

the pupils to enter when and as they will, and prevent the officers from going to and fro in the aisles and from walking up and down in the room. Let the doors be closed when worship begins, be opened again at an appropriate time, and be closed again until the worship period is over.

The great task of the leaders of the school is so to guide and exemplify the life and work of the school as to create an atmosphere of dignity and thoroughness and loyalty, an atmosphere of reverence with wholesome brightness, of lawfulness with abounding activity, of seriousness in every task with a deep sense of joy in working.

PLANS FOR LEADERSHIP IN SUNDAY SCHOOL ADVANCE

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We have come to the time when we should ask what needs to be done next in the department of Sunday schools in the Religious Education Association? How is the leadership in this department? As a figurehead we have no business nor desire to exist. We must do something in a field where there is a big need. What shall we do during the coming year? Our leadership can surely do something to point the way in Sunday school advance. Let me suggest some of the things which this department may consider and possibly work upon during the coming year.

1. When one looks over the field of the Sunday schools and sees deeper than the surface, he finds there is often a conflict between the school and the church. They are run as two separate institutions, sometimes antagonistic to each other. This is fundamentally wrong. The Sunday school is the church's school. It is under one of the departments of the church known as the educational department. As such, it is, in the progressive churches, supported by the church, that is, the church pays out of its budget the running expenses of the school, calls its director of religious education,

and appoints its committee on religious instruction. All this is taken for granted by those who have given intelligent thought to the school of the church. This is a close organization of the school to the church along the lines of physical organization.

But is this enough? This kind of very necessary organization is possible and still the highest effectiveness may be lacking. There must be the organization along the lines of youth. The child ought to be made to feel that when it comes into the school it is coming into the school of the church. This is its first step in its relation to the church. It has entered the department which the church designed for it primarily. The child is now a member of the church, and as such ought to be made conscious of that fact, not only through atmosphere, but by a definite program that he has a part in and that is a part of the church. The question as to how this can be sanely emphasized, is by no means a closed one.

A second step might come about the time of the eighth grade or first or second year high school, when there could be introduced into the curriculum a course on personal religion or a form of catechetical class which is taught by the pastor at least a part of the time, say, six weeks before Easter. Here the children have the opportunity to think of personal religion and their further relation to the church. There is nothing forced about this. It is all natural and taken as a matter of course because it is a part of the curriculum.

The third and normal step would be to come into full church membership. This to be taken by the pupil heartily of his own accord.

During membership in the church school, should he be gradually introduced to the worship of the church? In some churches, the children above the primary are urged to attend the opening worship of the church, and where the church has the facilities, these children may go into another part of the building and have a sermon of their own, while the high school pupils are sometimes expected to remain through the church service. Thus gradually the habit of church attendance will be unconsciously formed.

Giving in the school may be a direct aid in this matter of relationship as well as a process in training. The method

of giving in our Sunday school, as a process of training, has been pretty close on the border line of criminality. To drop papa's penny or nickel in an envelope, when the child does not know what it is giving to, and has no chance to understand the value of that penny, is almost worse than not giving as far as training in this matter is concerned. A system can be worked out whereby the department of the kindergarten and primary can give to concrete objects in which interest has been created. In the grades between these departments and the high school, a schedule for giving could be arranged for either a department or the individual grades. Thus the child would be trained to give to a large number of worthy causes intelligently and interestedly. The high school could be brought into the envelope system of the church, thus making another connecting link between the pupil and the church against that day when he is shall cease to be a member of the school.

This might for a while cut down the total amount given by the school and hurt our credit in statistical accounts, but we would be doing the larger thing in training our children to give intelligently and as far as possible of their own. So might it not be of value to have the organization of the school to the church along the line of the youth, studied by a committee, and a report of their findings and suggestions given at our next meeting?

2 There is need of some plan to correlate all the educational work under the educational department of the church. The Sunday school has its study course, the young peoples' societies have their educational programs, and as the need arises, this club and that band come forth with their educational programs. It is impossible for the best constructive work to be done unless all the educational work of the church is under the direction of the educational department of the church. In other words, the curriculum of the educational department of the church should include the curriculum of the church. Then the hit and miss method would be replaced by a complete program with a definite aim and the possibility of getting somewhere. A suggestive outline of how this is being done or should be done, would be valuable, could it be thoroughly prepared by a competent committee.

