an hour during the morning or afternoon of one or two school days each week.

The next significant feature is the Atmore Report of 1930. This was composed by a Recess Committee on Education, chaired by the Hon. H. Atmore, then minister of Education. This committee also received a great deal of evidence and brought down a very sound report in which it was stated:

Whilst all the witnesses ... were at one in condemning an entirely secular system such as has been established by the State in New Zealand, they were by no means agreed as to how the alleged deficiencies of the existing system should be removed. ... PRINCIPAL ACT." 4

It was just at this point that confusion arose. Several witnesses stated that about eighty per cent of the parents were in favour of the introduction

1 Scripture in Schools from the Education Standpoint. n.d. c 1927, Christchurch.
of the Bible into the schools, but what form this introduction should take was not at all clear. ...

It appeared, however, from the evidence submitted that there were four possible ways of obtaining a greater or less measure of Bible instruction in the schools:

(a) The English and Scottish system;
(b) The New South Wales system;
(c) The Nelson system;
(d) The procedure outlined in the Religious Exercises in Schools bill of 1928.

After weighing up all the evidence the Committee recommended:

(a) THAT NO SYSTEM OF RELIGIOUS INSTRUCTION IN STATE SCHOOLS SHOULD BE AUTHORISED SUCH AS WILL COMPULSORY REQUIRE ANY STATE TEACHER TO DISCLOSE HIS OR HER RELIGIOUS BELIEFS OR HIS OR HER ADHERENCE TO ANY PARTICULAR DENomination, OR TO TAKE PART IN RELIGIOUS EXERCISES OTHER THAN OF HIS OR HER OWN FREE WILL; BUT THAT, ON THE OTHER HAND, THE FULLEST LIBERTY SHOULD BE GIVEN TO THOSE TEACHERS WHO DESIRE OF THEIR OWN ACCORD TO ASSIST IN THE NELSON OR ANY SIMILAR SYSTEM OF RELIGIOUS INSTRUCTION THAT MAY BE AUTHORIZED BY LAW.

(b) THAT THE FOLLOWING CLAUSE BE INSERTED IN THE EDUCATION ACT, NAMELY:

"NOTWITHSTANDING ANYTHING TO THE CONTRARY IN THE PRINCIPAL ACT OR IN ANY DIRECTION GIVEN BY THE BOARD, IF ACCREDITED PERSONS APPROVED BY THE MINISTER DESIRE TO GIVE MORAL AND RELIGIOUS INSTRUCTION OF A VOLUNTARY NATURE IN SCHOOL BUILDINGS, THE ORDINARY OPENING HOUR OF THE SCHOOL SHALL BE POSTPONED, OR THE ORDINARY CLOSING HOUR IN THE AFTERNOON SHALL BE ADVANCED, ON ONE DAY IN EACH WEEK, AS AGREED UPON, FOR NOT MORE THAN HALF AN HOUR, IN ORDER TO ENABLE THE INSTRUCTION TO BE CONVENIENTLY GIVEN:

"PROVIDED THAT NO ALTERATION SHALL BE MADE IN THE OPENING OR CLOSING HOURS WHICH WOULD REDUCE THE NUMBER OF HOURS TO BE DEVOTED ON THAT DAY TO SECULAR INSTRUCTION TO LESS THAN THE MINIMUM OF FOUR HOURS FIXED BY THE PRINCIPAL ACT."1

1Atmore Report. A.toJ. 1930.
In other words they recommended the "Legalisation" of the Nelson system, and the encouragement (almost) of teachers to participate in it. If this could have been carried out the question of religious instruction would again almost certainly have been settled, but, unfortunately it was impossible to act upon this report due to the economic depression that hit New Zealand at that time.

The Bible in Schools League was, of course, still not satisfied, so that further bills, referred to as "Enabling Bills," were brought before the House in 1931, 1932, and 1934, but again all these were defeated. These were fundamentally the same as the 1920 bills, endeavouring to provide religious exercises at the opening of the school day; taken by the State teacher, (or if necessary, an authorised substitute), for a period not to exceed two hours in any one week. Conscience clauses were added to the act as before, but one more clause was added that is of particular significance since it enabled the Roman Catholic hierarchy for the first time to support the Bible in Schools League, instead of openly opposing its demands.

This change in the position, if not the avowed attitude of the Roman Catholic Church, is very important. Unfortunately for both parties it came just a few years too late; if the Roman Catholics had supported the 1927
and 1928 bills, either would almost certainly have become law (the 1927 bill was defeated by only three votes and the 1928 by only 2). The Roman Catholic bishops insisted that it was not a change in attitude for them. Admittedly throughout they had said that if a satisfactory conscience clause were found, they would support the Bible in Schools League to gain some measure of Christian teaching in the schools. Bishop Cleary said this on several occasions as in the quotation from the 1914 Committees evidence. The Roman Catholic Church claimed that this satisfactory clause had been found in that which enabled all the adherents of "any Church viewed in its denominational totality in New Zealand," to be completely excused if the head of that denomination made application to the Minister on that behalf. This was to include both teachers and pupils.

Throughout, however, there had been another side to the Roman Catholics' attitude; that expressed by Fr. Gilbert's evidence to the Atmore Committee, when he said:

We Catholics submit that a secular system of education is wrong in principle; it eliminates a most important factor in life; it ostracises religion and its concomitant, Christian morality, which is based on Christian teaching. Moral lessons may be inculcated, if at all, only on naturalistic motives. ... We wish to record a formal protest, under the circumstances, against any infringement of the neutrality of the State in this regard by the introduction of Bible reading in State schools.\(^1\)

\(^1\) Evidence to Atmore Committee A.toJ. II4, 1930.
The Roman Church had claimed that nothing short of denominational education would suffice since religion was essential to education and it was impossible to 'water down' or arrive at a 'common Christian faith.' This was the substance of many of Bishop Cleary's pre-1914 pamphlets in which he referred sarcastically to the "Bible" in Schools League as not presenting the Bible at all.¹

Under these circumstances then, we can only assume that there is a deeper reason behind this change in position of the Roman Church. The N.Z.E.I. has probably come very close to the truth when it considers that the establishment of religious exercises or instruction in the schools on an official basis would reduce the question of 'State aid' to mere equity. If religion were taught in the public schools it would of necessity be a form of Protestant Christianity, and the claims of the Roman Catholics for equality of treatment would be enhanced correspondingly. This will be dealt with more fully later.²

The bills also proposed that any extra cost imposed as a result of the introduction of the religious exercises should be borne not by public funds, but by funds voluntarily contributed for the purpose. Several

¹See the second half of Bishop Cleary's evidence to the 1914 Committee quoted on page 28.
²See Chapter V below.
members of the House pointed out, however, that the fact that the ordinary teachers were to spend up to two hours on the exercises meant that considerable state funds were to be used in the support of religion. All these 1930 bills then, were thrown out, but a brief review of the discussion of the 1934 bill is interesting since it is the last 'Bible in Schools League' bill presented to the House.

Introducing his bill Mr. H. Holland said the present Act made provision only for those parents who wished their children to have a secular education; his bill would make provision for both those and the others who wished their children to have religious instruction as an integral part of the school work.

In moving its second reading he pointed out that it was the Bible in Schools League's bill, and that the League had a backing of some seven hundred and fifty thousand people in the Churches and other organisations. He pointed out that New Zealand and South Australia were the only countries of the British Commonwealth barring religion from the school. Most other nations had religious instruction in schools.

The first speaker who rose in opposition was Mr. Jordan who, in the course of his speech, pointed out that although he and Mr. Holland were local preachers in the Methodist Church they rose on opposite sides on this bill. Mr. Jordan's main complaints were drawn up by Anglicans and Presbyterians and have a general backing of some seven hundred and fifty thousand people in the Churches and other organisations. He pointed out that New Zealand and South Australia were the only countries of the British Commonwealth barring religion from the school. Most other nations had religious instruction in schools.
sides on this bill. Mr. Jordan's main complaints against the bill were:

1. That it not the duty of state to give religious instruction, it should be given by home and church.
2. The teachers were not qualified to give instruction and do not wish to do so according to their own resolutions. Opportunity is given under the Nelson system, but the teachers do not respond.
3. He considered the Nelson system best because it gives all denominations equal opportunity. The proposed committee to draw up syllabus and manuals have a preponderance of Anglicans and Presbyterians and leave many unrepresented.

The House wanted to be assured that this measure would not foster denominationalism and open the way to grants for any private schools that did not agree with the proposals.

Mr. Nash and Mr. Tirikatene agreed with Mr. Jordan that the teachers were not qualified to give religious instruction, either by training or by faith. Religious teaching requires special preparation on the part of the teacher, and to be effective must be done by a person of faith themselves.

The bill was then referred to the Education Committee which recommended that it should not be passed.

They brought down a special report, however, "that the Committee is of the opinion that the following views..."
set forth in Parliamentary paper 1-8A, 1930 (Recess Education Committee Report), should be given effect to:

Then were listed the recommendations, (a) and (b) with regard to religious instruction, of the Atmore report. The recommendations on religious education. Although these were made, An Education Amendment was proposed in 1934 to enforce School Committees to grant the use of their buildings for the purposes of religious instruction, if application was made by the school teacher or other voluntary religious teachers. This bill also proposed making attendance at Sunday Schools compulsory, with Church truant officers with similar powers to those of the school truant officers. It is fortunate that this bill failed. After the depression the Labour Government endeavoured to give effect to the Atmore report in an Education Amendment proposed by the Hon. P. Fraser, then Minister of Education, in 1937. This included a clause making provision for religious instruction to be given by "any person approved by the Board for the purpose" for half an hour at the beginning or close of the school day on two days in the week. This whole Amendment failed to gain acceptance, however, and the law remained the same as in 1914. This
was the last bill presented attempting to affect the Education Act with regard to religious education; in all, some forty-two bills were presented between 1877 and 1937, and a list of these is appended.¹

The New Educational Fellowship, meeting in New Zealand in 1937, had several speeches and discussions centering upon religious education. Although these were mainly in very general terms and not specifically directed at New Zealand conditions, they did consider that while there was considerable opposition within the teaching profession and elsewhere, religious instruction should not be introduced into the schools. Teachers should certainly not be forced to teach religion as it would then become a mere outward form and, if anything, be detrimental to the cause of religion.

This strengthened the hand of the N.Z.E.I. which had cause for objection when, the parliamentary means having failed, the Bible in Schools League appealed to the Education Board to alter their by-laws to enable religious exercises to be held in the schools every morning, conducted by the teachers. Between 1936 and 1938 all the Boards, with the exception of the Canterbury Board, amended their by-laws to allow such opening devotional exercises. The Wellington Board made such

¹See Appendix p.142.
an amendment on June 16th 1937, but this decision was reviewed as a result of strong protests from the Educational Institute and other private individuals. The Board later upheld its decision, however, and the by-laws were accordingly altered to allow either the Nelson system or the opening exercises, but not both. Other Boards made provision for both.

While the Nelson system of religious instruction given by the voluntary teachers outside the official school hours is legal, this practice of opening devotional exercises is definitely illegal in the terms of the Act. Taken by the head-teacher or other members of the school staff, they definitely refute the law requiring that the instruction given in the schools shall be secular. Regardless of the voluntary nature of the exercises, allowing children or teachers to be excused from them does not alter the fact that they are illegal. Although this was pointed out to both the Education Board and the Department, no action against the new by-laws was taken by the Department as it wished to retain the support of the Boards for other administrative changes it hoped to introduce shortly afterwards. When the Department later decided that it should take a stand in this matter and demanded the repeal of the by-laws in question, it was too late. The Boards stood by their decisions, and as the practice was firmly entrenched
especially in Auckland and Otago, the Department could do nothing.

A general meeting of the Educational Institute in 1937 passed a resolution by sixty votes to twenty-two "that religious instruction in primary schools be limited to the Nelson system," and this has remained their official attitude ever since. The by-laws remained the same, however, and the practice of holding devotional exercises is gradually increasing, though it has not yet become widespread.

During 1937 also, the N.Z.E.I. sent a deputation to the Prime Minister, the Minister of Education, and the Minister of Finance. Mr. Fraser, then the Minister of Education considered that some of the by-laws of the various Boards could be declared ultra-vires, the religious exercises certainly being contrary to the intention of the 1914 Act. He pointed out that if religious instruction were introduced, the only fair thing would be to vote money to the denominational schools. The Prime Minister said that the subject was so controversial that no government had ever had the wisdom or courage or perhaps a mixture of both to tackle it. He was not prepared to divide the Government supporters on such a controversial subject. Apparently, about this time, the Government referred the matter to the Crown Solicitors' office for a report, but this decision has never been made public.
As a result of the discussions as to the legality of different systems of religious instruction, the Revd. E. O. Blamaires, for many years the organising secretary of the Bible in Schools League, made public a correspondence he had had with the Hon. H. Atmore, Minister of Education, in 1932. Mr. Blamaires had asked several questions which with the replies were published in the Evening Post of June 28th 1937.¹

They were as follows:

**Question 1.** Under the Nelson system do the scholars who do not receive religious instruction, (either because of conscientious objection or on account of an insufficiency of teachers of religion to reach all the standards) receive secular instruction at the same time?

The answer given (letter September 22nd 1932) was as follows:

Under the Nelson system the school is not open for secular instruction during the period in which religious instruction is being given in the school. Therefore neither the teachers nor the pupils are compelled to attend school during that period. Any secular instruction that may be given or received is given or received outside of school hours and is quite voluntary. Whether or not such voluntary secular instruction is given I could ascertain only by circularising the Education Boards and they in turn the Head-teachers.

**Question 2.** Can the Nelson system be worked in school hours provided there is no infringement of the statute requiring two hours in the morning and two hours in the afternoon to be devoted to secular instruction?

The answer given was as follows:

The Nelson system cannot be worked in school hours since the school hours are fixed for secular instruction alone. The Education Board may, however,
resolve that the school shall open for secular instruction later than on other days. During one period generally half an hour, between the usual time of opening and the time fixed for the opening of the school, religious instruction may be given but this is out of school hours. Neither the teachers nor the pupils can be required to attend during that period. For them school does not open until the time fixed by the Board - as the afternoon school period is, with few exceptions, of only two hours' duration, afternoon school cannot be shortened without an infringement of the Education Act.

Question 3. Is there any limitation of time to half an hour per week, or may there be further periods arranged with the consent of the Board and the School Committee?

The answer given was as follows:

The Board may allow more than half an hour a week of religious instruction provided it complies with the requirements of the Act in respect of school hours for secular instruction.

Question 4. May the teachers or the staff equally with visiting ministers etc., participate and voluntarily conduct the lesson?

The answer given was as follows:

The teachers may participate in the religious instruction as they are not required to be on school duty during the time such instruction is being given. Their participation in the religious instruction is, of course, voluntary.

**Note:** The law bearing on this matter affecting religious education in State schools is embodied in subsection (4) of section 56 of the Education Act 1914 and reads as follows. "The schools shall be kept open five days in each week for at least four hours in each day, two of which in the forenoon and two in the afternoon shall be consecutive and the teaching shall be of an entirely secular character."

The statement refers also to the Canterbury Education Board's regulations with regard to the hours of instruction. This, Mr. Blamaires points out, gives a school committee under the Canterbury Education Board
the right to limit the hours of secular instruction on any day (or every day of the week) to four and a half hours leaving a half an hour available for religious instruction. In addition the statement sets out the powers of School Committees relating to religious instruction - vide subsection (7) of section 49 of the Education Act. The statement concludes with the following summary:

(a) The Boards have the power to define the hours of opening public schools.
(b) Committees have the power to grant the use of the buildings for religious purposes outside the hours of school time.
(c) By negotiation between Boards and Committees the time may be so arranged that where the religious observance is desired the school time-table may be reduced accordingly whether for half an hour or any portion thereof on any or all days of the week, in fact up to an hour is permissible. This may apply to the whole or to a portion of a school (vide Crown Law opinion supplied to Otago Board).

The matter was allowed to lie during 1938 and 1939, but in October 1940 the Department took the matter up with the Wellington Education Board when the latter proposed making a regulation that the schools be opened daily with a devotional exercise. Two letters were sent to the Board, the first asking for the Board's legal authority for the step it had taken, and the second stating that the Board had no authority in law to give a direction that the schools should open with religious exercises.

Reference to Section 56 of the Education Act, 1914, shows that every public school shall be organised and conducted in accordance with regulations, and regulations are defined as being regulations made under the Act. The provisions which follow and which refer to the authority of the Board, which do not operate in the present instance, serve but to emphasise that the Board is purporting to enter a sphere in which the Department alone has authority.
The proposed instruction, therefore, can be of no effect, and I should be glad if your Board would see to it that it is not proceeded with.\textsuperscript{1}

Thus the matter again became the subject of a wrangle between Board and Department. The Board passed a resolution:

That the letters from the Director of Education be received and that he be informed

(a) That in reply to his first letter the Board sees no reason why it should obtain a legal opinion in this particular instance any more than in the several other instances where it has previously dealt with the same subject;

(b) That in reply to the second letter, the decision of the Board to have the schools opened daily with the Lord's Prayer is a matter for the Board and the School Committees and not for the Department. The opening referred to concludes immediately before the start of the secular school work;

(c) That the resolution of the Board has already been put into operation.\textsuperscript{2}

In the discussion, also reported in the "Evening Post," it is apparent that the Board was openly flouting the Department and disregarding the law on the matter. They considered that if the people wanted it they were justified in granting it.

This matter arose at a time of great national stress and many turned to religion for support, so that it is probable that "the opinion that the law (i.e. secularism) was opposed by ninety per cent of the people" was quite correct.

\textsuperscript{1}Evening Post. October 16th, 1940.
\textsuperscript{2}Quoted \textit{ibid}. 
It was pointed out, however, that there was considerable opposition 'from the Teachers Institute." The Board passed the motion by nine votes to three. The Department was, of course, not satisfied and the matter was pursued further, but with the great increase in war effort and the concentration on other matters, the question was allowed to lapse.

It was not till after the war with the formation of the National Council of Churches and the beginning of thought on Post-war Reconstruction, that the matter was again brought to the fore. A meeting between representatives of the N.C.C. and the Executive of the N.Z.E.I. was arranged for August 1943 - a report of which appears in "National Education" October 1st, 1943. The National Council of Churches submitted a "Statement of General Policy on Religious Education," (which, together with several other relevant documents, is appended in a pouch inside the back cover of this thesis) stating its position and immediate aims with regard to the introduction of religion into the State system of education. To this the Executive posed a bewildering battery of questions which were answered during the course of the one-day conference. One of the concerns of the Institute was the relationship between the Bible in Schools League and the N.C.C.; to which it was replied that the Bible in Schools League had practically ceased to exist, and
that its functions were being taken over by a "Council of Religious Education," but that the matter was not yet settled. The deputation gave an assurance, however, that the Bible in Schools League would not make any greater demands than the N.C.C. was making. After thrashing out the Institutes questions, (mainly dealing with the technical side of the introduction of religious exercises or instruction by the State teachers) the conference discussed the part Christian philosophy should play in education. No definite report or proposals were brought down. It was apparent that the two groups were fundamentally opposed: the Institute would not budge at all from its traditional position of resisting any movement that would put the responsibility for religious instruction on the teaching profession.

This was again emphasised in the Ministerial Conference on Education held in Christchurch in October 1944. The Conference dealt with five main topics, one of which was "Religion in Education." The discussion on this topic was mainly sponsored by the N.C.C., the Roman Catholic Church, the N.Z.E.I. and the Rationalist Association. Speakers representing each of these points of view presented their respective cases and the Conference was immediately faced with an apparently irreconcilable clash of opinions.¹ It appeared that there was

¹ No official report of the proceedings of the Conference was published. The best report of it appears in National Education for December 1st 1944.
considerable doubt as to what exactly the issues under discussion were. A committee was therefore set up to clarify the issues involved as a basis for further discussion. The committee formulated two documents; one on the issues involved and the other a recommendation for the "legalisation" of the Nelson system, steps to be taken in so doing, and safeguards to be applied. Although never actually adopted or thrown out by the Conference, and although rather lengthy these two documents are reproduced here in full, as they form the most recent and the best statement with regard to Religion in the State schools.

Statement of Issues.

Before stating the issues involved in religious teaching in schools it is advisable to outline the present position.

(1) The Nelson System.

For many years what is known as the "Nelson System" has been in operation in many primary schools. The system is thus described in "Education Today and Tomorrow" - 

Legally the position is that the Act demands only that the school day should be of at least four hours, two of which in the forenoon and two in the afternoon must be consecutive. Each Education Board may, within these limits, determine the hours of opening and closing schools, in its district, and they are in general so arranged as to make a working day of the accepted five hours. A Board may, however, rule that on one or more days a week the official opening of the school may be postponed. It is then left to each School Committee to decide whether or not clergymen or other persons will be permitted to
use the school premises for religious instruction during this time. Attendance at such instruction cannot be made compulsory for either children or teachers."

Instruction has been given to Roman Catholic children by their own clergy. Other children have been instructed jointly by clergy or lay persons of other denominations.

Over a period of years there have been changes in the operation of the system. The instruction was originally given before the commencement of the school day. Later, in some cases, headmasters in order to suit the convenience of the religious bodies have permitted the instruction to be given at times other than at the beginning of the day.

Doubts have been expressed as to the extent to which the system as at present practised is authorised by law.

(2) Corporate Religious Exercises.

In recent times the practice has developed in a number of schools of beginning the school day with a corporate act of worship, conducted by the headmaster or head teacher of the school.

It is claimed by the New Zealand Educational Institute -
1. That this practice is unauthorised by law.
2. That it is a practice which in the interests of the teaching profession is undesirable.

The Committee has been asked to prepare a statement on the precise issues involved.

It appears that if the Conference decides to proceed further, the following issues arise:

1. That religious teaching be incorporated in the school curriculum and be carried out by accredited persons who may be members of the school staff. This is proposed by the National Council of Churches, but is opposed by teachers.

2. That the Nelson system be "legalised." There appears to be considerable doubt as to what is meant by this expression and the Committee has prepared the attached statement of a proposal which might be considered if the Confer-
ence is of opinion that such "legalisation" should take place.

3. With regard to the corporate religious exercise referred to above there are two conflicting proposals -

(a) That in the interests of freedom of conscience of teachers there shall be no religious exercise conducted in the school other than in accordance with the scheme above outlined.

(N.Z.E.I., Roman Catholic Church and Nationalist Association.)

(b) That it be permissive for a head teacher with the approval of the School Committee to arrange for religious exercises at the opening of the school day.

(National Council of Churches.)

RE叮GION IN SCHOOLS

Report of the Sub-Committee

I. Introductory. The Committee has met four times and discussed very fully the whole position considering in detail a great deal that it has not even referred to in this report. It has reviewed the recent history of religious education, examined the nature and limits of the subject, ascertained as far as possible the present position in New Zealand and given careful and sympathetic consideration to the recent developments such as religious observances.

In the report it has confined itself to the severely practical problem of what changes, if any, should be made in the existing law governing religious instruction and religious observances in schools. Our recommendations are set out below, with brief notes giving the main reasons that led us to adopt them.

II. Recommendations

(1) That the law in regard to religious teaching and religious observances be clarified and made explicit.

Note: At present the Nelson system, though undoubtedly legal in certain circumstances, is admittedly 'a back door method'. While the 'religious exercises' conducted in many primary schools have been declared by the Education Department to be 'ultra vires', it is surely ironical that religious teaching of all things should enter the school in this dubious way. We think that it is the simple duty of Parliament to clarify the law
and see that it is duly observed.

(2) That any change in the law be accompanied by a re-affirmation of the customary right of conscience.

(3) That the 'Nelson system' be given explicit legal authority, the form of the enactment being such as to provide that:

(a) the teaching given be undenominational and in accordance with a syllabus agreed upon by the participating churches;
(b) the decision as to whether or not the teaching be given in any school rest, as at present, with the local school committee;
(c) no State teacher be permitted to participate in the religious teaching;
(d) no person be permitted to take part in the teaching except with the approval of an area committee of the Council of Churches or some similar body;
(e) the time during which the teaching may be given be defined (e.g. a maximum of one half-hour per week in one period before the official opening of school);
(f) if in the opinion of the headteacher the manner in which the teaching is conducted is prejudicial to the good order or tone of a class the headteacher shall have power to report the case to the area committee, and, in the event of his not being satisfied with action taken by this committee, to have the matter referred for arbitration to a tribunal representative of the churches the local Education Board, and the teaching body, such tribunal to have power to exclude the person concerned from further participation in the scheme.

Notes:

(1) There will be differences of opinion on the question as to whether or not teachers should be permitted to take part in the work. To deprive teachers of a right enjoyed by other citizens appears to be unfair. On the other hand, to confirm them in the right would, we think, involve the danger of pressure being brought to bear on teachers who do not wish to give religious instruction - a danger that would be particularly acute in the small schools of our rural areas. We fear also any action that might ultimately prove to have opened the door to the imposition of religious tests.

(ii) In respect of (a) above, we note that denominational teaching under any modification of the Nelson system
is not supported by any considerable body of opinion in New Zealand; and, further, that the churches are prepared to adopt an agreed syllabus.

(iii) Recommendations (d) and (f), and (e) as well, insofar as it recommends an agreed syllabus, are designed to give some protection against possible abuses. It is not a general criticism of those who have worked under the Nelson system to say that some of the teaching given under its auspices has been ignorant, some of it emotionally disturbing to children, and some of it so inefficiently presented as to be worthless on any standard and definitely harmful to classroom order.

(4) The Committee has had long discussions on religious observances now illegally being carried out in primary schools and were at first inclined to recommend that they be made permissive by law despite the fact that objections to teachers functioning under the Nelson system held to some extent in religious exercises too; but on further reflection found it impossible to make such a suggestion, the main reason being that in practice the nature and form of the observances would have to be under the jurisdiction and control of the Department which would have thereby to accept in principle definite responsibility for religious education. It found that it could make no clear distinction between religious instruction and religious observances and believed that, if any concession were made, it would be difficult to prevent exercises extending themselves into 'instruction' in the stricter sense of that term.

The main arguments raised by the various interested bodies were as follows: ¹

The National Council of Churches contended that there was a widespread uneasiness at the lack of religious knowledge in our country, and a growing desire that education should be coupled with religion and worship. The statement of Policy referred to earlier ² was then...

¹The first section of each 'case' comes from the Reports and Memoranda prepared for the Conference and this is followed by extracts from the addressed given at the Conference reported in National Education Dec. 1st, 1944.

²See appended documents inside back cover.
quoted, and they went on to state that it was unreasonable to expect the best to be done for the children under a system of uncertain standing, as the Nelson system was. There was no authority controlling it and it was quite unrelated to the rest of the school curriculum. The statement then went on to cite the British example to show the merit of their case.

In his opening address the Revd. H.W. Newell, main speaker for the N.C.C., pointed out the N.C.C.'s attitude to the Nelson system. They had a real sense of its value, he said, but the instruction given under the Nelson system was not part of the curriculum of the school; the decision concerning whether the Nelson system operated or not was in the hands of the School Committee and hence there was a certain instability about it; further, the men who taught the subject came as outsiders. Under present conditions it was impossible to have specialists in religious teaching, for such teaching must be given at the end or beginning of the day, and it was impossible for a specialist to go from class to class or from school to school.

From this we see that the aim of the N.C.C. was to get the teachers to give the instruction, or failing that, to get the law regarding the times at which the Nelson system could operate altered so that specialists could go round the classes and schools giving instruction at varied hours.

The N.Z.E.I. pointed to the history of secularism, stating that the history of education and religion

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prior to 1877 was not a happy one and that in a State with no established church, a secular system of education was the only logical and practical solution. What is more, the teachers have entered upon a secular occupation and to expect them to instil a faith, as the proposals of the N.C.C. finally amounted to, was to demand of them something that they had not contracted to do. Further, the Institute was "certain that the proposed religious instruction will fail to produce the results expected of it by its advocates." They considered that it would result in neither a "return to the Churches" nor an improvement in morals. Finally, they considered that to introduce religious instruction into the schools would result in the case for State aid to denominational schools becoming "logically irresistible" and the increasing establishment of denominational schools could be the only outcome.

In his address to the Conference Mr. Burnett, president of the Institute, pointed to the difficulty of interpretation of Scripture and how easy it would be for a teacher to find himself in trouble because of his particular interpretation of a passage. He considered, too, that religious teaching was quite different from other subjects.

In every other subject in the school curriculum the educational basis was one of enquiry, of investigation, of doubt. But in religious education
the teacher said, 'Here is something that is true; it is the Christian religion.' The teaching of this particular subject was to be along different lines from that of any other subject. The Roman Catholic Church apparently submitted no written evidence although the Revd. Dr. N. Gascoigne spoke at the Conference on the subject, and put himself on the side of the N.C.C. He endeavoured to show the close relationship that should exist between religion and the school.

At the present time ninety per cent of Roman Catholic children in New Zealand were in their own church schools and it was only because the Catholic school system was still not fully developed that the remainder were still in State schools. Yet this was not Dr. Gascoigne's reason for his conviction that there should be religion in State schools. It was in the interests of children of all faiths that as much religious instruction as possible should be given. ...'I hope,' said Dr. Gascoigne, 'that I have made abundantly clear our first principle - that we stand four square with those who desire religion in schools.'

He recommended that the denominations, other than his own, should get together and prepare an agreed syllabus, but they must make sure that freedom of conscience for all be preserved, and the same facilities would have to be given to Roman Catholics to teach the Roman Catholic agreed syllabus. Discussing how the religious instruction should be given, Dr. Gascoigne said:

I am firmly of the opinion that it does not matter what safeguards you put into statute law, you cannot write into statute law that no teacher will be penalised for his or her attitude towards giving religious instruction.

