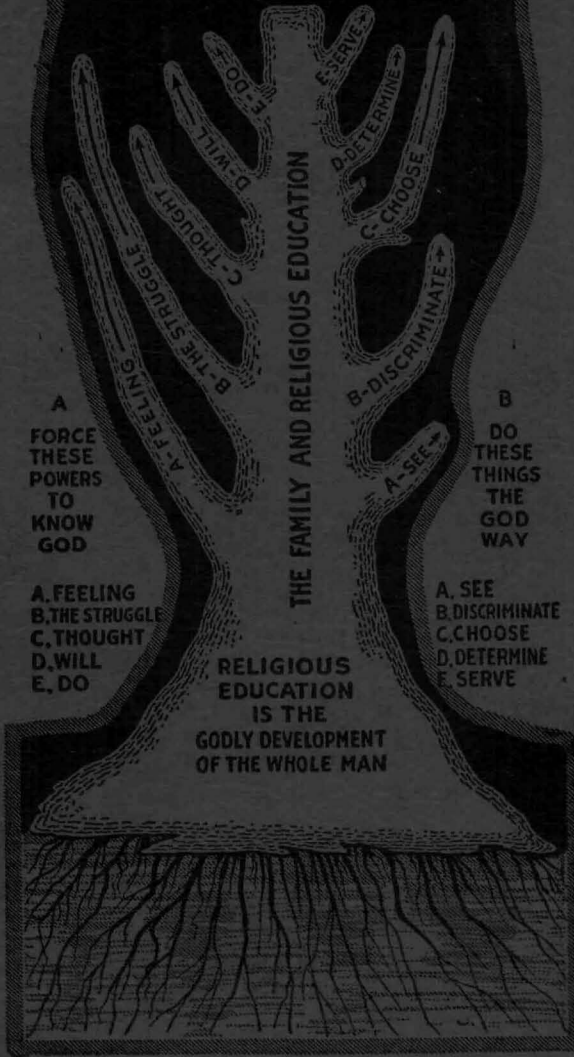


RELIGIOUS EDUCATION IS THE EVOLUTION
 OF THESE (10) POWERS INTO A GODLY
 SELF-EXPRESSION IN SERVICE TO HUMANITY



A
 FORCE
 THESE
 POWERS
 TO
 KNOW
 GOD

B
 DO
 THESE
 THINGS
 THE
 GOD
 WAY

A. FEELING
 B. THE STRUGGLE
 C. THOUGHT
 D. WILL
 E. DO

A. SEE
 B. DISCRIMINATE
 C. CHOOSE
 D. DETERMINE
 E. SERVE

RELIGIOUS
 EDUCATION
 IS THE
 GODLY DEVELOPMENT
 OF THE WHOLE MAN

Presented
to

Dr. W. J. WINSTON

BY
the Author

With compliments

THE FAMILY
AND
RELIGIOUS EDUCATION



THE A. B. JOGER, COLLECTION

BY

SAMUEL H. JAMES

Director Religious Education Tennessee

525 PARK AVE.

Williamsport, Pa.

AN INTRODUCTION

By

REV. J. T. BROWN, A.M., S.T.D., Litt.D.

The author of this little book asked me to look through his manuscript and write for the public my opinion of the contents of the book. I have read carefully, every line of the manuscript, and, am proud that our denomination has produced a young man—only thirty-three—so alert upon such a subject; and, one who has used every possible opportunity to know the seriousness of loose, or, no training in religious education in the home. He has studied the subject under some of the most capable teachers in the country and in some of the best schools, and universities in our land. He has also had a chance to verify his conclusions in some pastorates where his observations were of the most timely character. Then his own beautiful home with children of various ages has afforded him still closer subjects both of observation and experimentation.

Above all, the author has flashed the light of the Divine Word upon the problem which he is seeking to clarify, if not solve. His "findings," as a rule, are in line with the deductions of the scientists who are rated as authorities on this subject.

Rev. S. H. James has shown good judgment, done a fine piece of work, blazed a trail for others, and, gained, already, for himself a place in the literary world. He knows too well, that, he has not said the "last word" upon this big, psychological and technical subject. He has, however, let it be known, that, the home is the first place where the subject of religious education should be started. He has helped the thoughtful and desirous teacher to "find himself" and thus direct his children in the way that they should go. We feel honored in encouraging a young man of such excellent parts, lofty ambition, hoping, that his sun is just rising to shine with greater brightness, splendor, and warmth in the literary heavens than even he himself

has dreamed. Every serious parent will do well to keep and study a copy of this little book.

