

ing you to be kind to the poor, respectful to the aged. These are only a few of the phases of the new Sunday school activity; and there are many others, equally important.

Bible readers visit the mothers. Practical business men talk to the fathers, not of religion or Sunday school, but of social opportunities, fellowship in some public work. Each newcomer is asked to bring a friend. The pastor goes here and there; the superintendent follows. Mottos are sent to many homes. The sick and the needy are reached with flowers or food. The washwoman finds that she has loyal friends in the Sunday school people, and the woman of wealth is reached with suggestions about some charitable cause.

In the new Sunday school, it takes tactful work to keep everybody interested, to clear away misconceptions, and to place the movement on the broad plane of spiritual love and to avoid mere nambypamby sentiment. The new policy might be called hard headed and warm hearted. The means are songs, pleasant greetings, kind words, thoughtful deeds, Christian sympathy, social appeal for the "other half,"—what you will, so long as it embodies the spirit of brotherhood.

It would take a volume to detail the many interesting ways of gathering the forces. Men who never had the slightest idea of joining Sunday school find attendance useful in many ways, practical as well as spiritual. There is the employment department, the gymnasium, the baths, and in the evenings instruction in stenography; lecturers throw pretty colored pictures on a screen and tell of the delights of a trip to Japan. It is not free. Like all excellent things, it is self supporting, and everybody pays his fee; but as a matter of course the individual cost is ridiculously low. Then there is the literary club, and the pastor's training class, and the young women's choir, and the reading rooms, with books and magazines to brighten the humdrum of life.

Bringing People to Church

THERE are still many difficult social problems awaiting solution. The matter of reaching the non-church going has its perplexing side; but the plan is to take the Sunday school to the home—if the home will not come to the Sunday school. Home departments are organized, each with its leader, who holds Sunday school circles in the homes, gathering round him children and parents. Sometimes the mother also agrees to read the Bible for half an hour each evening in the family circle.

Even the non-church going husband begins taking notice. Some Sunday he comes with the children, and finds that his idea of Sunday school as a place for children was utterly wrong. He meets some of his own friends, who greet him cordially; and he ends by joining one of the men's classes. He is put on a committee to solicit money for a lodging house in the slums. It strikes him as excellent work; he likes its practical side.

To the woman whose husband ran away and left her to eke out a scanty livelihood at the washtub, help is sent secretly. Maybe on her child's birthday a lovely pot of pansies comes from one of the Sunday school teachers. Will the baby join the infant class?

And so all classes of society are reached. In odd

corners of the city people are found who thought themselves too old for Sunday school. Boys who are reaching the age when they think they had better drop out suddenly find renewed interests. "How about that club we are forming? How about that military company? Would you like to be captain of a secret society? You'll find it wonderfully interesting, and you can bring your friends."

So, a diversity of interests is at work day and night to help along the ingathering.

The leaders in the new movement had to know a great deal of human nature; how to keep children busy, older folks enthusiastic, also just what to do when boys at sixteen, and girls at fourteen, made up their minds to drop out "because Sunday school is a place for kids." The skill of teachers is then put to a severe test, and many excellent plans have been devised to meet the situation. For example, interstate societies have been organized, such as Knights of the Holy Grail, already comprising thirty-five thousand young men who through the new work are urged to manliness and higher ideals. Knights of King Arthur is another of these semi-military plans. For girls, there are Queen Esther Circles and Sunshine Bands.

Normal Schools Established

ONE of the difficulties was to find capable officers to handle the great army. At last a plan was found that met requirements. Nowadays, Sunday school teachers are trained in colleges, just as other students go to college to study law or medicine. The Sunday school teacher has to know the Bible thoroughly, from end to end, psychology of the child mind, and other hard branches. There are training schools at Hartford, Louisville, and Springfield, Illinois. In small cities, where graduates cannot readily be found, the pastor is usually the instructor of the staff; but State unions have been formed to assist, and there are also foreign associations to advance the teaching art and to provide teachers in missionary territory. I was shown a library of a thousand volumes in one of these unions, and was told that it was the mere beginning of the printed work on Sunday school problems.

If you wish to see types of the larger Sunday schools in the new movement, you will find them scattered far and wide; and they will no doubt prove an inspiration for workers in smaller places, where Sunday schools need all the help they can get. Bethany Presbyterian Sunday school, Philadelphia, of which John Wanamaker is superintendent, has nearly six thousand members; Bushwick Avenue Methodist Episcopal Sunday school of Brooklyn, with Frank L. Brown for superintendent, nearly four thousand; that at Stockport, England, five thousand five hundred; Dr. McIntyre's, at Los Angeles, three thousand.