1 Ibid p.344.  
2 Ibid p.345.  
3 Ibid.
For this reason, presumably, Dr. Gascoigne considered that the instructors should come outside the school staff and be persons properly trained by the churches to do the work. He added that his church was "adamant upon that vital point." Thus we see that the Roman Catholic Church goes only a certain distance with the N.C.C., but that it keeps reservations to itself. They doubtless knew that the N.C.C.'s chief complaint was that they simply could not find sufficient voluntary teachers "outside the school staff."

In the discussion Mr. Forsyth for the N.Z.E.I. told how the Institute had been prepared to support the Nelson system, with voluntary teachers, for a long time, and said he felt it was a pity that all the money to the N.C.C. itself. For some time it was disputed as to whether the N.C.C. should be separate and autonomous, or indeed whether the Bible in Schools League had spent on endeavouring to get bills through the House had not been better used in training teachers for the Sunday Schools and voluntary teachers under the Nelson system.

When the report of the sub-committee was presented late in the Conference the matter was again discussed at length. The Conference obviously felt that it was in no position to make any specific recommendations, and eventually passed the following resolution:

That on the subject of Religion in Education the Conference considers it has insufficient representative authority, and that there has not been

1Ibid.
sufficient growth of unity in the community for the Conference to make any pronouncement or recommendation.\textsuperscript{1}

Since 1944 there has been no great movement with regard to Religion in the State schools. This is largely due to the fact of the formation and gradual establishment by the N.C.C. of the New Zealand Council for Christian Education. This was in accord with its proposals mentioned earlier in a "Christian Education Department of the N.C.C.," to co-ordinate the control of Christian Education. After its establishment in 1949, this Council had considerable difficulties firstly, in defining its relationship to the old Bible in Schools League, some of the leaders of which were still active in the field, and secondly, of defining its relationship to the N.C.C. itself. For some time it was disputed as to whether the N.Z.C.C.E. should be separate and autonomous or indeed an "Education Department" of the N.C.C. This matter was finally decided in 1949, and in 1951 the Council adopted a constitution of its own, and became autonomous. (A copy of this is also appended inside the back cover.)

Since 1944 there has been an increasing insistence on the part of the Roman Church for State aid for the denominational schools, but this does not greatly concern us in this study. Suffice to say that this

\textsuperscript{1}Ibid.
movement reached its peak in 1948, and again in 1950-51, when the Revd. Dr. Gascoigne personally addressed the Parliamentary Labour Party (and, according to an "Evening Post" report,¹ the National Party also) on the question of "State Aid to Private Schools." The substance of these addresses has never been made public, but there were, of course, the usual 'Letters to the Editors' of the principal newspapers both for and against any extension of State aid to denominational schools.

At this point we will leave this historical study. The present situation is now approached firstly, by a study of statistics supplied by the various Boards and a detailed study of a few schools, and then further by a study of the attitudes and activities of the various interested bodies.

Before we turn to this, however, we should endeavour to define the legal position with regard to the religious instruction given in the State primary schools. Owing to the fact that the Education Act, 1914, requires only four hours teaching a day, two continuous hours in the morning and two in the afternoon, the Nelson system of religious instruction, whereby instruction in undenominational Christianity is given by voluntary teachers for one half hour before the morning's ordinary school work commences or after it has ceased, is strictly legal. Although this is, at best, a 'back-door method'...
and (in this writer's opinion at least) unworthy of the Christian faith, there can be no doubt of its legality. Any variation of the system, however, whereby the instruction is given after the morning school work has begun or before it has ceased, or during the afternoon session (most afternoon sessions being of only two hours' duration) is strictly illegal.

The practice of devotional exercises on the other hand is in a doubtful position. If it be argued that they take place before the opening of the school day then they may be legal; but as they are usually termed opening devotional exercises it seems that they are actually used to open the school day, and, being given by the ordinary teacher within school hours, are then illegal. The sanction of the respective Education Boards in their by-laws does not make the practice legal in terms of the Education Act, which demands that all teaching while the school is officially open shall be secular. If then, the school is called in by the school bell and assembles as a school for devotional exercises in the same way as it assembles for other school activities, then it would appear that the devotional exercises are definitely ultra vires.
CHAPTER TWO

THE EDUCATION BOARDS AND RELIGIOUS INSTRUCTION.

As we have seen, the 1914 Education Act places the responsibility for religious instruction on the School Committees, under the direction of the by-laws of the Board of the district concerned.

Turning then to the by-laws of the various Boards, we find that they all tend to conform to one pattern, and it will be sufficient if we quote those of one Board, then noting and discussing variations from this pattern. The following is the relevant section from the Wanganui Education Board's by-laws.

31 (a) Bible Reading: For the purpose of allowing time for Bible reading in school, the hours of secular instruction fixed under Clause 30 hereof may be reduced by the School Committee on any one day of each week by a maximum period of 30 minutes, such reduction being applicable to any one or more classes as the Committee shall determine. Except with the Board's approval, the period allotted to Bible reading shall be taken before the commencement of the ordinary school work and the hour of opening school or of the class or classes concerned shall be varied accordingly.

(b) Devotional Exercises: In schools where members of the staff or such other persons as approved by the Board have signified their willingness to conduct devotional exercises, the period of secular instruction for any one or more classes may be reduced by the School Committee by five minutes on all or any of the five school days of the week and on those days the commencement of such instruction shall be five minutes later than the hour fixed under Clause 30 hereof, provided that devotional exercises shall not be conducted for any class on the day fixed for Bible reading for that class under sub-clause (a) hereof.

1All the Education Boards were written to and asked to send a copy of their by-laws relating to religious instruction.
It shall be the duty of the Head Teacher to notify the Board immediately of any variation in school hours under paragraphs (a) or (b) hereof.

From this by-law we should note the following main points.

1. The hours of 'secular instruction' are reduced by a certain time so that the instruction or exercises are outside the school hours strictly speaking. Since this is so, attendance cannot be compulsory, although this is not made explicit in this by-law.

2. The by-law makes provision for some classes having instruction and some not having instruction at the discretion of the Committee. This is one point of possible disturbance since those classes having ordinary instruction continue under the control of the Education Board while the other classes are under the theoretical control of the Committee.

3. The Board stipulates that "except with the Board's approval" the time of the reduction for religious purposes should be before the opening of the school (that is, normally 9-9.30).

4. With regard to the devotional exercises we see that it is normally a member of the school's staff that conducts the exercise and that the conditions above apply, together with the stipulation that exercises may not be held on the day fixed for the religious instruction.

5. Finally, we note that the Board must be notified if
the School Committee adopts the practice of either religious instruction or exercises. These major points are common to all the Boards' by-laws, but some have interesting additions to these.

The Auckland Board, for example, requires that

67. Before submitting the application (to introduce either instruction or exercises) the Committee shall arrange for a referendum of the parents to be taken on the question and advise the Board of the result.

Thus the parents must be consulted on this matter before permission is granted to commence the proposed scheme.

Furthermore, the Auckland Board makes the voluntary condition explicit:

68. Attendance of teachers and children at Bible Reading in the school shall be voluntary.

and

71(b) No teacher or pupil of a class receiving Bible Reading shall be compelled to attend the school while Bible Reading is in progress.

The by-laws also make provision for holding the exercises or instruction at the close of the morning session, but again stipulate that:

70(a) ... the school shall be dismissed half an hour earlier than the regular time and before the commencement of the Bible Reading.

This is to make provision mainly for country districts where it is inconvenient or impossible for the voluntary teacher to attend at the beginning of the day.

The Taranaki Board follows the same lines as
Auckland adding that, any child not attending the religious instruction is not to be given any work at all to do, either "school work or playground duties." The same provision is made for devotional exercises, but an interesting addition is made with regard to teachers as follows:

176(b) Provided also nothing in these by-laws shall be construed to mean that any teacher shall be compelled to take part in any for of religious observances.

(c) No teacher is compelled to attend while religious instruction is being given. If a teacher does attend, it may be only with the object of maintaining discipline. The Board considers that it is inadvisable that a teacher should give religious instruction.

This last stipulation is very interesting and is found in the provisions of other Boards. Teachers are not forbidden to take the instruction, but it is "considered inadvisable." It should be noted that it seems to be just "instruction" that is objected to; the Hawke's Bay by-laws stating:

75(c) The Board considers it inadvisable that a teacher should give religious instruction, but any teacher may conduct devotional exercises.

Another interesting point arising in the Hawke's Bay by-laws is that the instruction and exercises are made alternatives. A school may not have both as under other Boards; it may have one or the other only. This is the case with the Wellington Board also, although in both these Boards the returns of questionnaires with regard to religious instruction show that there are some
schools in these districts that do have both exercises and instruction. The Nelson Board makes provision for both instruction and exercises, but the Canterbury Board makes provision for "Bible Reading and Religious Instruction ... on any one day of each week" only.

The Otago by-laws are very similar making provision for both, and adding:

Devotional exercises may be conducted for the whole school or by individual teachers in their own classes, but a Committee cannot instruct any teacher to carry out devotional exercises.

The Southland by-laws make similar provisions.

It may be said then, that the District Boards leave the Committees with a free hand with regard to religious instruction. In the light of Section 49 (7) of the Act it is doubtful if the Boards may restrict the Committees in this matter in any case, since the Act definitely leaves the matter at the discretion of the Committees.

In writing to the Boards and meeting some of their officers one cannot help but feel that this is a question that they would really prefer left alone. The remark of an official of the Canterbury Board is his letter in reply to a request for information is typical. He was polite and very helpful, but stated

The Board has not at any time made any surveys of religious instruction as members do not, naturally, wish to be instrumental in promoting any controversy over a subject which can be rather delicate.

This shows the typical official attitude toward
religion in the schools; no-one wishes to be "instrumental."

On the other hand, the Boards are, on the whole, prepared to wink at irregularities, several officials saying that the Board did not mind if the instruction was not at the specified times, especially in country schools if the ministers had to travel some distance or took several classes or schools in one day. The Boards are co-operative and usually helpful, but they resist any change that will upset the present arrangements with regard to the control or functioning of the schools, or will create any public disturbance.

I had hoped that it would be possible to give an accurate statistical survey that, at a glance, would show exactly the number and percentage of children and schools throughout the Dominion that were in receipt of religious instruction. Owing to the wide differences in practice of the various Boards, however, this has proved quite impossible. Two Boards could give no statistics at all, while others had fairly recent data and others offered to send out a circular to all schools in their districts to obtain the information required.

In the light of this then, it has been necessary to study the position district by district and in the summary at the end of this chapter to try to collect the various strands to give the desired picture.
CHAPTER THREE

THE PRESENT POSITION IN THE SCHOOLS.

Turning now from this largely theoretical discussion of the situation we shall try to see the actual position in the schools; to what extent the Nelson system and other systems of religious instruction are operating and, if possible, see how efficient these are.

However, the E.T.C.G.E. was able to give me some statistics they had compiled from voluntary returns made by the schools in 1951. This survey covered only 568 of the 629 schools in the district and as there is no way of indicating the position in the remaining 61 schools this leaves a very unreliable survey of the 639 schools throughout the Dominion that were in receipt of religious instruction. Owing to the wide differences in practice of the various Boards, however, this has proved quite impossible. Two Boards could give no statistics at all, while others had fairly recent data and others offered to send out a circular to all schools in their districts to obtain the information required.

In the light of this then, it has been necessary to study the position district by district and in the summary at the end of this chapter to try to collect the various strands to give the desired picture.

A. The Broad Outline.

I had hoped that it would be possible to give an accurate statistical survey that, at a glance, would show exactly the number and percentage of children and schools throughout the Dominion that were in receipt of religious instruction. Owing to the wide differences in practice of the various Boards, however, this has proved quite impossible. Two Boards could give no statistics at all, while others had fairly recent data and others offered to send out a circular to all schools in their districts to obtain the information required.
1. **Auckland.**

The Auckland Education Board was unable to supply any figures at all on the question of religious instruction and the chief clerk, with whom I talked, stated that he considered that this matter did not properly concern the Board due to its entirely voluntary basis and the fact that it was up to the local Committee to take responsibility for the matter.

However, the N.Z.C.C.E. was able to give me some statistics they had compiled from voluntary returns made by the schools in 1948. This survey covered only 558 of the 620 schools in the district and as there is no way of estimating the position in the remaining 62 schools this is not very reliable. However, of the 558 schools making returns, 336 had some type of religious instruction (said to be mainly 'Nelson system'), 43 had daily devotional exercises and of these, 22 schools had both instruction and exercises. This represents 67.7% of the schools making returns but, of course, leaves a further 10% still doubtful.

The return covered 66,983 pupils, and of these 39,508 had instruction and 7,964 had exercises. This represents 70.8% of the total. It was often necessary for the Kum instructors to travel. On some occasions, during the morning.

2. **Taranaki.**

The Taranaki Board carried out a fairly complete survey in June 1951, which showed the following:
Seventy-four of the one hundred and twenty-four schools in the district have instruction under the Nelson system. Of these nine have in addition some other form of religious instruction, several side by side with the Nelson system, principally that in which a Roman priest enters the school and takes the pupils of that faith for a separate lesson. It is noticeable, however, that this practice is also beginning with some Anglican priests.

In addition to these schools, six have an alternative form of instruction only, seven have daily devotional exercises only, and five have both some type of religious instruction and devotional exercises. This makes a total of eighty-seven schools that have some type of religious instruction or 70.2%.

In commenting on the position in their schools, the secretary of the Board drew attention to the fact that a large number of the schools in the district are very small, one teacher country schools often in areas great distances from the nearest clergyman. He also remarked that the practice of interrupting the school time-table at hours other than those specifically allowed in the by-laws was not taken exception to by the Board due to the great distances it was often necessary for the religious instructors to travel. On some occasions, a party of instructors goes out from New Plymouth in the morning and calls at several schools at various times during the morning.
Turning to the number of pupils, we find that of the total number 13,063, 4,076 are under the Nelson system only, and 615 under other systems; 2,335 receive devotional exercises only, and 288 have both instruction and exercises. This makes a total of 7,026 receiving some type of instruction, or 55.9%.

From this we can see that the schools having devotional exercises only (seven in number) are almost entirely large town schools, while those having both instruction and exercises are mainly smaller schools.

In one smaller school it was reported that the teacher gave instruction to the Roman Catholic group while the remainder had the ordinary Nelson system.

3. Wanganui.

The most recent statistics the Wanganui Board had were those taken in a survey in 1937. As we have seen above this was just after the by-laws had been amended to make provision for religious instruction and devotional exercises, so that some of the Committees may not have then commenced with the system. At that time, however, forty-five of the one hundred and ninety-four schools in the district had the Nelson system only in operation, and eleven had some other system; two schools had both systems, twenty had religious exercises only and twenty-three had both instruction and exercises. This makes a total of one hundred and three schools, or 53.1%.
Of the pupils, 6,606 received Nelson system only, 243 were under other systems, and in the two schools having both Nelson system and some other system there were 177 pupils. In addition, 1,304 were in receipt of religious exercises only, and 4,167 had both instruction and exercises. This makes a total of 12,497 and represents 80.2% of the total number of children (15,586).

Here the difference in the percentages of pupils and schools shows that it is probably mainly the smaller out-of-the-way country schools that are unable to have religious instruction.

4. Hawke's Bay.

The Hawke's Bay Education Board had no statistics on the question of religious instruction, but decided to conduct a survey. The figures for this district then are for 1952.

Of the 157 schools in the district 106 or 67.6% have religious instruction although three of these have devotional exercises only. Of the total number of pupils (18,592) 10,748 or 57.8% receive religious instruction or devotional exercises. In this case the percentage of schools is considerably higher than the percentage of pupils. This appears in most districts, and the probable causes will be discussed later.

5. Wellington.

A survey of this Board's District was made in
1952, the returns of which were kindly made available for use in this thesis. A detailed discussion of the situation in this district is to follow in section B of this chapter. Here we will simply note the totals of the returns.

One hundred and ninety-three schools made returns and of these 147 or 76.1% had some type of religious instruction. Of the pupils, however, only 45.1% receive instruction, that is 16,125 out of 35,746. We see again that a considerably higher percentage of schools give instruction than the percentage of pupils receiving instruction.


The state of affairs existing in Nelson at the time of the beginning of the Nelson system seems to have continued, in that throughout the churches there seem to have worked smoothly together. The result is that nearly all the eighty schools in this district have religious instruction of some type. Sixty-five have religious instruction, only five of these using a system other than the Nelson system. From the statistics given it was not possible to determine exactly the position in the remaining fifteen schools, but most, if not all of them, appeared to have either devotional exercises or both exercises and instruction.

The same seems to be the case with the pupils

See quotation from Board Secretary's letter p. 36.
nearly all of them receiving instruction or exercises or both.

This complete coverage is due to the happy situation among the churches as mentioned above, and also to the fact that the district is not a very large one, there probably being no school at a very great distance from a centre at which there is someone available to take religious instruction in the schools. This illustrates the point that if the churches had made full use of the opportunities afforded to them under the Nelson system, the problem of religious instruction in New Zealand's schools would almost certainly have long since been settled.


The Canterbury Education Board was not able to give me any statistics at all as the Board does not wish to create any trouble over a comparatively quiet situation.¹

8. Otago.

The Otago Board on the other hand takes a most active interest and appears to keep the best statistics on the matter of religious education, an annual survey being made and the results being published in the Annual Report of the Board to the Minister.

Of the one hundred and fifty-nine schools in the district seventy-one had religious instruction only, seven held opening devotional exercises only, and a further sixty-eight had both instruction and exercises.

¹See quotation from Board secretary's letter p.66.
This makes a total of 146 schools having some type of religious instruction which represents 91.25% of the total number of schools in the district.

Turning to the pupils we find that a total of 15,528 children have some kind of instruction or exercises there being 7,256 receiving instruction only, 3,358 receiving exercises only, and 4,914 receiving both. This represents a percentage of 76.82.

As previously, we note that the percentage of schools is considerably greater than the percentage of children receiving instruction. Although we will comment on this later, we may here say that the high percentage of schools (together with the fact of the Board's regular survey) does indicate that the Otago District is very vigorous in this matter. This is probably due firstly, to the historical background in which, as we have seen, the predominantly Presbyterian settlement has insisted on religion being a part of the school work and secondly, to the vigorous work of an N.Z.C.C.E. local organiser appointed in 1951.

In the letter sent with the statistical return the secretary pointed out that only the Nelson system was in operation, but that "during the period set aside for Religious Instruction it is understood that some children have this from a Roman Catholic priest." As noted elsewhere then, we may say that the practice is mainly to use the Nelson system, but that some variations do exist.

The Southland Board also carried out a survey in 1952 which showed that one hundred and eight of the one hundred and thirty-seven schools in its district had some type of religious instruction, seventeen with only devotional exercises. This represents 78.9% of the schools. Of the 11,698 pupils a total of 6,742 or 57.7% receive instruction of some description. Here again we notice that the percentage of pupils is considerably less than the percentage of schools giving instruction.

Summary.

In endeavouring to summarise all this material the following table has been drawn up comprising the returns of the Boards' surveys made during 1951 or 1952. This covers six of the nine Boards.

<table>
<thead>
<tr>
<th>Board District</th>
<th>Percentage having Religious Instruction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Schools</td>
</tr>
<tr>
<td>Taranaki</td>
<td>70.2</td>
</tr>
<tr>
<td>Hawke's Bay</td>
<td>67.6</td>
</tr>
<tr>
<td>Wellington</td>
<td>76.1</td>
</tr>
<tr>
<td>Nelson</td>
<td>Nearly all</td>
</tr>
<tr>
<td>Otago</td>
<td>91.25</td>
</tr>
<tr>
<td>Southland</td>
<td>78.9</td>
</tr>
</tbody>
</table>

Table 2. Analysis of Statistical Returns from Six Education Boards.
These figures present a better picture if the situation is shown in a histogram as follows:

**TABLE 3.**

<table>
<thead>
<tr>
<th></th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>70.2</td>
<td>35.9</td>
</tr>
<tr>
<td>T</td>
<td>67.6</td>
<td>57.5</td>
</tr>
<tr>
<td>H</td>
<td>74.1</td>
<td>45.1</td>
</tr>
<tr>
<td>W</td>
<td>78.9</td>
<td>76.8</td>
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<tr>
<td>N</td>
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<td>R</td>
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<tr>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The shaded areas represent the percentage of schools (on the left) and pupils (on the right) receiving religious instruction in the various Education Board districts.

Table 3. Histogram of Statistical Returns from Six Education Boards.

These tables (together with the available figures of another two Boards) indicate that the great majority of the schools now have some form of religious instruction in operation. Further, the detailed returns made avail-
able by the Hawke's Bay and Wellington Boards, show that in the main it is only the small out-of-the-way schools that have no religious instruction, and this is normally because there is no-one available to conduct the period of instruction.

In all cases, however, the percentage of schools offering instruction is greater than the percentage of children taking advantage of the opportunity. From an investigation of the returns made, it appears that this is mainly due to two factors. Firstly in very few cases is religious instruction, of any formal nature anyway, given to primer classes. This immediately cuts out approximately one third of a normal school. The other factor is that in some of the larger schools, even with the primer classes exempt, the number of voluntary instructors available to take classes is too small to cope with the large number of children. For example, a very large school in the Wellington District with a roll number of 1,024 in 1952, provided religious instruction for only 240 of its pupils. All six ministers in the district take classes, and their classes must average forty each, so that is probably as much as can be expected under the circumstances.

We may say then, that approximately three quarters of the schools of the Dominion have some form of religious instruction, but that only about half the children receive instruction. Also, we may fairly safely say that
the greatest drawback to the complete coverage of schools and pupils under the present system is the lack of voluntary teachers.

B. The Details of the Picture.

Now let us look more closely at the actual operation of the voluntary system of religious instruction. The returns of a questionnaire circularised to all schools in the Wellington and Hawke's Bay Districts during the second term, 1952, were made available for use in this thesis, and the following information is taken from them.

1. The Schools.

Combining these two districts, returns are available from 350 schools with a total roll of 54,338 pupils. Of these, 253 schools and 26,873 pupils have religious instruction (72.5% and 49.5% respectively). Now, of these 253 schools having some type of religious instruction, 167 operate the normal Nelson system although some of these are not at the strictly correct hour of the day, 19 schools having the instruction during the morning's work (that is, between 10 a.m. and 11.30), 12 schools having it during the afternoon, and several schools beginning the religious instruction before 9 a.m. The last mentioned variation is permissible, but the two former practices are definitely illegal in terms of the Act and of the Board's by-laws. Strictly speaking then,
only 136 of the 253 schools having religious instruction or 53.9% have the Nelson system proper. Now what of the rest? Seven have opening devotional exercises only. These consist usually of a Bible Reading together with a sung hymn, a prayer and the repetition of the Lord’s Prayer. These are taken by the head-teacher or some other member of the school staff. They are held throughout the districts, right at the beginning of the school day. We have already questioned the legality of this practice, but we shall leave these aside in considering the remaining schools.

We still have 79 schools not accounted for. One practice that has sprung up is that whereby a group of ministers, or a single minister, enters the school and takes several classes one after another. This is a simple system to overcome the shortage of voluntary teachers mentioned earlier as the chief drawback to the extension of the Nelson system. On the surface of things this seems a very good idea. It saves the clergy’s time and enables a greater coverage of classes. But it is, of course, quite illegal. In every case where this system operates the classes to be visited second or third are assembled at the normal hour and have ordinary class work for half an hour until the clergyman has finished with the first class. Then the teacher leaves the room and the cleric takes over for half an hour, after which
the ordinary work is again resumed. This is obviously a breach of both the Act and the by-laws even if all the religious instruction is completed before ten o'clock. This system accounts for a further 13 schools.

Many country schools have a spasmodic type of instruction consisting of half an hour, either fortnightly or monthly. There are 32 such schools in these two districts. In most, but not all these cases, these are also illegal since when the minister arrives the teacher just allows him to take over the class for half an hour. In most returns no time is given, so it is presumably quite spasmodic, according to the minister's time-table of visiting. This system would be quite permissible if it was carried out either at the beginning or ending of the morning school, but as it is, it is ultra vires.

Another doubtful practice is that in which the Roman Catholic priest enters the school at the same time as a non-Roman minister and takes the Roman Catholic children separately while the non-Roman takes all the rest. This happens in 19 schools in these districts and is usually held at the correct time (that is 9 a.m. to 9:30 or 11:30 to 12:00). Now in terms of the Act this is probably permissible since it is at the discretion of the Committee how the religious instruction should be given. If the Committee, therefore, has
granted permission for this system to operate it would be legal. In terms of the Wellington Education Board's by-laws, however, "facilities are afforded for undenominational Religious Instruction in the school buildings," so that for the 13 schools in the Wellington District this is also illegal.

There are still some schools unaccounted for. In one fairly large country school a very satisfactory and apparently legal system operates. Here there are only three ministers in the town and 380 children in the school, so they go to the school on three mornings each week and in that way are able to give religious instruction to the whole school, only five children not receiving instruction, presumably under exemption on conscientious grounds. Another satisfactory arrangement has been made in one of the city schools in Wellington where, due to the pressure of other work, the ministers concerned with the locality have arranged that one of their number should go to the school one morning each week and take a service in the hall for all the standard classes. This was still largely in the experimental stage during the third term of 1952, but appears to be working quite satisfactorily and is to be continued.

Another return states that the Roman Catholic children are released for half an hour each week at 9 a.m. to go across the road to the Roman Catholic Church for religious instruction while the others apparently continue with their usual work. Then an Anglican
priest attends occasionally to give instruction to the rest. This is a relatively large school with a roll of just over one hundred. Another country school with a roll of twenty-five apparently has "an occasional service any time when the minister is in the district." Yet another school has instruction given by the Roman priest only, who takes his twelve children out of a school of forty-seven for half an hour each week. Three schools state that they have religious instruction for one hour each week under the Nelson system, and, although the time is not given in two cases, the other is at 9 a.m. and is presumably legal. Finally one teacher states that he (or she) reads "a lesson from a book of Bible stories on the Life of Christ" for half an hour each week from 1:30 to 2:00 p.m.

From all this we can say that at least a third of the schools having religious instruction are operating a system that is illegal in terms of either the principal Act or the Board's by-laws. Now all this talk of legality may appear merely theoretical or pedantic, but it does seem strange that illegal methods are being used in the name of religion. Nor is it enough merely to say the law is wrong and therefore we can avoid it. This is a simple case of the end justifying the means, and in many other spheres the Christian Church has opposed this assertion. Granted, the law may be relaxed in
this matter, is the Christian Church justified in simply disregarding it, especially when many efforts to change it have failed?

2. The Instructors.

Turning now to those who give the instruction. Some of the returns from the various Boards included statistics relating to this matter. For three Boards the following figures are available.

<table>
<thead>
<tr>
<th>District</th>
<th>Teachers</th>
<th>Clerics</th>
<th>Laymen or women</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hawke's Bay</td>
<td>3</td>
<td>202</td>
<td>66</td>
<td>271</td>
</tr>
<tr>
<td>Wellington</td>
<td>12</td>
<td>308</td>
<td>44</td>
<td>364</td>
</tr>
<tr>
<td>Southland</td>
<td>7</td>
<td>134</td>
<td>15</td>
<td>156</td>
</tr>
</tbody>
</table>

Table 4. The number of State Teachers, Clerics and Laymen taking Religious Instruction in Schools.

In addition, the Secretary of the Otago Board in his reply to a request for information, said:

It is regretted that no accurate information can be given to this question. Our form does not specifically ask whether the instruction is conducted by clerics, teachers, or laymen. It might help you to have the following extract from the Record Book of the local Council for Christian Education:

"There are at present no less than 62 school teachers taking their own classes under the Nelson system of voluntary religious instruction."

The number of teachers voluntarily taking part in Opening Devotional Exercises is 271.

From this it is apparent that the great bulk of the voluntary teachers are clerics for whom this is
simply a part of their set work. It is now generally accepted by the clergy that they are responsible for taking half an hour a week at their local school, and although some object to it on the grounds that they do not consider it worthwhile, or that they do not agree in principle to "undenominational" teaching in "State" schools, most accept it as a necessary part of their work. Others consider this work well worth while, and appreciate this opportunity of getting into the schools, many thoroughly enjoying this work.

At this point it is advisable to consider the local organisation of the system to discover how laymen and teachers are conscripted to do the work. Everyone I asked about local organisation was most vague about it. Apparently, in each district it is organised differently. The first point is, of course, that it is entirely voluntary and entirely local. The New Zealand Council for Christian Education does not employ or even appoint the instructors, nor does it administer any type of "suitability" or "ability" test. The Council in fact seems to have more of a propagandist function, although this too varies; the Otago Branch being the notable exception. It seems on the whole that in each locality the ministers of the various denominations get together, either in the ministers Fraternal where one operates, or in a special meeting, and decide who will
take which classes for the ensuing year. It is this meeting too, which appoints any other volunteers who are usually approached by, or offer their services to, one of the local ministers. It is in this way that the religious instruction is really organised, and if any body is responsible for the instruction given during the half-hour or so put aside by the School Committee it is presumably this local body. Owing to the unreliable nature of such meetings, and their informality this is rather an alarming thought.

We may safely say then, that at present the religious instruction is taken mainly by the local ministers of religion, but that they are in some cases assisted by other laymen or women and very occasionally by the ordinary State school teachers.