Very respectfully yours,

J. T. BROWN,

Editor-in-Chief,

Sunday School Publishing Board,
Nashville, Tenn.

July 28, A. D. 1927.

AUTHOR'S PREFACE

In the vast field of religious education, with which this book is concerned, the family life rightly occupies the first place. The Church, the Sunday School, the Bible Institutes, and Theological Seminaries have always to some extent realized their duty to exhort parents to bring up their children in the nurture and admonition of the Lord, but very little has been said or done to enable the home to find its place in the process of religious education. It is, therefore, generally believed that the minister, the Sunday School teachers, the Professors in Bible Institutes, Theological Seminaries and special lecturers in this field are the only religious educators.

First, the object of this book is to call attention to the fact that the individual parents, the father and mother in the home, that constitute the family are the first and last real, and most dynamic religious educators of their children.

Second, to point out that mothers and fathers have lost sight of their place as religious educators, and therefore, have ceased to function as such. Thus we have family dis-organization, divorce cases, wars, and all of our present day social evils.

Third, to further point out that the family's ideals need to be re-set, so that mothers, fathers and everybody will know and recognize that the family is the first unit of responsibility in the Godward pulling of its children, And therefore, cause the father and mother to assume this their first and most binding obligation, by feeling, struggling, thinking, willing, doing, seeing, discriminating, choosing, determining, and serving their children the God-way. To call attention to these

objectives and facts this volume has been prepared.

I am greatly indebted to Mrs. Tannie Eilezebeth James, the mother of my five children, Drs. O. A. Fuller, Harriet I. Talcott, Bishop College; J. M. Artman, University of Chicago; George Albert Coe, Union Theological Seminary; John Dewey, Columbia University; S. N. Vass, J. T. Brown, and A. M. Townsend, who so powerfully fired my ambition to become a real servant in this much neglected field.

For this treatise, very much is also owed Miss Rebecca Catherine Nichols, Department of English, Haywood County Training School, who so kindly assisted me in the preparation of the manuscript.

Wednesday before the 3rd Lord's
Day, March 16, 1927.

SAMUEL HORACE JAMES.

THE NUTSHELL IDEA

We are living in the most rapid, most closely organized, and high-powered civilization that history has ever recorded. Our age is, in reality, the age of electricity. Everything that is to be done must be done "now." The seconds, minutes, hours, days, months and years are absolutely too short. In them man does not have time to do the job allotted him. The "day" is over before one's work is half done. Thus many men and women are falling in early life because of keeping too long hours trying to do their given task.

Realizing these facts the author has put forth every effort to give to the busy MOTHERS and FATHERS and the public in general, the whole scheme of "The Family and Religious Education," in a NUTSHELL.

The writer desires to take but a few minutes of any one's precious time, for them to read and grasp this most important idea,—that of bringing up their children the God-way.

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THE FAMILIES' BLUE PRINT

CHAPTER I

A—FEELING

In the category of human experience, one often hears the question asked and even debated, as to what is the *first fundamental urge in the life of a child*. For a long time this was the most perplexing question that confronted me. But after years of study and investigation it has been answered, and it is seen very clearly that the first force that affects human action is feeling.

Like a blank paper fresh from the factory without an impression of any kind, each particle of life enters the world in a state of innocence. From this point it reaches into the unknown, trying to understand the colors of all things by which it is surrounded. The baby is not born afraid of Santa, the dark, the snake, or noise; he is not born with a feeling of love for mother and the family, nor does he have prejudice or hate for any one. He does not even know that he is a member of the family, the state, and all the worlds about it. He acquires a knowledge of all these things through education, and his educators are all who feed, clothe, cleanse, lift, rock, stroke, hold and talk to him. When he enters this strange world, his first experience is the feeling of something foreign and unknown which excites his whole mechanism into a demonstration of movement and cry.

As the infant gropes on after the ways of life, and weeks and months are added to its age, in the words of Professor Halleck: "Feeling becomes the simple agreeable or disagreeable side of any mental state." At this point the wise mother and father as religious educators, will harmonize the agreeable and disagreeable feelings and keep them in the channel that will develop them God-ward. The first failure of a mother and father is that of allowing the child's feelings to go astray. This is the great danger point in child development.