3. One of the rich fields for investigation is that of the social relations of the youth to the church. What ought these relations to be? How should they be expressed? Taken the country over, the social side of youth in relation to the church is little thought of other than in a haphazard manner. It is only in the rarest instances that a community will be found where the family life itself is such, throughout the church constituency, that it takes care of all the social relations of the young people; and yet even in these cases there ought to be some sort of relations between the church and its youth that is broader than any other.

There are any number of churches making no attempts to have their plants open except for worship and an occasional dinner to the adults, while young people are put to it for something to do or some place to go. There are those churches that are very successful in organizing their boys into clubs and their girls into social groups, and the older young people into mixed clubs. These give opportunity for social expression which the youth must have in different ways all through their growth. These social relations they crave, and should not the church supply the opportunity for the young people to get together under supervision? They cannot be taken into an adult organization and be expected to express themselves according to adults. If a committee were to study this and bring some helpful suggestions regarding methods that have actually worked, it would be very helpful to those leaders whose lives are so crowded that they have not the time nor the creative ability to do this thing.

4. There is the high school curriculum. Are we all sure what it ought to be? Why is such a large percentage of the pupils lost to the school during this period? Is it lack of interest in the course of study? Is Old Testament material right or wrong study material for this period? Some of the schools have experimented along this line and are able to give the results of these experiments. Ought there to be a course on life and conduct? If so, what ought it to include? These young people are having to face some of the vital questions of living. Why not give them a chance to think about and discuss these questions under Christian guidance. Should the sex problem be taken up? If so, by whom should this teach-

ing be given, when should it be given, to whom should it be given? In what year should the Life of Christ be taught? Is it advisable to have a course on comparative religion during these years? These are serious questions to many a worker in this field? A committee could well spend time stating the aim of this department and outlining a course, including the biblical and extra-biblical material which ought to be used.

5. How about the worship in the school—is it a mere form or is it satisfactory? Does it really help the children to worship? There are some men conducting worship in the Sunday school who have no idea of worship, but they are doing the best they can. Do we not owe it to them to give some real help in this matter? Why not have suggestions of the best hymns for the different departments, keeping in mind the text and music suitable for the department in which it is to be used. It would be of great advantage to know a few really great hymns and selections of scripture which are worth remembering, making it possible to conduct a worship service in the intermediate department, for instance, without depending on books. There are good prayers—which every child ought to know—to be selected. These things will never become commonplace when used under the right leadership. We ought to put the children in possession of these things. The minister would occasionally use some of these well-known scriptures, prayers and hymns in the church worship, and how interested the children would be to take part when they know them by heart.

6. We need to give more attention to making God real to the children. How are we going to get the God feeling? If religion can't be taught, how can it be caught? With the far removal of so many of our children from Nature—which, in a way, helped them to this consciousness—to the life of the city and the town, there has come about a loss in the feeling of God. What can be done constructively and progressively to bring about this feeling of God in their life today?

7. More and more there is being brought into the curriculum of the schools extra-biblical material. If the Bible is not sufficient for the curriculum, why is it not? What then is needed? What is available in the way of material other than the Bible that is usable? These are questions which might be answered in a very helpful way. The fundamental question,

of course, is, what is the basis for the selection of this material? Can it be any other than the personal and social?

8. Then last, could we not make an attempt to decide what would be an adequate program for churches, variously situated, with regard to their youth: first, in a village church; second, in a city church in a congested district, and in a city church in a residential district. The problems in these three are different, the program with regard to the youth must necessarily be different. What could be done in one place would not necessarily work in another.

These problems with regard to the Church and its youth cannot be solved save by the churches seriously experimenting along these lines and carefully watching results. Our opportunity is to find out what has been done, make the way clear as far as possible, and then point the direction for those who wait for vision.

WHAT CAN THE CHURCH DO IN THE FIELD OF WORK WITH BOYS?

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This is a live question. It is one of the significant and hopeful aspects of our American religious life that the moral and religious problems of adolescence are beginning to receive the attention they deserve; and particularly that the boy in his teens is beginning to get a square deal. By common consent, the campaigns of the "Men and Religion Movement," in the leading cities of the country this last winter, have made their strongest impression and awakened their most active response with their emphasis on work for boys. Few subjects are receiving more careful attention from far-seeing pastors who are trying to build for the future, than this. It is therefore of the utmost timeliness that we raise the question of our title: "What Can the Church Do in the Field of Work With Boys?"

The first thing which the Church can do in work with boys it is already doing—namely, to awake to its crucial importance. We are just beginning fully to realize that religion