Otago forms a very notable exception, and it points the line of possible future advance. The old Bible in Schools League and the new Council for Christian Education have been very active there, and they have succeeded in getting many teachers to take their own classes for religious instruction. This is the line that the Council undoubtedly wants developed, and it seems to be working quite smoothly in Otago. It has come mainly as a result of great propaganda among head-teachers and teachers. There is, of course, nothing wrong with the teacher taking his or her own class for
religious instruction as a voluntary teacher on exactly the same footing as any other layman or woman. As the quotation from the Board Secretary's letter earlier showed, sixty-two teachers at least, are now taking their own classes for instruction, and a great many more are conducting devotional exercises.

In an attempt to find out the attitude of some of the voluntary teachers toward their work, a questionnaire was sent out to approximately forty such instructors, approximately forty such instructors, of which were returned. The questionnaire was as follows:

What if your usual occupation?

What classes do you take for religious instruction each week and when?

What is the approximate length of a lesson period?

In the normal lesson, about how long do you spend on:— Prayers, Bible Reading, Hymns, Instruction?

If you use any methods of instruction other than those above (for example, maps, flannelgraphs) please describe them.

What do you consider to be the ultimate aim of your instruction?

How were you recruited for this work?

Have you any particular qualifications for this work (for example, training as a teacher, theological training, etc.)?

Do you consider you need more training for this work, and if so of what nature?

About how much time do you spend on preparation of a lesson?

Do you frequently consult the other voluntary teachers at work in the same school with regard
Bible to the work?

Do you find the disciplining of the class a problem?

Would you like the class teacher to remain in the room during your lesson to maintain discipline?

What is your relationship with the school staff, no contact, complete co-operation, apathy, etc.?

Do you feel that you see each class sufficiently frequently to secure continuity in the lessons?

Do you feel that under the present system the results of your teaching justify the efforts you make?

Have you any suggestions for the improvement of the Nelson system?

Do you consider there is a better way of giving religious instruction other than by the present Nelson system. Christ. Typical answers were:

Any other comments.

The sample taken was not sufficiently large to be thoroughly representative, but the answers given were very interesting. Replies were anonymous, but came from thirteen clergymen, three housewives who do this work, five school teachers, two laymen and two church deaconesses. (A housewife, ex-teacher.)

The lesson periods in nearly every case were of thirty minutes duration, though some were only twenty minutes. This time was spent mainly in instruction which took up usually at least fifteen minutes. It seems that many do not use hymns, and some do not have any prayers. For example, this teacher who held a Diploma of Religious Knowledge (London) again, although it is usually thought to be Bible lesson time, it appears that many do not use the Bible at all during the lesson, though of course it is usually a

1This was set out on two foolscap sheets so that room was left for answers to be written on the questionnaire.
Bible story that is told. This is probably due to the fact that children do not easily understand the Authorized Version, and as a result of that, the difficulty experienced in maintaining order while one reads from a book. Most of the instructors use some form of teaching aid, either pictures or flannelgraph or charts. Some get the children to buy exercise books in which they can illustrate the lesson and take down dictated notes on texts.

On the ultimate aim of the work, the instructors were at great variance in detail, but all seemed to centre on Christ. Typical answers were:

To bring the children to know Christ as their hero and leader, and to lead them to give their love and loyalty to Him. (A minister)

So that the children may know something of the goodness, wisdom and love of God.

So that the children may know Jesus Christ, and understand something of the meaning of His life, death and resurrection.

So that the children may learn to love Jesus Christ, and desire to follow and obey Him all their lives. (A housewife, ex-teacher.)

To familiarize all the scholars including those who attend neither Church nor Sunday School with the life of Jesus Christ and His love for the souls of mankind and to influence them to become soldiers of Jesus Christ. (A teacher)

Some, however, expressed a different view as, for example, this teacher who held a Diploma of Religious Knowledge (London)

Supplementing the Social Studies syllabus with accurate information about an important period of History. The Aim of the social Studies curriculum
you can take to be the providing of information and experience necessary for responsible citizenship. Point is that what local minister and I both do is strictly educational.

He takes his own class week and week about with the local minister.

Another minister expressed his aim as

The training of the child in worship, and the furnishing of its mind with the great facts of Scripture, which will lead (we trust) to a life that has a balanced outlook and spiritual understanding.

Another fairly representative statement was from a headmaster, who said:

To give children knowledge of the contents of the Bible and an idea of what the Christian religion is and what it stands for.

So much for the instructors aims. I have already commented on the means of recruiting the instructors, which was the subject of the next section of the questionnaire. The ministers mainly replied that it was a part of their job. All the teachers offered their services, and several of the lay workers were apparently approached by their own local minister or ministers' meeting.

The qualifications for the work were various. All the ministers had theological training, but no teaching training, and the teachers had teacher training and no theological training! Very few had both. Many years of experience which stood them in good stead. 

The laymen appeared to have had no special training.
Some of the teachers and lay women had taken the National Council of Churches Leadership Training Course, but this is of only a short duration. Although there are some exception, of course, it does seem that most of the instructors are not at all well qualified to take religious instruction in schools. For those with only a theological training or less, the control of a class of up to 40 eight or nine-year-olds can be quite a problem, and on the other hand the teaching of the Christian faith can be quite a problem for the trained teacher with no theological training.

Most of those who replied stated their desire for more training, mainly in the technique of presenting religious instruction. This is best expressed in the following by a minister:

"Yes. More training in modern teaching method and presentation, and especially in the most effective ways of presenting religious truths that are relevant to particular age groups.

This is probably the greatest disadvantage of a voluntary system; that the teachers giving the instruction are not really qualified to do so, and no matter how sincere and how hard they try, much of the effort expended is wasted by their lack of training. This is surely a problem for the N.Z.C.C.E. and it is one that, as we shall see later, they are trying to tackle.

The time spent on preparation appears to very greatly. Most spend at least an hour on each lesson,
but others only a few minutes. Those who spend little time on preparation rely, apparently, on past experience and their general knowledge. One said:

"Years have been spent in preparation."

More typical, however, is

"That is difficult to say, because a lot of my preparation is in the past. But I suppose about an hour a week - that is for a lesson which can be adapted to all my classes."

This minister takes six classes each week.

"On the whole the instructors do not seem to meet at all regularly with regard to this work."

"Seldom. We sometimes discuss aspects of the work briefly at the Fraternal which meets monthly."

Some, however, seem to have a more efficient system.

"Yes; we have a preliminary meeting at the beginning of the year, and agree on syllabus and schemes of work. Then we meet once a month (as many of us as can) to compare notes and talk over difficulties."

Unfortunately, on the question of discipline the sample taken was not sufficiently representative as none of those returning answers found any difficulty in controlling their classes. One said:

"Last year I had a Form I and II class reputed for its difficulty but I think they learnt something, and I can say that I kept them in order although it was strained and not a pleasure. This year I have no problem and it is really a pleasure to take both classes."

And another:

"This I consider is not my job. If they are disinterested, the fault may lie with me."
For many, however, the question of discipline is undoubtedly difficult. Several teachers I met when visiting schools commented on this feature of the Nelson system, and said that this was their only complaint against it. Often it took quite some time for the teacher to regain discipline after the voluntary teacher had left. This, of course, springs naturally from the previous section on qualifications, since many of the voluntary teachers simply do not know how to teach in such a way as to hold the children's attention, nor do they understand any of the simple devices to keep children in order. In this connection none of the people who replied to the questionnaire thought it would be a good idea for the teacher to remain "for the purpose of keeping discipline," but thought that some might stay for the good of their souls, or expressed pleasure when the teacher had remained in the room from interest.

All those replying to the questionnaire stated that they were on the best of terms with the school staff and this does seem to be the case in the main. The only points of friction were over discipline, and the fact that some teachers pointed to, of the unreliability of the voluntary instructor. Some teachers said that they never knew until he arrived whether or not the instructor would come that week, as he was so unreliable. This is a particularly bad feature of the voluntary teacher system, and all voluntary teachers should be
sure that they are there on time or let the school
know that they are unable to come.

Most of the instructors felt that one half hour
a week was not sufficient to maintain a real continuity
of lessons, although by use of questioning it was
possible to bring back the previous week's lesson. One
minister said:

Once a week isn't much and once a fortnight
(as with two of my present schools) is a good deal
less so. But I find that, if one works to a well-
devised scheme, it is possible to achieve fairly
good continuity. One has to be careful, through
recapitulation, to link one lesson onto the previous
one.

With young children especially, it is essential
to good teaching that continuity be established if any
lasting results are to be attained, and it does seem
that the half hour a week from a visiting teacher is
not sufficient to achieve any great results. At the
same time all those who answered the questionnaire were
sure that their efforts were justified and that, small
though the results might be, the work was certainly
worth while. All those with whom I talked were sure
that it was worth going into the schools to give instruc-
tion however slight the effect on the children might
be, as it was a "planting of the seed," and if the
children had ever an inkling of what Christianity was
that was better than that they should be entirely
ignorant of it.

Of course the real and fundamental need is for
On the remaining two questions and "Any other comments," some showed considerable thought while others simply left these blank. One minister with considerable experience in Church work made the following comments.

Have you any suggestions for the improvement of the Nelson System?

I'm not quite sure if I'm taking this question in the way it is meant. Given the present opportunity of 20-30 minutes at a school, once a week, how could the Churches use it more effectively than they are doing?

(a) Prepare us to be better qualified teachers.

(b) Insist on all teaching being given along the lines of a first class and properly graded syllabus (by no means as easy as it looks, with the great variety of schools, and of those undertaking the work).

(c) Greatly increased number of 'voluntary' teachers. (e.g. there are a number of schools in this parish which are quite untouched, despite our best combined efforts.)

Do you consider there is a better way of giving religious instruction other than by the present Nelson system?

There are several serious defect or handicaps in the present system - inherent in its very nature.

(a) It gives no opportunity of drawing the children into corporate worship - I mean, so that they worship together as a group.

(b) It affords no chance of linking them up with their own Churches, or any worshipping fellowship.

(c) It gives no chance (or very little) of helping the children to give any practical expression of their religious life. It's all 'instruction' and very little 'doing.'

(d) It is completely divorced from the religious life and practice of the family.

(e) It is an extra to the school life - a sort of trimming, like music lessons - except that the pupils (or parents) haven't to pay for it!

Any other comments.

Of course the real and fundamental need is for
the whole educational system to have a deep and definite religious basis, so that any false distinction between the 'secular' and the 'sacred' vanishes. The imparting of 'religious knowledge' can only really be done in such an atmosphere. I teach the children in my classes, by continued reiteration that: "You can't get life right and leave God out." But that attitude is constantly challenged by the whole set-up of a secular educational system.

I like the idea of a Diploma in Religious Education as an 'optional' for Training College Students - though it raises all manner of difficulties.

One of the necessities, of course, is to get rid of our "unhappy denominational differences."

This frank facing of the difficulties and seeking for the best solution is perhaps the best summary of the whole situation that could be made. The voluntary teachers are sincerely trying to do a good job in the face of very real difficulties, not the least of which is their own lack of teaching ability and training. This fact is the greatest single argument against the voluntary system of religious instruction, certainly as we have it at present and probably against all systems whereby purely voluntary methods are used.

3. The Lessons.

Although the Council for Christian Education is trying to make arrangements for the introduction of a universal syllabus along the lines of the agreed syllabus in Britain, there is at present no such syllabus followed by all the instructors, so that the courses are almost as numerous as the instructors. In some cases the ministerial meeting referred to earlier agrees upon classes included in the syllabus, are given mainly stories...
a syllabus for the ensuing year, but in other cases it is left entirely to the individual instructor. The Council in Otago has drawn up a syllabus which has received general commendation and has been adopted by the National Council, but this has not yet come into general use outside Otago.

So we find each teacher devising his own syllabus. Some told me that they had a course of "Stories Jesus Told," or "Stories about Jesus." Another said he began at the beginning of Genesis and told the Bible stories right through, modifying them for the greater Church seasons of Easter and Christmas. Others seemed to prefer a short term syllabus such as the Ten Commandments. Many, however, expressed a need for a continuity to the whole of the work in the school, to avoid repetition, and ensure that during a child's passage through the school, he would receive instruction over the whole range of the Bible. This is undoubtedly an important point at the present time, and it is hoped that the Council's Syllabus will be available shortly.

1. A copy of the Syllabus published by the Otago, Southland and Canterbury Branches of the N.Z.C.G.E. is appended in the flap inside the back cover so that we need not enter into a detailed description of it here. We should, however, note the form of the syllabus which seems basically sound. Standard I and II, the lowest classes included in the syllabus, are given mainly stories
about Jesus, with a few of the simple Old Testament stories included. Standard III have a similar pattern but the lessons are intended to present the children with the reason behind Christ's life, as is the Standard IV syllabus, called "Servants of God." The lessons for Standards V and VI are designed to challenge the pupils with God's claim upon them in Christ in a series on "The Kingdom," and "Heroes of the Call and Quest." In this way the syllabus grades the whole of the Bible to those ages at which each section has the greatest appeal and interest for the children.

I was able to enter several schools for the purpose of observing the lesson periods, and in the absence of any other means of describing the lessons I intend to describe two of the lessons I observed, one by a minister on the Old Testament, and the other by a woman Parish worker from the New Testament. I would say that these are probably both above average specimens, but they did show what can be done. They were both in schools in the Wellington City area.

1. A Lesson from the Old Testament. Standard III

The school was assembled in the usual way by the school bell; notices were given out and the children marched in classes to their rooms. The teacher assembled the class and said, "Good morning children," to which the children replied. The Instructor then said "Good morning," and the children replied. The teacher then
left the room and the instructor took over. He ran an inter-row competition as a means of discipline, which seemed most effective. Marks were given to each row throughout the lesson for sitting up straight, answering questions, etc.

The first row sitting up straight was given a mark and a member of that row allowed to choose the first chorus; after the first chorus all sit up straight again, and first row gets a mark and chooses chorus, etc.

The choruses sung were as follows:

Zacchaeus was a wee, wee man,
And a wee, wee man was he;
He climbed up into a sycamore tree
For the Saviour he wanted to see.

Walking with Jesus,
Walking every day,
Walking all the way,
Walking with Jesus,

I've got the joy, joy, joy, joy,
Down in my heart,

And to the tune of "Pokari Kari ane:-

I love my Saviour, and when He calls me,
To serve Him truly, I will obey.
I'll follow Him, where'er He leads;
And He'll go with me, all of the way.

These were sung throughout, unaccompanied, but led by the instructor who had apparently taught them the songs earlier in the year.

Then followed a brief prayer along the following
Thank you God for all good gifts; our houses and families.
Thank you God for Jesus and his wonderful life.
Pray for all unfortunate children, sick or sad.
Pray for forgiveness for the things we have done wrong.
And help us in our lives to do better.'
Followed by the Lord's prayer.

Then the previous week's lesson was recapitulated by questions, rows being asked in turn and marks awarded for the first answer.

Who was the central character of the last lesson? Jacob.
What sort of a man was he?
Who was his brother? Esau.
What sort of a man was he?
What sort of brothers were they? Twins.
What was their father's name? Isaac.
What was their mother's name? Rebecca.
What was their grandfather's name? Abraham.
What was their grandmother's name? Sarah.
What town did Abraham come from? Ur.
What was God's promise to Abraham?
How did he pass this promise to Isaac?
Who did Isaac want to pass the promise on to?
How did Rebecca trick Isaac?
Why didn't Isaac know the difference?

This week's lesson carries on from last week. When Esau found he had been tricked he was very angry and vowed he would kill his brother. But Rebecca warned Jacob and he fled away. He went hard for a full day and a night, and then had to stop. He went to sleep with his head on a stone, and during the night he had a vision. (Description of Jacob's Ladder and the words of the angel). When he woke he made an altar there and called the place Bethel. Then he went off on his journey again, till he eventually arrived at the land of his ancestors. The first thing he did was to go to Rebecca's brother - What was his name? Nobody knows? - Laban - remember it for next week. He stayed with Laban who made him a shepherd. But Laban was a mean man and didn't want to pay Jacob. He had two daughters, Leah the elder, and Rachel. He noticed that Jacob had come to love the younger one, and when Jacob asked if he could marry her Laban asked how he would pay for her. Jacob agreed to work for seven years.
years he asked for Rachel, but Laban played a mean trick on Jacob. There was an old custom of veiling the bride's face till after the ceremony, and when Jacob lifted the veil he found he was married to Leah. They were allowed more than one wife in those days, so Laban made Jacob work for another seven years before he could marry Rachel. By the time this was up he had collected a big flock of his own and a big herd of cattle, and he decided that he would like to go back to see his mother, and thought that his brother would surely have forgotten his vow by now. So he set out.

Here the lesson ended; the marks were totalled up and great rejoicing in the row that had won for the day, the instructor left and the class teacher took over again. On talking to the instructor later, he said he felt there was a need for a set syllabus as he was not sure what had been done the year before, and there was no certainty that this year's work would not be repeated next year. He also said he thought expression work was a very good idea and was needed to impress the story on the mind, but that he didn't have time to prepare it or to look at it afterwards. It is interesting to note that although this was a Bible story, no direct reference was made to the Bible throughout the lesson period.

2. A New Testament Lesson. Forms I and II composite. (Probably below average group though by no means dull.)

This class began much more informally. The school bell rang, but the children came straight classroom - no line up. The class teacher silenced the class and said "Good morning," as did the instructress. The class teacher left the room and the instructress began
straight off with a recapitulation of the last week’s lesson by questioning. The discipline was good although no particular technique was used. The instructress relied on her personality, which seemed very effective.

The class was going through some of Christ’s parables.

This week’s story takes place in a vineyard. There was then a lengthy description of a vineyard, how it was made and the work entailed in keeping it. A picture was drawn on the board to illustrate it.

Our story begins early one morning when the owner of such a vineyard, knowing he had a lot of work to get done that day, went to the market-place where it was customary to hire labour. He chose ten men, and, after agreeing about the wages, sent them out to the vineyard. They worked hard, but by nine o’clock he saw he needed more men, so went and got ten more who also started work. At about twelve o’clock he decided he needed yet more men so engaged ten more, agreeing that he would pay a fair wage for their work. By three o’clock he still had a great deal to get done, so he went and got ten more men, to whom he also guaranteed a fair wage. By six o’clock that evening all the work was done, and he called them all together to collect their wages.

He started off with those who had worked the shortest, and they all lined up to get their money. A picture of this was shown. As they were paid they found that they all received the same amount the vineyard-man had agreed to pay those he engaged at six o’clock in the morning. Those who had been there right through the heat of the day complained that they had been unfairly used, but the master pointed out that they had received what had been promised so they could not quarrel.

Jesus finished the story by saying that God was like that, and gave His gifts to all men regardless of how long they had worked. God’s gifts are given to all people equally, so we shouldn’t think that we deserve any more than anyone else.

Now write in your books. (Each member of the
In this lesson we see that there is just an instruction period of approximately twenty-five minutes. There were no hymns or prayers and there was no reading from the Bible.

Although perhaps a little above average, these two examples illustrate the type of thing that is being done and that can be done in these half hour classes. Although the religious value of these two examples is doubtful (that is, it is doubtful how much 'religion' the children would glean from these lessons), they undoubtedly would give the children a basic knowledge of the Scriptures and the life of Christ. This is, perhaps all that can be hoped for in this type of voluntary
religious instruction when it is supposed to be undenomina-
tional, and no direct contact or follow up by the
Churches is possible.

From this chapter we have seen something of the scope, the possibilities and limitations of the present system of religious instruction. We turn now to a consideration of the attitudes of those bodies interested in this aspect of the State school system, to see there some of the theoretical possibilities and difficulties associated with any changes in an extension of the present system.
CHAPTER FOUR

THE NEW ZEALAND COUNCIL FOR CHRISTIAN EDUCATION

As mentioned in chapter one, the New Zealand Council for Christian Education was formed by the National Council of Churches in New Zealand and the Bible in Schools League over the years 1944 - 49, at first as an "Education Commission" and later as a separate Council, taking over also, the work of the old Bible in Schools League. The Council has as its governing body a Dominion Council consisting of representatives of the constituent Churches and religious bodies. (Each of the twelve represented bodies has representation proportional to the membership of that Church. Thus the Anglican Church has six representatives, the Methodist Church four, and the Greek Orthodox Church in New Zealand one, etc.) This Council is required to meet at least once in each year, and is responsible for formulating policy. The day to day management of the society is in the hands of a Dominion Executive which is comprised of twenty members:

(a) To further the interests of education in the constituent Churches.
(b) To carry out the work at present undertaken by the "Standing Committee" and those members of the Executive Committee resident in the locality where the headquarters of the society are situated (Wellington). (A copy of the Constitution is appended inside the back cover of this thesis.)
(c) To formulate and submit to the Churches new facilities for worship and religious instruction.
(d) To formulate and submit to the Churches new facilities for worship and religious instruction.
In addition to the National committees, the society has District Councils in each of the Education Board's districts, which are responsible for the organisation and development of existing opportunities for religious instruction in the schools. They are responsible for local propaganda and the establishment of religious instruction in schools where none already exists. The successful functioning of the Nelson system is largely dependent upon this district committee, and unfortunately the committees vary greatly in effectiveness. The Otago district council employs its own full-time supervisor, supplying maps, flannelgraphs, and other teaching aids. Other committees are, as yet, rather ineffective, and in most districts no such organisation is available. So much for the organisation of the Council.

The main objects of the Council as set out in its constitution are as follows:

2. The objects of the Society shall be as follows:

(a) To further the interests of education in accordance with the policy agreed upon by the constituent Churches.

(b) To use to the fullest possible extent the available facilities for worship and religious instruction in the educational institutions of New Zealand.

(c) To carry out the work at present undertaken by the New Zealand Bible-in-Schools League and the Education Commission of the National Council of Churches in New Zealand.

(d) To formulate and submit to the Churches new proposals affecting the welfare of education and the furtherance of worship and religious instruction.
(e) To study the development of national education policy concerning Christian teaching in schools and any proposed legislative action which would affect the objects of the Council.

(f) To increase and deepen in every way recognition of the implications of the Christian basis of education.

(g) To ensure that every child in New Zealand, whose parents do not object, receives in school a general knowledge of the Bible, and of the developments and influence of the Christian faith.

(h) To advise the Churches on all educational matters.

(i) To conduct negotiations with the education authorities and teachers' organisations and to seek close co-operation with them.

(j) To advise concerning books, agreed syllabuses, teaching and devotional aids, lectionaries, etc., and to compile and publish these where necessary.

(k) To be responsible through District Committees for the enlisting and accrediting of voluntary teachers, and to encourage the training and employment of specialists in religious education.

(l) To provide where possible training facilities for voluntary teachers.

(m) To foster co-operation between home, Church and school in the interests of the complete education of the child.

(n) To raise and administer the necessary finance.

Unfortunately, the Council was for its first years preoccupied with the last objective - the raising of the necessary finance - and it is only recently that it has been able to put its mind to the other more policy-forming objectives. I intend now to give an account of how far the Council has been able to go in this policy.

It is seen from the first four "objects" that although the Council is taking over the work of the Bible-in-Schools League, it is more than that. The old League was principally concerned with trying to amend
the law to enable or enforce the teachers to give
religious instruction in the course of the ordinary
school curriculum. Perhaps approximately seventy years'
experience in the futility of this endeavour made the
new council turn its mind rather to the existing facil-
ities. But whatever the reason, it is good that at
last an organisation has been formed to take advantage
of the Nelson system. It has been advocated by some
for many years to ensure that the best possible use is
made of that which the Churches already have. Certainly
it is little, but it is something, and if the thousands
of pounds used by the Bible-in-Schools League in attemp-
ting to get bills through Parliament had been used to
train voluntary teachers or provide teaching aids for
them, it is certain that the results obtained under the
Nelson system would have been greater than they have been
in the past. Council decided to use the "Statement
of the Churches" in attempting to get bills through Parliament had been used to

Exactly what policy has the Council now in view,
and how far has it been able to go? In order to benefit
from overseas experience in religious educational
procedures, the first General Secretary of the Council,
the Revd. J. D. Grocott, B.A., was allowed to proceed to
Britain for a considerable part of 1951. Largely as-
result of this visit, much of the Council's thinking
has been along the lines of the English situation, not
in the hope of an Education Act embodying provision for
marred by man's rebellious self-assertion which
religious instruction, but rather in the background
That in the human life of Jesus the Christ there is
on preliminary stages of such an Act. In his report on his visit, the Revd. J.D. Grocott speaks of certain "Implications for New Zealand" arising out of his analysis of the English Situation, and says:

There are two things which we should have done for religious education in New Zealand many years ago, but which have not been done. One is referred to earlier in this report; the preparation of an agreed syllabus of standing which is acceptable and practised throughout the country. The other is the establishing of a Diploma in Religious Knowledge.

Both of these can be done within the present regulations. They are an urgent necessity. The "Agreed Syllabus" has been attempted with partial success. The Diploma Course has not yet been attempted.

This comment has formed the basis of the Council's programme so far, considerable progress having been achieved on both schemes. Let us examine each in turn.

In an endeavour to find a basis for an "Agreed Syllabus" the Council decided to use the "Statement of the Christian Faith" formulated by the Churches in Great Britain. This statement is as follows:

THE STATEMENT

Christianity Affirms:-

That God is the creator and sustainer of all life:
and that man can therefore neither truly understand nor rightly live his life unless he consciously relates it to the will of God.

That every human soul is precious in the sight of God, whose purpose in creation and history is that man should come to know and love him, and should thus enter into life eternal: this purpose has been marred by man's rebellious self-assertion which makes him try to live without God.

That in the human life of Jesus the Christ there is
embodied the very nature of God: that through Jesus God restores to man his lost power to live as God means him to live: so that to Christians Jesus is both Lord and Saviour.

That in the death of Jesus on the Cross there are laid bare the evil in man which fights against God, God's condemnation of that evil, his power to overcome it, and his forgiving love by which man is delivered from his self-centredness, and set free to serve God.

That in the Resurrection of Jesus from the dead there is declared God's vindication of the triumph won on the Cross; and the assurance of eternal life.

That through the life, death and Resurrection of Jesus there is given, in the fulness of his truth and power, the Holy Spirit of God, by whose inspiration man grows in grace and understanding into the life of Christian community.

That therefore the Christian life of personal dedication to the worship of God and the service of man is not only an individual life, but one lived in the community of those who owe a common allegiance to Christ.

That this community, the Church of Christ, though broken and divided, is still the sphere in which, through worship, prayer, the hearing of God's word, and the receiving of his sacraments, God's Spirit works for the salvation of his world.

That it is the will of God to gather into one all those who confess the name of Christ; and, by the final judgment of his all-knowing justice, to establish his reign of righteousness, love and truth.

This statement was circularised to all the constituent Churches of the Council and all gave assent to it, two only, recommending slight changes in it.

In the face of the need to prepare the syllabus as soon as possible, the two suggestions were withdrawn, it being pointed out that this was only general and not...
a complete statement of the faith. Having received
the Churches’ assent to a common basis for the Syllabus
the Council is now proceeding to formulate the syllabus
itself. Apparently, the Cambridge University Press has
agreed to the adaption of the Cambridgeshire syllabus
to the New Zealand situation, and a sub-committee has
been formed for the purpose of examining the syllabus
for any necessary alterations. The proposed syllabus
is to be presented to the May 1953 Annual General
Meeting of the Council. The same sub-committee is
also concerned with the proposal that

Three kinds of syllabus might be necessary:-
1. A brief pamphlet giving only headings and Scripture
   passages.
2. A fuller syllabus containing some explanatory
   matter and outlined statements which would be
   comparatively brief.
3. A fuller booklet to contain some background
   material for teaching aids.

It seems likely then, that an 'Agreed Syllabus'
of some description will be ready for use in 1954, if
not before. Exactly what nature it will take will be
largely determined by the financial commitment involved,
but a syllabus at least will be produced. Unlike the
British system, however, it will of course still be
totally in the hands of the individual instructor
whether or not he uses the syllabus, since there is no
machinery in New Zealand making it obligatory for all
the voluntary teachers to use any syllabus. The
production of a syllabus will undoubtedly be a big

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1Minutes of the meeting of the National Executive,
Wellington, Dec. 10th, 1952.
step forward however, and that students would have a knowledge of the principles set out in that course, and To implement the second matter of a Diploma of syllabus.

Religious Knowledge, the Council set up a "Board of Studies which met in Dunedin several times throughout 1952. In one of its reports to the Council this Board said that it felt two grades of diploma were required; in 1953 courses along these general lines will be run a "Certificate" for primary school teachers completing a set course, and a "Diploma" for secondary school teachers. The course will be on an entirely voluntary or other graduates, of a higher standard than the certificate. Deciding that in the mean time the "Certificate Course" was the more important, the Board then drew up a prescription for this course.

It was as follows:-

Contents of Prescription.

A. (1) The Old Testament in English: General Introduction - some knowledge of the history of Israel, together with a knowledge of prescribed books or portions of the Bible, such as "Second Isaiah" (C.R. North. S.C.M. Press)


Practice: Every student is required to attend a certain number of demonstration lessons to be taken by teachers qualified in religious instruction. The report presented to the Council, Aug. 29th 1952. Since writing this thesis the actual syllabus has come to light. It was decided that at the commencement of the course there should be two lectures on the
Cambridgeshire syllabus, so that students would have a knowledge of the principles set out in that course, and of the teaching practice recommended by the syllabus. This report was received and commended by a meeting of the Council. The Board then proceeded to prepare to introduce such a course, with the result that in 1953 courses along these general lines will be run in each centre by lecturers appointed by the Board of Studies. The course will be on an entirely voluntary basis, but publicity will be given to it by the various training colleges, the principals of which have been informed of the course and the objectives of the Council. Looking at the new Council's policy as a whole it does seem that a more hopeful position, from the point of view of religious instruction, is in sight. Some of the principals have been very anxious to see the course introduced, and are making the training college buildings available for the lectures. All the lecturers appointed are highly qualified and are to set examinations in their respective subjects. Successful candidates over all the tests will be awarded a certificate by the Council. The course will be designed so that students may complete it during their two years at training college.

