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Social service in the Sunday school

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GRADUATION THESIS .

"Social Service in the Sunday School."

Guy O. Carpenter.

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B I B L I O G R A P H Y .

"Graded Social Service for the Sunday School,"

W. Norman Hutchins.

"Social Duties,"

C. R. Henderson.

"The Pupil and the Teacher," Luther A. Weigle.

Social Service Publications of:

The American Baptist Society.

The M. E. Board of Sunday Schools.

The Unitarian Association.

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The Report of Dr. B. S. Winchester's Committee on
Graded Social service for the Sunday schools
of Greater Boston.

Introduction.

Progress is ever measured by the widening of ones social relations. As an individual or a people increase their social relations with other individuals or with other peoples they begin to make progress toward a richer and a fuller development. The segregated individual or the segregated people are not the ones to be engaged in advance movements. That the advancing and the progressing man does not live unto himself alone was true long before Paul ever stated the fact.

A few generations ago a man's relations with his fellows were few. At first it was the single cabin on the frontier with its few inmates. The family relations were about the only ties. Then there came the settlement and the relationships were increased. Then the towns and the cities and the denser population and the social ties have increased by leaps and bounds. The Food we eat, the cloths we wear the tools we use all form vital relationships between ourselves and other individuals and other groups of individuals.

The future will not bring a decrease in these

relationships, but rather, year by year will they be increased. This fact creates a grave danger as to the character of these relations. Men may relate themselves to each other so as to be mutually helpful to the largest possible degree; or man may fail to see their mutual dependence and use their abilities only for their own self advancement.

This responsibility of keeping the relationships between man and man what they should be has ever been the duty of religion. Christ proclaimed the fact that all men were brothers and thus has the duty of establishing the spirit of brotherhood among men fallen to his followers. It is the teaching of this great truth that we are to deal in this paper.

Social service is a comparatively new term for a very old truth. The Social Service Catechism defines it thus: "Social service is that form of effort for man's betterment which seeks to uplift and transform his associated and community life." In other words it is the attempt to put into practice the second great commandment which Christ laid down: "Thou shalt love thy neighbor as thyself." Social service is not some new fad, therefore, but is merely a term which designates the applications of the

teachings of Christ to human life.

George T. Webb says that Social service is the natural outgrowth of the first great commandment, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength," and it is the practical expression of the second great command, "Thou shalt love thy neighbor as thyself."

Thus in proposing social service we are not advocating any fanatical or revolutionary measures, - only in so far as the Gospel is revolutionary in its tendencies. But we are advocating the application of the truths in which Christians have professed to believe for two thousand years. Ex. President Taft in speaking of social service says: "If the new social order means a society improved, rejuvenated and reformed by the fusion into society of a stronger current of brotherly love, by a halting in the devotion of our entire energy to material development and the accumulation of wealth and capital by a diversion of much of that energy to helping along, through sane and wholesome measures, those who have fallen behind in the industrial race, by an awakening of the sense of responsibility of all for each, and a striving in the souls of men of a stronger spirit of service to the

state and all the people, then such new social order should command the heart felt approval, the sincere effort and the cordial self-sacrifice of every lover of his kind." And it is just this that we mean by social service.

Having now seen the meaning of the term "Social Service" let us now look at the purpose of this paper.

Through the various social service organizations of our churches we have been trying to establish a new social order among men. This has met with only varying degrees of success. The changing attitudes of men involves a long process, but still great strides in advance have been made. It was early seen that if the program was to be carried out there must be a long process of education. And it is here that the Sunday school becomes so vitally related to the subject of social service.

The Sunday school has long stood as the educational and the training institution of the church and of religion. But the great practical value of such an institution has only recently been realized. In the last few years tremendous strides have been taken in this direction. The old uniform system of lessons which made the child the mere recipient of a system of

formulated truths has been replaced by the new graded system which places the needs of the child first and attempts to suit the lesson to those developing needs. The purpose being to prepare the child more fully for life.

Along with this larger use of the Sunday school we propose to present the social service program, with the idea that the Sunday school is to prepare the pupil for the work of life. The Sunday school is thus made not merely an institution for the purpose of teaching the principles and the truths of religion but it becomes an institution where the practical application of these truths is taught. W. Norman Hutchins in his book, "Graded Social Service for the Sunday School", says: "The purpose of Social Service in the Sunday school is to socialize the young people, to develop their powers of sympathetic imagination and friendly co-operation; and this it does by promoting, enriching, vitalizing genuine personal relations with other groups."

Thus it is the purpose of this discussion to show the need of teaching social service or the practical application of Christianity in the Sunday school; the best method of presenting this teaching and the

results that may be obtained by such a program.

It will be seen in the very beginning that such a discussion must deal largely with theory. Dr. George A. Coe says: "It is a new field and work must be speculative. Results cannot be rapid nor guranteed." It is very similar to the reconstructive process now going on in the system of public education. Very few Sunday schools have put such a program into operation and those that have cannot give us absolute data because their plans are too new as yet to see the practical outcome of them.

The Importance of Teaching Social Service.

1. From the Social Standpoint.

That there is great need of teaching social service is seen by simply glancing at society. It does not take a very deep look into the structure of society today to assure one that there is something wrong somewhere. We see inequalities, injustices and oppression on almost every side. We have classes in our land which are growing more and more distinct year by year. Some are born into homes where they have every advantage imaginable, while others are born into homes where they have no advantages, and many of these are even cursed with a physical body which prevents them from ever becoming normal members of society.

There are many things which have combined to form such a condition as at present exists. Many of the inequalities and injustices are the outgrowth of our industrial system, which is built upon the survival of the fit. And still other conditions are due to the old but true fact that sin ever destroys manhood, decreases ability and wrecks its punishment upon the children of the third and fourth generations. As

to what individual, class or institution is blamed for this condition of affairs depends upon the view of the one who is making the accusation. Of the one thing all seem to agree and that is that things are not as they should be. As to causes and remedies there are differences of opinion.

The one outstanding remedy which has been applied to all such conditions through out the centuries has been that of charity. We must clearly distinguish at the very beginning between charity and social service. The one is not the other. Charity may and has been given through out the years without stimulating that feeling of sympathy or of brotherhood. On the other hand it rather tends toward separating the helper from the one helped by emphasizing the gulf which separated them. Social service on the contrary tends to bring the helper and the one helped together on the plane of common brotherhood. Charity does not aim at the removal of the conditions, it simply proposes to accept things as they are found and make the best of them, by attempting to allay the suffering for the time being. But social service attempts to remove the cause and prevent the recurrence of such conditions in the future. W. N. Hutchins says:

"Social service involves infinitely more than merely engaging in disirable philanthropic endeavors. Worthy of our interest as they may be, serving the poor, taking flowers to the sick, making games for little children are not the heart of social service. All such activities are only means to an end, and only as they are directed to and realize that end, which is the socialization of those participating in them, may they be regarded as social service....Where these values are sought and in a measure, at least, attained, we have participation in social service....To set young people at philanthropic tasks is not, by any means, the same as engaging in social service only when their social activities mediate the process of their own full socialization."