Professor Angell points out that there are said to be, "Aesthetic, Ethical, Social, and Religious feelings." Aesthetic, meaning a feeling for the beautiful things

of this life. Ethical, meaning a feeling of duty and right living in this world. Social, meaning a feeling that you are a member of society and therefore tied to all other human beings with the common tie of the Fatherhood of God and the Brotherhood of Man. Religious, meaning a feeling of reverence toward a supreme being. Be the classification of feeling as it may, the point here at issue is, that if a person is to be religiously educated all of his feelings, (aesthetic, ethical and social) must be in keeping with the mind of God. The outstanding teachers are the mothers and fathers, because the child's first world is the cradle, the second is mother's lap, the third, the room in which it was born, then, the whole house, next, the yard, then, the city or country in which it was born, then, the county, the state, and finally a world view of things. But the father and mother back in the home were its first religious educators and therefore, most responsible for the pulling out of its feeling in the right way.

The writer of this treatise is the father of five children and as a student of child psychology, he has been a close observer of the actions of his children ever since they entered the world. Scientific knowledge supported by practical experience has, therefore, taught that the first and most important step which parents should take is that of guiding the feelings of their children. Because religion emerges from all that moves a person, and feeling is life in action trying to find its way into an experience, therefore, the mother and father as religious educators, should guide the child's feelings so that when the experience is completed it will not be sinful but righteous. The feeling herein discussed is not only sensation excited by contact, e. g. the sticking of a pin or a blow on the cheek, but it involves also the united working of all the powers of the soul.

If we are going to guide the feelings of our children we must begin at birth, because henceforth the child is moving into life and its feelings are becoming fixed either the right or wrong way. Most religious educators wait too late before trying to shape the feelings of the child, and herein lies their great error, and

the cause for so much of our present day family disorganization. America's most famous surgeon, Dr. Charles H. Mayo, while addressing the American College of Surgeons said, "The mental development of the American people today is far in excess of their physical development." Professor J. M. Artman, of the University of Chicago says, "It has been proven scientifically that girls have jumped forward three years and boys two from a mental viewpoint in the last two generations." Therefore, if you have not shaped your girl's feelings by the age of (9) and your boy's by the age of (10) in all probability, so far as parental control is concerned your child is lost. Because the average child today, of the age referred to is fixed in its attitudes and thus his feelings have become shaped.

Feeling is the coming forth of an oppressed idea. A father and mother therefore, should study their children until they know what the child is thinking. If the baby cries take it out of the bed and examine it. It may be that a pin is pointing in the wrong direction. Give it physical relief at once. Perhaps, "he is trying to tell you of a disturbance in the department of the interior." If you try to conquer it by a heathenistic facial expression, or with the "much loved switch" you will soon find that his lungs are stronger than your patience. The way to hush his mouth is by a continued sane examination. If the child is old enough—the word child means from birth to "10"—you should have studied it until you know its feelings, and thereby be able to guide it the Jesus-way, thus giving to the world's corrupt society a member with the religious ideals of Jesus, and therefore, an asset to modern civilization.

CHAPTER II

B—THE STRUGGLE

After having discussed Feeling in the scheme of our God-ward development, we now come to the second step, "The Struggle." As feeling continues to move the soul of the child, it so disturbs the whole being both physically and mentally that finally this feeling merges into a mighty struggle of the spirit, and renders one temporarily a mis-fit for good conduct in any department of society. It is, therefore, seen that the second danger point for the mother and father as religious educators is that of "The Struggle."

This absorbing story of man's struggle begins as far back in the dark past as anthropological and archeological research can penetrate. We can see man constantly menaced by terrible unknown forces, fighting with beasts that have long since disappeared, struggling literally for centuries before he acquired the simplest practical knowledge. At length, appears the first written record. The alphabet is devised, writing is developed, the period of recorded history begins. Races migrate, the ancient civilizations of Egypt, Crete, Greece, Rome, the East, rise, flourish, and fall. Fine arts and culture come into being, only to be swept aside. Playing, worshiping, traveling, and fighting unceasingly man struggles on and on. As Professor Cross puts it, "This struggle runs through the whole of human life. It is found in the depths of the soul of each individual. Unity is an ideal rather than a fact. Each human soul is the arena of an unceasing struggle as the lower and higher forces of nature wedge their constant strife."

