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TIMF-RELATIONS OF CHURCH AND SCHOOL

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national conditions of today. By doing so today, he will receive new power and new vision for tomorrow, and become an increasingly effective moral agent.

The schools must be judged morally by their influence on the achieving tendency and the transforming power of the child, not by the amount of moral principle formally taught. Some day the leaders in educational work will plan the work of the schools with the development of the essential powers of strong, true manhood and womanhood as the basis of their plan instead of the subjects that are to be studied. Instead of arranging a school programme with a view of giving the child a certain amount of Greek and Latin, and French and German, and mathematics and science, and history and art, and philosophy and catechism, the schools will be conducted for the purpose of developing a true consciousness of selfhood, and a true reverence for it, a true self-control, a true sense of responsibility, a true obedience, a true recognition of the value of law, and a true attitude to authority, a true consciousness of freedom, a high development of the natural achieving tendency, of transforming power, and of the other elements that are regarded as essential in the formation of strong moral character. The programmes will be based on the child and not merely on the knowledge to be given him.

TIME—RELATIONS OF CHURCH AND SCHOOL.

WHAT APPORTIONMENT OF TIME SHOULD BE MADE BETWEEN THE SCHOOL AND THE CHURCH, IN ORDER THAT EACH MAY PERFORM ITS PROPER FUNCTION.

RICHARD MORSE HODGE, D. D.
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The Sunday school requires more time for its instruction.

The school I think has time to spare. But children have no time to spare for further instruction. They require more time than they have for play.

Recent statistics in Scandinavia reveal that the health of children drops appreciably at the beginning of school age and decidedly improves at the average age of leaving school.

An experiment made in Germany shows that a class of children who first went to school at seven years of age made more

progress by the time that they were twelve years old than pupils who began school at six. And a class whose members began school at eight were further advanced at twelve than the class whose pupils began school at seven.

The so-called Wenner plan demands one afternoon a week from the public school to permit the children to receive religious instruction at church.

On that and every afternoon I think the children should be at play, and for two reasons: (a) because their health demands it, and (b) because of the moral education of play. Games involve justice, and, in the practice of obeying the rules of a game and holding each other to fair play, children learn more of this fundamental virtue than they do in any other way.

(1) The additional time required for the religious instruction of children should be gained I think by prolonging the Sunday-school session, until it is of from one and onehalf to two hours' duration.

The practical difficulty encountered is not with the school but with the church. Sunday is too crowded with services already. The services must be readjusted. The present schedule common to churches was designed to suit a conception of religion which the ordinary congregation has outgrown. That theory emphasized worship above conduct. The two discourses a Sunday, originally intended for the same hearers, was to make precision in doctrinal statement the chief end of man.

Only those, however, who seek and are accustomed to finding their only excitement in religious emotion, would miss this excessive preaching. The clergy with few exceptions would be more relieved by the change than the congregations themselves.

But these considerations aside, the children have their right to a fair share of Sunday.

Hitherto adults have taken precedence over children in the theological seminary education of the pastor, in their share of his time, in the income of the church, in the church building and in the hours of Sunday. But this precedent of precedence is no argument; it should be made a point of departure in our practice.

The Sunday school should have the morning. I believe, say from 10 to 12 o'clock.

Jewish Sunday schools observe these hours and some synagogues in New York at least have a congregational service from 12 to 1 o'clock. Some churches in and about Providence, R. I., for many years have had Sunday school from 10 to 12 o'clock, either with or without a congregational service at 12.

In consequence of these hours the Jews have no problem on their hands of securing adequate religious instruction for their children. They obtain that instruction through the efficiency of their Sunday schools, as many rabbis have been declaring to us in the most emphatic terms.

It does not seem proper for the church to ask for time now belonging to the school, when it does not yet make the best use of the day of the week already assigned to the formal teaching of religion.

(2) Sunday should prove sufficient for formal instruction in religion.

It is not the relative importance but the comparative difficulty of a subject that must determine the amount of time required for teaching it. Religion is a simple subject. Some studies are too hard for children to pursue at all. But religion is so native to children's interests, experience and comprehension that Jesus directed adults to learn its secret from children.