It is at this point that there is a difference of opinion. Some claim that the principles of social service should be applied while others claim that charity is all that is needed. Of one thing all seem to be agreed and that is that if the feeling of Universal Brotherhood could be established we would be much better off,- and this is the contention of social service. But there are those who refuse to take the necessary steps to bring this about because

they claim it is impossible and impractical. It is thus to break down this feeling of prejudice which exists that we desire to teach the principles of social service. If we are to right the wrongs of society we must train the future generation to a sense of their responsibility for their fellows.

Ex-President Taft said concerning this: "However different the resultant purpose of society may be from the sum total of the tendencies of the individuals composing it, no one has yet demonstrated that the hope for the future progress of society is not finally dependent on the elevation of the individual, on his sense of responsibility, on his ideals, his willingness to make self-sacrifice to reach them, and of all the preidential virtues that actual struggle with obstacles of life develops. Therefore in considering any possible new social order, we must give persistent attention to the improvement of the individual and to the study of existing human nature as we know it in the very practical problem of stimulating him to make himself better."

That we may bring this stimulus into society social service should be taught; and further, as has been suggested before, it should be taught so as to

prevent the prejudices which come with the later years of life. When an individual has reached middle life he is unwilling to accept new ideas and institutions, but rather does he cling to the past and attempts to justify it. It is because of this that so many good persons, - yes Christians, - have opposed social service. It is for this reason that these principles should be taught both in principle and in practice during the developing years of the life of the individual.

Rev. F. M. Crouch, Field Sec. of the Social Service Commission of the Protestant Episcopal church states well this problem when he says: "When we consider the problem of the education of grown-ups for social service we are confronted at once with a two fold difficulty. In the first place we are obliged to overcome the anti social or unsocial traditions of culture and of life which have too long prevailed and, in the second place the ingrained indifference to the welfare of society at large which results therefrom."

Thus is there a demand from society itself for the teaching of social service. Society cannot be what it ought to be without these principles being put into operation; and such a condition can be brought about only by a systematic attempt at instructing the

youth in them. George A. Coe says: "The chief factor in the formation of character is, as a matter of fact, the influence of concrete, human actually observed beings in action. This is the way that bad character is formed; it is the way good character is formed. A boy acquires his standards of business dealings chiefly from actual business operations that he observes, and especially those that he participates in....What moral education can do to promote discrimination by turning the pupils attention to phases of life that might be over looked, or to causal connections that are not obvious; and extend the range and determine the focus of the educative material by: (a) Introducing the pupil to historical and imaginative personages, and (b) Organizing the school life so that its present functions shall themselves be morally educative."

Society is educated by these contacts of life and for this reason if there is to be any decided advance made there must be a higher order of contacts established which will give the coming generation higher ideals. Such a higher order of contacts can be formed only as we teach the youth the principles and the practice of social service. "Apart from the organized church," says Prof. Rauschenbusch, "the

religious spirit is a factor of incalculable power in the making of history. In the idealistic spirits that lead and in the masses that follow, the religious spirit always intensifies thought, enlarges hope, unfetters daring, evokes the willingness to sacrifice, and gives coherence in the fight. Under the warm breath of religious faith, all social institutions become plastic. The religious spirit removes mountains and tramples on impossibilities. Unless the economic and intellectual factors are strongly reenforced by religious enthusiasm, the whole social movement may prove abortive, and the New Era may die before it comes to birth." Society itself therefore in order to promote its best and highest development demands that social service be taught to the future generations.

2. From the Psychological Standpoint.

Not only does society call for such instruction as we have proposed, but the very structure of the individual demands it. If the individual is to become the most efficient member of society he must be taught not only the principles but also the practice of social service. The trouble is not so much that we

have failed to teach these great principles, for the church has been standing for these through out the ages; but she has been standing for them as beliefs only and too little emphasis has been placed upon the practice.

It has only been recently that we have come to the place where we discovered that beliefs were of value only as they effected life; and the only way to establish a belief is to put it into practice in life. We learn not by taking in but by giving expression to a thing. The child learns best not by hearing but by doing. The study of the lesson in the school room is all very well but it needs the recitation to fix the truths in the minds of the pupils. The real purpose of the recitation is not to test the pupil nor is it merely a means of allowing the teacher to see how much the pupil knows; but the real purpose is to firmly fix the truth of the lesson in the mind of the pupil and this can be done only by allowing him to give it himself. In the laboratory the pupils learn by putting into practice the theories they have heard in the class lecture or that they have read in books. So does the same principle apply to the individual who is to be taught how to live and how to best relate his life

to the society into which he must enter and do his work. We may teach him the principles of brotherhood until he reaches maturity but he will never really learn them until he puts them into practice for himself.

But the results are far more serious than that he merely fails to learn the principles; for the results of teaching without giving a chance for expression results disastrously to the pupil. From the study of psychology we find that there is always a danger in stimulating the sensory nerves without giving a chance for there to be a motor response. In other words to excite the feelings or the emotions of an individual without giving a chance for the motor response is dangerous. Fanatical cults result from just such stimulæ. When the emotions are stirred is the psychological time for action, but to delay this action or motor response brings about a morbid and unnatural state which in the end allows the emotions and feelings to develop to a fanatical state or else crushes them altogether as well as hardening them against all such stimulæ that produce such emotions and feelings. The social service gives such a response for the religious emotions and by so doing

prevents fanaticism and brings about a healthy and natural development of the spiritual as well as the social life of the individual.

Along this same point Prof. Weigle says: "The man who has the ennobling thought and has felt its impulsive power, but has let it remain fruitless, will be liable afterwards to let that same thought come and go before his mind without ever issuing into action. He may detain it in attention, and cherish it in warm devotion - inside;- but it is impotent to make him a better man. The crowning counsel then to secure strength and efficiency of will is to act....Act decisively and promptly when you have once decided what is right. Seek opportunities to apply in actual doing the things you believe....Do not exhort your class abstractly without giving them concrete things to do; do not fill them with general truths of morality and religion without helping them to realize those truths in life and service. Otherwise you run the risk that your teaching itself may make the means of salvation impotent in their future life."