At the World's Largest School

BETHANY school is the largest in the world. It has two hundred and twenty unpaid teachers and eighteen class rooms. The first thing that strikes one at Bethany is the manifest economy with which every department of the work is carried forth; the plain unadorned building; the unpaid teaching staff; the necessity on all sides for generous, united effort. Annual expenses do not exceed twenty-two thousand dollars; and while the school draws from

rich as well as poor, the following, on the whole, is from the working classes.

Enrollment at Bethany begins with the baby in the cradle, ends with grandpa. Sometimes the babies are only a few hours old when the nurse brings them to join. The ceremony is called the "cradle roll." Hundreds of children gather in that part of the school known as Coyle hall; and Mr. Wanamaker's two hundred and twenty assistants are present, also his six immediate assistants, and mothers and visitors fill in the front and rear.

Suddenly the piano starts. As by magic, all the chattering stops and each child finds a seat. At the close of a brief prayer, Mr. Harlow places the baby in a tiny cradle on the platform and sits beside it, attended by a loving little band of spiritual god children. In sweet childish treble the pupils sing this beautiful lullaby:

Sleep, little baby of mine!
Night and the darkness are near;
And Jesus looks down
Through the shadows that frown,
And baby has nothing to fear.
Shut little sleepy blue eyes!
Dear little head, be at rest.
Jesus like you was a baby once too,
And slept on his mother's breast.
Lullaby, lullaby, sleep, my baby, sleep!

While the children are singing the second stanza, it may be, Mr. Wanamaker comes tiptoeing in, his face beaming with happiness; and after the song the children greet him with waves of the hands.

The name of the baby is enrolled, and a membership certificate is sent to the mother, also a copy of the lullaby, with the special request that she learn it and sing it to the little one. The mother on her part pledges that the child shall join the Sunday school. Mr. Wanamaker's various social secretaries call frequently at her home; and on its third birthday the child receives a personal letter, more like a poem in its tender spirit, telling the mother it is time to bring baby to school.

In two years the little one, along with others in the infants' class, will be able to say the Lord's Prayer and the Twenty-third Psalm.

Pupils from nine to eleven have individual instruction, five children to each assistant. It is the dawning of the selfish age,—the years when the boy collects postage stamps or marbles. He doesn't care so much for the other fellow. I beheld Mr. Wanamaker's young charges thumbing their own Bibles. The boy has to work hard, does not find it easy to tell chapters and verses, thinks study irksome, and if finally he wins his diploma he will have to tug for it. Rewards of merit are found helpful to stimulate growing interest. In the classes composed of pupils between eleven and eighteen it becomes the girls' turn to ask many hard questions.

Finally, at fourteen, they pass to the main floor, where they hear Mr. Wanamaker expound the Bible.

Mr. Wanamaker's treatment of Bible lessons, in his Bible Union, as the advanced class is called, is popular rather than critical. His students number old men and venerable women, also young folks not generally seen in Sunday school. There are often fifteen hundred pupils, divided into bands of ten, under leaders called tithe men and tithe women. These special teachers also meet for practical busi-

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GREAT WORDS DEFINED IN EPIGRAM

Regret

An afterthought of conscience.
Moral indigestion.
The light of fuller wisdom from our past, illumining our future.
The heart's sigh over a memory.
The kindergarten stage of reform.
One of the growing pains of development.
A mental tombstone erected to the memory of an error.

Scandal

A contagious disease of the tongue.
Incendiarism of reputations.
The red pepper of journalism.
The sewage of conversation.
Gossip with a sting in its tail.
Planting tares in the garden of another's life.
Lying on the endless chain system.
Social vultures feasting on the carcass of a reputation.



By William George Jordan

Human Law

The foundation stone of society in the State.
Public policy protecting the people from each other.
Government regulation of human relations.
The rule of the few imposed on the many.
Extraneous morality enforced by legislation.
The State limiting the liberty of each for the good of all.
Legislative sharpshooting at the target of justice.
The self discipline of society.

Natural Law

The eternal "must be" of the Almighty.
Nature's uniform action under uniform conditions.
The pass key that unlocks the secret of a million phenomena.
God's thoughts become self acting in nature.
The one eternal manifestation of the Infinite.
The unity, uniformity, and universality of nature's processes.
A constant, relentless, inevitable harmony between cause and effect.
The final "how" of God's methods in the creation.



Revenge

Foreclosing a mortgage of hate.
The perverted sense of justice of small natures.
Reciprocity in evil.
The grim satisfaction of persecuting one's persecutors.
Lowering ourselves to the level of those who have injured us.
The devil's method of righting personal wrongs.
Hatred paying a debt of injustice.

Worry

Forethought gone to seed.
Studying our fears with a microscope.
Regret for the future.
Suicide by thinking.
The royal road to irritability, inaction, insomnia, and insanity.
The mind's slavery to its fears.
Wearing mourning for sorrows that have not come.
Discounting possible future sorrow in order to have present misery.