Religion is still more simple to a child who learns the ethics of religion five days a week at school. And this school instruction in morality is confessedly a part of our program.

At school a child is taught his duties to every social group to which he belongs. Religion can teach him no more than to conceive these duties as owed also to God.

(3) The school does not need more time in order to teach morals but a better use of its time. For morality no less than religion is inspirational and indirect rather than direct and formal.

I know of a colored nurse who informed the white children, whom she looked after, that she expected to go to heaven and none the less certainly though she was a liar, because special provision was made for liars in heaven, by means of a school in which truth-speaking was taught them out of books! Surely this conception is no more ignorant than that of those who advocate the teaching of morals from a manual of ethics in a school on earth. It is the same notion exactly.

The conception of education in Germany for the last half-century and more lately in this country is that it is primarily a moral process. This emphasis in instruction is called "Herbartianism," after Herbart who died in 1847. Thus the motive of mathematical study becomes accuracy. And very likely, as it is claimed, the study of arithmetic makes more for veracity than any other one influence brought to bear upon children. Geography is the study of man's home and becomes a most humanizing pursuit. History appeals to hero-worship of noble personalities and zeal for causes and a condemnation of evil men and actions. Literature is the expression of the human spirit in various forms and its merit depends in large measure upon the moral plane upon which the thought of the author moves. The same is true of art. The research of science is exercise of a zeal for truth. The very erasure of a word in composition if thoroughly done is honestly done and lifts a mechanical action to the plane of moral activity.

It is too true that many public-school teachers are depending upon a formal teaching of morals. They do not appreciate that morality no less than religion involves purpose and emotion and must be taught inspirationally. When this idea is more generally grasped at our normal schools the efficiency of the public schools in moral education will be vastly improved.

As Emerson has put it, we admire not persons but qualities. A child cannot really worship God until he admires Him and he cannot admire Him until he admires the qualities which characterize divinity. If he acquires this admiration in school he is in training there for worship itself. And this training is or ought to be the outcome of the whole process of school life.

But if morality and religion are not to depend upon a formal method of instruction the teaching of these subjects may be guided nevertheless by a formal process.

Moral instruction should draw direct attention first to the rights of the child in any one social group to which he belongs, secondly to his responsibilities which these rights entail and thirdly to the duties entailed by these responsibilities.

Instruction in religion proceeds in the same way by illustrating and discussing rights, responsibilities and duties of the child in each and all of the social groups to which he belongs, but

with the difference only that God is always to be reckoned as a member of every social group considered. Worship itself is but a meditation upon the divine purpose in order to determine what these rights, responsibilities and duties may be, both for the child and for God Himself.

THE PLACE OF HOME IN RELIGIOUS EDUCATION.

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If religious education were merely a formal training in religious truth, or the rousing of religious sentiment, it might be left to the two great institutions, Church and Sunday school. It is, however, perhaps even more a training in habits of thought and in an attitude of mind, matters with which the home has more to do than any outside influence, since these things are formed in every child by what he sees and hears about him, and by the influences that surround him in every day life. So that, whether we will or not, we are daily training our children in religion, or in the want of it. This heavy responsibility we who are parents cannot escape. We must then fit ourselves to meet it.

Do we ask what influences tend toward a rich and strong religious development? The answer is, all that tend toward a normal and healthy development of body and mind. A child is a unit, and a strong, healthy soul dwells normally in a healthy body. Wholesome, nourishing food, at proper intervals; regular sleep, and plenty of it; fresh air and outdoor living; hearty play and games; all these things are important factors in producing a normal, well-rounded human being. It does not do to undervalue them, and we parents must not be ignorant concerning the physical needs of our children. Happily we need not be so, for during the past ten years a wonderful body of knowledge on this subject has grown up, as the result of the close and careful scientific study of very many psychologists, physicians, educators and parents, and has been made available to all. Not only have the physical needs been studied, but all that relates to the different stages of mental growth, the periods of infancy, childhood, youth and adolescence. Every parent should be acquainted with this field of knowledge, so that he can intelligently follow his child