Another reason why this should be taught is, as has been suggested before, to cause a natural development on the part of the pupil and prevent the fanatical

trends of which we have had far too much. Where there is not this natural and sane development brought about by teaching both theory and practice we have the individual in later life attempting to solve life's problems but the solution he offers is usually biased by his personal views. Such are unable to see the problem in a fair light which is necessary for one if he is to do constructive work. This is true not only of the ignorant but of the educated as well. The prejudice, the bias and the fanaticism are seen in both classes of society and the cause lies largely in the fact that they have not been trained in the art of living and of relating themselves properly to their fellows.

To educate the child along social lines causes a natural development and thus prevents fanatic tendencies later on in life. If not so trained he is liable to go to either extreme on the social service question. W. H. Taft says of this: "It results in such informing exhibitions as we have had from the Independent Workers of the World, with their motto of "No flag, no God, no country"...Therefore with the fervor of the religious spirit, with the high ideals that college education brings, we must unite clear thinking

and sanity if we would accomplish good and make a new social order that will mean progress."

3. From the Religious Standpoint.

Social service should be taught from the social standpoint and from the psychological standpoint and in the third place it should be taught from the religious standpoint. Religion, that is Christianity, demands it. The teachings of social service embody the very heart of the Christian religion, and thus if we are to teach religion at all we must teach the social message. "No civilization," says Dr. George E. Vincent "can survive without idealism, without noble purpose, without devotion and if need be sacrifice. The spiritual needs of today can never be satisfied with any religious conceptions which do not make vivid and convincing the brotherhood of man, which do not exalt a God who is concerned with the whole social order." This is the demand that men make upon religion today and we find that this demand is met in Christianity.

The Bible teaches brotherly love through out its whole. When Christ was asked for the greatest commandment, he said that it was to love God and your neighbor. He placed the love for your neighbor as almost

equal in importance to loving God. He almost in the same sentence commanded that we love both God and our fellow men. But to love our fellow men means something more than mere teaching or belief. Love must be expressed or it ceases to be love. It is through the social service program that this love for our fellows is to be given expression. Without such expression our religion can never spread nor can it ever develop in the soul of the individual; it can only carry on a lingering death.

The great purpose of Christianity and of religion in general is to build character. It is not to establish belief in a certain dogma, nor primarily to establish belief in the Bible, nor is it the purpose merely to gain a confession of faith on the part of the individual, but it is to build character. To build character means more than simply belief or instruction. Character can never be rightly established without instruction and knowledge, but this instruction must work itself out through life or it is valueless. The life must give expression to its principles of knowledge and of religion or else no character is formed. The social service program gives opportunity for this and thus, becomes a vital demand of religion.

"Getting the heart right accordingly must be understood as filling the will with a definite social content." (George A. Coe.) The right actions will not always follow the attaining of a right heart unless the meaning of that right heart has been fully taught the person. Religion is not a thing that can be separated from life. Too many Christians today do the socially unchristian things because they were taught that Christianity was only of the heart. It is true that it is the supreme business of the church to secure the decision or the surrender of the life of the individual to Christ; but the duty of the church does not stop there. There is that larger duty of instructing the new convert in the meaning of that life surrender to Christ. As Rev. George T. Webb has well said: "The supreme business of the church is to secure the surrender of the individual life to God, so that there will be a fusion of the life of God with the soul of man, and then to effect the culture of that resultant new life in all of those moral activities that will adequately express the temper, trend and quality of the new life of the regenerated individual."

Thus must practice and belief be welded into one in order to form the true Christian. We have had

far too long the one sided development of the Christian life, which has resulted in unchristian conduct and a misrepresentation of Christianity before the eyes of men. Rev. F. M. Crouch says: "The most effective method of education is perhaps work itself....Let the worker who has received merely elementary instruction in the methods of social service go out and do something actual for the community and society at large, And he will begin to see the nature of his task and to formulate methods of accomplishing it."

Christianity then must not only be expressed in the life and the actions of the followers but it can best be learned by being practiced. In other words the best way to learn to be a Christian is to practice being one. This is what Christ meant when he said: "If ye do my will ye shall know the doctrine." Religion, or Christianity, then demands that social service be taught for two reasons: first, because the practice of it involves the very heart of the Christian message, and secondly, because it is the best and only sure way of learning to be a Christian.

George E. Vincent well summed up the matter when he said: "Our life together under modern conditions impresses upon us social solidarity. We realize

that we are our brother's keepers, that the personality of each is bound up with the community. When this conviction becomes vivid and stirs the emotions, when God is thought of not as interested in persons only but in the whole social order, when we think of society as a means by which God's purposes may be worked out in the world, when each one sees himself a co-operator in the inspiring enterprise of building a new Jerusalem that shall be realized in this world, then religion becomes a social bond as well as a personal experience."

The Sunday School the Strategic Place for
the Teaching of Social Service.

We have seen that it is necessary that we have training along social service lines, it is now our duty to see where this training is to be given. It is evident that such training must come from the church or some religious organization. We might think that the public school would be the proper place for such instruction but such can never be, because it, being an institution of the state, must ever reflect the public opinion. So before such a public institution can ever take up such a task the public must be educated and inspired. And this inspiration and enthusiasm for the progress and the enlightenment of men must ever come from the institution of religion. Even the home is inadequate for such instruction because of the limited nature of the institution. It comprises only a limited number of social contacts. It must then be the church or the representative of religion that must do this work. "In the struggle for the elevation of the individual, for the making of the better man, making the stronger man to do the right and reject the wrong, to see his duty and accept it

and overcome temptation, religion and education are the highest instrumentalities that we know....It is enough for my purpose to say that in the workaday world, in the average defects of human nature among men and women as we know them, true religion and an underlying sense of responsibility to the prevalence of real morality and the promotion of self-restraint and the exhibition of self-sacrifice by its individuals so as to make society possible and useful to mankind." (W. H. Taft.)

How then is the church as the representative of religion to carry on this work? It is very evident that the best method of influencing men is by the influence exerted upon the child life. It is a true saying that the child of today is the man of tomorrow. It is almost impossible to make any perceptible change or transformation in the life of adults. A few may be changed but not enough to influence the whole. The child, however, is pliable and can be moulded as we will. If, then we are to implant a new idea or principle into the lives of men it is well for us to begin with the child of today and thus make our impress on the man of tomorrow. Thus is it important that social service be taught in the Sunday school.

Prof. Stratton in his book, *The Psychology of the Religious Life*, says: "There seems good reason to think that feeling is the more primitive thing and contributes more to the shaping of doctrine than does pure logic and the intellect....Conviction comes largely in answer to feeling rather than from premisses which later are found to support it." If the love of our fellow men and the belief that we are serving God best when we are serving them, and if the feeling that all men are bound together and we are responsible for the success or the failure of each other, if such feelings as these can be implanted in the youth, then these feelings and emotions will be the forces which later on in life will shape the policies, doctrines and actions of the life. The Sunday school thus forms the strategic place and institution for the implanting of all of these feelings and emotions.