The failure to guide this struggle when it first appears in the life of the child in the home, has caused many a broken hearted mother and restless father, all because they failed to do their duty as religious educators. Right here is the cause for war, prejudice, hatred, injustice, and all forms of modern existing evils, because this unguided struggle within the soul of the child is reproduced on a larger scale in society. Thus civilization will rush on into destruction, and

when history makes its final report the blame will be laid on mother and father, because back in the home they failed to catch the struggles of their children and direct them the Jesus-way.

In the program as it is outlined for the "Family and Religious Education" something is wrong in the conception of father's and mother's job. These two individuals have never been looked upon as religious educators, when in reality they are the first and most responsible ones. They have been taught to get the child ready for Sunday School, church and the public school. These mothers and fathers have always felt that their job in the program of life building covered a larger scope than this and therefore they have done many other things. Some of these things that they have done made life better and some made it worse. They have reduced their job to an individualistic proposition, and their big burden has been the getting of ideas across. "John, don't do that, it's wrong," etc. In many a home this is an all day song, trying to pull out the idea of right by telling the child what, to the mother's mind, is wrong. The setting-up of ideas of right and wrong, has been mother's and father's main function in the education of their children.

The idea is not the first thing to deal with at all, because ideas do not come first. Professor J. M. Artman and John Dewey, say that "The idea emerges from a struggle to do," e. g. The baby cries after feeling and struggling are completed. The mansion on the hill is the completion of the architect's feeling and struggle into an idea. The baby never has an idea until its feelings burst forth into a struggle and the struggle is complete. Every idea is movement to do something. The baby joyously reaches forth his hand to catch the hot stove, but it will touch it only once. Just one touch gives it an idea of unpleasantness. It has no idea of the unpleasant sensation until its hand comes in contact with the hot stove. Every other movement was simply the struggling of the idea, it was completed by the touch. Therefore, we conclude that the idea is the last thing in this mental process.

Children after three years of age begin struggling

in search for approvals and wherever these approvals are found there the child will be most satisfied and comfortable. Their big questions are, "Let me play? Where can I have the most fun? Where will I be accepted?" If the playgrounds give satisfaction that's where they long to be. If the Sunday School or community center furnishes the most pleasure their desire is to be there. If the cabarets, clubs, dance halls or underworld give them the most satisfaction, there you will find middle and later adolescence (11 to 24 and on). Wherever their struggle can burst forth into satisfaction there they will be found. Therefore, the big job of father and mother is to make their home the first, most beautiful, and happiest place in all the community and thus the outstanding social approval. You will have thus made the home the first place in the mind of the child, and it can, therefore, be easily used as the real center of Religious education, where you can catch and guide every struggle into a Godly self-expression and thereby rear a child who will bless the world.

CHAPTER III

C—THOUGHT

Thus far our attention has been confined to a consideration of Feeling and The Struggle in our Godward evolution. We now come to the third step, that of "Thought." As feeling blends into the struggle, so does the struggle blend into thought. In other words feeling is the (A). The Struggle is the (H) and thought is the (Z). Thus you have all of the twenty-six alphabets. There is no thought without feeling and the struggle. It takes all three to make one.

There is not a word more often on our lips than thought. So profused and varied, indeed, is our use of this word that it is not easy to define just what we mean by it. Many and variant are the definitions given thought by the present and past thinkers. But the thought herein discussed means, a union of the mental process of feeling and the struggle so blended that they produce only one effect which is thought. Feeling loses its identity by merging in the struggle, the struggle loses its identity by merging in the thought. Therefore thought is but the oneness of feeling and the struggle. At this point if the mother and father have done their part as religious educators all of the child's thoughts will be under the influence of the will of God and there would be no mothers with aching hearts and fathers with upset brains. Society would be at peace and the world would be an ideal place in which to live, because it is thought that governs the affairs of men in every department of life.

Carlyle, stood in awe one day gazing and said, "This London city, with all of its houses, palaces, steam engines, cathedrals, traffic and tumult, what is it but a Thought, but millions of thoughts made into One—a huge immeasurable Spirit of Thought, embodied in brick, in iron, smoke, dust, Palaces, Parliaments, Hackney Coaches, Katherine Docks, and the rest of it! Not a brick was made but that some man had to think of the making of the brick."