These then, may be described as the "immediate aims" of the Council, and it seems likely that both will be brought to a successful conclusion. Another thing the Council is planning which should prove

1From the report presented to the Council, Aug. 29th 1952. Since writing this thesis the actual syllabus has come to hand, and a copy is appended inside the back cover.
profitable whatever the actual result is, is a meeting the Council has arranged with the executive of the Educational Institute early in 1953, and proposes to have a delegation at the May Annual General Meeting also, if this proves possible and desirable. The purpose of these meetings is to inform the teaching profession of the activities and aims of the Council and to solicit their advice and help in the formulation of future policy. This seems a most sensible move, and will be commented on further in dealing with the Institute's attitude toward religious instruction.

Looking at the new Council's policy as a whole it does seem that a more hopeful position, from the point of view of religious instruction, is in sight. Undoubtedly, the ultimate aim of the Churches is to 'win' the education system over so that it is no longer secular but Christian; this to be achieved by ordinary state school teachers. But this method of formulating and implementing a working system of qualification and syllabus is an infinitely better way of achieving this end, than attempting to force a measure through Parliament that would then be imposed upon the education system largely against its will. The schemes the Council is instituting are all within the present legal framework, the teachers with Council Certificates simply volunteering to take religious instruction under the
Nelson system in the schools they enter as teachers. Also, the approach of proceeding with the knowledge and, if possible, the support and aid of the teaching profession as a whole, is a hopeful sign. Therefore, although the solution to the problem is probably still far off, the Council for Christian Education does seem to be leading in the right direction.

Parliament in the year the Education Act came into force, and continued attempts were made to press a bill through Parliament right up till the turn of the century, to secure State aid for the denominational schools.

But since the beginning of this century till comparatively recently no great agitations were made in the House to get aid. These agitations were rekindled recently, but have again temporarily subsided. At the same time as this effort to amend the Education Acts has been proceeding, the Roman Catholics have gradually established more and more Parochial schools, each nominally under the care of the local parish priest who is responsible for finding the funds to maintain his school. As noted earlier, there were in 1950, two hundred and forty such schools with 30,504 pupils.
CHAPTER FIVE

THE ROMAN CATHOLIC CHURCH AND STATE EDUCATION.

The most consistent opposition to the State Free, Secular and Compulsory education has come from the Roman Catholic hierarchy. The first expression of their opposition came in the bill presented to Parliament in the year the Education Act came into force, and continued attempts were made to press a bill through Parliament right up till the turn of the century, to secure State aid for the denominational schools.

This being the case, the State is completely subservient to the Church. True, the State has a place in the matter of education, it is of the State to protect in its legislature the prior establishment of more and more Parochial schools, each nominally under the care of the local parish priest who is responsible for finding the funds to maintain his school. As noted earlier, there were in 1950, two hundred and forty such schools with 30,504 pupils.

This consistent opposition to, and denunciation of, State secular education springs from the Roman Catholic doctrine of the Church and the State and the relationship that should exist between them. The Roman Catholic
believes that:

In faith and morals, God Himself has made the Church sharer in the Divine Magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching.\(^1\)

The Church in other words is supreme, and not just by chance or even by the desire of men, but by the will of God; and so cannot be even questioned by men, let alone be set within bounds or otherwise restricted by the councils of men met in States or any other assemblies.

This being the case, the State is completely subservient to the Church. True, the State has a place to order certain aspects of life, but this office should correctly be administered under the Church and in accordance with her dictates.

Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislature the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian Education.\(^2\)

And again:

The State may set a civic standard, and demand that all children should be educated up to it. But if the State, in modern conditions, cannot teach religion, or cannot set a religious standard, what shall it do? In its anxiety to establish a truly national system of education, it should, without showing undue favour to any particular religious form, encourage education based on religion.\(^3\)

\(^1\)Encyclical on Christian Education of Youth - quarterly Encyclical "Libertas" of June 1888.
\(^2\)Encyclical-Christian Education of Youth.
\(^3\)Cleary, F.S. National Education. p.6.
This being the nature of the Church and of Church-State relations, what is the Roman Catholic view of the nature of Education? Education for the Roman Catholic is essentially a growth into the knowledge of God. A New Zealand writer, J.A. Higgins defines education as follows:

Education may, therefore, be defined as the formation, training and development of the pupil in the knowledge of and obedience to the laws of God, and in the knowledge of and obedience to the laws of any earthly matters that may serve his temporal welfare in harmony with his progress towards his eternal goal.1

Education on this principle is completely theocentric, with its whole emphasis on the next world, and entering on this world only as it bears upon the next. It can easily be seen to follow from this definition that any talk of a division between "secular" and "religious" in the sphere of education is quite impossible.

Thus the system of education set up by the State in New Zealand is, for the Roman Catholic, not a system of education at all, because it leaves out the most important part of education. Nor is it improved, but if anything made worse, by a voluntary system of undenominational religious instruction given as an extra for half an hour per week. This, the Catholic claims, gives the child the impression that religion is just an extra, that it is not essential

and that it has little bearing if any upon the rest of the subjects taught there in. Non or undenominational Christianity in the Protestant sense is, of course, quite intolerable for the Roman Catholic since for him there is only one Christian faith, and within that there are no denominations.

This being the case, Roman Catholics as a whole, object on conscientious grounds to the present system of State education, and consequently they can have nothing to do with the State school system unless no other alternative form of education is available for their children.

Over the last twenty years the Roman Catholic Church has allied itself, to a limited extent, with those other Christian bodies that are seeking to extend the quantity and quality of religious instruction in the State schools. It will not, however, support any move to have the State teachers give religious instruction, again on the conscientious grounds that some teachers will almost certainly be penalised if they refuse to give religious instruction. As mentioned in the historical survey, this alliance dates from the late twenties and early thirties. Before then, the Roman Catholic hierarchy was against any proposals the Bible-in-Schools League could make, but after 1930 the attitude changed. The hierarchy maintained that its attitude had remained
the same throughout, but this is only partially true. The Roman Catholic Church stands firmly for denominational education - nothing short of that will do. The Roman Catholic Church demands that the education of their children shall be in their hands alone. They have on various occasions confessed themselves against the secular system, and it is fairly generally known that the Roman Catholic Church as a rule does not aid the work of the non-Roman Churches. We can only assume, therefore, that the Roman support of any voluntary system of religion in schools springs from another source. It is now generally thought that the Roman Church supports the movement for "Bible in Schools" in order that, once a form of religious instruction is given in the State schools, the State will no longer be able to claim that it provides a secular system of education, but in fact a system embodying instruction in Protestant Christianity. This being the case, the demand for State aid for the Catholic schools will become one of mere equity and not of principle as it now allegedly is. It is not the place of this thesis to argue this matter further, but merely to state the position.

By way of illustrating and supplementing the previous remarks, the following statement of the position of the Roman Catholic Church is quoted in full. It was kindly given by the Revd. Dr. N. Gascoigne, sometime...
Director of Education for the Diocese of Wellington, and for many years a leader in Roman Catholic Education in New Zealand.

The attitude of the Catholic Church to the State schools is, as you say, definite and well known. The Church has always defended the fundamental right of parents to choose the education of their children. If therefore, certain parents are perfectly content with education which is secular in content, then well and good. However, for those parents who desire that a school should impart the Christian faith (or the Mahommedan or Buddhist faith for that matter), then the Church will ever strive to see that the rights of such parents are equally safeguarded.

The Church will ever hold that religion is the very basis of all education, in that education should mean not the mere acquisition of knowledge, but the preparation for right living. Moreover, she will ever maintain that no life can be rightly lived unless man and the child know their duties and responsibilities first and foremost to their Creator, and through Him, to their fellow-man. That is why the Church will never stand for secular education.

The Church respects the natural and fundamentals rights of the State as the guardian of the common good in the field of education. She will always respect, therefore, the right of the State to demand education of the people in the interests of the common good: she will respect the right of the State to lay down certain minimum standards to be reached in the education of ALL children of the nation in whatever school those children be attending. The State in New Zealand has exercised both those rights of itself. It has made education compulsory, and it has laid down its syllabus of State-set, secular subjects to be studied by every child of the Dominion. Moreover, it has laid down its standards for registration, applicable to the every school of the Dominion, and it has exercised control of standards of education through her State inspectorate going into every school of the Dominion, and in the secondary sphere of education, the added control of State-set and therefore external examinations. To none of these things has the Catholic Church objected.

In reality, Catholic parents who send their children at their desire to Catholic schools perfectly
and in every particular conform to the behests of the State. The same secular subjects are taught in those schools, not set by the Church but by the State, and to the same State-set (and not Church-set) standards. Thus, a Catholic parent is as perfectly conforming to the State laws governing education as is a parent who will in virtue of his equally natural right to send his child to a State school in order to conform to State directions. The reason why the Catholic parent does not send his child to a State school, is because he wishes his child to be taught the Catholic Faith, to be in a school in which ALL members of the teaching staff are Christian, and in which the whole atmosphere of the school bespeaks a reverence for Christianity. The Catholic Church is well aware that a real division can be created in the mind of a child by his listening to Christian ideals in the one half hour of religious instruction in the schools of the State under the Nelson system, and in the next half hour be possibly exposed to an agnostic or materialist teaching; in the course of a General Science lesson, his ideas, diametrically opposed to the Christian ethic, on, for example, the origin of man, with no reference to a Divine Creator in whom he profoundly disbelieves. That is why the Catholic Church would never close her schools, even if the Nelson system were extended to allow a half hour of religious instruction every day of the school week. No school can by regarded as a true instrument in the rearing of Christian children unless all subjects of the curriculum are taught not in opposition to, but in conformity, with the Christian philosophy. That requires ALL members of the staff to be Christian. There is nothing to prevent a sheer materialist teaching in the schools of the State. That is satisfactory for parents who are materialists themselves, but it is NOT satisfactory for those parents who desire a truly Christian environment for the education of their children.

The Church has never asked for State money for teaching of religion, in Catholic schools. In the first place it would be unjust, for then Catholic parents would be receiving from the State something not given to parents with children in State schools, since no public money finances the Nelson system. In the second place, it is for the Church, and not the State to teach religion. But what the Church has asked for and still does, and that in sheer equity, is that the State should treat ALL parents alike, in connection with the one thing in which private and State schools are akin. And that one thing, is the
teaching of SECULAR subjects, to standards uniform for all and set not by the Church but by the State. In that sphere, the Catholic schools are rendering exactly the SAME service to the State as are State schools, the subjects taught being the same, the authority demanding those subjects being the same, and the standards to which they are taught being the same. If the State pays for that service demanded by her, the State, in one set of schools, why not in the other? If a man take ill, he has the free choice of getting medical service either in a private hospital or a public hospital. In both types of hospitals, the State sees to it that the same Health Dept. regulations and standards are met. Yet, if a man choose to enter a private hospital, the State does not penalise him, and rightly so. She does not say because you are in a hospital under religious auspices, you will get no Social Security benefit, but only if you go into a public hospital. She rightly treats either choice alike, and gives Social Security whichever be the free choice of the patient. All the State is concerned with is that the service rendered be conformable in every case to her standards. But in the case of education, the State says that she wants every child to be educated in certain secular subjects to standards she lays down. The parent obeying that law sends his child to a State school, and quite rightly so, if that be his choice. The State takes the parent's money in this case in taxation, and out of it, pays for the educational service she has demanded. But if a parent equally obeying the New Zealand law, sends his child to get that State-demanded service in a private school, the State takes his money, and then says you can have none of it back EVEN THOUGH WE, THE STATE, RECOGNISE THROUGH OUR INSPECTORATE, THAT THE SERVICE RENDERED IS OF EQUAL MERIT IN OUR EYES TO THAT RENDERED IN STATE SCHOOLS. This is the ONLY example in our national life where the State first demands a service, takes the people's money to provide it, and in the case of the service rendered in private schools, does not pay for it! The slogan is: for the SAME service rendered to the State at the behest of the State, the SAME treatment for ALL parents obeying equally the law. If there be a flaw in this argument, one would dearly like to hear it. One need hardly add, that what applies to Catholic schools, applies equally to all private schools of ANY denomination. If those schools are meeting the State standards, then let the State treat equally ALL parents of any denomination.
Re the Church's attitude to the N.Z. Council for Christian Education. The Church is not a member of the Council, but is in agreement with it in this, that both stand for religion in education. The Church would agree with the Council, for that reason, in wanting to see the Nelson system legalised, in the sense of being put on the Statute book, and the ending of the present state of affairs wherein it is merely tolerated. Religion should occupy a nobler place than being merely tolerated in education.

In logical conformity with this attitude, it would welcome an extension of the System, allowing more than one half hour per week of religious instruction in the schools of the State. But as is clear from the above, the Church would regard from the standpoint of real Christian education, the Nelson system as very much a second best, but better than nothing at all.

The Church cannot agree with the Council in their wish that the teachers of religion in the schools of the State should be members of the teaching staff of the school. In the first place, such a teacher in a State school is 'a servant of the State, and it is not on principle, for the State to teach religion. In the second place, such a procedure must inevitably lead to penalisation of certain members of the teaching profession because of their conscientious attitude to religion. It is all very well to state that any teacher who does not want to teach religion should not be forced to do so. In the case of a one or two teacher school, now that it has become legal for State school teachers to take religious classes, a teacher willing to teach religion would, other things being equal, more likely get that post in that particular school he desires than another teacher willing to teach all subjects but religion. And NO-ONE should be penalised because of his conscience, as are Catholic parents today on a nation-wide scale, and others of other denominations having private schools. The Church says, let the teachers of religion in State schools be ministers of religion or ones deputed by them as lay catechists, but not members of the State teaching profession. In this matter, the N.Z.E.I. will be in agreement with the Catholic Church and against the Council.
CHAPTER SIX

THE ATTITUDE OF THE NEW ZEALAND EDUCATIONAL INSTITUTE.

Mention must be made of the attitude toward religious instruction in State schools of the N.Z.E.I., the National teachers society.

In the "Teachers Legal and Service Handbook," G.R. Ashbridge, secretary of the Institute, states that "the Institute has long stood for a free State secular system" of education. The main basis of their case is that to be truly free and national the State system must be secular. This is one of the attitudes we noticed arising immediately prior to, and after the passing of the 1877 Act. The Institute was afforded national status and recognition in the Public School Teachers Incorporation and Court of Appeal Act 1895, although it had been organised on a national scale since 1883, when several district institutes merged to form one association. From the first the Institute has stood for a secular system.

This stand is based on several very important and sound considerations, probably, the basic of which is the contention that it is not the place of the school to teach religion. The Institute believes that religion should be a fundamental part of a child's education, but the school is not the only educational influence.
working on the child's mind to-day. It should only
be necessary to mention the home, the cinema, the
press, and the radio to make this clear. Just as
the Institute believes that the school is not the
ideal place for sex education, so it affirms that
the school is not the ideal place for religious
instruction. The home and the Church are the two
agencies that should be responsible for that.\(^1\)

And again:

The Institute deems it the main function of
the school to provide a basis of culture on which
other agencies in the community can build a super-
structure.\(^2\)

In other words so far as the Educational
Institute is concerned, it is possible and legitimate
to divide life into the secular (which is apparently
also the cultural) and the religious or spiritual.
The legitimate field of the school is the former only,
and it cannot properly concern itself with the latter.
It is very difficult to make this dichotomy, however,
since the Institute maintains that the school is con-
cerned with moral training. It does seem a somewhat
false distinction, especially in the light of modern
educational psychology; but we can see and appreciate
the Institute's point of view.

Closely coupled with this theory of the nature
of the school, is the Institute's belief that the
teacher's position is essentially a secular one, and
that they cannot therefore be asked to perform religious

\(^1\) Teachers Legal and Service Handbook. N.Z.E.I.
\(^2\) Evidence submitted to Ministerial Conference on
Education, Christchurch. 1944, p.59.
duties. Not only that, but the teachers of New Zealand have not had the instruction that is necessary before religious instruction can be undertaken, this being a specialised study in itself and one which requires considerable training.

(The teachers) have no more undertaken to perform religious duties than have people in other walks of life, such as manufacture, commerce, or farming.\(^1\)

An integral part of this argument, however, and perhaps one of the most important points in the consideration of religious instruction from the teachers' point of view, is the question of interpretation, and of religious tests for teachers. The booklet "Religious Instruction in Schools" published by the N.Z.E.I. in 1944, points out some of the difficulties involved in this matter. Even putting aside all consideration of doctrinal teaching and confining our attention to the teaching of the Bible, as soon as comment is made upon any portion of scripture the question of interpretation arises. For each person cannot help but read a certain amount into the text, and any interpretation is coloured by the background of the teacher. This would be unavoidable even with an agreed syllabus of instruction. And as soon as the question of interpretation arises, the question of religious tests for teachers comes up too. For it is obvious that not all teachers are suitable

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\(^1\)Ibid p. 58.
for teaching religion, and who is to decide who are the suitable teachers, and who the unsuitable? The N.Z.E.I. is very justly suspicious of any move that will introduce any such test of teachers, involving a judgement of them concerned with other than purely professional considerations. The teachers must be free, they rightly maintain, of any ties with religious or political opinion, and their tenure of appointment must not be conditional upon the acceptance of any creed or other religious formulation. And even a conscience clause allowing some to "contract out" would not altogether preserve them from the danger of the possibilities of such tests. In making appointments, whether or not a teacher was prepared to take religious instruction might easily become a determining factor.

Another argument raised by the Institute is that nothing is to be gained by introducing religious instruction. It is true that a teacher can awaken an interest in Biblical stories, especially as some of them are very exciting and interesting and among the best stories in the whole of literature. But when it comes to solidifying that interest into an understanding and a faith the teacher is liable to meet considerable confusion. The Institute contends that there are so many faiths based on the Bible that it is impossible to have a general agreement on this point. Biblical
study alone does not result in the formation and acceptance of a uniting faith, but leads to diversity and confusion. Further, the introduction of Religious instruction, they contend, has not resulted in a raising of the moral standard of the country. The fact is, that the school cannot counteract the influence of the world at large, and even two and a half hours a week of religious instruction in the school is not going to make very much difference. They quote Britain as an example illustrating this. ¹ Hinging on this is the Institute's contention that it is in any case impossible for a faith to be taught. They subscribe to the theory that a faith is caught not taught, and therefore religious teaching in the schools will not achieve what it sets out to do. The Institute is certain that the proposed religious instruction will fail to produce the results expected of it by its advocates.²

Christian cause.

Finally, the Institute considers that the Church is still deeply divided on many issues and that the divisive nature of the Church would transfer to the schools if the teachers were required to teach religion. They consider, that at present New Zealand education is a unity, leading to a unity of national life and helping to build up a truly democratic "classless society," since it educates all on an equalitarian footing. Not only would religious questions introduce divisions among the staffs of individual State schools (a unity that should be maintained at all costs); but in the opinion of the Institute, the introduction of religious instruction would also inevitably lead to the setting up of denominational schools. The claims for State aid on the part of the Roman Catholic Church would be greatly increased, and if a "generalised Protestant Faith" is introduced into the public schools the claim will be purely one of equity (as the Roman Catholics claim it is now), and will be irrefutable. In the interests of the continued unity and solidarity of the education system then, the Institute stands for strictly secular education.

So far we have been mainly negative. Let us now try to discover exactly what the Institute's positive policy is. In the "Teachers' Handbook" we find:
While the Institute advocates secular schools it would approve of a development of the Nelson system to the extent of agreeing to the entry of representatives of the Churches into the schools at any period approved by the head teacher in order to afford to the Churches the fullest possible field for the exertion of their influence.

And again:

The alternative the teachers put forward to the proposals of the N.C.C. (that is, to introduce religious instruction by the teachers), the Nelson system, has already been in existence for over two generations. It works without friction and is fair to all parties. It puts religious instruction in the hands of those who alone should be entrusted with it, people ordained to do that work.

The attitude of the Educational Institute is that it is not the place of the school teachers to be required or even expected to give religious instruction, but that every opportunity should be afforded to religious bodies to give religious instruction in the schools. At the same time, however, the Institute makes several reservations. The first of these is that it considers it inadvisable for teachers to give religious instruction as voluntary teachers, probably because if a considerable number of teachers did undertake religious instruction as voluntary teachers, the position of the Institute would be weakened considerably.

Secondly, and much more important, is the Institute's misgivings about the legal situation with regard to the Nelson system. In the "Legal and Service Handbook", p. 181.

1 Teachers' Legal and Service Handbook. p. 181.
2 Religious Instruction in Schools. p. 49.
Handbook" Mr. Ashbridge points out:

Does the practice of devotional exercises by
(a) the whole school,
(b) certain classes
involve a dual control by the Board and the
School Committee?

If the whole school is doing devotional exercises outside the hours fixed for the purposes of secular instruction, the Committee must be deemed to have granted the use of the school buildings for the purpose of moral and religious instruction and would be in control. If only certain classes were practising devotional exercises, these classes would be under the control of the Committee while the classes receiving secular education would be under the control of the Board, but such a use of the school buildings, would, in the opinion of the Institute's solicitors, be illegal.1

This situation of some classes having religious instruction while others continue with their ordinary work, occurs probably in the majority of schools having religious instruction, and although it appears on the surface to be merely a legal quibble, it has important ramifications for the Institute especially with regard to discipline, since a teacher may properly use corporal discipline only as a servant of the Education Board and may presumably be sued for assault if he disciplines someone when the School Committee is in control of the school buildings. Even if this is not of very great consequence, it does serve to highlight the unsatisfactory situation with regard to the Nelson system.

The Institute is also cautious about the situation with regard to the practice of opening

1Page 182f.
devotional exercises. At the time that these exercises were first introduced, during the later thirties, and the Boards passed by-laws providing for them, the Institute raised considerable objection and protested to the Boards and the House, but these were overridden, and despite continuing protests the practice is undoubtedly increasing. The Institute's objection is on the grounds that the Act allows the Committee to grant the use of buildings only when they are not required for school purposes. In its Handbook the Institute argues that the school buildings are often "required" for "school purposes" before the actual opening time, to allow children to shelter in bad weather, etc. This does seem rather a quibble since of course nothing is to prevent children sheltering in the school buildings before school, yet not taking part in the devotional exercises if they object so to do. The point mentioned in the historical background with regard to devotional exercises seems a much stronger objection to this practice. In a reply to a letter asking if he had anything to add to the Institute's position with regard to religious instruction, the secretary referred to the various publications in which the Institute's attitude "is fully set out."

In commenting on these arguments of the Institute, it does seem that many of the objections put
forward lack any insight into the nature of the Christian religion and from an educational point of view are unsound. The contention that the school is to teach "culture" but may not teach religion seems from an educational point of view alone, quite impossible. True, the two things are different, but in the life of any society the two are so inseparably bound together and interrelated, that it does seem quite impossible to make reference to "culture," without eventually making reference at least, to religion. And, if any comment on religion is not for religion, then it will almost certainly be against religion; for if it is not treated fairly and objectively and the issues faced up to, then, as the Roman Catholics claim, the children will come to think that religion is irrelevant to the rest of life. At the same time, we should not belittle the arguments or position of the Institute.

On the contrary, although it may lack adequate basis, the attitude of the Institute is the single most important factor with regard to religious instruction. For the whole education system surely rests on the teachers and it is up to them, collectively and individually, what goes on in the schools in the final analysis. Whatever "regulations" are made by any body, it is finally the responsibility of the teacher in the classroom to educate each child and whether he likes
it or not, the child will be educated by him. Some will receive a good education, others a bad education, but all will be educated. For this reason it is essential that any measure of permanent value to the children, or the school system in New Zealand, will have to proceed with the consent of the teachers, which for practical purposes means the teachers' Institute. Any movement then, that tries to override the Institute or disregard its stand on this issue and introduce anything without its consent, is bound to lead to an unhappy disharmony in the schools, which should at all costs be avoided. It is no doubt with this in mind that the N.Z.C.C.E. is meeting the Institute to discuss the possibilities for future policy, and this is the only way that real advance will be made.

The law enjoins a secular system of education and the fact that it is understood that the law may be circumvented does not lessen the offence. Experience has shown that it will be extremely difficult to get any measure affecting religious instruction through the House, and the present political situation is unlikely to make the position easier. Experience also shows, however, that the Churches can be surprisingly persistent in this matter, and it is very unlikely that they will now stop their efforts to pierce the walls of secularism even if proved illegal. The hope for a statutory change, in the near future...
CHAPTER SEVEN

CONCLUSION.

Following from the discussion of the Educational Institute's attitude and the conclusions of the first chapter, one of the most significant points is the unsatisfactory nature of the legal position with regard to religion in schools. At present religion is being squeezed into the schools by, at best, a back-door method and in many cases apparently by illegal methods. This, in the name of religion is a deplorable situation. Two alternatives seem possible, neither of which, in another sense, seem possible; one is to amend the law and the other is for the Churches to desist their efforts to penetrate the secular system. The law enjoins a secular system of education and the fact that it is understood that the law may be circumvented does not lessen the offence. Experience has show that it will be extremely difficult to get any measure affecting religious instruction through the House, and the present political situation is unlikely to make the position easier. Experience also shows, however, that the Churches can be surprisingly persistent in this matter, and it is very unlikely that they will now stop their efforts to pierce the walls of secularism even if proved illegal.

The hope for a statutory change, in the near future...
at least, seems illusory and to have failed to take into account the real nature of the problem and the contending forces at work beneath the surface in this matter. There seems to be now, as in 1877, three main groups who are at basic disagreement with regard to this question, and their positions seem quite irreconcilable. Firstly, we may say there are the non-Roman Churches who, with few exceptions, desire to maintain the present system of education in New Zealand, but who wish to include within it some measure of Christian education, or, more correctly, education in the Christian faith. Diametrically opposed to this group is that which we may say is represented by the N.Z.E.I. (but which includes a far larger body than the teachers therein represented). This group contends, on many different grounds, that it is not the place of the public school system to teach any religion whatever, and wishes, therefore, to maintain the present system of free, compulsory and secular education intact, exactly as it is at present. The third group, which would like to stand aloof but which is, in fact, vitally affected by any change in the public school system, is the Roman Catholic Church which stands firmly, as it always has and probably always will, for denominational education. This underlying aim of the Roman Church
remains exactly the same no matter how the immediate policy may change in an attempt to find the best means of achieving that end. These three apparently irreconcilable groups then, stand in the way of any major change taking place in the immediate future. A concession on the part of Parliament to one will require equal concessions to all, and Parliament is not prepared to upset this already uneasy balance of powers.

This being the case, what conclusions if any can be drawn? It is only possible to make a few 'recommendations,' or rather, point out some 'precautions' that should be borne in mind when thinking about religion in New Zealand's schools. Some of these will seem obvious, but they have not, unfortunately, always been taken into account by 'would-be reformers.'

The first principle must surely be that anything concerning the schools must be undertaken with the consent of the teachers. As the New Educational Fellowship Conference in New Zealand in 1937 pointed out, the teachers are vitally affected by any changes in the schools and they are finally the persons responsible for education. Anything leading to an unhappy relationship between fellow members of a school staff, or between the teachers and pupils, or teachers and community should be avoided. The opinion of the teachers then, must be paramount.
Secondly, the best method of procedure is undoubtedly in a voluntary system, allowing those who offer to take religious instruction to do so, but not enforcing, nor even expecting anybody to participate unless they so desire. Any system must be one whereby the instructors "contract in," not one in which dissenters must "contract out." Most important in this connection, is that the teaching profession must be protected from any religious test whatever. In our community, that is simply not Christian, the teachers have undertaken a secular occupation, and their positions must not in any way be determined or affected by religious questions. "The real need, Thirdly, there is a real and pressing need for the Churches to recover their unity, if not as a single body then at least in being able to speak with one voice on matters affecting education. It is not sufficient that there should be a body representing all the Churches; the Churches must show that at every level they are prepared to work together. In this present-time the community is not prepared to accept anything on authority and the Church, as all other things, must prove its worth and show that it has something to offer. The Churches themselves, by their divisions, are undoubtedly partly responsible for the fact that our schools are secular to-day, and until the Churches prove...

\[\text{Moberly, W. The Crisis in the University. p.55f.}\]
that they have overcome the fault in themselves the community will not be prepared to let them back into the schools. 

Finally, however, I think that it is quite impossible for any education system to be "neutral" on religious questions, and for this reason a "secular" education system must be watched very carefully and should, ideally, I consider, be more open to regulation by the community at large. Sir Walter Moberly states the position much better than I could, and I intend to close with a quotation from "The Crisis in the University."

Throughout the quotation we should read for "university," "the New Zealand Education system." Speaking of the modern attitude that learning should be neutral, Moberly declares: ¹

In the field of religion neutrality is equally a pretence. ... It is related, that the philosophical Faculty of a great American University, on acquiring a new building for their home, proposed to have inscribed over the main entrance the Protagorean saying, "Man is the measure of all things." The President of the University however, thought otherwise; and when they returned to work after the long vacation, the words they actually found were, "What is man that Thou are mindful of him?" Here is epitomized the fundamental religious issue; and on this issue the modern university intends to be, and supposes it is, neutral, but it is not. Certainly, it neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him. ... In modern universities, as in modern society 'some think God exists, some think not, some think it is impossible

¹Moberly, W. The Crisis in the University. p.55f.
to tell, and the impression grows that it does not matter.