Social service as we have seen involves two things; first, the instruction in principles, and second, the putting of those principles into practice. The Sunday School forms the one strategic place for the performing of both of these lines of work.

The Sunday school is the educational department of the church and of organized religion. It is graded

by departments and classes. Pupils of a like age and sex are grouped together. This makes, from an educational point of view, an excellent opportunity for the implanting of truths both new and old. This, so far as organized religion is concerned, is the strategic place for the implanting of belief, of instruction in doctrine and for the training of the individual throughout the whole course of his developing life. So does it also become the strategic place for the instruction in the principles of social service. It deals with the individual in all the stages of his development and under conditions best fitted for instruction.

But not only is the Sunday school the strategic place for the teaching of social service from the educational point of view but it is also the strategic place because of the way the Sunday school is organized for the practice of social service. It represents not only the educational institution of the church but also the acting or organized serving agency of the church. With the various grades and classes each organized ~~within itself~~ we have a superb organization for the doing of social service. And as we have seen before the best way to learn is by doing.

In the Sunday school is found the "esprit de

corps," the spirit of the crowd which dominates the minds and actions of both the old and the young. We do things not alone because we like to and because we think they are right but also because others do the same. The Sunday school can take this spirit of the crowd as it is found in the members of the Sunday school and make it serve the Kingdom. It can shape the feelings and thus the group actions as it sees fit.

Each age and sex will express its social service in a different way, and it should do so. The Sunday school takes care of this fact through its graded arrangement and thus gives an outlet to the social feelings of the individual at each stage of his development. This makes the social service a natural part of the child's growth and not a something that is forced upon him from outside his own nature.

Again the Sunday school can dominate the teaching and the practice of social service with intelligence. Our society today is full of radicals of all kinds, and these are largely due to a one sided development. By a wise and sane course of instruction on the part of the Sunday school both in theory and in practice such radicalism can be prevented on the part of the youths who are at present forming their con-

ceptions of life.

The Sunday school is also the place for the teaching of social service because of the personal touch afforded between the teacher and the pupil. The teacher occupies the place of hero to the boy or girl. And after all it is the personality that influences a life more than the teaching. We see this in the use of the personality of the preacher in the winning of men. The Sunday school furnishes the strategic place where this relationship can be used to the best because it touches those years where the life is most dominated by personality. Opportunities for service are pointed out to the growing mind and are not discovered by it. The teacher must inspire and direct or point out. To inspire only would mean merely a passing emotion of love, sympathy or pity in the mind of the pupil. Christ taught men by inspiring them and then sending them out to work. He sent out the twelve and later the twenty.

If such supervision were not given to the social service training there would not be the constructive work done that might be accomplished. The emotions are liable to be stirred and then the pupil desires to do big things and if not well directed will

attempt tasks that are impossible, and seeing their impossibility will become discouraged. Wise instruction is therefore necessary both that the work may be constructive and that the effect upon the scholar may be for the best.

By the taking up of the social service work the Sunday school can subsidize the human interests of the scholar and turn them into progress toward the bringing the Kingdom of Heaven here upon earth. These instincts are not foreign to the life of the individual but are natural. All they need is wise and sane development,- development by instruction but most of all by expression. The Sunday school presents the instrument best adapted to the performing of such a task.

The Requirements and the Dangers of
Social Service Being Taught in
the Sunday School.

There are certain requirements which are necessary if such a course of training is to be carried on in the Sunday school. In the first place it will require well trained teachers if the work is to be done in such a way as to produce permanent results in the lives of the pupils. Instruction then in the principles of social service should be included in the Teacher Training courses so that the teachers may be prepared for this work. It is not so much that we need special lessons so labeled in order to teach this, as we need to have the social service view point presented in the present lessons. It does not make much difference whether this is presented under the title of social service or not. It is the spirit that gives the thing life; and it is the life that we desire and not the mere label that it may carry. To have this spirit given the scholars depends upon the teacher.

George A. Coe well states the need when he says: "First and foremost is the need that teachers should grasp the social significance of the Christian

religion and then the bearing of it upon Sunday school aims." Special training along this line then should be given in the teacher training course and also the social significance of the lessons should be shown the teachers who are to present the lessons.

Another requirement which is made by such a course is that it be not forced into the class work as something new and different. George T. Webb says: "Many specialized subjects are lifted out of their relation to the other truth and so emphasized as to make it offensive to persons who are more careful the balance and poise of truth. The subject should not be divorced from its spiritual basis for then it would be separated from the tap root that gives it life. The whole subject of social service should be presented in its relation to other truths that there claim attention."

Again, the social service should not be thrust into the studies of the class only periodically. By so doing the impression is given that it is something apart from or added to the Christian life. The actual practice of social service may be emphasized at certain times more than at others but the social application ~~of the lessons and the emphasizing of these principles~~

should be made to stand out clearly as a vital part of the Christian message.

And finally such training will require a graded and systematic course of study in social service. The adult and the child will neither express their social feelings the same; so that the same forms of expression will not do for both. For example, the social service of the adult may find expression in providing coal for a poor and needy family, but such a task would be wholly out of place for the primary pupil. It is necessary therefore to have the work graded both in the teaching and in the expression. The success of the new graded system of lessons can well teach us the folly of striving to teach this important truth of Christianity in any other way than the natural and normal method of meeting the developing needs of the child life.

There are also certain dangers which accompany such a course of training. To again quote from W. N. Hutchins: "We face danger in social service in the fact that the activities incident to it can so easily become an end in themselves. When this occurs social service degenerates into a form of social enjoyment and the fine enthusiasm kindled for altruistic

endeavor spends itself in the lust for pleasure."

This is seen in the fads certain groups of society have had to go "slumming" and to give charity fairs, bazaars and dances. All such as a rule do not aid in the least in socializing the individuals, because the altruistic side has been lost sight of in the pleasure of the event. The thing has become an end rather than a means.

This is seen again in many of the collections which are taken for benevolent and missionary purposes. The raising of the money is made an end in place of a means. Far less emphasis should be placed on the amount raised and far more upon the thing for which it is being collected. If the pupil is inspired with the social feelings and a need is presented to him in a sane and intelligent manner he will respond to it to the best of his ability; but if he is merely urged to give so that a certain amount may be reached he may give liberally for awhile but the reaction from such will do far more harm than the money he did give did good. Systematic instruction must ever proceed an appeal both for the giving of money and for the giving of service. The problem in such training is to keep the proper end in view and to make the means

both reach the end of helping another and also of developing the social instinct in the pupil.