Thought forms a chain of signal fires blazing down the ages to transmit the storied lore of the past. It

takes you back to the dawn of history—back to the time of Adam, Eve, Noah, Abraham and the Prophets. It carries you along through the strange, romantic story of Chaldea's greatness; the splendor of Solomon; the wealth and corruption of Rome; the darkness of the Middle Ages; the Reformation and on down to the Industrial Revolution and the Scientific Age in which we live. It will show you how to traverse the centuries and come, trembling, upon the cradle of the human race. Thought will allow you to stand amazed upon the threshold of life. It will have all mankind pass before your eyes. It will have you stand as did Carlyle, and see cities created and finally tumble to dust. It will have you take a seat in the swinging gardens of Babylon and there show you how civilization planted its first precious seed. Thought is the most powerful faculty at man's command, it is what makes him man. With thought he smites the mountain ranges, and they smooth out into plains; with thought he strokes the oceans, and they carry his craft in safety; with thought he shakes his fist at the night, and creatures of steel come forth to do his bidding.

But with man's greatest power—Thought, what has he done with it? Is the family an institution of love, peace and happiness? In the light of our present day conditions, one home out of every six is broken up in disgrace. In our wonderful America alone, there are more divorce cases than in all the rest of the world. "There are more divorces granted in this country (America) than in all the rest of the nations of the civilized world put together. This became the case as early as 1885." (See *Society and its Problems*—Dow, P. 217). There are more highway robberies at present in little Memphis, Tennessee, than in big London, England, Paris, France, or Berlin, Germany. Think of our industrial conditions not only in America but all over the supposed-civilized world, these conditions are today the most deplorable of any age of the world's existence, yet, this is called the wisest age through which human beings have ever passed. But as Professor Rauschenbusch puts it, "You have made men wise. Are they wise or cunning? Have

they learned to restrain their bodily passions? Have they learned to deal with their fellows in justice and love? You have set them free. Are there none, then, who toil for others against their will? Are all men free to do the work they love best? You have made them one. Are there no barriers of class to keep man and maid apart? Does none rejoice in the cause that makes many moan? Do men no longer spill the blood of men for their ambition and the sweat of men for their greed? As the Spirit of the Nineteenth Century listened, his head sank to his breast.

“Your shame is already upon me. My great cities are as yours were before man by THOUGHT became so wise. My millions live from hand to mouth. Those who toil longest have least. My thousands sink exhausted before their days are half spent. My human wreckage multiplies. Class faces class in sullen distrust. Their THOUGHT and freedom of knowledge have only made men keener to suffer. Give me a seat among you, and let me think why it has been so.” The reason that there is so much upheaval in present affairs is that we have lost respect for the most sacred of all human ties—the family. Mothers and fathers fail to pull out the thoughts of their children the Jesus-way. Religious education in the home is a thing of the past.

The home has no quiet hour, no table ministry, no family prayer, no stories of the Bible, no God-ward songs (Jazz is now the order of the day). The father, mother and child never become a unit thinking the Jesus-way. The world today is crying and calling for mothers who will stay away from the party, the club, the beauty parlor, and dance hall. Who will put the powder puff, the lip stick, and perfumizer down long enough to understand their children and, therefore, be able to know their thoughts and guide them God-ward. The world today is suffering for fathers who will see their relationship as a joint task in the development of his child, and therefore, provide for the mother in every way. Make home the most happy and greatest place in all the world. And stop becoming so conspicuous for his absence (while making can-

didates into the Masonic Lodge over cross town at the hall).

Professor Dewey says, "In some cases, a belief is accepted with slight or almost no attempt to state the grounds that support it." This is always the case with the child from birth to about seven. When the child entered this world all things were formed, everything had its color. Therefore, to the child red was red and black was black. Every word spoken by a man or woman is law and gospel, especially mother, father and its outside teachers. Up to this age the child is a hero worshiper and all grown people are heroes and intellectual giants to the child, you are its god. A man took his four-year old boy to the top of a house thirty feet high, and said, "Let us jump down where mother is." And he had to catch the child before he made his fatal leap. Why? Because dad said so. If the child hears mother and dad lie, it will lie. Whatever it sees dad do and hears dad say it will follow suit. Because the child thinks that dad is right, and will be surprised to find out that dad does not know all things, the same is true of a mother. Therefore, your sayings and actions should always be God-ward in order that you may pull the child into the right path.

Professor Dewey says further, "In some cases, the ground or basis for belief is deliberately sought and its adequacy to support the belief examined." The father's and mother's big job as religious educators is to fix in the child's mind the power to examine every thought that emerges so that it will know whether it is of God or the devil.