Does it matter? If a negative answer to that question is silently assumed, the cause of atheism is won even before the battle is joined. The crucial question is not whether a man can assent 'ex animo' to the Athanasian Creed or at the other extreme, whether he has 'lost his faith.' Theism is not just a speculative opinion, however assumed, as for example, that the internal angles of a triangle are together equal to two right angles, a conviction which one can entertain without doing anything about it. It is 'betting your life that there is a God.' Equally atheism is not speculative opinion. It is leaving God on one side, having no need of that hypothesis. In that case one need not bother to deny the existence of God, one is simply not interested; and that is precisely the condition of a large part of the world today. It is in this sense that the university today is atheistic. If in your organisation, your curriculum, and your communal customs and ways of life, you leave God out, you teach with tremendous force that, for most people and at most times, He does not count; that religion is at best something extra and something optional, a comfort for the few who are minded that way, but among the luxuries rather than the necessities of life. 'Admit a God' says Newman, 'and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing every other fact conceivable.' But in that case, since it is the habit of the modern university to study all other subjects without any reference to theology at all, the obvious inference is that it does not 'admit a God' in any sense that is of practical importance. It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this not openly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly. If indoctrination is bad, this sort of conditioning and precarious habituation is surely worse.
List of Bills relating to Religious Instruction
Introduced to House of Representatives 1877 - 1952

The number in brackets refers to the number of the bill.

<table>
<thead>
<tr>
<th>Year</th>
<th>Bill Description</th>
<th>Sponsor</th>
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</tr>
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<tr>
<td>1878</td>
<td>Education Amendment Act</td>
<td>Mr. Curtis</td>
<td>50</td>
</tr>
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<td>1880</td>
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<td>Mr. Pyke</td>
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<td>Mr. Pyke</td>
<td>53</td>
</tr>
<tr>
<td>1882</td>
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<td>Mr. Menzies</td>
<td>60</td>
</tr>
<tr>
<td>1885</td>
<td>Education Act 1877 Amendment</td>
<td>Mr. Menzies</td>
<td>62</td>
</tr>
<tr>
<td>1886</td>
<td>Bible Reading in Schools</td>
<td>Mr. W. D. Stewart</td>
<td>33</td>
</tr>
<tr>
<td>1887</td>
<td>Bible Reading in Schools</td>
<td>Mr. Pyke</td>
<td>100</td>
</tr>
<tr>
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<td>Bible Reading in Schools</td>
<td>Mr. Fulton</td>
<td>42</td>
</tr>
<tr>
<td>1889</td>
<td>Roman Catholic Schools</td>
<td>Mr. Pyke</td>
<td>61</td>
</tr>
<tr>
<td>1890</td>
<td>Public Schools</td>
<td>Mr. Fisher</td>
<td>136</td>
</tr>
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<td>Mr. Pyke</td>
<td>29</td>
</tr>
<tr>
<td>1892</td>
<td>Book Reading in Schools</td>
<td>Mr. Turner</td>
<td>41</td>
</tr>
<tr>
<td>1893</td>
<td>Privates Schools</td>
<td>Mr. Pyke</td>
<td>46</td>
</tr>
<tr>
<td>1894</td>
<td>Public Schools</td>
<td>Mr. G. Hutchison</td>
<td>52</td>
</tr>
<tr>
<td>1895</td>
<td>Public Schools</td>
<td>Mr. Fisher</td>
<td>48</td>
</tr>
<tr>
<td>1896</td>
<td>Scripture Text-books in Public Schools Referendum</td>
<td>Mr. G. J. Smith</td>
<td>148</td>
</tr>
<tr>
<td>1897</td>
<td>Public Schools</td>
<td>Mr. Fisher</td>
<td>55</td>
</tr>
<tr>
<td>1900</td>
<td>Public Schools</td>
<td>Mr. Fisher</td>
<td>22</td>
</tr>
<tr>
<td>1903</td>
<td>Bible Lessons in Public Schools Plebiscite</td>
<td>Mr. Arnold</td>
<td>24</td>
</tr>
<tr>
<td>1905</td>
<td>Bible Lessons in Public Schools Plebiscite</td>
<td>Mr. Sidney</td>
<td>67</td>
</tr>
<tr>
<td>1906</td>
<td>Separate Endowed Schools</td>
<td>Mr. Fowlds</td>
<td>166</td>
</tr>
<tr>
<td>1914</td>
<td>Religious Instruction in Schools Referendum</td>
<td>Mr. Allen</td>
<td>11</td>
</tr>
<tr>
<td>1923</td>
<td>Religious Exercises in Schools</td>
<td>Mr. Isitt</td>
<td>72</td>
</tr>
<tr>
<td>1924</td>
<td>Religious Exercises in Schools</td>
<td>Mr. Isitt</td>
<td>18</td>
</tr>
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<td>Mr. Isitt</td>
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<td>Mr. Isitt</td>
<td>56</td>
</tr>
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<td>1927</td>
<td>Religious Exercises in Schools</td>
<td>Mr. H. Holland</td>
<td>36</td>
</tr>
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<td>1928</td>
<td>Religious Exercises in Schools</td>
<td>Mr. H. Holland</td>
<td>17</td>
</tr>
<tr>
<td>1929</td>
<td>Education Amendment</td>
<td>Mr. Thomson</td>
<td>32</td>
</tr>
<tr>
<td>1931</td>
<td>Religious Instruction in Public Schools Enabling</td>
<td>Mr. H. Holland</td>
<td>22</td>
</tr>
<tr>
<td>1932</td>
<td>Religious Instruction in Public Schools Enabling</td>
<td>Sir James Allen</td>
<td>5</td>
</tr>
</tbody>
</table>
List of bills—continued.

1934  Education Amendment - Mr. Mc Callum. (31)
1935  Religious Instruction in Public Schools Enabling -
      Mr. H. Holland. (26)
1937  Education Amendment - Mr. P. Fraser. (75)

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Collins, W.W. The Bible In Schools Question. Christchurch. 1937. The Bible In Schools League. Leaflet No.3.

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- Appendices to the Journals. J-2 1878
- Hans. Four chapters on Various Traditions in Education.
- Four chapters on Various Traditions in Education.


Pamphlets.

The following pamphlets were used:- They are arranged, firstly according to the three bound volumes of pamphlets on Bible-in-Schools held by the General Assembly Library, and then other pamphlets held by the G.A.L., then miscellaneous pamphlets are listed in alphabetical order according to the author's name. Some correspondence with its Leaders and a Pamphlet on Christian Education and Civilisation.


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Anonymous (But printed by Isitt - Wildey Print). Five Reasons for Supporting the Bible-in-Schools Bill.

Wellington. No Date. c.1923. No.7.

National Schools Defence League. Manifesto. Auck. 1913


N.Z. National Schools Defence League. Leaflet No.3.


Leaflet No.7.

Bible in Schools League Pamphlets Vol. III. This volume is a collection representing the Roman Catholic position, chiefly by Bishop Cleary.

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Other Pamphlets Held By the General Assembly Library.


Address on Education by Hon. R. Stout. 1879. Wellington 1879. Ibid No.4.


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"The Bible in Schools" Question. The case for the other side. T.A. Williams. Auck. 1902. Ibid.


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Graham, C. Catholics and Education. Dunedin. 1916


National Council of Churches in New Zealand.

A Christian Education. by H.W. Turner.

New Zealand Council for Christian Education.

Rules of the N.Z.C.C.E. (1951)
School Book of Services. (1951)
Syllabus of Religious Instruction. (n.d.)


NEWSPAPERS.

In addition the "Dominion" and "Evening Post" were consulted for relevant material. 1930 - 52.

The following are appended in the folder inside the back cover:

The School Book of Services. Compiled and Published by The New Zealand Council of Christian Education.


Syllabus of Religious Instruction. A suggested syllabus of religious instruction for New Zealand Primary Schools, based on the British syllabus, "Teachers' Guides to Religious Education," edited by Ernest Hayes. Published by the Otago, Southland and Canterbury Branches of the N.Z.C.C.E.

The Council for Christian Education - Pamphlet.

VICTORIA UNIVERSITY OF WELLINGTON

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NATIONAL COUNCIL OF CHURCHES

STATEMENT OF GENERAL POLICY ON RELIGIOUS EDUCATION

PREAMBLE: The National Council of Churches holds that true education implies the training of children in a way of life, which is grounded in the Christian faith and fellowship, sustained by Christian worship and expressed in a common concern for the common good.

It believes that as well as equipping young people with knowledge and technical skill, such education should create in them conviction and character. The pattern of our national life has been largely shaped by Christian teaching and Christian influences, and cannot be preserved if such teaching and influences are allowed to disappear. Therefore the Council claims that adequate facilities should be provided in all our educational institutions for Christian worship and the imparting of religious knowledge, which involves not merely the bare teaching of Bible stories, but also the history of the Bible itself as a book, and the history of the religion it reveals, and that these should be integral in the instruction and the life of our schools.

The Council maintains that if this aim is to be achieved in N.Z., there must be the fullest co-operation between the Church, the Home, the Schools and community organisations specially concerned in the welfare and training of the young.

The Council therefore submits the following statement on general policy as a basis for negotiations among all the parties concerned:-

1. The Education Act. The Council stands for:-
(a) Legal provision in all public educational institutions for religious worship and instruction.
(b) Provision for religious instruction to be given at any convenient hour.

2. Machinery.
(a) Local Area Committees which shall comprise representatives of all the interests involved (i.e. Home, Church, and Education) shall be responsible for implementing the policy and for providing competent persons to impart religious instruction.
(b) Area Committees shall make every effort to provide systematic training in Christian Education for voluntary teachers.
(c) Co-ordinating Control. The Co-ordinating control of Christian Education shall be vested in a Christian Education Department of the National Council of Churches in which there shall be representation of Home, Church, and Education, and by which books of services of worship and agreed syllabuses to be used by all teachers of religious knowledge shall be approved.

3. Safeguards. The Council believes that:-
(a) Pupils should not be segregated in denominational groups, but that instruction should be carried out in accordance with class grading, regard being had to what the pupil requires and can assimilate at various stages of growth,
(b) Pupils whose parents so request should be released from their school obligations during the time of religious instruction in order to attend classes arranged by the authorities of their own faith, or alternatively, should attend classes for secular instruction arranged by the head teacher.
(c) Members of the school teaching staff should be allowed to take part in Christian Education if they desire to do so; but no member of the school teaching staff should be subject to religious tests or be required to give religious instruction contrary to the dictates of his own conscience.

(a) Radio Broadcasts should be provided for schools where insufficient teachers are available for Christian Education.
(b) The cost should not involve any additional form of State Expenditure, but such charges should be met by the participating Church organisations and by voluntary contribution.
Believe it or not!

... there are

- 200,000 Children who do not receive Christian instruction from Christian Churches

Fifty out of every hundred pupils attending Schools and Colleges DO NOT ATTEND Sunday School or Bible Class. The only instruction in the Bible that they receive is through the Voluntary Teachers who work under

**THE COUNCIL FOR CHRISTIAN EDUCATION**

A CLASS IN BIBLE INSTRUCTION

WE ASK YOUR HELP TO ENABLE THIS TO BE DONE IN EVERY SCHOOL
HEADQUARTERS STAFF

THE COUNCIL FOR CHRISTIAN EDUCATION

is a voluntary organisation of those Churches which belong to the National Council of Churches and affiliated Christian Societies.

THE REV. J. D. GROCOTT
The General Secretary

MR. H. C. BISCHOFF,
Otago Supervisor

MISS I. WILSON,
Southland Supervisor

MR. H. J. MACKIE,
Canterbury Supervisor

THE COUNCIL FOR CHRISTIAN EDUCATION

is to ensure that every child in New Zealand, whose parents do not object, receives in school a general knowledge of the Bible, and of the development and influence of the Christian faith.

WHILE THEY REACH OUT

FIELD STAFF

TO support the Staff, meet office expenses, rent, literature; to conduct research activities, to prepare an Agreed Syllabus; to promote the use of Teaching Aids and other facilities for the development of Religious Education, the Headquarters of the Council requires an income of £2000 yearly. District Committees need additional finance for their local work.

YOUR DONATION WILL ASSIST US:—
1. To give every child a knowledge of the Bible.
2. To secure voluntary teachers wherever needed.
3. To prepare agreed syllabuses for every class.
4. To distribute teaching aids.
5. To conduct training and refresher classes.
6. To assist our staff to fulfil our objectives.
7. To strengthen the National system of Education.
8. To provide a Centre of Research in Christian Education.

GIVE EVERY CHILD IN NEW ZEALAND
A GENERAL KNOWLEDGE OF THE BIBLE

We Need Your Financial Support
ASSIST US NOW

TO DO OUR WORK
WE NEED YOUR FINANCIAL SUPPORT

Give them the Chance to Learn the Christian Way of Life

They need the Teaching of the Bible

Give them the Chance to Learn the Christian Way of Life

THE COUNCIL FOR CHRISTIAN EDUCATION
Mr. C. Gibson Young,
Treasurer,
The New Zealand Council for Christian Education,
P.O. Box 228,
WELLINGTON, C.1.

Dear Mr. Young,

Enclosed please find my donation of £........................ for the furtherance of the work of the Council for Christian Education.

Signed

Address

Date

Tear off here.

The Council for Christian Education was formed in 1949 by uniting the Bible in Schools League and the Educational Commission of the National Council of Churches. It was agreed that the Council continue all the teaching work previously carried out by the Bible in Schools League in primary schools and seek to extend that work wherever possible. That in itself is an immense task. The school rolls of New Zealand are growing at a great rate and there are not enough buildings and not enough teachers to do the work. But the problems of voluntary teachers of religion are much greater. Our teaching work is done by busy people as an addition to an otherwise very busy life. It is also dependent on the freewill financial support of the people.

In addition to this the Council seeks to extend the work in a variety of ways; to co-operate with Educational Authorities and all teachers in every way possible; to set up Research Centres on Religious Education to find ways and means to enable every young person in New Zealand to secure a knowledge of the basis of the Christian way of life.

For this work we need your financial support. Headquarters requires £2,000 per year to do its work and District Committees require additional support.

On all its committees the Council has representatives of the Church of England, the Presbyterian, the Methodist and the Associated Churches of Christ in New Zealand, the Baptist Union of N.Z., the Congregational Union of N.Z., the Salvation Army, the Greek Orthodox Church, the National Council of Churches, the Women’s Christian Temperance Union, the British and Foreign Bible Society and the N.Z. Student Christian Movement, as well as educationists who have had experience in primary, post-primary or adult education. No major decision of the Council is made without the approval of the constituent Churches.

WE DEPEND ON THE GENEROSITY OF THE PEOPLE
SYLLABUS
OF
RELIGIOUS INSTRUCTION

A suggested syllabus of religious instruction for New Zealand Primary Schools, based on the British syllabus, "Teachers’ Guides to Religious Education," edited by Ernest Hayes

Published by the Otago, Southland and Canterbury Branches of the New Zealand Council for Christian Education.
THE TEACHERS' GUIDES TO RELIGIOUS EDUCATION

The following outline of lessons has been compiled to assist Scripture teachers to make the best use of the Teachers' Guides. The lessons have been arranged to meet New Zealand conditions as far as possible. The page numbers throughout are those of the 3rd edition of the Teachers' Guides, and may vary in different editions. The Teachers' Guides contain helpful lesson notes and invaluable suggestions for the teaching of the lesson.

THE TEACHERS' GUIDES IN N.Z. SCHOOLS.

Infants ... Nursery Lessons Vols. I and II.
Standard 1 ... Infant Lessons Vol. I
Standard 2 ... Infant Lessons Vol. II
Standard 3 ... Infant Lessons Vol. III
Standard 4 ... Junior Lessons Vol. I
Standard 5 (Form I) ... Junior Lessons Vol. II
Standard 6 (Form II) ... Junior Lessons Vol. III

RURAL SCHOOLS.

There are two alternatives:—

1. Select lesson material mainly, though not exclusively, from lessons suggested for standards 2, 3, and 4. Aim at interesting a good standard 4 age group and you will not be too junior to standard 6 nor weary the
infants. Picture books, drawing materials, etc., may be given to the infants to occupy them while you are speaking, if necessary. In the Teachers' Guides to Religious Education, that is, in the full text book, there are approximately 40 lessons given for each year, and each lesson is designed to cover a 40-minutes period, and is usually too full for our much shorter teaching period. Because of this there would be almost ample lesson material to cover five to six years in the three books mentioned.

2. Use the outline as suggested by us, but use it in two sections—lesson materials from standards 1 and 2 to be used for infants and up to standard 2; lesson materials selected from the syllabus for standards 3, 4, 5 and 6 to be used for those standards taken as one teaching group. Method: One day teach the lesson to the junior group and on the next day give them written work—drawing, modelling, etc.—while you teach the lesson to the older group; on the following day give the older group map work, true/false test, short essay, writing of short play or desired written work on the lesson. The older group are capable of using self-teaching methods when material is provided.

THE LAW AND RELIGIOUS INSTRUCTION.

Typical By-laws of N.Z. Education Boards governing religious instruction and devotional exercises are as follows:

(b) For the purpose of allowing time for Bible teaching the Committee may, in the case of any or more classes, determine that on one day of each week the hours of instruction shall be reduced by 30 minutes, and in such cases it may determine further, for the purpose of allowing time for devotional exercises, that on any or all of the remaining four days of the week the hours of instruction for the same classes shall be reduced by five minutes by fixing the time for opening school five minutes later than the usual opening hours.

(c) Alternately to (b) and for the purpose of allowing time for devotional exercises only, the Committee may, in the case of any one or more classes, determine that on any day or all of the five days of each week the hours of instruction shall be reduced by five minutes by fixing the time for opening school five minutes later than the usual opening hour.

The Teachers' Guides to Religious Education are procurable from:

A. H. and A. W. Reed, 182 Wakefield Street, Wellington.

Presbyterian Bookroom, P.O. Box 259, Christchurch.

Presbyterian Bookroom, No. 9, The Octagon, Dunedin.

Copies of this Syllabus may be obtained from the following:

Otago: Presbyterian Bookroom, No. 9, the Octagon, Dunedin.

Southland: Rev. A. D. Robertson, 63 George Street, North Invercargill.

Canterbury: Mr. H. J. Mackie, 25 Thorrington Street, Cashmere, Christchurch.

[4]
SYLLABUS OF RELIGIOUS INSTRUCTION

STANDARD I.—STORIES OF GOD AND JESUS.

TEACHERS’ GUIDE TO RELIGIOUS EDUCATION
INFANT LESSONS, VOLUME I.

I.—Jesus, the Friend of Children.

1. Jesus and the Children .............................. 49
   St. Mark 10: 13-16.
2. Jesus and His Boy Helper .......................... 56
3. Other Children Hear of Jesus ...................... 61
   St. John 10: 14-16.
4. The Children’s Praises .............................. 66
   (Easter Lessons.)
5. The First Easter Day ................................ 166
6. Finding Their Friend Again ....................... 170

II.—God’s Loving Care. (p. 177.)
(Stories told to Jesus.)

7. Abraham’s Journey ................................. 178
8. Baby Isaac ........................................... 184
9. Jacob and the Angels ............................... 189
   Genesis 28: 10-22.
10. When Away from Home ............................. 194
    Psalm 91: 1-7.
11. Elisha and the Widow ............................ 198
12. The Lady of Shunem ............................... 203
    II Kings 4: 8-17.
13. “Our Fathers Have Told Us” .................... 208
    Psalm 78: 44: 1.

III.—Stories Jesus Told. (p. 139.)

14. The Friendly Host .................................. 140
15. The Good Shepherd .................................. 144
16. The Loving Father .................................. 148
17. The Good Samaritan ................................ 152
18. The Good Samaritan Today ....................... 157

IV.—Stories of Worship and Service. (p. 231.)

19. Serving: The Boy in God’s House ............... 232
20. Building: The King and the Temple ............ 237
21. Singing: The Story of Brother Francis ....... 242
22. Giving: Repairing God’s House ................. 247
    II Chron. 24: 4-14.

V.—Stories of the Baby Jesus. (p. 73.)

23. The First Christmas .............................. 73
    St. Luke 2: 8-17.
24. The Star of the Baby King ...................... 78
    St. Matthew 2: 1-12.
25. The Presentation in the Temple ................. 83
26. Caring for Babies .................................. 89

VI.—The Boyhood of Jesus. (p. 94.)

27. Jesus in the Home .................................. 95
28. Jesus Out of Doors ................................ 101
29. My Home ............................................. 107
    Ephesians 4: 31, 32; 5: 1, 2.
30. Jesus at School .................................... 110
31. Jesus in Jerusalem ............................... 115
Suggested Memory Work.
Mark 10: 13, 14, 16.
Psalm 117.
Hymn, "God Who Made the Earth."
Psalm 92: 1 and Psalm 100: 2.

STANDARD II.—JESUS AND HIS FRIENDS.
TEACHERS' GUIDE TO RELIGIOUS EDUCATION.
INFANT LESSONS. VOLUME II.

I.—Stories of Harvest. (p. 223.)
1. Seedtime and Harvest
   PAGE. 224
2. The Feast of Ingathering
   Leviticus 19: 9, 10; 23: 39, 40; 24: 20, 21.
   228
3. The Fruits of the Earth
   St. Mark 4: 26-29.
   232
4. Give Us Our Daily Bread
   236

II.—Friends of Jesus. (p. 84.)
5. Martha and Mary
   85
6. The Friend Who Sold His House
   94
7. The Children’s Welcome
   St. Matthew 21: 1-11, 14-16.
   98
8. Mary in the Garden
   102
9. Peter Finds His Friend Again
   112

III.—Jesus, the Friend of All. (p. 35.)
10. With the Fishermen of Galilee
    36
11. The Four That Helped
    42

IV.—Stories of Friendship Told to Jesus. (p. 161.)
20. Abraham the Friend of Lot
    162
21. Rebekah at the Well
    Genesis 24.
    167
22. Joseph the Dreamer
    Genesis 37.
    172
23. Joseph the Slave
    176
24. Joseph the Ruler
    Genesis 41.
    179
25. Joseph Forgives His Brothers
    Genesis 45.
    183
26. Moses and the Shepherdesses
    Exodus 2: 15b-21.
    187
27. God’s Care for Elijah
    I Kings 17: 1-6.
    191
28. Elijah and the Poor Widow
    I Kings 17: 7-24.
    195
29. The Little Maid Who Helped
    II Kings 5: 1-19.
    199
30. The Friendly Stranger
    204
V.—The Christmas Story. (p. 13.)

31. God’s Gift
32. The Shepherd’s Gift
33. Simeon’s Song
34. The Story of Saint Nicholas

Suggested Memory Work.

Psalm 100.
Matthew 4: 23.
Matthew 5: 14-16.
Hymn, “Tell Me the Stories of Jesus.”

STANDARD III.—THE GOOD NEWS OF JESUS.

TEACHERS’ GUIDE TO RELIGIOUS EDUCATION INFANT LESSONS. VOLUME III.

I.—About the Lord Jesus.

1. Childhood Days in Nazareth
2. Growing Up and Teaching in Nazareth
3. Days in Capernaum
   St. Matthew 4: 13; St. Mark 1: 29; 3: 14; 4: 35-41. ........ 45
4. A Friend of Fishermen
   Psalm 107: 23-31; St. Mark 22: 37-40. ........ 50

II.—Stories of Healing and Helping. (p. 54.)

5. The Centurion’s Servant
   St. Luke 7: 1-10 ........ 55
6. The Man by the Pool
   St. John 2: 23; 5: 1-10. ........ 59

7. The Man Born Blind
   St. John 8: 12; 9: 1-7. ........ 64
8. Tinti’s Adventure
   St. Matthew 10: 1-17. ........ 68
9. The Woman Whose Back Was Bent
10. Feeding Five Thousand
    St. Matthew 14: 14-21. ........ 76
11. The Deaf and Dumb Man
    Mark 7: 31-37 (Cf. 24:30). ........ 81
12. The Story of Helen Keller
    St. Matthew 9: 27-33. ........ 85

III.—Stories Told to Jesus. (p. 106.)

13. Baby Moses
    Exodus 2: 1-10. ........ 106
14. Moses Hears God’s Voice
    Exodus 3: 1-17. ........ 111
15. Food and Water in the Desert
    Exodus 15: 22 to 16: 30. ........ 115
16. The Tent Church
    Exodus 35: 4-35; 40: 33-36. ........ 119
17. Seeking a New Home

IV.—Stories Jesus Told. (p. 128.)

18. The Sower and the Seed
    St. Mark 4: 1-8. ........ 129
19. Finding the Treasure
    St. Matthew 13: 45, 46. ........ 133
20. The Lost Coin
    St. Luke 15: 8-9. ........ 137

V.—More Stories Told to Jesus. (p. 163.)

21. The Shepherd Boy
    Psalm 23; I Samuel 17: 34-36a. ........ 163
22. The Minstrel
    I Samuel 16: 14-23. ........ 169
23. Chosen to be King
    I Samuel 16: 1-13. ........ 174
24. The King and the Cripple  
   II Samuel 4: 4-9.  
   (Modern Story.)  
   PAGE. 170

25. Kingly Deeds 
   (p. 184)

VI.—Stories of Worship. (p. 141.)

26. Praise 
   PAGE. 142

27. Prayer 
   PAGE. 146

28. Giving 
   PAGE. 150

29. How the Temple was Rebuilt 
   Ezra 1: 6: 14-16.  
   PAGE. 153

30. God’s Glory in the World 
   Psalm 104.  
   PAGE. 158

VII.—God’s Other Children. (p. 187.)

31. A Chinese Family at Home 
   PAGE. 190

32. The Spring-time Rains 
   PAGE. 194

33. Ah Leen’s Gift 
   PAGE. 198

34. Making Friends 
   PAGE. 201

Christmas Series.

Mary’s Song and Joy 
   PAGE. 17

The Comings of the Wise Men 
   PAGE. 19

The Flight to Egypt and Return to Nazareth 
   PAGE. 29

Suggested Memory Work.

The Lord’s Prayer. 
   Psalm 23.
   Psalm 95: 1-7a.
   or 
   Matthew 2: 1-2, 9b-11.  
   [12]

STANDARD IV.—SERVANTS OF GOD.

TEACHERS’ GUIDE TO RELIGIOUS EDUCATION. 
JUNIOR LESSONS. VOLUME I.

I.—Jesus, Mighty in Deed and Word (p. 13.).

1. Making Friends 
   St. Mark 1: 14-20.  
   PAGE. 14

2. A Day at Work 
   St. Mark 1: 21-34.  
   PAGE. 19

3. Help for the Helpless 
   St. Mark 2: 1-12.  
   PAGE. 25

4. Serving the Sufferer To-day 
   PAGE. 32

5. Lord of the Sabbath 
   St. Mark 4: 35-41.  
   PAGE. 37

6. Stilling the Tempest 
   PAGE. 42

7. Casting Out Fear 
   PAGE. 47

8. Conquering Fear in War-torn China 
   St. Matthew 10: 22-32.  
   PAGE. 53

9. Feeding the Hungry 
   PAGE. 69

10. Fighting Famine—e.g., David Hill 
    PAGE. 74

11. Pity on the Outcast 
    PAGE. 78

12. Befriending a Foreigner 
    PAGE. 84

13. “Brothers All” — e.g., Stewart of Lovedale 
    PAGE. 90

14. Facing the Foe 
    PAGE. 122

15. The Widow’s Mite 
    St. Mark 12: 41-44.  
    PAGE. 128

16. A Company of Friends 
    PAGE. 133

17. Love Undaunted 
    PAGE. 139
18. Love Triumphant

II.—Pioneers of God's People.
19. Abraham the Pioneer
Genesis 11: 31 to 12: 9.
20. Eliezer the Trustworthy
21. Isaac the Peacemaker
Genesis 26: 12-33.
22. Jacob the Supplanter
23. Jacob the Prince
24. Joseph the Ambitious Boy
25. Joseph the Faithful Slave
26. Joseph the Wise Statesman
Genesis 41: 1-45.
27. Joseph the Generous Brother
Genesis 42 to 45: 15.
28. Joseph the Loyal Son

III.—Serving the Lord Jesus. (p. 185.)
29. Peter the Spirit-filled
30. Stephen the Bold
31. Philip the Adventurous
Acts 8: 4-8, 26-40.
32. Barnabas the Generous
33. John Mark the Helpful
34. Timothy the Faithful
35. Onesimus the Profitable
Epistle to Philemon.

Suggested Memory Work.
John 3: 16-17.
Matthew 25: 31-40.
Psalm 24.
Ephesians 6: 10-17.
I Timothy 2: 1-3.

STANDARD V.—JESUS AND THE KINGDOM.
TEACHERS’ GUIDE TO RELIGIOUS EDUCATION.
JUNIOR LESSONS. VOLUME II.
I.—Our Lord Jesus Christ. (p. 13.)
(A Rapid Survey of His Life and Work.)
1. Growing Up in Nazareth
2. Making His Own Decisions
3. Proclaiming His Good News
4. Choosing His Men
5. Teaching Others to Tell the Good News
6. Saving the Lost
7. Going to Meet His Enemies
8. Choosing Death on the Cross
9. Conquering Death

II.—Teaching About the Kingdom. (p. 113.)
(Lessons from the Parables.)
10. The Teacher and His Stories
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>Livingstone's Bequest to Us</td>
<td>St. Matthew 5: 1-16.</td>
</tr>
<tr>
<td>27.</td>
<td>In the Wilderness</td>
<td>Exodus 15: 16 (Cf. Deut. 8: 1-4).</td>
</tr>
</tbody>
</table>

### III.—Pioneers of the Kingdom. (p. 151.)

(Lessons Linking the Book of Acts with Modern Missionary Work.)