Another grave danger is that the Sunday school which starts upon such a course of training will be carried away with it and go to such an extreme as will cause a reaction which will be harmful and which will take years to overcome. Also there is danger that classes and departments will overlap in their work and thus cause over helping in some cases while other needs are neglected. For this reason it seems that there should be some body or committee which should have this whole matter in control. This committee should be in very close touch with all of the other charitable organizations of the city. There might be a Sunday school social service committee which should keep in touch with the work and indirectly direct it. Suggestions could be made by this committee to the various classes and departments, of things they might do. But care should be exercised that the suggesting was done in such a way as not to take away the individual initiative of the class or department.

There is another danger in the sending of young people to help in settlements, to teach night school and such work. The lack of appreciation of the

seriousness of the task on the part of young person will often do more harm than their work will do good. The one who takes such a piece of work merely as a diversion or a novelty and does not go at it faithfully and seriously will do vastly more harm than good. The serious side of such work should be presented and all volunteer workers should be asked to subscribe to the following requirements: first, workers must be regular in attendance and reliable; second, they must be proficient; third, they must be endowed with patience; fourth, they must be willing to submit to the authority of the leader of the institution; fifth, there must be no criticism of the work done by the institution or by the work of the paid workers of the institution; sixth, there must be co-operation and the true Christian spirit shown.

Possible the greatest danger attendant upon such work in the Sunday school in the possibility of it developing in the pupil a patronizing spirit. The duty of helpfulness is shown and the needs of the one who is to be helped are portrayed. There is then a danger that the helper will get the idea that he is better than the one helped and so the service is rendered with a patronizing air such as Sir Launfal

used as he scornfully tossed the gold to the begging leper as he proudly rode from the castle. Great care must be taken that such an attitude as this is not developed. Rather should we seek to show that,

"Not what we give but what we share,-
for the gift without the giver is bare;
who gives himself with his alms feeds three,-
Himself, his hungering neighbor, and Me."

W. N. Hutchins says: "The philanthropic activities which spring from impulse are more liable to produce priggishness than those which take place as the natural and the culminating issue of a well arranged system of instruction." This gives us added need for a graded system of instruction as well as a supervised one. Mr. Hutchins again says: "The dangers which attend social service in the Sunday school arise from a failure to use a technique adequate to the task. If social service meant nothing more than relieving need and entertaining young people it would call for little beyond routine and common place methods. The difficulties which are encountered are due to the loftiness of the ideal which social service sets itself and their solution lies in a full recognition of the essential nature of that end and

in the employment of scientific methods by leaders
who have been seized by the spirit of Jesus Christ."

A Program of Graded Social Service
for the Sunday School.

One of the first things necessary in placing a systematic program of social service in the Sunday school is to discover the various opportunities for social service which are offered in that community. Such opportunities will vary in different places. The country and the town schools present vastly different fields. Each should therefore study its own field and discover there the field for its labor.

Mr. Hutchins groups these objects of social service under five heads as follows: 1. Animals,- "All children should be taught to enter into sympathetic relationship with all forms of life about them.Such sympathy and interest can best be developed through kindly efforts for the welfare of animals."

2. Babies and older children,- "There may be either orphans of half-orphans, sick dependent or neglected."

3. Unfortunate families,- "Families overtaken by misfortune and in need of sympathy and friendliness appeal strongly to young people and call for forms of assistance quite within their powers. The more

complex problems of relief which arise in connection with intemperance, vice and habitual shiftlessness should not be introduced before the college years. Caring for needy families affords a fine opportunity to correlate the social service of children and of parents and as far as possible advantage should be taken of this opportunity....Through this unification the great end of social service is facilitated and it becomes possible for the family as a whole to ally itself with another family in reciprocal social relations."

4. The aged,- "In private homes, alms houses, old peoples homes and homes for incurables there are many old people who need the light and cheer and good spirits which belong to the buoyancy of youth ."

5. The local and missionary work of the church,- "There is not a better way to heighten their appreciation of the church as a social institution than to engage the young people, especially in their adolescent years, in appropriate efforts to promote its purposes. Through such participation in the life of the church there will come to them an enlarging sense of the multiplicity and variety of endeavors which make up the content of ordinary church work.... It is

likewise exceedingly important to enlist the young people in the enterprises of the church, for this will constitute their affiliation with the distinctively religious advance of the Kingdom of God."

The social service of the Sunday school will naturally fall around around certain special days of the year. And these special occasions should be made much of by every Sunday school. To again quote from W. N. Hutchins: "At Thanksgiving nothing better can be done than to provide good dinners for needy families. A whole department should act as a group, assuming responsibility for as many families as they can manage.Let it be said again with all emphasis that no effort should be spared to bring the young people into some reciprocal relations with the families."

"Christmas permits and calls for more personal forms of giving than Thanksgiving. So the Christmas gift should be a group gift to another group....Nothing is more interesting to kindergarten children than to provide and trim a Christmas tree for other little folks....One year a class of boys spent the whole of Christmas afternoon playing with the boys to whom they had taken gifts. This was a fine expression of the Christmas spirit, and the good time they had in making

it a merry Christmas for others has never been forgotten by those boys."

"Easter suggests flowers and any special service very naturally will take advantage of this suggestion. If plans are made in the fall, at the time for planting bulbs to bloom at Easter, this service may assume quite extensive proportions and be made a very beautiful expressive activity. The planting should be done by the children themselves and if the basement of the church is available, so much the better. Let the bulbs open in the spring in the kindergarten room, so as to be ready for Easter Sunday, and then be carried by the children to the Easter service and left on the pulpit, to be taken later to the aged or sick or to some appropriate institution."

"Children's Day should be devoted to some form of significant service for children. In one school the birthday money of all the members of the school is brought on this day and is used to give outings to children from the congested districts of the city."

Other forms of social service are seen in such Sunday schools as the following, all of which are doing a very constructive work along this line. Christ church, Chicago; Hyde Park Baptist church, Buffalo;

Winnetka Congregational church; and the Bushwick Ave., Methodist Episcopal Church of Brooklyn.

We shall quote at length concerning the Sunday school of the First Methodist Episcopal church of Brazil, Indiana both because of the new field which they have opened up and because of the constructive work which they have accomplished. The Western Christian Advocate of Jan. 13, 1915 has the following under the heading: "Social Christianity in the Brazil Sunday School."