REFLECTIVE THOUGHT

Professor Dewey continues; "This process is called reflective thought; it alone is truly educative in value." Here is the child's battle ground—what shall I believe? And here too is mother's and father's big task as religious educators. Their job is to answer the question for the child. Pull out the right belief. e. g. Here is a stick of wood and a snake side

by side, when these two objects first appear the child has no belief whatsoever concerning either of them, and, therefore, it will run and pick up the snake; the snake's poisonous fangs will be thrust into its hands and may cause death. (This may be an extreme illustration but so it is with every other mental operation). If father and mother had done their duty when feeling first appeared and finally lost its identity in the struggle and the struggle was swallowed up in thought, the child would have been guided aright. Thus the snake and all other evils would have been shunned, because its thoughts and, therefore, all other actions would have been fixed in the path of righteousness.

CHAPTER IV

D—WILL

In this discussion of the Family and Religious Education, we now call your attention to the fourth step, "Will." In the process of Religious Education, *feeling is very important, the struggle plays a definite part, and thought is a basic principle, but will is the most important of all.* How shall we distinguish between feeling, the struggle, thought and will? We saw, while studying feeling, the struggle, and thought, that the various mental powers worked in such a unison that it was hard to separate them exactly one from the other. We can see, however, that will is something different from thought, yet it is difficult to see the break in any two mental operations. While thought is the locomotive engine all oiled, fired, and steamed up, standing on the railroad track ready to go to New York, "will" is the same locomotive engine all oiled, fired, and steamed up moving down the track on its way to New York. Thought is a complete idea just emerged into consciousness, "will" is the idea in operation. Will concerns itself with action. As Professor Halleck, puts it, "From the cradle to the grave, we are never passive recipients of anything, we are never without the activity of the will." The will effects us even from the bursting forth of the first spark of life. Therefore, as religious educators, father and mother must be on the alert and direct the will of the child into the channel of righteousness, because the will is acting on everything that enters the child's mind. The will is acting on all ideas moving them either in the right or wrong direction, the result of which action is either peace or war.

This will is the most important factor that has thus far appeared to the child in its God-ward march. Therefore, as religious educators, mother and father should be exceedingly careful in order not to cripple or in any way hurt this new important power. Will is the bursting forth of the "Ego," the "self," the "I Am." The wise mother and father will allow John, to know that, "I am John, and not Jack" and "This

is mine and not Bill Johnson's." But will guide John's will the Jesus-way, not by force (the much loved switch), but by a careful method of sane instruction.

Professor Coe, says, "Christian education does not consist primarily in transference of a set of ideas from one generation to another, but rather in the cultivation of intelligent will. When our will is in accord with the loving purpose of God, we have the good heart, the life that is from above. The only test for Christian education of the will lies in increase of the social efficiency of our pupils. Efficiency in achieving these ends must be measured by concrete evidence such as health, food, laws, ballot-boxes, homes, streets, school, happy children, and happy husbands and wives."

The great task of the mother and father is the pulling of the child's will into a self-expression of helpfulness to humanity. But here is where mothers and fathers have failed in every period of the world's history. In nine out of every ten cases mothers and fathers never think of guiding the child's feeling, the struggle, thought or will. When most of them wake up the child has past his tenth year, his will and every other department of thought is formed and about fixed, and therefore he is delinquent in every department of life, and thus in the hands of the Juvenile Court; the social workers are uneasy about him; he is in the reform school, or killed. And the mother and father are responsible, because they did not do their duty and thus the child did not have a fair chance to fight life's battle.

How, then, shall mother and father deal with this problem of unguided and conflicting wills? Perhaps, here a suggestion from Professor Cope will help, he says, "Parenthood presents tremendous moral strains; it is rife with temptations. It offers a little world for autocracy to vaunt itself. The martinets command, often totally blind to the changing nature of the subjects as they pass from the submissive to the rebellious. One day the parents wake up to realize that they are not the only ones possessed of will.

When to your "Yes" the child says "No," while you may not applaud, you ought to rejoice; you have dis-

covered a will, you have found developing in your child the central and essential quality of character. Forgiveness will be hard to find and recovery still more difficult if you make the mistake of attempting to crush that will. The child needs it and you will need its cooperation. The power to see the possibility of choice of action, to know one's self as a choosing, willing entity, able to elect and follow one among many courses of action, is a distinctive, God-like quality." When your will and your child's will conflict, you should stop, think and take a few long breaths before you move. Take time to think what it means and above all—KEEP YOUR TEMPER.— And from now on you should not attempt to rule with authority, or force. The much-loved switch should be laid aside. You should get down on a moral plane, reason with the child and show it that this is the better way. If it will not hear you, rather than destroy its will, let the school of experience teach it a few lessons, which are the most severe of all.