17. The First Apostles
18. The First “Christians”
19. The First Missionaries

### IV.—Leaders of God's People. (p. 196.)

(Lessons on Hebrew Heroes Through Whom the Nation Was Built Up.)

24. Moses Trained for the Task
25. Moses’ Call to Leadership
   - Exodus 2: 10-21; 3. (Cf. Acts 7: 22-34.)
26. The Deliverer of Israel
27. In the Wilderness
   - Exodus 15: 16 (Cf. Deut. 8: 1-4).
4. A Revelation and a Discovery
(Cf. St. Matthew 16: 13 to 17: 21.)

5. Along the Dangerous Way

6. Peter Tested

7. Peter Sees Love Triumphant

8. Peter's Second Chance

9. Peter's Bold Witness

10. Peter Breaks Caste

11. Persecuted in Jerusalem and Rome

II.—Heroes of God's People. (p. 129.)

12. Samuel's Call

13. Samuel the Bold Leader
I Samuel 7: 1-17.

14. Saul's Quest and Crown

15. Saul Wins His Spurs

16. Jonathan's Exploit

17. David the Champion
I Samuel 16: 1-13; 17: 4-11, 32-51.

18. The Prince and the Shepherd

19. The Chivalrous Outlaw

20. Sparing a Foe
I Samuel 26 (cf. 24).

21. David's Lament for Saul and Jonathan

22. David Comes to the Throne
(Cf. I Chron. 11: 19.)

23. David Establishes His Kingdom

24. Saved By His Friends
II Samuel 15: 17; 18.

25. Solomon in All His Glory

26. Solomon the Temple Builder
I Kings 5: 1-12; 6: 1-9; 8.

27. The Revolt of the Northmen

III.—The Power of Prayer. (p. 218.)

28. Jesus at Prayer

29. Prayer as Intercession

30. Prayer as Petition
(a) God Answers As We Ask.

31. Prayer as Petition
(b) God Answers as He Knows Best.

32. Prayer as Confession

Suggested Memory Work.
Ephesians 6: 11-17.
Psalm 91.
Isaiah 40: 18-31
Matthew 5: 1-16.
Philippians 4: 4-8.
PRACTICAL POINTS FOR TEACHERS.

Remember that you are using valuable teaching time, therefore plan to make the best use of it by—

1. Being absolutely regular and punctual in attendance.
2. Using a graded syllabus agreed upon by the whole Scripture teaching team, to ensure some correlation and progression of lesson material taught throughout the school.
3. Making adequate preparation for the lesson.
4. Discovering the interests of the age group you teach and the capacity of your particular class.
5. Teaching the best of the Church’s hymns and prayers. Teach only those hymns which contain right ideas of God and are recognised for the high quality of their poetry and music. (See "Services of Worship.")
6. Giving careful thought to the teaching of memory work. Where possible select passages related to lessons being taught. A little known thoroughly is better than much work imperfectly understood.

Remember that class discipline depends on lesson interest, therefore plan to gain attention by—

1. Always finding some point of contact in the child’s mind to which you can add new ideas and fresh facts.
2. Using the blackboard to recall previous lessons; to illustrate new ideas; to set up a progressive outline of the lesson; to indicate correct spelling of proper names, etc.
3. Making good use of pictures, maps, and models as teaching aids.
4. Asking well-planned questions to gain class cooperation and develop lesson theme.
5. Planning frequent brief written tests to fix certain important facts and ideas in pupils’ minds, and to discover the strength and weakness of your own method.
THE N.Z. COUNCIL FOR RELIGIOUS EDUCATION

SYLLABUS

for the

Certificate of Proficiency

in

Religious Knowledge

THE NEED

The N.Z. Council for Religious Education, a new and autonomous body sponsored by the non-Roman Churches, has completed the long and difficult task of re-organisation consequent on taking over the work of the former Bible-in-Schools League and enlarging its scope. It is now proceeding with its business. The Council works on the Nelson System as its foundation, with the knowledge that it has considerable support among the parents of children attending the primary schools. Most parents in New Zealand want their children to know something about the Bible and the basic elements of the Christian religion.

To provide satisfactorily for this it is necessary to have properly trained instructors. Here is where the Council for Christian Education is taking a step forward. Hitherto, insufficient attention has been paid to the need for such training. The majority of instructors have been ministers of religion and lay assistants recruited from the Churches specially for this purpose. The ministers may have had a good grip of Biblical and religious knowledge, but they have sometimes lacked specific training in teaching method. On the other hand, some of those proficient in teaching have not had the advantage of a good knowledge and understanding of the Bible. The Council is therefore attempting to remedy this weakness in the Nelson System.

A course is being given which covers Old Testament, New Testament, Christian Doctrine, Church History, Teaching Method, and Principles and Use of the Agreed Syllabus. Those who take the course and pass the examinations will be awarded the Council's Certificate of Proficiency in Religious Knowledge. The course commences in 1953.
THE COURSE

This two years' course is administered by the Council's Board of Studies and conducted in each of the four centres by lecturers appointed by the Board. The classes, open to all who desire to take them, meet once a week over a period of approximately 20 weeks, at a time and place to be announced locally.

In the first year lectures will be given in New Testament and Christian Doctrine, and in the second the Old Testament and Church History will be treated. The Biblical work comprises 13 lectures, the Church History and Doctrine seven lectures each, with additional lectures on the other subjects. The emphasis is on knowledge of the Bible.

The fee for the course will be ten shillings per annum, which includes examination fees. An examination is held at the conclusion of the lectures on any subject, and all those taking the course are expected to sit the examination. The Board of Studies annually appoints one of the lecturers in each subject to examine all the candidates in that subject. Results will be published in the daily press.

All who are interested in the religious education of children, especially the instructors, are invited to give serious attention to the programme of studies set out below. Here is a scheme of work which, if diligently pursued, will give those who teach children under the Nelson System a better grip of the wide background of their subject and make them feel more at home in their particular task. Here is an opportunity for many people to discover the world of the Bible. Little enough is known about it, owing to the growing disinclination to wrestle with the difficulties of the older version; and probably many do not realise the wonderful advances which have been made in our understanding of the Bible in the last hundred years. The careful labours of profound and believing students in many lands have opened up treasures unknown to previous generations, yet the Christian public of New Zealand has only the slightest inkling of all this. Hence, though the course is intended primarily for those Training College students and graduates and lay assistants who may wish to work under the Nelson System, it is open to all who want to acquire a deeper knowledge and understanding of the Bible.

THE SYLLABUS

OLD TESTAMENT

I.—INTRODUCTION

The O.T. is to be studied primarily not as literature or history, but as the record of divine revelation, unfolded through the chosen people Israel.

Origin and development of Old Testament writings.

II.—PRE-HISTORIC PERIOD

Purpose and value of Genesis 1-11.

III.—THE STORY OF THE CHOSEN PEOPLE

(a) The Patriarchs: Moses and the acts of divine intervention.
(b) The Covenant at Sinai and the place of the Covenant relationship in Hebrew religion.
Exegetical study of Exodus 20-23.
(c) The Conquest of Canaan; the struggle of two cultures; the rise of the Judges.
(d) The establishment of the Monarchy and an account of Saul, David and Solomon.
(e) The division of the kingdom; the rise of the eastern empires; the fall of Samaria and Jerusalem; the Exile; the Return.

IV.—THE PROPHETS.

(a) Early prophecy, including an account of Samuel and Elijah; Amos, Hosea and Isaiah.
(b) Jeremiah, Ezekiel, Haggai and Zechariah.

V.—OTHER WRITINGS

General knowledge of the Psalms, Ruth, Jonah and Daniel.

VI.—PROGRESSIVE REVELATION

A study of the growing knowledge of God and of the destiny of Israel, culminating in the expectation of the Messiah.


The Scripture passages named in the Syllabus will be treated as set books for examination.

NEW TESTAMENT

1. Introductory lecture on the Bible.
3. The Origin and Purpose of St. Mark’s Gospel.
4. The Ministry of Jesus. (St. Mark.)
5. The Death and Resurrection of Jesus. (St. Mark.)
6. Jesus’ Teaching of the Kingdom. (St. Mark.)
7. Questions.
8. The Synoptics and the synoptic problem.
11. The widening circle: the Catholic Epistles.


CHURCH HISTORY

The text-book will be "The Furtherance of the Gospel," by R. W. Moore, published by the Oxford University Press as Part II of "A Primer of Christianity." This will be a set book for the examination and the lectures will cover the ground of the book.

CHRISTIAN DOCTRINE

The lectures will consist of an exposition of the following statement of the doctrine underlying the Cambridgeshire Agreed Syllabus, with special attention to the doctrines of God, Creation, Man, Jesus Christ, The Holy Spirit, the Future Life.

THE STATEMENT

Christendom Affirms—

That God is the Creator and Sustainer of all life: and that man can therefore neither truly understand nor rightly live his life unless he consciously relates it to the Will of God.

That every human soul is precious in the sight of God, Whose purpose in creation and history is that man should come to know and love Him, and should thus enter into life eternal: this purpose has been marred by man's rebellious self-assertion which makes him try to live without God.

That in the human life of Jesus the Christ there is embodied the very nature of God: that through Jesus God restores to man his lost power to live as God means him to live: so that to Christians Jesus is both Lord and Saviour.

That in the death of Jesus on the Cross there are laid bare the evil in man which fights against God, God's condemnation of that evil, His power to overcome it, and His forgiving love by which man is delivered from his self-centredness, and set free to serve God.

That in the Resurrection of Jesus from the dead there is declared God's vindication of the triumph won on the Cross, and the assurance of eternal life.

That through the life, death and Resurrection of Jesus there is given, in the fullness of His truth and power, the Holy Spirit of God, by Whose inspiration man grows in grace and understanding into the life of Christian community.

That therefore the Christian life of personal dedication to the worship of God and the service of man is not only an individual life, but one lived in the community of those who owe a common allegiance to Christ.

That this community, the Church of Christ, though broken and divided, is still the sphere in which, through worship, prayer, the hearing of God's word, and the receiving of His sacraments, God's Spirit works for the salvation of His world.

That it is the Will of God to gather into one all those who confess the name of Christ; and, by the final judgment of His all-knowing justice, to establish His reign of righteousness, love and truth.


1954: Old Testament and Church History.


Any further information regarding the course may be obtained from the Secretary of the Board of Studies, Mr. H. C. Bischoff, 17 Lochend St., Dunedin, E.1.

At a later stage it is intended to institute a Diploma Course, at a higher standard designed principally for university graduates.
A Common Basis for Christian Teaching in Schools

[This statement is issued by the Christian Education Movement, with the approval of the Joint Conference of Anglicans and Free Churchmen. Copies may be obtained from the Press and Publications Board of the Church Assembly, 2, Great Peter Street, Westminster, S.W.1. Price 1d., by post 2d.; 50 copies 3s. 3d.; 100 copies 6s. 6d. Postage extra.]

There are many teachers who desire to give to their pupils an understanding of the Christian faith and way of life. They are conscious of a number of handicaps in undertaking this task, some of which can only be removed by better training, and by the provision of more adequate help in the way of Refresher Courses. But there is one handicap which it is specially important to remove, since it arises from a misunderstanding of what this teaching of the Christian faith implies.

Many teachers confuse “doctrinal” with “denominational” teaching. They think of “doctrine” as, so to speak, a monopoly of this or that religious body, or at least as a subject which is bound to raise controversy between the various denominations. And they are rightly anxious that the religious teaching in their schools shall foster not division but a sense of spiritual unity.

We understand and respect this hesitation. But we are convinced that it is groundless. There are indeed differences of interpretation within the Christian Church. But these differences do not run on denominational lines. They cut right across denominational frontiers and represent quite different divergences, that, for instance, between fundamentalism and historical criticism. Their persistence does not alter the fact that there exists a solid body of agreed faith which is common to all the denominations. It is this agreed faith which we wish to see taught in school and home and church, since upon the understanding and practice of this faith the future of Christian character and Christian civilization depends. And we have therefore endeavoured to set it forth in its simplest terms in the hope that this may serve to provide teachers with the foundation, and the assurance, which they need.

Note.—We recognise clearly that the following statement, by reason of its general character, does not and cannot answer some of the specific difficulties which teachers feel about the right interpretation of particular points of doctrinal teaching, e.g., the Virgin
Birth, the nature of the Resurrection and Ascension. We believe that these difficulties can only be adequately resolved by the kind of help which it is the business of the Churches, through properly qualified individuals, or through Refresher Courses, to provide.

THE STATEMENT

CHRISTIANITY AFFIRMS:—

That God is the creator and sustainer of all life: and that man can therefore neither truly understand nor rightly live his life unless he consciously relates it to the will of God.

That every human soul is precious in the sight of God, whose purpose in creation and history is that man should come to know and love him, and should thus enter into life eternal: this purpose has been marred by man’s rebellious self-assertion which makes him try to live without God.

That in the human life of Jesus the Christ there is embodied the very nature of God: that through Jesus God restores to man his lost power to live as God means him to live: so that to Christians Jesus is both Lord and Saviour.

That in the death of Jesus on the Cross there are laid bare the evil in man which fights against God, God’s condemnation of that evil, his power to overcome it, and his forgiving love by which man is delivered from his self-centredness, and set free to serve God.

That in the Resurrection of Jesus from the dead there is declared God’s vindication of the triumph won on the Cross, and the assurance of eternal life.

That through the life, death and Resurrection of Jesus there is given, in the fulness of his truth and power, the Holy Spirit of God, by whose inspiration man grows in grace and understanding into the life of Christian community.

That therefore the Christian life of personal dedication to the worship of God and the service of man is not only an individual life, but one lived in the community of those who owe a common allegiance to Christ.

That this community, the Church of Christ, though broken and divided, is still the sphere in which, through worship, prayer, the hearing of God’s word, and the receiving of his sacraments, God’s Spirit works for the salvation of his world.

That it is the will of God to gather into one all those who confess the name of Christ; and, by the final judgment of his all-knowing justice, to establish his reign of righteousness, love and truth.

May, 1943.
RULES of The New Zealand Council for Christian Education

P.O. Box 228, C.P.O. WELLINGTON, C.t. New Zealand
RULES of
THE NEW ZEALAND COUNCIL FOR
CHRISTIAN EDUCATION

(Constitution as approved Annual Meeting, 8th May, 1951)

Name:
1. The name of the Society shall be THE NEW ZEALAND COUNCIL FOR CHRISTIAN EDUCATION.

Objects:
2. The objects of the Society shall be as follows:-
   (a) To further the interests of education in accordance with the policy agreed upon by the constituent Churches.
   (b) To use to the fullest possible extent the available facilities for worship and religious instruction in the educational institutions of New Zealand.
   (c) To carry out the work at present undertaken by the New Zealand Bible-in-Schools League and the Education Commission of the National Council of Churches in New Zealand.
   (d) To formulate and submit to the Churches new proposals affecting the welfare of education and the furtherance of worship and religious instruction.
   (e) To study the development of national educational policy concerning Christian teaching in schools and any proposed legislative action which would affect the objects of the Council.
   (f) To increase and deepen in every way recognition of the implications of the Christian basis of education.
   (g) To ensure that every child in New Zealand, whose parents do not object, receives in school a general knowledge of the Bible and of the developments and influence of the Christian faith.
   (h) To advise the Churches on all educational matters.
   (i) To conduct negotiations with the education authorities and teachers' organisations and to seek close co-operation with them.
   (j) To advise concerning books, agreed syllabuses, teaching and devotional aids, lectionaries, etc., and to compile and publish these where necessary.
   (k) To be responsible through District Committees for the enlisting and accrediting of voluntary teachers, and to encourage the training and employment of specialists in religious education.
   (l) To provide where possible training facilities for voluntary teachers.
   (m) To foster co-operation between home, Church and school in the interests of the complete education of the child.
   (n) To raise and administer the necessary finance.
   (o) To promote and assist in the formation in each Education Board district of a district committee of the Society with a constitution similar to that of the Society and approved by the Council of the Society but having power to elect its own officers, establish its own local organisation, raise and control its own finance and generally carry out and be responsible for the work of the Society within its own district in accordance with the policy from time to time laid
down by the Council and with a provision that each member of the Council of the Society residing in the particular district shall be ex officio a member of the district committee.

Membership:

3. Membership of the Society shall consist of:
   (a) Such Churches in New Zealand as are from time to time accepted for membership.
   (b) Such National organisations as apply for and are accepted for membership by the Council.
   (c) Such other persons as apply for and are accepted for membership by the Council.

Resignations:

4. Any member may resign from the Society by notice in writing lodged with the Secretary.

Council:

5. The Society shall be governed by a Dominion Council consisting of the President, the Vice-Chairman and members of the Council appointed or elected as follows:
   (a) Duly appointed representatives of each of the Churches accepted for membership to the number set out after their respective names as follows:
      Church of the Province of New Zealand .... 6 representatives
      The Presbyterian Church of New Zealand .... 6 "
      The Methodist Church of New Zealand .... 2 "
      The Baptist Union of New Zealand .... 2 "
      The Associated Churches of Christ in New Zealand .... 2 "
      The Congregational Union of New Zealand .... 2 "
      The Salvation Army in New Zealand .... 2 "
      The Greek Orthodox Church in New Zealand .... 1 "
      Any other Church applying for and accepted for membership by the Council .... 1 "
   (b) One duly appointed representative of each district committee constituted as hereinbefore mentioned.
   (c) One representative of each National organisation elected to membership as hereinbefore provided.

6. Not more than five persons appointed by the Council at its first annual meeting and at every third annual meeting thereafter from nominations submitted by the National Council of Churches in New Zealand, such persons being educationists, of whom up to two shall have had experience of primary, up to two of post-primary and at least one of adult education.

6. The Council shall have power for or on behalf of the Society to exercise all or any of the powers, authorities, functions and discretions vested in the Society including, but not by way of limitation, the following:
   (a) To grant recognition to district committees formed or to be formed for the purpose of becoming part of the Society.
   (b) To keep the objects, methods and results of the Society's work before the public by organising lectures, the issue of literature, pictures, photographs and other propaganda and publicity.
   (c) To conduct the correspondence and generally control the intercourse of the Society and its district committees with cognate societies, bodies and organisations within New Zealand.
   (d) To represent the Society and any of its district committees in communications with the Government.

(e) To receive and allocate any moneys coming to the Society from any source, subject to and in accordance with any directions or conditions attaching thereto.

(f) Generally to carry out the objects of the Society and to supervise and see that the work of the Society is being carried on by the district committees in accordance with the Society's objects.

(g) To borrow or raise money and secure payment of the same or the satisfaction or performance of any obligation or liability to be undertaken or incurred by the Society in such manner as the Council shall determine, and the Trustees shall at the direction of the Executive Committee make all such dispositions of the Society's property or assets or any part thereof and enter into such documents as may be necessary and proper for giving security for such dispositions.

(h) Subject to and without prejudice to these Rules to make By-laws for the control and management of the Society's affairs.

1. To set up any special committee or committees to investigate and report upon any phase of the Society's objects or activities and to fix a quorum for any such committee and lay down regulations to define the powers and govern the proceedings thereof.

7. (a) Nominations by the National Council of Churches in New Zealand for the purpose of appointment of members of the Council under Rule 5 (d) hereof shall be submitted to the Secretary in writing at least one month prior to the meeting at which the appointment is to take place. In the event of less than five persons being appointed at the annual meeting, the Executive Committee may call for further nominations and upon receipt of such nominations may appoint such additional persons with the necessary qualifications as may be required to bring the number up to five.

(b) The appointed members of the Council shall hold office until appointment of their successors. Any casual vacancy occurring shall be filled by the Council by the appointment of a person or persons with the same qualification as the member or members in respect of whose position the vacancy arises. The person or persons so appointed shall hold office for the period during which the retiring or outgoing member would normally have held office. The continuing members of the Council may act notwithstanding any vacancy in their body.

8. A member of the Council may resign upon giving one month's notice in writing to the Secretary and such resignation shall take effect upon the expiration of such notice.

9. An annual general meeting of the Council shall be held each year in Wellington or such other place as the Executive Committee shall determine, at which meeting a full report of the operations of the Executive Committee shall be laid before and considered by the Council. The time and place for the meeting shall be appointed by the Executive Committee.

10. A special general meeting of the Council shall be held at Wellington or at such other place as the Executive Committee may decide at any time on a requisition signed by five members of the Council and specifying the special business to be considered being lodged with the Secretary. At least 28 days' notice of all meetings of the Council shall be given by the Secretary to all members of the Council. A quorum at all general meetings shall be fifteen persons personally present.

11. Each constituent organisation or body having the right to appoint or nominate a representative or representatives to or for the Council shall notify the Council in writing of such appointment or nomination and of the proxy or proxies to substitute in case of need for such representative or representatives at least seven clear days prior to the annual general meeting. Any such appointment or nomination may from time to time be revoked by notice in writing.
Committee shall be given by the Secretary to each member of the meetings of the Executive Committee, provided that three clear days' notice shall be sufficient in the case of special meetings.

Executive Committee, provided that three clear days' notice shall be sufficient in the case of special meetings.

A special meeting may be convened by the Trustees of the Society shall be ex officio members of the Executive Committee. If neither the President nor Vice-Chairman is able or willing to act, a Chairman shall be elected by the members present at the commencement of business. The Chairman shall have a deliberative as well as a casting vote.

Proper minutes shall be kept of all meetings of the Council and of the Executive Committee. The minutes of all meetings of the Executive Committee shall be open to inspection by all members of the Council.

At the first annual general meeting of the Council held after the 31st day of March, 1950, and annually thereafter, the members present shall elect the following officers for the ensuing year, who shall hold office until their respective successors are elected, that is to say, President, Vice-Chairman and two Trustees.

Executive Committee:

16. An Executive Committee shall be elected at the first meeting of the Council and thereafter at the Annual General Meeting which Executive Committee shall carry on the management of the Society subject to the directions of the Council given at any general or special meeting of the Council held in accordance with these Rules.

17. The Executive Committee shall comprise:

2. A representative of each constituent Church represented on the Council. In the event of any such Church having more than one representative on the Council, such representatives shall elect one of their number to act on the Executive Committee. The Council shall be notified of the elected representative at the annual meeting or as soon thereafter as possible.

(b) Sufficient additional persons elected from and by the members of the Council to constitute, together with the representatives of the Churches as aforesaid and any ex officio members, an Executive Committee of 20 members. Such additional members shall include at least one member of the district committee for the respective Education Districts of Auckland, Wellington, Canterbury and Otago. The election shall be held in such manner as the meeting shall decide.

18. The President, Vice-Chairman, Secretary, Treasurer and the Trustees of the Society shall be ex officio members of the Council and the Executive Committee.

19. Ordinary meetings of the Executive Committee shall be held half-yearly at such time and place as shall be decided by the President and the Secretary. A special meeting may be convened by the President at any time. Seven members shall constitute a quorum at all meetings of the Executive Committee.

20. Fourteen clear days' notice of every meeting of the Executive Committee shall be given by the Secretary to each member of the Executive Committee, provided that three clear days' notice shall be sufficient in the case of special meetings.

21. A Secretary and a Treasurer, who need not be members of the Society or the Council, shall be appointed by the Executive Committee as soon after its election as possible, with power for the Executive Committee from time to time to dismiss such officers and to appoint another or other persons in their place and stead.

Standing Committee:

22. The members of the Executive Committee resident in the locality where the headquarters of the Society is situate shall constitute a Standing Committee for the purpose of carrying on the necessary work of the Society between meetings of the Executive Committee. The Standing Committee shall in the exercise of the powers delegated to it conform to any regulations imposed on it by the Executive Committee.

Trustees:

23. The Trustees shall be three in number and shall consist of the Treasurer and two other Trustees elected by the Council in annual meeting as hereinafter provided. Any casual vacancy occurring in the Trustees shall be filled by the Executive Committee. The Trustees shall hold office until the appointment of their successors.

Levy:

24. The Council shall have power from time to time to impose a levy upon district committees or other constituent bodies or organisations of such amount as it shall think fit and fix the time for payment thereof for the purpose of providing any moneys necessary for carrying out the objects of the Society.

Office:

25. The office of the Society shall be at 10 Brandon Street, Wellington, or at such other place as the Council may from time to time determine in general meeting.

Funds and Property:

26. The funds and property of the Society shall be vested in the Trustees, who shall administer the same as the Executive Committee shall by resolution direct.

27. All moneys received shall be paid to the credit of the Society at such Bank as the Executive Committee shall from time to time appoint, and cheques on the Bank account and other negotiable instruments shall be signed by any two of the Trustees. Endorsements of cheques and other negotiable instruments in the Society's favour shall be held by the Treasurer.

28. Legacies, endowments, contributions or other gifts of money or other real or personal property may be made to the Society generally or for the purpose of any specific object of the Society.

29. All receipts for money paid to the Society shall be signed by the Treasurer and such receipt shall be an effectual discharge for the money therein stated to have been received.

30. The Treasurer shall have power to receive and give receipts for all legacies, subscriptions, donations or other moneys bequeathed, made or given to the Society.

31. The Society shall have full power in the name of or through the Trustees to rent, take on lease, hire purchase or otherwise acquire or sell, lease, surrender or otherwise dispose of any interest in or the use of any house, buildings, land, furniture or other real and personal property on such terms in all respects as the Council shall think fit.
Proceedings at General Meetings:

32. The business to be transacted at the annual meeting of the Council shall be as follows:—
   (a) President's Report.
   (b) Presentation of Balance Sheet and its adoption.
   (c) Election of Officers and Executive Committee.
   (d) Consideration of any resolution, notice of which shall have been given in writing to the Secretary at least 28 days before the date of the meeting.

Due notice of the meeting shall be given to each member at least 28 days prior to the day fixed for the meeting.

33. Any member of a district committee or other constituent body or organisation may attend and take part in the business and discussions of a general meeting of the Council but shall not be entitled to vote on any question.

Voting:

34. All resolutions at any meeting of the Council shall be carried by a majority of the members present. Voting shall be by a show of hands unless any member shall demand a ballot.

Auditor:

35. The Council shall elect annually an Auditor to audit the statement of accounts for presentation at the annual general meeting.

Alteration of Rules:

36. (a) The Rules of the Society may be altered, added to or rescinded by resolution passed at an annual general meeting of the Council or at a special general meeting convened for that purpose.

(b) Notice of intention to propose any alteration, amendment or addition shall be given in writing by the proposer to the Secretary at least one month before the meeting.

(c) The Secretary shall include notice of the proposed amendment, alteration or addition in the notice of the meeting at which the same is to be considered.

(d) Immediately upon receipt of the proposal to amend the Rules the Secretary shall notify the same to each of the constituent Churches of the Society and shall bring before the subsequent meeting any comments thereon received from the Churches.

(e) Any proposal to be effective must be carried with or without amendment by a majority of at least two-thirds of the members present or represented at the meeting and must be confirmed by a bare majority at the next succeeding meeting of the Council.

Distribution of Assets on a Winding-up:

37. The assets of the Society shall be distributed on a winding-up in such manner as the Council shall decide by resolution at a special meeting convened for that purpose.

Marginal Notes:

38. The marginal notes to these Rules shall not be deemed to be incorporated therein or form part thereof or be referred to for the purpose of interpolation or otherwise howsoever.

DATED this 8th day of May, 1951.
THE SCHOOL
BOOK
OF
SERVICES

Compiled and Published by
The New Zealand Council of Christian Education

VICTORIA UNIVERSITY
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COLLEGE WELLINGTON.
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Price 6/- per dozen.

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preparation of this booklet, also to the National Sunday
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for the use of hymns. Materials have been drawn from
various sources and, where possible, we have endeavoured
to acknowledge these. Endeavours have also been made to
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and ask to be informed so that matters may be set right.

[1]
THE SCHOOL BOOK OF SERVICES

This small book is designed for the use of the teachers and children in the Primary Schools of New Zealand and it is intended:

- To act as a guide to Headmasters and Teachers conducting the five-minute Morning Devotional period provided for by some Education Boards;
- To help the Children to take an intelligent and active part in the act of worship;
- To provide worship and memorising material for Ministers and Scripture Teachers engaged in the weekly religious instruction under the Nelson system.

When Using This Book:

Headmasters and teachers will find responsive Scripture readings with lists of related Scripture passages arranged on twenty-one different themes based on the following headings:

- God, the Father of All.
- God's Son, Our Lord Jesus Christ.
- God's Holy Spirit—God's Workers.
- Times and Seasons.

The material selected is capable of adaptation to a variety of school occasions, and it is suggested that a modern version of the Bible be used for the reading of the selected lessons. Such versions as Weymouth, Moffatt, the Revised Standard Version (U.S.A.), and Letters to Young Churches by Phillips, are recommended.

The responsive reading of great Scripture passages at the School Assembly and daily worship will aid children in remembering fundamental Christian beliefs about God and guide them to a growing appreciation of the Bible. A selection of hymns and prayers related to these general themes is provided, and an effort has been made to present material in line with children's interest and understanding and with school activities.