"In as much as ye have done it unto one of the least of these, ye have done it unto me, is the thought and prevailing purpose of the great Sunday school of Brazil Indiana. Christianity has been given such a practical application there as never before attempted and this designedly so....The first problem of the community toward which the spiritual and social energy was directed was the problem of poverty and non-employment. The superintendent determined to deal constructively with the problem and in some fashion diminish the extent of poverty if possible. The city was divided into sections, and the committees were put to work to learn all the facts of the situation. Information about each family in need was the first

thing sought for. In this determination to discover the cause or causes for the need there was given both a social and a spiritual uplift as well as a physical. Nearly fifty people in the adult department of the school were placed on the committee, and very soon it was found a most effective instrument against graft and wrong intentions had been placed in the field. An executive committee was organized, with the thought of dividing the work for the purposes of administration and also that there might be proper co-ordination and avoid duplication. Consequently the entire program was co-ordinated with all other interests in the community that were in any degree serving the same purpose.

Owing to non-employment, the first of the work to be opened was a lunch room. This was in the main a free lunch, largely intended for the under nourished children of the families of the poor. Transients were not permitted to make it a boarding house. A committee of three ladies from the adult department served each day, and every person coming for lunch was dealt with in a Christian way, with the intention of finding out all the facts about the home. The city co-operated with the school and furnished employment on the streets

for such adults as were willing to pay for their supplies. One class in the school has conducted an employment bureau for some time, and as a result many problems were taken care of. Over three hundred meals to date, have been served. The lunch offered good opportunity for a wise expression of the social spirit in a fashion that met the greatest need of the community. The plan met with such general satisfaction that practically the whole city united in its support.

Another phase of the work was thoroughly unique. A toy hospital was opened in the basement of the church and manual training benches were installed, and a request was sent out, through the school, to the public for all the discarded toys and broken dolls. About twenty young men from the different classes of the school volunteered to work in the hospital and very soon a great many toys were coming in. These were repainted and put in first class condition. New toys in large numbers were also made by these young men. All these, both new and repaired, toys were given out to the poor children where there was no chance of a real Christmas because of lack of work and sickness. The young men who had worked in the hospital were the same young men who were called upon to deliver the toys

to the poor children.

Hundreds of toys were repaired by the boys, and many dolls were dressed by the girls and all these were distributed to the poor children on Christmas day. The enterprise was the occasion of several young men in the Sunday school finding a place for their lives and giving proper expression to a social spirit under a religious influence.

However, the greatest part of the program of social activities was that of the classes in their Christmas offering. It was the plan of the superintendent to have each class as such have a part in the charity work of the school. Instead of a cantata, as had always been the custom, each class was asked to bring its offering to the church and furnish, at the time of presentation, a number on an impromptu program. A tremendous crowd gathered to see this most unique thing of a Christmas entertainment, and the offering as well as the program was more than could be expected. Never before in the history of the city had there been such an offering for the poor. Two classes brought comforts made by their own hands. Another class brought stockings and children's clothing, and the great adult Bible class brought eight barrels of

flour. Every class was represented and had a part in the great offering. Many people of the city were so taken with the reasonableness of the program that they contributed toward the fund independently and when it was all tabulated it was discovered that there was over \$1,200 in cash and supplies for the use of the Sunday school relief committee.

The problem of wise administration of this amount was no small task, but this was thoroughly mastered. There had been awakened in the school a great social passion and the problem of husbanding this was equally as great as the problem of giving out supplies and taking care of families in need in just the right way. The problem was especially large when it is taken into consideration that never before in the city had there been anything near the response for such work as at this time. The administration, has been going on successfully, and the social passion so thoroughly Christian, is being wisely directed into channels of community life."

The mere effect of this work did not end with work of the Sunday school alone. The inspiration was felt in practically all of the organizations of the city. This is well shown from the following quotations

taken from the daily paper of the city.

"The members of the Tri Kappa sorority, a society of well known young ladies of this city at a meeting last night voted to make sheets and pillow slips to be furnished in cases of sickness where they are needed. The young ladies believe that there are many families in the city, who do not have an abundant supply of sheets and pillow slips, which are very essential in case of sickness, and they expect to fill this want by furnishing the necessary linen. The young ladies will carry on their work through the physicians of the city and will ask the doctors to notify them when sheets and pillow slips are needed in cases of sickness."

"Today the H. H. & M. Coal Co. donated the coal and the miners the digging and the drivers the hauling of all the coal dug during the day. It is expected that fifty tons of coal will be mined today and taken to the homes of the needy. All the coal that can be dug today will be given to the relief work of the city."

"Word came to the committee this morning announcing the gift of a car load of coal from Mr. H. H. Titsworth, President of the Clay Products Co. of this

city. This was a handsome gift and the committee will find plenty of use for it. About thirty sacks of flour and twenty bushels of potatoes besides clothing and toys have been donated."

1. The Cradle Roll Department.

The social service teaching of the Sunday school can and should begin at the very beginning, even with the cradle roll department of the Sunday school. The cradle roll is one of the most important departments of the school because you can not only at that time find the first cords to the life of the child but you can also reach the parents through the child, especially if it be the first child in the home. Here is afforded a fine opportunity for the training of parents in the bringing up of their children. Those who are visitors for the cradle roll should be if possible, mothers or some one with a knowledge of child life. Thus can suggestions and help be given the mothers, In large communities a trained nurse would be a wonderful asset to the church and the Sunday school to be employed certain days to visit the children especially of the poorer families in the community, and to not only give them help with a view

of enrolling them as members of the cradle roll but to help them simply because they are God's children.

Some Sunday schools have organized in connection with the beginners department what is known as the mother's cradle roll class. Here the mothers having babies too small to be put in a class can come with them, and have a room to themselves where they will not feel that they are disturbing every one else should the baby cry. The teacher of this class should be an elderly lady who can not only give the spiritual advice but can also aid in the solutions of the problems which arise in the lives of the young mothers. Special meetings of this class may also be held at which certain Christian doctors may be asked to address the class on some line that will be helpful to the mothers. It might be well to have a general discussion at the close of the address.

These meetings of the mothers should be open to all. They should be neighborhood gatherings of the mothers. The Sunday school has in the cradle roll department a large field for the teaching and the practice of social service.

2. The Beginners Department.

The great problem of the beginners department is to develop unselfishness out of selfishness. The child comes to this department from the home where all attentions possible have been shown him, and he naturally has little thought for anyone else.

The teaching of social service to a pupil of this age must be made by relating their desires to the concrete experiences of their lives. And opportunities for this relating must be made in the Sunday school. The child should here form the habit of doing something for someone else,- plants, animals or persons. They should here learn to make others happy.

Money means but very little to them when they are asked to bring it. They cannot earn it and to have it given to them to give many times does them more harm than the money they give does good. The only money taken in this department should be for very definite things and the children should thoroughly understand what these things are.