J. D. Grocott, General Secretary,
The New Zealand Council for Christian Education.

[2]

CONTENTS OF SERVICES AND PRAYERS

SERVICES

<table>
<thead>
<tr>
<th>Service</th>
<th>Theme</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2</td>
<td>We give thanks to God</td>
<td>4</td>
</tr>
<tr>
<td>3, 4</td>
<td>Harvest and Spring Thanksgivings</td>
<td>5</td>
</tr>
<tr>
<td>5, 6</td>
<td>God's Wisdom and Power</td>
<td>6</td>
</tr>
<tr>
<td>7, 8</td>
<td>God's Goodness</td>
<td>7</td>
</tr>
<tr>
<td>9, 10</td>
<td>God's Laws</td>
<td>8</td>
</tr>
<tr>
<td>11, 12</td>
<td>The New Commandment</td>
<td>9</td>
</tr>
<tr>
<td>13, 14</td>
<td>God's Son, Growing Up in Palestine</td>
<td>10</td>
</tr>
<tr>
<td>15, 16</td>
<td>God's Son, Healing in Palestine</td>
<td>11</td>
</tr>
<tr>
<td>17, 18</td>
<td>God's Son, Teaching in Palestine</td>
<td>12</td>
</tr>
<tr>
<td>19, 20</td>
<td>God's Son, Teaching in Palestine</td>
<td>13</td>
</tr>
<tr>
<td>21, 22</td>
<td>God's Holy Spirit (Whitsuntide)</td>
<td>14</td>
</tr>
<tr>
<td>23, 24</td>
<td>God's Workers are Kind and Cheerful</td>
<td>15</td>
</tr>
<tr>
<td>25, 26</td>
<td>God's Workers are Courageous and Disciplined</td>
<td>16</td>
</tr>
<tr>
<td>27, 28</td>
<td>God's Workers are Peacemakers</td>
<td>17</td>
</tr>
<tr>
<td>29</td>
<td>God's Workers are Loving</td>
<td>18</td>
</tr>
<tr>
<td>30, 31</td>
<td>Christmas</td>
<td>19</td>
</tr>
<tr>
<td>32, 33</td>
<td>Before Easter</td>
<td>20</td>
</tr>
<tr>
<td>34, 35</td>
<td>After Easter</td>
<td>21</td>
</tr>
<tr>
<td>36, 37</td>
<td>Days of Remembrance</td>
<td>22</td>
</tr>
<tr>
<td>38</td>
<td>Beginning and End of Term</td>
<td>23</td>
</tr>
<tr>
<td>39</td>
<td>World Friendship</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>The Lord's Prayer and Apostles' Creed</td>
<td>24</td>
</tr>
</tbody>
</table>

PRAYERS

<table>
<thead>
<tr>
<th>Nos.</th>
<th>Theme</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-7</td>
<td>Great Prayers of the Church</td>
<td>25</td>
</tr>
<tr>
<td>8-11</td>
<td>Prayers of Thanksgiving</td>
<td>26</td>
</tr>
<tr>
<td>12-19</td>
<td>Prayers for Forgiveness and Help</td>
<td>29</td>
</tr>
<tr>
<td>20-24</td>
<td>Prayers for Others</td>
<td>32</td>
</tr>
<tr>
<td>25-34</td>
<td>Prayers for Times and Seasons</td>
<td>34</td>
</tr>
</tbody>
</table>

(For Hymns see Page 37.)

[3]
GOD, THE FATHER OF ALL
We Give Thanks to God

Service 1

HYMN
School: Make a joyful noise unto the Lord, all ye lands.
Girls: Serve the Lord with gladness; come before His presence with singing.
Boys: Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.
School: Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.—Psalm 100.

SELECTED LESSON

PRAYER

Service 2

Teacher: It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High:
School: To show forth Thy loving-kindness in the morning, and Thy faithfulness every night.
Teacher: O praise the Lord, all ye nations: praise Him, all ye people.—Psalm 117: 1.

HYMN

SELECTED LESSON

PRAYER

Service 3

Teacher: O give thanks unto the Lord, call upon His name; talk ye of all His marvellous works.—Ps. 105: 1.
Boys: He sendeth forth springs into the valleys; they run among the mountains;
Girls: They give drink to every beast of the field; by them the birds of the heavens have their habitation; they sing among the branches.
Boys: He causeth grass to grow for the cattle, and herb for the service of man; that He may bring forth food out of the earth.
School: O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches.—Psalm 104 (R.V., selected).

HYMN

SELECTED LESSON

PRAYER

Service 4

Teacher: Blessed of the Lord is the land: for the precious things of heaven and for the dew,
School: We praise Thee, O Lord.
Teacher: And for the precious things of the fruits of the sun,
School: We praise Thee, O Lord.
Teacher: And for the precious things of the ancient mountains, and for the precious things of the everlasting hills,
School: We praise Thee, O Lord.
Teacher: And for the precious things of the earth, and for the fullness thereof,
School: We praise Thee, O Lord. Blessed of the Lord is the land.—Adapted from the Book of Deuteronomy.

SELECTED LESSON

PRAYER

SELECTED LESSONS

Psalm 136: 1-9, 25, 26
Psalm 107: 31-37
Psalm 103: 1-5, 20-22
Psalm 105: 1-4
St. Luke 17: 11-19
Psalm 147: 1-9, 16-18
Deuteronomy 24: 19-21
Leviticus 23: 9, 10, 14
Song of Solomon 2: 11-13a
St. Matthew 6: 28b-30
God's Power and Wisdom

God, the Creator

Service 5

HYMN

Teacher: In the beginning God created the heavens and the earth... And God saw everything that He had made, and behold it was very good.—Genesis 1: 1, 31.

School: O come, let us sing unto the Lord: for the Lord is a great God, and a great King above all gods.—Ps. 95: 1, 3.

Teacher: Hearken unto this, O children, stand still and consider the wondrous works of God. Dost thou know the balancing of the clouds, the wondrous works of Him who is perfect in knowledge?—Job 37: 14, 16 (adapted).

In His hands are the deep places of the earth: the strength of the hills is His also. The sea is His and He made it.—Psalm 95 (selected).

School: Great and marvellous are Thy works, O Lord God, the Almighty.—Revelation 15: 3 (R.V.)

SELECTED LESSON
PRAYER

HYMN Service 6

Teacher: O Lord our Lord, how excellent is Thy name in all the earth!

School: When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.—Ps. 8: 1, 3-5.

Teacher: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Corinthians 3: 16.

SELECTED LESSON
PRAYER

Psalm 104: 1-5
Psalm 104: 16-23
Psalm 104: 24-33
Psalm 104: 26-31
Psalm 8: 1, 3-9

God's Goodness

God's Love

Service 7

HYMN

School: The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters.

Girls: He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake.

Boys: Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

Girls: Thou preparst a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over.

School: Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.—Psalm 23.

PRAYER

Service 8

HYMN

SELECTED LESSON

Teacher: Great is the Lord, and greatly to be praised.

School: One generation shall praise Thy works to another.

Girls: The Lord is gracious and full of compassion; slow to anger, and of great mercy.

Boys: The Lord is good to all: and His tender mercies are over all His works.

Girls: The Lord is righteous in all His ways: and holy in all His works.

School: The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Psalm 145 (selected).

PRAYER

SELECTED LESSONS

St. Matthew 6: 25-33
St. Mark 4: 35-41
St. Matthew 10: 29-31
St. Mark 10: 13-16
St. John 10: 11-15
GOD'S LAWS
The Ten Commandments

HYMN
Service 9

School: Show me Thy ways, O Lord;
Teach me Thy paths.
Guide me in Thy truth and teach me
For Thou art the God of my salvation;
On Thee do I wait all the day.—Psalm 25: 4, 5.

SELECTED LESSON

School: Teach me to do Thy will, for Thou art my
God; Thy spirit is good; lead me in the
land of uprightness.—Psalm 143: 10.

PRAYER

——

Service 10

HYMN

Teacher: Holy, holy, holy, is the Lord of hosts;
the whole earth is full of His glory.—Isaiah 6: 3.
Exalt ye the Lord our God, and worship at
His holy hill: for the Lord our God is holy.—Psalm 99: 9.

School: Thy hands have made me and fashioned
me, give me understanding that I may
learn Thy commandments. Open Thou
mine eyes that I may behold wondrous
things out of Thy law.—Psalm 119: 73, 18.

SELECTED LESSON

School: Teach me Thy way, O Lord: I will walk
in Thy truth.—Psalm 86: 11.

PRAYER

——

SELECTED LESSONS

Exodus 20: 1-6
Exodus 20: 12-17
Exodus 20: 7-11
Deuteronomy 10: 12-14
Psalm 19: 7-11

GOD'S LAWS
The New Commandment

HYMN
Service 11

PRAYER

Teacher: Thou shalt love the Lord thy God, with
all thy heart and with all thy soul, and
with all thy mind. This is the first and
great Commandment.—St. Matthew 22: 37.

School: Jesus said, A new commandment I give
unto you that ye love one another as I have loved you.—St. John 13: 34.

Teacher: For he that loveth not his brother whom he
hath seen, how can he love God whom he
hath not seen? And this commandment
have we from Him, that he who loveth God
love his brother also.—1 John 4: 20, 21.

SELECTED LESSON

Service 12

HYMN

Teacher: Ye have heard that it was said,
Thou shalt love thy neighbour, and hate
thine enemy; but I say unto you, Love
your enemies, and pray for them that
persecute you; that ye may be sons of your
Father which art in heaven.—St. Matthew 5:
43-45 (R.V.).

School: Let us love one another for love is of

Teacher: Love is very patient, very kind.
Love knows no jealousy, love makes no
parade, gives itself no airs, is never rude,
ever selfish, never irritated, never resent-
ful; love is never glad when others go
wrong, love is gladdened by goodness,
always slow to expose, always eager to
believe the best, always hopeful, always
patient.—1 Corinthians 13: 4-7 (Moffatt).

School: Love is the fulfilling of the law.—Romans
13: 10.

SELECTED LESSON

PRAYER

——

SELECTED LESSONS

St. Matthew 22: 25-35
St. Matthew 5: 43-48
St. Luke 10: 25-37
St. Matthew 23: 31-40
Romans 12: 20, 21
1 John 3: 17, 18
**GOD'S SON**
Growing Up in Palestine

**HYMN**

**Service 13**

Teacher: How beautiful upon the mountains are the feet of Him that bringeth good tidings...that saith unto Zion, Thy God reigneth!

School: Thy watchmen shall lift up the voice: with the voice together shall they sing...

Teacher: Break forth into joy, sing together...for the Lord hath comforted His people, He hath redeemed Jerusalem.

School: The Lord hath made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God.—Isaiah 52:7-10.

**SELECTED LESSON**

**PRAYER**

**HYMN**

**Service 14**

Teacher: Rejoice, O young man in thy youth. Remember now thy Creator in the days of thy youth.

School: Fear God and keep His commandments for this is the whole duty of man.—Ecclesiastes (selected).

Teacher: The child Jesus grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.—St. Luke 2:40.

School: And Jesus increased in wisdom and stature, and in favour with God and man.—St. Luke 2:52.

Teacher: There came a voice from heaven saying, “This is my beloved Son, in whom I am well pleased.”—St. Matthew 3:17.

**SELECTED LESSON**

**PRAYER**

**SELECTED LESSONS**
St. Matthew 2:16-23 St. Luke 2:40-52
St. Luke 4:16-22

**GOD'S SON**
Healing in Palestine

**HYMN**

**Service 15**

Teacher: And John, calling unto him two of his disciples sent them to Jesus, saying, “Art Thou he that should come, or look we for another?”

Boys:—When the men were come unto Him, they said, “John the Baptist hath sent us unto Thee saying, ‘Art Thou he that should come, or look we for another?’

Girls: Then Jesus, answering, said unto them, “Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached.”—St. Luke 7:19, 20, 22.

**SELECTED LESSON**

**PRAYER**

**HYMN**

**Service 16**

Teacher: And Jesus said, “The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised...”—St. Luke 4:18.

School: And Jesus went about all Galilee, teaching and preaching, and healing all manner of sickness.—St. Matthew 4:23 (adapted).

Teacher: Jesus said, “I am come that they might have life, and that they might have it more abundantly.”—St. John 10:10.

**SELECTED LESSON**

**PRAYER**

**SELECTED LESSONS**
St. Mark 1:40-45 St. Luke 10:46-52
St. Mark 7:31-37 St. John 5:2-9
St. John 4:46-53

[10]
**God's Son**

Teaching in Palestine

**Service 17**

**HYMN**

Teacher: And one came and said unto Jesus,

Girls: Good Master, what good thing shall I do, that I may inherit eternal life?

Boys: Jesus said unto him, If thou wilt enter life keep the commandments.

Girls: He saith unto him, Which?

Boys: Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honour thy father and thy mother, and Thou shalt love thy neighbour as thyself.

Girls: All these things have I kept from my youth up: what lack I yet?

Boys: If thou wilt be perfect, go sell that thou hast and give to the poor and come follow me.

Teacher: But when the young man heard that saying he went away sorrowful, for he had great possessions.—St. Matt 19: 16-22 (selected).

**SELECTED LESSON**

**PRAYER**

**Service 18**

**HYMN**

Teacher: And seeing the multitudes, He went up into a mountain... and taught them, saying,

Boys: Ye are the light of the world.

A city that is set on an hill cannot be hid.

Girls: Neither do men light a candle and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

Teacher: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—St. Matthew 5: 1, 2, 14-16.

**SELECTED LESSON**

**PRAYER**

**Service 19**

**HYMN**

Teacher: Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

School: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Teacher: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

School: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.—Matt. 7. 21-22.

Teacher: Be ye doers of the Word and not hearers only.—James 1: 22.

**PRAYER**

**Service 20**

**HYMN**

Teacher: And it came to pass as Jesus was praying in a certain place, when He ceased, one of His disciples said unto Him,

Girls: Lord, teach us to pray.

Teacher: And Jesus said unto them, When ye pray, say,

Boys: Our Father which art in heaven.

Hallowed be Thy Name. Thy Kingdom come, Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive everyone that is indebted to us. And lead us not into temptation but deliver us from evil.—Luke 11: 1-5.

School: For thine is the Kingdom, the power and the glory for ever and ever. Amen.

**SELECTED LESSON**

**PRAYER**

**SELECTED LESSONS**


St. Matthew 25: 14-29.
St. Matthew 13: 44-46.
St. John 17: 1, 4-18.
HYMN
Service 21
Teacher: God is a Spirit: and they that worship Him must worship Him in spirit and in truth.—St. John 4: 24.

School: The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.—John 3: 8.

Teacher: Jesus said, All power is given unto me in heaven and in earth . . . Go ye therefore and teach all nations . . . and lo, I am with you alway, even unto the end of the world.—St. Matthew 28: 18-20 (selected).

School: Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zechariah 4: 6.

SELECTED LESSON
PRAYER

HYMN
Service 22
Teacher: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh:

Girls: And your sons and your daughters will prophesy,

Boys: And your young men shall see visions, and your old men shall dream dreams.—Acts 2: 17.

Teacher: And when he, the Spirit of truth is come, he will guide you into all truth.—St. John 16: 13.

School: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Galatians 5: 22-23.

SELECTED LESSON
PRAYER

HYMN
Service 23
Teacher: Even a child is known by his doings, whether his work be pure, and whether it be right.—Proverbs 20: 11.

Girls: Who hath seen a virtuous woman? In her tongue is the law of kindness.—Proverbs 31 (selected).

Boys: He hath showed thee O man what is good: and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God.—Micah 6: 8.

Teacher: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.—Ephesians 4: 32.

SELECTED LESSON
PRAYER

HYMN
Service 24
Teacher: Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.—Psalm 100: 1, 2.


2nd Group: A merry heart doeth good like a medicine.—Proverbs 17: 22.


Teacher: Jesus said, Be of good cheer; I have overcome the world.—St. John 16: 33.

SELECTED LESSON
PRAYER

SELECTED LESSONS
Acts 1: 1-11
Acts 2: 1-13
Acts 2: 14-18
Acts 2: 19-24
Acts 2: 44-47
Acts 3: 1-10
Acts 16: 1-25
Acts 16: 26-40

[14]
God's Holy Spirit
God's Workers are Courageous and Disciplined

HYMN
Service 25

Teacher: Hast thou not known? hast thou not heard? The everlasting God; the Lord, the Creator of the ends of the earth, faileth not, neither is weary... He giveth power to the faint; and to him that hath no might He increaseth strength.—Isaiah 40: 28, 29.

School: The Lord is my strength and my shield; my heart hath trusted in Him, and I am helped.—Psalm 28: 7 (R.V.).

Teacher: Be strong and of a good courage, fear not... for the Lord, thy God, He it is that doth go with thee; He will not fail thee nor forsake thee.—Deuteronomy 31: 6.

School: Therefore, will we be strong and of good courage: The Lord of hosts is with us.

SELECTED LESSON

PRAYER

HYMN

Teacher: Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16: 13.

Boys: He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—Proverbs 16: 32.

Girls: He that will love life, and see good days, let him keep his tongue from evil, and his lips that they speak no guile.—1 Peter 3: 10.

School: The Lord God will help me; and I know I shall not be put to shame.—Isaiah 50: 7.

Teacher: Wait on the Lord. Be of good courage and he shall strengthen thine heart.—Psalm 27:14.

SELECTED LESSON

PRAYER

God's Holy Spirit
God's Workers are Peacemakers

HYMN
Service 27

Teacher: Jesus said "Blessed are the peacemakers, for they shall be called the children of God."—St. Matthew 5: 9.

Girls: Let the peace of Christ rule in your hearts.—Colossians 3: 15.

Boys: Be of one mind; live in peace: and the God of love shall be with you.—2 Corinthians 13: 11.

Teacher: Be not overcome of evil, but overcome evil with good.—Romans 12: 21.

SELECTED LESSON

Service 28

HYMN

SELECTED LESSON

Teacher: Behold, how good and how pleasant it is, for brethren to dwell together in unity.—Psalm 133: 1.

School: Let us therefore follow after the things which make for peace.—Romans 14: 19.

Teacher: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4: 8.

PRAYER

SELECTED LESSONS

St. Matthew 18: 21-35 St. Matthew 26: 47-56
St. Luke 9: 51-56 Romans 12: 10-21
James 3: 3-8, 16-18

[17]
GOD'S HOLY SPIRIT
God's Workers are Loving

HYMN

SELECTED LESSON

Boys: I may speak with the tongues of men and of angels,
School: But if I have no love, I am a noisy gong or a clanging cymbal:
Girls: I may prophesy, fathom all mysteries and secret lore,
Boys: I may have such absolute faith that I can move hills from their place,
School: But if I have no love I count for nothing;
Girls: I may distribute all I possess in charity,
Boys: I may give up my body to be burnt,
School: But if I have no love, I make nothing of it.
Girls: Love is very patient, very kind. Love knows no jealousy;
Boys: Love makes no parade, gives itself no airs; is never rude, never selfish, never irritated, never resentful;
Girls: Love is never glad when others go wrong;
Boys: Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.
School: Love never disappears.—1 Corinthians 13 (Moffatt).

PRAYER

TIMES AND SEASONS
Christmas

HYMN

SELECTED LESSON

Girls: Arise shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isaiah 60: 1.
Boys: O Zion that bringest good tidings, get thee up unto the high mountain;
Girls: O Jerusalem, that bringest good tidings, lift up thy voice with strength.
School: Lift it up, be not afraid; say unto the cities of Judah, Behold your God.—Isaiah 40: 9.
Girls: For unto us a child is born, unto us a son is given:
Boys: And the government shall be upon His shoulders.

SELECTED LESSON

HYMN

SELECTED LESSON

Teacher: And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.
Boys: And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.
Girls: Fear not, for unto you is born this day in the city of David, a Saviour which is Christ the Lord.
Boys: And suddenly there was with the angel a multitude of the heavenly host praising God and saying,
School: Glory to God in the highest, and on earth peace, goodwill toward men.—St Luke 2: 8-14.

SELECTED LESSON
TIMES AND SEASONS

Before Easter

HYMN

Service 32

Teacher: Jesus said, I am the good Shepherd: the good Shepherd giveth his life for the sheep.

School: But he that is an hireling, and not the shepherd... seeth the wolf coming and leaveth the sheep; and the wolf catcheth them and scattereth the sheep.

Teacher: I am the good Shepherd, and know my sheep, and am known of mine. And I lay down my life for the sheep.—John 10 (selected).

School: Greater love hath no man than this, that a man lay down his life for his friends.—St. John 15:13.

SELECTED LESSON

HYMN

Service 33

Teacher: Jesus said, Let not your heart be troubled: ye believe in God, believe also in me.

Girls: In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you; that where I am ye may be also.

Boys: And whither I go ye know, and the way ye know.

Teacher: And Thomas saith unto Him,

Boys: Lord, we know not whither Thou goest; and how can we know the way?

Teacher: Jesus saith unto him,

Girls: I am the way, the truth, and the life; no man cometh unto the Father, but by Me.—St. John 14 (selected).

Teacher: God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.—St. John 3:16

SELECTED LESSON

PRAYER

J. W. McAllister, F.I.A.

St. John 18: 1-14
St. John 18: 29-40
St. John 18: 35-27
St. John 19: 1-19
St. John 19: 38-42

TIMES AND SEASONS

After Easter

HYMN

Service 34

SELECTED LESSON

School: Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of Glory shall come in.

Girls: Who is this King of Glory?

Boys: The Lord strong and mighty, the Lord mighty in battle.

School: Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in.

Girls: Who is this King of Glory?

School: The Lord of Hosts, He is the King of Glory.—Psalm 24 selected.

PRAYER

J. W. McAllister, F.I.A.

St. John 20: 1-10
St. John 20: 11-18
St. John 21: 1-14
St. Matthew 28: 16-20

[21]
TIMES AND SEASONS
Days of Remembrance (Anzac, Armistice, or Anniversary Day)

Service 36

HYMN

Teacher: Let us now praise famous men, and our fathers that begat us.

Boys: The Lord manifested in them great glory, even His mighty power from the beginning.

School: All these were honoured in their generations, and were a glory in their day.

Boys: There be of them, that have left a name behind them, to declare their praises.

Girls: And some there be, which have no memorial; who are perished as though they had not been born; and their children after them.

Boys: But these were men of mercy, whose righteous deeds have not been forgotten.

Girls: Their bodies were buried in peace.

School: And their name liveth to all generations.—Ecclesiasticus 44 (selected).

PRAYER

Service 37

Teacher: Come ye let us go up to the mountain of the Lord; and He will teach us His ways, and we will walk in His paths.

Boys: And He shall judge among the nations.

Girls: And they shall beat their swords into plowshares, and their spears into pruning hooks;

Boys: Nation shall not lift up sword against nation, neither shall they learn war any more.

School: Come ye, let us walk in the light of the Lord...And all thy children shall be taught of the Lord; and great shall be the peace of thy children.—Isaiah 2: 3-5; 54: 13 (selected).

HYMN

PRAYER

Service 38

School: Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.—Psalm 139: 23, 24.

Girls: Create in me a clean heart, O God.

School: And renew a right spirit within me.—Psalm 51: 10.

Boys: Teach me Thy way, O God.

School: And I will walk in Thy truth.—Psalm 86: 11.

Teacher: Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.—1 Corinthians 9: 24.

School: Forgetting those things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Philippians 3 (selected).

Teacher: Trust in the Lord with all thine heart, and lean not unto thine own understanding: In all thy ways acknowledge Him, and He will direct thy paths.—Proverbs 3: 5, 6.

THE LORD'S PRAYER

Service 39

HYMN

World Friendship

School: Behold what manner of love the Father hath bestowed upon us that we should be called the children of God.—1 John 3: 1.

Girls: One is your Father which is in heaven.

School: One is your Master: and all ye are brethren.—St. Matthew 23 selected.

Boys: Ye are all the children of God by faith in Christ Jesus.

School: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—Galatians 3 selected.


PRAYER
THE LORD'S PRAYER

Our Father which art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into Hell; the third day He rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

PRAYERS

GREAT PRAYERS OF THE CHURCH (For Memorising)

1. O Lord, our Heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day: Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight; through Jesus Christ our Lord. Amen.

From the Gelasian Sacramentary, A.D. 492.

2. O Thou Who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the thoughts that seek Thee; help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, Whose service is perfect freedom; through Jesus Christ our Lord. Amen.

From the Gelasian Sacramentary, A.D. 492.

3. Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit; that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Jesus Christ our Lord. Amen.

From the Gregorian Sacramentary, A.D. 590.

4. Go before us, 0 Lord, in all our doings with Thy most gracious favour, and further us with Thy continued help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name; and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

From the Book of Common Prayer.
5. Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen. Ignatius Loyola.

6. May the grace of courage, gaiety and the quiet mind, with all such blessedness as belongs to the children of the Father in heaven, be ours; to the praise of the Father, Son, and Holy Spirit, Who ever liveth and reigneth, one God, world without end. Amen.

7. THE BENEDICTION

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

PRAYERS OF THANKSGIVING

8. Leader: Let us thank God for all His goodness and care. Let us pray.
For the earth which Thou has filled with good things, that we might be clothed and fed:
All: We thank Thee, Heavenly Father.
Leader: For the mystery and beauty of the world;
All: We thank Thee, Heavenly Father.
Leader: For the safety of home; for the love of parents; for powers of body and of mind, and for the joy of using them well:
All: We thank Thee, Heavenly Father.
Leader: For all animals; those that work for us, those that protect us, and our animal friends:
All: We thank Thee, Heavenly Father.
Leader: For all discoverers: those who have discovered new lands, those who have invented wonderful and useful things, those who have learned the true way to live:
All: We thank Thee, Heavenly Father.
Leader: For what we are learning day by day, for the happiness Thou hast given us, and for the courage to do what is right:
All: We thank Thee, Heavenly Father.
Leader: Above all, for Jesus Christ Who has taught us to know Thee, for the Bible in which we learn of Thee, and for Thy Holy Spirit in our hearts:
All: We thank Thee, Heavenly Father.
Leader: Through Jesus Christ our Lord. Amen.

—From “Services for the Young,” Adapted.

9. Leader: O God, our Heavenly Father, we thank Thee for all the wonder and beauty of the world around us. For flowers and trees, for sunshine and rain, and for all living things which Thou hast made:
All: We praise Thee, O God.
Leader: For food that makes us strong, and clothing that keeps us warm, for health of body and of mind:
All: We praise Thee, O God.
Leader: For the land of our birth, and for the homes in which we live, for fathers and mothers, brothers and sisters, for our friends and companions, and the happiness they bring us:
All: We praise Thee, O God.
Leader: For Thy most wonderful gift of all, the gift of our Lord Jesus Christ; for the obedience of His childhood, the example of His life, for His death upon the Cross, for His glorious Resurrection:
All: We praise Thee, O God.
Leader: Remembering all that Thou hast given to us, help us to love Thee with all our heart, and our neighbours as ourselves; and this we pray in the name of Jesus Christ our Lord.
All: Amen.

10.
Heavenly Father, we thank Thee for rest through the past night, and for the light of this new day. We pray Thee to keep us safe in body and in soul; keep us from all sin and any kind of wrong-doing, and help us in all things to please Thee, through Jesus Christ our Lord. Amen.

11.
O God, our Heavenly Father, Who loveth all Thy children, we thank Thee for our life and health, and every good thing which we enjoy. We thank Thee that Thou hast made this beautiful world, that there is in it so much for us to love, and many things to make us happy. May we always remember that this is Thy world, and that Thou art on earth as well as in Heaven. Keep us strong and good and true, and forgive us for anything that we do wrong. We ask it all for Jesus' sake. Amen.

PRAYER FOR FORGIVENESS AND HELP

12.
Leader: O God, our Heavenly Father, who loveth all Thy children; hear us as we come to Thee humbly and reverently, and be pleased to pour out Thy blessing upon us, through Jesus Christ our Lord. Amen.
Leader: We confess, O God, the wrong we have done; we have not always spoken the truth; we have not always done to others what we would that they should do to us:
All: Forgive us, O Lord.
Leader: We have often forgotten Thee; we have been idle and disobedient; we have been selfish and unkind:
All: Forgive us, O Lord.
Leader: For the sake of Thy dear Son, our Saviour, we beseech Thee to forgive our sins, and to help us to serve Thee better:
All: Lord, hear our prayer.
Leader: Heavenly Father, help us to love Thee with all our heart and soul and strength and mind, and to love our neighbour as ourselves:
All: Lord, hear our prayer.
Leader: Give us pure and upright hearts, that we may hate all meanness, dishonesty, and lying, and seek after whatsoever things are true, honourable and just, and whatsoever things are pure and lovely:
All: Lord, hear our prayer.
Leader: Keep our tongues from evil; and strengthen us that we may conquer our temptations and so be Thine obedient children:
All: Lord, hear our prayer.
Leader: Teach us to be kind to one another, and to bear one another's burdens, that gladness and joy may reign among us; through Jesus Christ our Lord. Amen.

13.
O most loving Father, we confess that we have grieved Thee. We have been unkind and selfish; we have not always been helpful at home. We have sinned in thought, in word, and in deed. We ask Thee to forgive us, and to help us every day to show our love for Thee by doing only such things as please Thee. We ask this for the sake of Jesus Christ our Lord. Amen.

14.
O Lord our God, our Helper, and Friend, forgive our sins and help us this day in our play and in our work to be Thy good and obedient children. Bless us all—teachers and scholars, friends and family—as we seek to please Thee. For Christ's sake. Amen.

15.
O God, our loving Father in Heaven, we pray Thee to be with us all this day. Help us to do our work well for Thy sake. Keep us from idleness and carelessness, and help us to use our talents so that nothing may be wasted, but that in everything we shall do our best to love and serve Thee; through Jesus our Lord. Amen.