Far better than money is to have them learn to do acts of service themselves for others. The thing given may not be of much value but the effect upon the

life of the child is of much more importance.

There are many helpful things that the children of this department may do which will develop the social service spirit within them. The following are suggestions along this line: The care of plant and animal life;- they learn in the lessons of God's care for the plant and animal life and they can thus become God's helpers.- Urging them to be helpful in the home and to report such acts to the teacher; fixing papers and cards to be sent to sick scholars; making scrap books and picture books to be sent to sick or to shut in scholars, to be sent to the mission field, to be sent to the children's hospital; gifts to other kindergartens or the day nursery; helping the friends of the church such as the pastor or the janitor.

3. The Primary Department.

The primary department offers a much larger field for home missionary service than the beginners department. The habit of missionary activity should be started here. But very little foreign missionary activity can be given because their acts of service should be made in the light of their own experience and must ever be in the concrete. The social service must

begin with the things nearest the child. This is the time to acquaint the child with the society of the church. We must still remember here that the effect of the social service upon the developing life of the child is of more importance than the magnitude of the gift or service rendered.

The lessons of this department should bring out the social service thought by telling such stories as those of child life in foreign lands; stories of the doing of definite missionary tasks both at home and abroad; and stories of love and of service in the home life.

The following is a list of some of the more definite forms of service which can be rendered by the children of this department; the care of animals, especially crippled or dissabled ones; preparing bandages for injured animals to be used by the humane society; assisting the teachers with the preparation of materials for the lessons; Sunday school messenger service; helping to beautify their class of department room; making paper houses, furniture, dolls, doll gresses, scrap books for homes for fondlings, fro homes for crippled children, for children's hospital; bringing toys for an orphanage; making post

card books and scrap books for the mission field; making May baskets to be sent to the home for crippled children or to the orphanage; concerts in the old peoples home given by the children's choir; giving money to support a kindergarten or a children's hospital in the foreign land.

4. The Junior Department.

The Junior department is really the turning point in the life of the child as far as social service training is concerned. Up until this time we have been interested more especially in the effect of the giving upon the child. Now the child is himself awakening and becoming interested in the things about him and will of his own accord want to do things which are of more value.

He is interested now in life, in reading for himself and in geography. This makes him naturally interested in missions, if they are rightly presented to him. The lessons here should deal with the heroic and the knightly element in the acts of service both at home and abroad. Sentiment does not appeal to this pupil; he is interested only in the action, but he is very sensitive as to fairness and justice. This

is the time that he should be interested in the work of the societies of the church especially the heroic work which has accompanied the various societies and boards of the church in the early carrying out of their enterprises.

The following are some of the concrete acts of service which may be performed by those in the junior department: acts of courtsey and kindness to the aged; the distressed, the oppressed, animal life, school-mates and members of foreign races among us; Making their class or department room beautiful; making and securing objects with which to illustrate their Sunday school lesson; doing things for the church; collecting and arranging duplicate stamps from their own collections for boys in the home for dependent boys or for the orphanage; making games puzzels and toys for the orphanage; dressing dolls, making candy and pop-corn balls for the settlement; collecting Sunday school papers to be sent to a mission station; growing flowers for the flower mission; giving dolls, games and puzzles for a mission station; mwking work bags and furnishing them with needles, thread, yarn, buttons and other useful articles for seamen; gifts of money to special institutions, which gifts are based on concrete

information that has been given the pupil.

5. The Intermediate Department.

The youth at this age seems to be absolutely self centered and unmanagable. It is at this time that the great loss is found in the Sunday school. The scholars are easily held by the church and the Sunday school up to this time, but during this period they drift away. They seem to be interested in nothing of a religious nature. The causal observer might say that if social service failed at any period it would fail here; but he is wrong in any such assertion and shows that he lacks a knowledge of the pupil at this critical period. Social service is the very thing and possibly the only thing which will hold him and give him a new interest in religion. This is the age when the youth looks at things from a practical point of view. A thing must prove its value if he is to accept it; and religion has failed to do this for him and so he has rejected it for the more real things of life. When social service is introduced as a vital part of Christianity it appeals to him and we find him very vitally interested in religion.

The lessons of the new International graded

system of lessons are exceptionally good for this work because practically every lesson is arranged so that there can be a social service application made. The expression of the social service that is made by this department should be an expression of the truths taught in the lessons. The teacher should use the art of suggestion but at the same time the initiative of the pupil should be encouraged. Students of this age have a very keen imagination and a fund of enthusiasm. Great care should thus be taken by the teacher, that the pupil is not led beyond his depth.

The following are suggested as possible lines of activity for this department: gifts and visits to the industrial school; looking after their own classmates; interesting themselves in the younger boys and girls of the school; beautifying their class or department room; designing posters or place cards for church functions; contributing to church expenses and to the various benevolent enterprises of the church; remailing the Youth's Companion and other papers to poor friends; helping at social centers in games and gymnasium classes; giving a picnic to a group of children; providing a week end in the country for a poor boy or girl; making jelly or grape juice as a

class for the district Nurses' Association; Tearing bandages for the Nurses' Association; making simple garments according to pattern; collecting and taking magazines and flowers to the alms house and the hospitals; taking out patients from the home for incurables for a ride in a wheel chair; work of the boy scouts and the camp fire girls; work in the toy hospital as carried on by the boys in the Brazil school; collecting papers and cards to be sent to the mission station; making sheets, pillow slips, quilts and simple garments for the home and foreign mission work; educating a boy or a girl in some foreign country; giving missionary plays.

6. The Senior Department.

It is in the senior and adult departments that the great constructive social service work is to be done. The service which is rendered in these departments depends upon the attitude which has been developed in the individual in the lower departments of the school. This largely accounts for the failure of these departments to do the amount and the quality of the work that they should.

The senior pupil has the enthusiasm and the

imagination of the intermediate but he has also developed that poise and balance which will allow him to take up social service work and carry it through to success through his own initiative. Immature young people, however, should not be led into a campaign of slumming. This work should be reserved for persons more firmly established in their moral attitudes. Their work should be limited more to such tasks as the finding of employment and providing social opportunities for young people of their own age.

The following is a list of some suggested lines of activity for the senior pupil: contributions to the current expenses of the church and its benevolent enterprises; friendly oversight of class members; personal interest in the younger boys and girls of the church; socials for boys and girls during the week; conducting walks and talks on Sunday afternoon for the boys and girls; rallying of the young people to attend church functions; entertaining at the home church a group from the settlement; friendly visiting of the needy and the discouraged; tutoring backward children; outings and picnics for poor children; serving at social centers; teachers of music, sewing, conducting games, leading classes, teachers in both

English and foreign Sunday schools; supervising of playgrounds in the summer; entertainments for Gospel Temperance meetings; furnishing refreshments for such meetings; raise a fund to help boys and girls get industrial training; providing a pleasant Sunday afternoon for young men and women who live in boarding houses; reading to the sick, the aged and the blind; singing at old peoples homes; auto rides for shut-ins and convalescents; clerical work in the church office and in the office of the United Charities; working on a community survey; co-operating with the united charities in assisting a family; assisting in the Sunday evening chapel services at the county hospital, jail etc.; contributing to out-going patients wardrobe; co-operating in the church benevolence; more elaborate missionary plays and entertainments.

7. The Adult Department.

The social service work of the adult department is largely a continuation of that done in the senior department. A more through study should be made here, however, of the present social and economic conditions. The pathological character of these conditions should be clearly shown and a program of

relief and reform mapped out.

A close relation should be formed between the adult department and all lines of civic improvement. The ideal of the Kingdom of Heaven established upon the earth should be held before them and they should see that it is the goal of all Christianity. Anything which will better the community as a whole or in any way purify the civic life should be promoted and endorsed by the adult classes.

A few additional lines of activities may be suggested here: leaders of club work in the church; the big brother and the big sister movement; a close relationship with the young people from sixteen to twenty; work for the unemployed; friendship carried into the homes of the dependent; work in civic betterment league.

The Value and the Results of Such a Program.

1. On the Sunday School and the Church.

The value of such a program of teaching and of service as we have here suggested, will probably be seen first in the Sunday school itself. The Sunday school will cease to be merely an organization but will become a vital factor in the life of the church. It will become one of the influences which shapes the future of the community and it will be a means of training and of developing the life of the individual. The Sunday school can no longer be looked upon as a place for children only. The boy and the man can no longer say that the Sunday School is alright for his wife and sister and daughter but it is not for him. Such an attitude will be a relic of the past because the Sunday school of the future will have a place and a task for every individual. And that place and that task will be big enough and important enough to call out the very best and biggest there is in the life of any one.

When the church and the institutions of the church do work that brings forth the interest of man because of its helpful and constructive character

then will men become interested in the church and the Sunday school. And as soon as men are interested in these institutions they, the institutions, become a power in the community. Nothing can be a power unless it serves the needs of men and the larger that service the greater the influence and the power.

Through out the ages the church and the allied institutions have been trying to teach men how to die. Through the teachings of social service it is expected that the church will not only teach men how to die but show them how to live so that they can attain unto that abundant life which was promised by Christ. This more than doubles the serving ability of the church and thus will greatly increase its influence and power over the lives of men.

2. On the Individual.

The influence of social service on the individual is clearly shown by the number of testimonies which were recorded by W. N. Hutchins. He says in part: "The socializing character of our social service came out clearly in our intensive study. Several of the older pupils made definite reference to the larger social vision which came to them through participation

in social endeavors. A girl of thirteen believed that social work "made them more appreciative of conditions in life." A boy of fourteen thought it was good to do social service because "we see conditions." A boy of fifteen was on the same trail when he remarked, "it helps one to realize conditions.".... A boy of sixteen pointed out as a chief effect of doing social service, "we realize what half of our people are doing and get a broad conception of life." A woman of eighteen expressed satisfaction over the work her class did in a settlement because, "it brought us face to face with needs;" while another member of the same class gave as the source of her satisfaction, "it made us realize what was going on. It brought us in closer touch with other people and broadened us. We saw there was a lot to be done." A young man of twenty one, who gave a somewhat fuller statement of the effect of social service on himself, very definitely declared its socializing value by saying, "I was led to think upon the unusual conditions of these people who were strangers to the common, matter-of-course joys that I had." With such testimony as this one would surely agree that such work was worth while.

Social service touches the youth in the forma-

tive period and teaches him how to live so as to best use his life forces. It teaches him to see life as a whole to make a full and complete development instead of a one-sided and perverted development. It shows him the solidarity of the human race and the responsibility which each has for the whole.

It also develops the feeling and the emotional side of his nature and thus will make the individual sympathetic and considerate. The cold, selfish, unsympathetic, grasping person is not the one who has been trained in social service during the developing years of his life.

And finally social service training will increase the religious nature of the person. One cannot help his fellow men and not be drawn toward God. The emphasizing of the brotherhood of men demands the recognition of the fatherhood of God. Thus will such social service teaching in the Sunday school help the individual to properly relate his life to society and also bring him into a closer relation to God and the spiritual world.

3. On the Community.

The final aim of all Christianity is that the

Kingdom of God may be established here upon the earth. "Thy will be done on earth as it is in Heaven." This has ever been the plea and the goal of Christianity. Thus it is necessary to see the effect of social service upon the community or on society. It is readily seen that if a spirit of consideration and of service is engendered in the individual then society must of necessity be advanced. One of the values of social service is that it attempts to engender this spirit into the ones who have the means and the ability to help raise others up to their own standards of living and give them the same advantages they themselves had.

Charity oftentimes leaves the one helped no better than before and infuses a spirit of pride and aloofness in the heart of the giver. This naturally tends to separate men instead of drawing them together in the bonds of common brotherhood. Social service does not do this but it ever aims at the permanent relief of all pathological conditions of society and of the giving to all men the true spirit of brotherhood. Social service carried to the extreme means an ideal community life.

4. On the Future of Christianity.

In the last place we are interested to know what effect the teaching of social service will have upon our religion. How will it effect the future of Christianity? All through the years Christianity has been a gradual development towards its true self. Men did not grasp all that Christ taught at first but through the centuries they have come more and more to see the full meaning. Little by little have they realized the truth of his great principles and have applied those to the institutions of life.

Social service is one more step in the onward march toward Christianity's goal. It means the applying of the principles which Christ taught a little more fully to our lives. Thus it will mean for the future of Christianity a religion more nearly Christ-like than it has been heretofore.

It will also mean a Christianity which appeals to men more than has been the case in the past. The defective, the degenerate and the dependent who have been aided to a place again in society, and this aid has come in the name of religion, will have respect for and be willing to follow after such a religion. Also the individual who has been inspired with the

social service spirit will enjoy his religion more because it means more to him. And the well to do citizen who has been in the habit of scoffing at the church and at religion because it did not meet the needs of men, will cease his scoffing and will start as a follower of that practical Christianity.

Social service then taught to the youth of our land both in theory and in practice will mean a church revitalized and revived with an enthusiasm for service. It will mean a sympathetic, considerate, brotherly individual. It will mean a community growing towards that ideal which is pictured as the Kingdom of Heaven. And it will mean a religion of which there need be no apology.