16.
Heavenly Father, we thank Thee for sleep and rest. Help us with this new day to do what is pleasing to Thee. Help us to tell the truth, to be cheerful and obedient, to be willing at our work and kindly in our play. Forgive us any wrong we do, and help us to be penitent. Bless our family and friends, and keep us all in Thy love; for Jesus' sake. Amen.

17.
O God, Who art the Source of all light and joy, fill us with Thy love; and give us humble, teachable, and obedient hearts, that we may love what Thou dost command, and desire what Thou dost promise; through Jesus Christ our Lord. Amen.

18.
O God, in Whom we live and move and have our being, be pleased to bless and prosper all who serve Thee in this school, that those who teach may be taught of Thee, and that those who learn may be led by Thy Spirit. Give unto us the love of whatsoever things are true and pure and lovely and of good report, that we may think of these things and always follow after them; through Jesus Christ our Lord. Amen.

19.
O God, Who art the Father of mankind, help us all to live as Thy children. Keep us from selfishness and quarrelling, from ill-temper and hasty words. Help us to forgive those who do wrong. Keep us from injuring others by word or deed, and help us to remember that every boy and girl in all the world is dear to Thee. Grant that we may try to be like Jesus, Who loves all. For His sake we ask it. Amen.
PRAYERS FOR OTHERS

20. For All People.

Leader: Let us pray for others.

Our Father, we pray for Thy great family, both old and young, in every land.
For our parents and friends; for all who help us day by day; for the workers in every part of the world by whose labours we have food and shelter:

Class: Hear us, Heavenly Father.

Leader: For our King and Queen; for those who make our laws; for our sailors, soldiers, and airmen and all who serve our native land:

Class: Hear us, Heavenly Father.

Leader: For those who are lonely or ill; for children who cannot play and for adults who cannot work:

Class: Hear us, Heavenly Father.

Leader: For all who make others healthy in body, wise in mind and happy in spirit; for doctors and nurses, ministers and teachers, and for all who write books, paint pictures, and make music:

Class: Hear us, Heavenly Father.

Leader: Hear this our prayer, O God, and grant that with thankful hearts we may use Thy gifts to make others happy and so glorify Thy Name; through Jesus Christ our Lord. Amen.

—Adapted from “Prayers,” by M. C. Wightman.

22. For Those Who Serve Us.

Father in Heaven, we pray that Thou wilt bless all those who serve us. Help us always to be thankful and courteous to them. We pray that Thou wilt bless all those who work hard for the comfort of other people; for those on the sea in ships and fishing boats, on farms, in the mines, in factories, and in shops and offices. Bless them all, O Lord, we pray. We pray for all doctors and nurses; for all teachers who help us to understand the world in which we live; for all who make laws and guard our homes, and defend us from danger. Bless them all, O Lord we pray, and help us to grow up eager to take our place with those who work for the good and happiness of Thy world. Amen.

23. For Those in Trouble.

O God, Who art always near those who call to Thee in trouble, we pray Thee to bless all who are ill or in sorrow. May the lonely find in Thee a Friend, and the poor a Helper. Give Thy strength to those who have hard work to do, and be merciful to all who have done wrong—we ask all this for Jesus’ sake. Amen.


Almighty God, Who art ever near to uphold and strengthen, hear our prayer for those who feel at this time the grief of bereavement. Grant that they shall find strength through Thee to bear their grief with fortitude. Let them be mindful of the many good and great things that they will never lose. Sanctify every noble memory: preserve in them every high resolve. Bind all who sorrow in closer bonds of love and sympathy, we ask, through Him Who was moved by human suffering, even Jesus Christ, our Lord. Amen.

21. For All Mankind.

Almighty God, Thou Who art the Father of all mankind, even of those who do not know Thee, we thank Thee that Thou didst send Jesus Christ, Thy Son, to teach us Thy way. Help us so to live that others may learn of Thee from us. We all are Thy children, one family throughout Thy whole world.

Enfold us all within Thine everlasting arms, and help us to live in peace and happiness together. Amen.
O God, our Father, Who hast brought us again to the happy season, when we celebrate the birth of Jesus in the manger of Bethlehem; grant that we may worship Him as did the Wise Men of old, offering gifts from our hands, our hearts and our minds. And that worshipping Him we may love Him and grow more like Him in wisdom and in favour with God and man. Through Jesus Christ our Lord. Amen.

Most gracious God, as we recall the suffering of Jesus, and that cruel men crucified Him, teach us that all sin adds to the suffering of men and women. So fill us with love that we hate sin which hurts and destroys, and help us to be victorious over temptation. Forgive us for all our sins and wickedness and cleanse us from all its stain, through Jesus Christ our Lord. Amen.

27. Easter.
Almighty God, Who art great in power and Who loveth all who dwell in the earth, we thank Thee for the knowledge that Jesus rose victorious from the tomb. We thank Thee that through His risen power countless people have triumphed above difficulty and dangers to live nobly, and to perform great and good deeds. Grant that His power may dwell in us so that we may be victorious over all temptation. Through Jesus Christ, our Saviour. Amen.

O Lord our God, as we remember to-day that new life came to the Church at Pentecost, so grant to us new life through the presence of Thy Holy Spirit. For the knowledge that Thy Spirit is always near, and for the hope that Thy Spirit will lead us to all truth, we give Thee thanks. By Thy Spirit cleanse us from all evil, and strengthen us always to do Thy Will. In Christ’s Name. Amen.

29. For a Remembrance Day.
Strong Father of all nations, accept our thanks for the sacrifice and service by which in past days our Commonwealth has been blessed. Increase, we pray Thee, the love of righteousness and peace. May there be readiness in our time to sacrifice and serve in the spirit of Jesus Christ. Strengthen in us the sense of the worth of other peoples and races, as members of Thy great family, and draw all together in the fellowship of goodwill; through Jesus Christ our Lord. Amen.

30. For Our Rulers.
O God Almighty, guide our King and all those to whom Thou hast committed the Government of our Nation and Commonwealth; and grant to them special gifts of wisdom and understanding, of counsel and strength, that, upholding what is right and following what is true, they may obey Thy holy Will and fulfil Thy divine purpose. Through Jesus Christ our Lord. Amen.

31. For Our Country.
Almighty God, Who hast given us this land to be our home, help us in all we say and do to guard its honour and be worthy of our rich heritage. Teach us to live together in the spirit of Thy Son, Jesus Christ, that our country may be known for its righteousness, freedom, just laws and good neighbourliness. Make us ready in peace, as well as war, to serve our country, no matter what the cost, and give to all citizens that honesty of character and kindliness of spirit, without which our country cannot be great. Amen.
32. **Beginning of Term.**

Almighty God, Who hast at all times guided men in the way they ought to go, we ask Thy blessing upon our school to-day. Help us all to keep the rules of our school, that we may work and play at peace together. Help us to learn Thy laws for our lives that we may please Thee. Teach us Thy laws for our world that we may learn to live together as Thy children. Amen.

33. **End of Term.**

O God our Heavenly Father, we thank Thee for the term which now closes; may Thy blessings crown its labours. Send us to our homes with love and helpfulness; grant that the holidays may be joyful and vigorous and that we may return with courage braced and faith rekindled; for Jesus Christ's sake. Amen.

34. **For Those Leaving School.**

We commend unto Thy fatherly care, O God, those who go forth from this school, praying that Thy loving kindness and mercy may follow them all the days of their life. Strengthen them in temptation, preserve them in danger, assist them in every good work, and keep them ever in the way that leads to eternal life; through Jesus Christ our Lord. Amen.

### ALPHABETICAL INDEX OF HYMNS

<table>
<thead>
<tr>
<th>No.</th>
<th>First line of Hymn</th>
<th>Tune</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>All creatures of our God and King</td>
<td>Laest Uns Erfresen</td>
</tr>
<tr>
<td>2</td>
<td>All people that on earth do dwell</td>
<td>Old Hundredth</td>
</tr>
<tr>
<td>3</td>
<td>All things praise Thee.</td>
<td>Te Laudant Omnia</td>
</tr>
<tr>
<td>4</td>
<td>All things bright and beautiful</td>
<td>All Things Bright and Beautiful</td>
</tr>
<tr>
<td>5</td>
<td>Away in a manger</td>
<td>Cradle Song</td>
</tr>
<tr>
<td>6</td>
<td>As with gladness men of old</td>
<td>Dix</td>
</tr>
<tr>
<td>7</td>
<td>Children of Jerusalem</td>
<td>Gasterwood</td>
</tr>
<tr>
<td>8</td>
<td>Christ the Lord is risen to-day</td>
<td>Children of Jerusalem</td>
</tr>
<tr>
<td>9</td>
<td>Father, we thank Thee for the night</td>
<td>Easter Hymn</td>
</tr>
<tr>
<td>10</td>
<td>Father, who loveest all</td>
<td>Child Songs, Vol. I, 16</td>
</tr>
<tr>
<td>11</td>
<td>Far round the world</td>
<td>Truro</td>
</tr>
<tr>
<td>12</td>
<td>Fight the good fight</td>
<td>Supplication</td>
</tr>
<tr>
<td>13</td>
<td>God bless our native land</td>
<td>Dunblane Cathedral</td>
</tr>
<tr>
<td>14</td>
<td>God of eternity</td>
<td>Holy Faith</td>
</tr>
<tr>
<td>15</td>
<td>God of our fathers</td>
<td>Duke Street</td>
</tr>
<tr>
<td>16</td>
<td>God of eternity</td>
<td>Moscow</td>
</tr>
<tr>
<td>17</td>
<td>God of our fathers, known of old</td>
<td>Russia</td>
</tr>
<tr>
<td>18</td>
<td>God who made the earth</td>
<td>Recessional</td>
</tr>
<tr>
<td>19</td>
<td>Hark, the herald angels sing</td>
<td>Beechwood</td>
</tr>
<tr>
<td>20</td>
<td>I would be true</td>
<td>Bethlehem</td>
</tr>
<tr>
<td>21</td>
<td>In our work and in our play</td>
<td>Ernststein</td>
</tr>
<tr>
<td>22</td>
<td>Looking upward every day</td>
<td>Simplicity</td>
</tr>
<tr>
<td>23</td>
<td>Now brightly dawns our Easter day</td>
<td>O Perfect Love</td>
</tr>
<tr>
<td>24</td>
<td>Father in heaven, who loveest all</td>
<td>All Creatures of Our God and King</td>
</tr>
<tr>
<td>25</td>
<td>Father, lead me day by day</td>
<td>Fench</td>
</tr>
<tr>
<td>26</td>
<td>Father in heaven, who loveest all</td>
<td>St. Anne</td>
</tr>
<tr>
<td>27</td>
<td>Far round the world</td>
<td>Almsgiving</td>
</tr>
<tr>
<td>28</td>
<td>Far round the world</td>
<td>Christmas Carol</td>
</tr>
<tr>
<td>29</td>
<td>God bless our native land</td>
<td>Hanover</td>
</tr>
<tr>
<td>30</td>
<td>God of eternity</td>
<td>Hanover</td>
</tr>
<tr>
<td>31</td>
<td>God of eternity</td>
<td>Hanover</td>
</tr>
<tr>
<td>32</td>
<td>God of eternity</td>
<td>Hanover</td>
</tr>
<tr>
<td>33</td>
<td>God of eternity</td>
<td>Hanover</td>
</tr>
<tr>
<td>34</td>
<td>God of eternity</td>
<td>Hanover</td>
</tr>
<tr>
<td>35</td>
<td>God of eternity</td>
<td>Hanover</td>
</tr>
<tr>
<td>36</td>
<td>O God of Bethel</td>
<td>Hanover</td>
</tr>
<tr>
<td>37</td>
<td>O God, our help in ages past</td>
<td>Hanover</td>
</tr>
<tr>
<td>38</td>
<td>O Lord of heaven and earth and sea</td>
<td>Hanover</td>
</tr>
<tr>
<td>39</td>
<td>O little town of Bethlehem</td>
<td>Hanover</td>
</tr>
<tr>
<td>40</td>
<td>O Worship the King, all glorious</td>
<td>Hanover</td>
</tr>
<tr>
<td>41</td>
<td>Praise my soul, the King of Heaven</td>
<td>Hanover</td>
</tr>
<tr>
<td>42</td>
<td>Remember all the people</td>
<td>Hanover</td>
</tr>
<tr>
<td>43</td>
<td>Stand up, stand up, for Jesus</td>
<td>Hanover</td>
</tr>
<tr>
<td>44</td>
<td>The Lord's my Shepherd</td>
<td>Hanover</td>
</tr>
<tr>
<td>45</td>
<td>There is a green hill</td>
<td>Hanover</td>
</tr>
<tr>
<td>46</td>
<td>Tell me the stories of Jesus</td>
<td>Child Songs, Vol. I, 27</td>
</tr>
<tr>
<td>47</td>
<td>We plough the fields</td>
<td>Dresden</td>
</tr>
<tr>
<td>48</td>
<td>When Mothers of Salem</td>
<td>Salem</td>
</tr>
</tbody>
</table>

### TUNE SOURCES

Except where stated otherwise, recommended tunes are to be found in the Revised Church Hymnary or Church Praise; in Hymns Ancient and Modern; in the new Methodist Hymn Book; the Sunday School Hymnary; and in several other Church Hymnals.
SONGS OF PRAISE AND THANKS

1 Tune—
"LASST UNS ERFREUEN."
8.8.8.8. and Refrain.

ALL creatures of our God and King,
Lift up your voice and with us sing
Alleluia, Alleluia!
Thou burning sun with golden beam,
Thou silver moon with softer gleam.
O praise Him, O praise Him,
Alleluia, Alleluia, Alleluia!

Thou rushing wind that art so strong,
Ye clouds that sail in heaven along,
O praise Him, Alleluia!
Thou rising morn, in praise rejoice,
Ye lights of evening, find a voice.

Dear mother earth, who day by day
Unfoldest blessings on our way,
O praise Him, Alleluia!
The flowers and fruits that in thee grow,
Let them His glory also show.

For why, the Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Scottish Psalter, 1650.

Crimson sunset, fleecy cloud,
Rippling stream, and tempest loud,
Summer, winter—all to Thee
Glory render: Lord, may we!

2 Tune—
"OLD HUNDREDTH" L.M.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell;
Come ye before Him and rejoice.

All things praise Thee—night to night,
Sings in silent hymns of light;
All things praise Thee—day to day
Chants Thy power in burning ray;
Time and space are praising Thee;
All things praise Thee: Lord, may we!

O Jeu, we would praise Thee
With songs of holy joy;
For Thou on earth didst sojourn
A pure and spotless Boy.
Make us like Thee, obedient,
Like Thee, from sin stains free.
Like Thee in God's own temple,
In lowly home like Thee.

CONE, praise your Lord and Saviour
In strains of holy mirth;
Give thanks to Him, O children,
Who lived a Child on earth.
He loved the little children
And called them to His side;
His loving arms embraced them,
And for their sake He died.

3 Tune—
"TE LAUDANT OMNIA."
7.7.7.7.

All things praise Thee, Lord most High:
Heaven and earth, and sea, and sky,
All were for Thy glory made,
That Thy greatness, thus displayed,
Should all worship bring to Thee;
All things praise Thee: Lord, may we!

ALL things praise Thee—high and low,
Rain, and dew, and seven-hued bow,
Crimson sunset, fleecy cloud,
Rippling stream, and tempest loud,
Summer, winter—all to Thee
Glory render: Lord, may we!

3 Tune—
"GOSTERWOOD."
7.6.7.6.7.6.7.6.

COME, praise your Lord and Saviour
In strains of holy mirth;
Give thanks to Him, O children,
Who lived a Child on earth.
He loved the little children
And called them to His side;
His loving arms embraced them,
And for their sake He died.

O Jeu, we would praise Thee
With songs of holy joy;
For Thou on earth didst sojourn
A pure and spotless Boy.
Make us like Thee, obedient,
Like Thee, from sin stains free.
Like Thee in God's own temple,
In lowly home like Thee.

O Lord, with voices blended
We sing our songs of praise;
Be Thou the Light and Pattern
Of all our childhood days;
And lead us ever onward,
That, while we stay below,
We may, like Thee, O Jesu,
In grace and wisdom grow.


5 Tune—
See "CHILD SONGS," Vol. 1, 16.

1 LORD of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

2 The golden sunshine, vernal air,
Sweet flowers and fruits Thy love declare;
Where harvests ripen, Thou are there,
Who givest all.

3 For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

4 Thou didst not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that blessed One
Who givest all.

5 For souls redeemed, for sins forgiven,
For means of grace and hopes of heaven,
Father, all praise to Thee be given,
Who givest all.

6 Tune—
"ALMSGIVING." 8 8 8.4.

2 Praise Him for His grace and favour
To our fathers in distress;
Praise Him still the same for ever,
Slow to chide and swift to bless;
Praise Him, praise Him, Glorious in His faithfulness.

3 Father-like He tends and spares us;
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes.
Praise Him, praise Him, Widely as His mercy flows.

7 Tune—
"HANOVER." 10 10.11.11.

3 PRAISE, my soul, the King of heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
Praise Him, praise Him, Praise the everlasting King.

8 Tune—
"PRAISE MY SOUL." 8.7.8.7.4.7.

4 Angels in the height, adore Him;
Ye behold Him face to face;
Sun and moon, bow down before Him;
Dwellers all in time and space,
Praise Him, praise Him, Praise with us the God of grace.

Christopher Wordsworth, 1807-86.

Robert Grant, 1779-1838.

Henry francis Lyte, 1793-1847.
GOD'S GOODNESS

9 Tune—
"ALL THINGS BRIGHT AND BEAUTIFUL."
Irregular.
1
ALL things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
2
Each little flower that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings.
3
The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.
4
He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

Cecil Frances Alexander, 1823-95.

10 Tune—
"BEECHWOOD."
5.6.6.4.
1
GOD, Who made the earth,
The air, the sky, the sea,
Who gave the light its birth,
Careth for me.
2
God, who made the grass,
The flower, the fruit, the tree,
The day and night to pass,
Careth for me.
3
God, Who made all things
On earth, in air, in sea,
Who changing seasons brings,
Careth for me.
4
God, Who sent His Son
To die on Calvary,
He, if I lean on Him,
Will care for me.
5
Goodness and mercy all my life
Shall surely follow me,
And in God's house for evermore
Our humble, thankful hearts.

Scottish Psalter, 1650.

11 Tune—
"CRIMOND."
C.M.
1
THE Lord's my Shepherd,
I'll not want;
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

All good gifts around us
are sent from heaven above;
Then thank the Lord, O thank the Lord,
For all His love.
2
He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.
3
We thank Thee, then, 0 Father,
For all things bright and good.
The seed-time and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all Thy love imparts,
And, what Thou most desirest
Our humble, thankful hearts.

Claudia, trs. by Jane M. Campbell.
OUR LORD JESUS CHRIST

13 Tune—
"CRADLE SONG."
11.11.11.11.

1 AWAY in a manger, no crib for a bed,
The little Lord Jesus lay down His sweet head;
The stars in the bright sky looked down where He lay,
The little Lord Jesus asleep on the hay.

2 The cattle are lowing, the baby awakes;
But little Lord Jesus, no crying He makes;
I love Thee, Lord Jesus; look down from the sky,
And stay by my side until morning is nigh.

3 Be near me, Lord Jesus; I ask Thee to stay
Close by me for ever, and love me, I pray;
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there.

So, most gracious Lord, may we Evermore be led to Thee.
We are taught to love the Lord,
We are taught to read His Word,
We are taught the way to heaven;
Praise for all to God be given.

Parents, teachers, old and young,
All unite to swell the song;
Higher and yet higher rise,
Till hosannas reach the skies.

[From Martin Luther.]

14 Tune—
"DIX."
7.7.7.7.7.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright;

As with joyful steps they sped,
Saviour, to Thy lowly bed,
There to bend the knee before
Thee, whom heaven and earth adore;

As they offered gifts most rare
At Thy cradle rude and bare;
So may we with holy joy,
Pure, and free from sin's alloy,

15 Tune—
"CHILDREN OF JERUSALEM."
7.7.7.7. with refrain

Children of Jerusalem
Sang the praise of Jesus's name:
Children, too, of modern days
Join to sing the Saviour's praise
Hark! while infant voices sing
Loud hosannas to our King.

CHRIST the Lord is risen to-day: Hallelujah!
Sons of men and angels say: Hallelujah!
Raise your joys and triumphs high
Hallelujah!
Sing, ye heavens; thou earth, reply:
Hallelujah!

Love's redeeming work is done;
Fought the fight, the battle won;
Vain the stone, the watch, the seal;
Christ hath burst the gates of hell:

Lives again our glorious King;
Where, O death, is now thy sting?

Once He died our souls to save;
Where's thy victory, boasting grave?

17 Tune—
"DUKE STREET."
L.M.

FIGHT the good fight with all thy might;
Christ is thy strength, and Christ thy right:
Lay hold on life, and it shall be
Thy joy and crown eternally.

2 Run the straight race through God's good grace;
Lift up thine eyes, and seek His face;
Life with its path before thee lies;
Christ is the way, and Christ the prize.

Cast care aside, lean on thy Guide;
His boundless mercy will provide,—
Lean, and thy trusting soul shall prove
Christ is thy life, and Christ thy love.

Faint not, nor fear, His arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

John S. B. Monsell, 1811-75.
18 Tune—
"BETHLEHEM.”
with refrain.

1 HARK! the herald-angels sing
Glory to the new-born King,
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem.

Hark! the herald-angels sing
Glory to the new-born King.

2 Hail the heaven-born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

Charles Wesley, 1707-88.

19 Tune—
"LAAST UNS ERFREUEN."
ALL CREATURES OF OUR GOD AND KING.
with refrain.

1 NOW brightly dawns our Easter Day.
Lift up your voices; let them say:
Hallelujah, Hallelujah.
The Lord of earth and heaven above,
Has shown to us His perfect love.
Hallelujah, Hallelujah.

2 There on the Cross His life He gave,
In love the erring ones to save.
Hallelujah, Hallelujah.
O! How may we repay His loss,
And live more worthy of His Cross?
Hallelujah, Hallelujah.

3 So worship now His Holy Name.
Lo, He ascends from whence He came.
Hallelujah, Hallelujah.
Sing with us angel host on high,
We fling our anthem to the sky.
Hallelujah, Hallelujah.

Author Unknown.

20 Tune—
"CHRISTMAS CAROL."
O LITTLE town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

1 For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wonder love.
O morning stars, together Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.

Hark! the herald-angels sing
Glory to the new-born King.

2 For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wonder love.
O morning stars, together Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.

3 How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

4 O holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel.

Phillips Brooks, 1835-93.

21 Tune—
"HORSLEY."
THERE is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

1 We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

2 He died that we might be forgiven,
He died that make us good,
That we might go at last
to heaven,
Saved by His precious blood.

3 There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.
5 O dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His works to do.
Cecil Frances Alexander, 1823-95.

22 Tune—
See “CHILD SONGS.”
Vol. I., 27.
8.4.8.4.5.4.5.4.

1 TELL me the stories of Jesus
I love to hear;
Things I would ask Him to tell me
If He were here:
Scenes by the wayside.
Tales of the sea.
Stories of Jesus,
Tell them to me.

2 First let me hear how the children
Stood round His knee;
And I shall fancy His blessing
Resting on me:
Words full of kindness,
Deeds full of grace,
All in the love-light
Of Jesus’s face.

3 Into the city I’d follow
The children’s band,
Waving a branch of the palm-tree
High in my hand;
One of His heralds,
Yes, I would sing
Loudest hosannas!
Jesus is King!
W. H. Parker.

PRAYER HYMNS

24 Tune—
“TRURO.”
L.M.

1 FATHER in heaven Who loveth all,
O help Thy children when they call,
That they may build from age to age
An undefiled heritage.

2 Teach us to bear the yoke in youth,
With steadfastness and careful truth,
That in our time Thy grace may give
The truth whereby the nations live.

3 Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring,
If need arise,
No maimed or worthless sacrifice.

4 Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men ’neath the sun.

5 Land of our birth, our faith, our pride,
For whose dear sake our fathers died;
O Motherland, we pledge to thee
Head, heart, and hand through the years to be.
Rudyard Kipling, 1865.

25 Tune—
“SUPPLICATION.”
7 7.7.7.

1 FATHER, lead me day by day
Ever in Thine own sweet way;
Teach me to be pure and true.
Show me what I ought to do.

2 When in danger, make me brave;
Make me know that Thou canst save;
Keep me safe by Thy dear side;
Let me in Thy love abide.

3 When I’m tempted to do wrong,
Make me steadfast, wise, and strong;
And when I stand alone I stand,
Shield me with Thy mighty hand.

4 When my heart is full of glee,
Help me to remember Thee,
Happy most of all to know
That my Father loves me so.
John Page Hopps, 1834-1912.
26 Tune—
"ERNSTEIN."
6.5.6.5.

1
HOLY Spirit, hear us,
Help us while we sing;
Breathe into the music
Of the praise we bring.

2
Holy Spirit, give us
Each a lowly mind;
Make us more like Jesus,
Gentle, pure, and kind.

3
Holy Spirit, brighten
Little deeds of toil;
And our playful pastimes
Let no folly spoil.

4
Holy Spirit help us
Daily, by Thy might,
What is wrong to conquer,
And to choose the right.

27 Tune—
"SIMPLICITY."
7.7.7.7.

1
In our work and in our play,
Jesus, be Thou ever near;
Guarding, guiding all the day,
Keep us in Thy presence dear.

28 Tune—
"EXCELSIOR."
7.6.7.6.

1
Looking upward every day,
Sunshine on our faces;
Pressing onward every day
Toward the heavenly places.

2
Growing every day in awe,
For Thy name is holy;
Learning every day to love
With a love more lowly.

29 Tune—
"DUNBLANE CATHEDRAL."
10.10.10.

1
Far round the world Thy children sing their song:
From East and West their voices sweetly blend,
Praising the Lord in whom young lives are strong,
Jesus our Guide, our Hero, and our Friend.

2
Where Thy wide ocean, wave on rolling wave,
Beats through the ages, on each island shore,
They praise their Lord, whose hand alone can save,
Whose sea of love surrounds them evermore.

3
Thy sun-kissed children on earth's spreading plain,
Where Asia's rivers water all the land,

4
Still there are lands where none have seen Thy face,
Children whose hearts have never shared Thy joy;
Yet Thou wouldst pour on these Thy radiant grace,
Give Thy glad strength to every girl and boy.

5
All round the world let children sing Thy song,
From East and West their voices sweetly blend,
Praising the Lord in whom young lives are strong,
Jesus our Guide, our Hero, and our Friend.

Mary Butler, 1841-1916.

LIVING TOGETHER

Sing, as they watch Thy fields of golden grain,
Praise to the Lord who feeds them with His hand.

Mary Butler, 1841-1916.
30 Tune—
"O PERFECT LOVE."  
11.10.11.10.

I WOULD be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

2 I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

Howard Arnold Walter, 1883-1918.

31 Tune—
"HOMEBRIDGE."  
7.6.7.6.D.

REMEMBER all the people
Who live in far-off lands,
In strange and lovely cities,
Or roam the desert sands,
Or farm the mountain pastures,
Or till the endless plains
Where children wade through ricefields
And watch the camel-trains:

2 Some work in sultry forests
Where apes swing to and fro,
Some fish in mighty rivers,
Some hunt across the snow.

Remember all God's children,
Who yet have never heard
The truth that comes from Jesus,
The glory of His word.

3 God bless the men and women
Who serve Him overseas;
God raise up more to help them
To set the nations free,
Till all the distant people
In every foreign place
Shall understand His Kingdom
And come into His grace.

Percy Dearmer, 1867.

32 Tune—
"HOLY FAITH."  
8.8.8.8.8.

1 FAITH of our fathers! living still,
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death.

2 Our fathers, chained in prisons dark,
Were still in heart and conscience free;
And blest would be their children's fate
Though they, like them, could die for thee:
Faith of our fathers! holy faith!
We will be true to thee till death.

3 Faith of our fathers! God's great power
Shall soon all nations win for thee:
And through the truth that comes from God
Mankind shall then be truly free:
Faith of our fathers! holy faith!
We will be true to thee till death.

Frederick W. Faber.

33 Tune—
"MOSCOW."  
6.6.4.6.6.6.4.

1 GOD bless our native land
May His protecting hand
Still guard our shore;
May peace her power extend,
Foe be transformed to friend,
And Britain's rights depend
On war no more.

2 Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death.

3 Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death.

O Lord, our monarch bless
With strength and righteousness;
Long may he reign;
His heart inspire and move
With wisdom from above;
And in a nation's love
His throne maintain.
May just and righteous laws
Uphold the public cause,
And bless our isle;
Home of the brave and free,
Thou land of liberty,
We pray that still on thee
Kind Heaven may smile.

Nor on this land alone,
But be God's mercies known
From shore to shore;
And may the nations see
That men should brothers be,
And form one family
The wide world o'er.

Beauteous this land of ours,
bountiful Giver!
Brightly the heavens Thy glory declare;
Streameth the sunlight on hill, plain and river,
Shineth Thy Cross over fields rich and fair.

Head of the Church on earth, risen ascended!
Thine is the honour that dwells in this place:
As Thou hast blessed us through years that have ended,
Still left upon us the light of Thy face.

Far-called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy people Lord!

GOD of Eternity, Lord of the Ages,
Father and Spirit and Saviour of men!
Thine is the glory of time's numbered pages:
Thine is the power to revive us again.

GOD of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath Whose awful Hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

O spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace!

Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou shalt be our chosen God,
And portion evermore.
O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our perpetual home.

Isaac Watts, 1674-1748.