Dr. Cope continues, "Be sure you are right in your directions of request. You cannot afford to make the child think that authority is more important than justice, that might makes right in the social order of the home. If you do he will accept the lesson and practice it all his life.

Remember the right has many elements. There is the child's side to consider. As soon as he can decide on courses of action his ideas of justice are developing. To do him an injustice is to help make him an unjust man." The duty of father and mother as religious educators, is to help the child to see right. This will involve sympathetic explanations of your reasons for making demands of it. You must explain WHY.

By this process the child will have a trained will. Trained God-ward and thus become a fit subject for society. As says Professor Angell, "The well trained man is the man whose mind is stored with a fund of varied knowledge which he can promptly command when the necessity for it arises; he is the man who can keep his attention upon the problem in hand as long as neces-

sary, and in the face of destruction; he is, moreover, the man who, having paused long enough to see the situation correctly and to bring to bear upon it all the relevant knowledge he possesses, acts thereupon promptly and forcefully. A will which can fill all these requirements for the avoidance of pitfalls requires a training on every side of one's nature, and a powerful dominant purpose running through it." It is seen, therefore, that the will stands at the switch and directs the whole course of man's action. It is very obvious, then, that if a child is religiously educated its will must be directed God-ward, and father and mother are the outstanding directors.

The will is the child's dominant mental agent urging it right or wrong. It is the whole range of mental life in action controlling our movements. "All states of consciousness are in their entirety the will." Therefore, if the father and mother will begin early enough and pull out the will of the child God-ward, in the next few generations there will be no chance for injustice, war and confusion anywhere in the world among the sons of men. Because the family will have regained its rightful place in society, which place is the development of the whole man into the likeness of Christ.

CHAPTER V

E—DO

We have thus far confined our attention to a discussion of feeling, the struggle, thought and will. We shall now call your attention to the fifth step, "Do," which is the whole religiously educated child in action. All of our mental powers may be perfectly in harmony with God but unless we actually do something we will not realize Christ's program. Big ideas and great thinkers, to some people, have their places in the scheme of our God-ward development, but the outstanding need of this age to the mind of the writer is DOERS. "Be ye doers of the word. Whosoever shall do the will of God, is my brother, sister and mother. Ye shall do as I have done. My food is to do the will of him who sent me, and to finish his work." These are the words of the Book, it is seen then that Jesus was a doer and if we are Christians we are like him, therefore, we are not to be great feelers, thinkers, and hearers only, but doers. The outstanding task of the mother and father as religious educators is to put the child to doing the Jesus-way.

There was a time in the stage of our God-ward evolution, that feeling, great thinking, and talking would suffice. But today the world has no fundamental respect for the men and women who are great talkers, thinkers, and feelers only. The world is demanding of every human being who would play any real role in the drama of man's God-ward development to do something. You must transform visions into realities. You must not only have a mental picture of a whiskeyless world, but you must destroy your home brewer, run down the bootlegger and show him the Jesus-way of life. There are many fathers and mothers who think that all they have to do is to submit ideas, but this is a big mistake. They are not only to submit an idea but do the idea. Give the child an idea of honesty by living honest yourself. Many mothers and fathers lose their way because they have not worked out anything definite for their children to do in the program of religious education. Therefore, so far as the mother and father

are concerned the child is just going along. It does not know where it will end, neither do mother nor father. Thus it gropes along in the dark and finally falls into the pit of destruction.

The home needs objectives, primary, secondary, and ultimate. The primary objective should be the development of a Christ-like spirit and therefore, a Christ-like character. Which means, first, that the child must do things that will show that it recognizes God as father and man as brother. Second, it must do reverence to personality. Third, it must have a spiritualized moral will in action, doing things. The home must do more and thus get out of the realm of thinking. Spiritualization is what is needed. By reverence to personality is meant, the taking of all persons as ends in themselves. The mother and father as religious educators ought to take the child for what it is, and so conduct themselves before it, that their lives will cause the child to develop into its best self. The mother and father should so do in the presence of the child, that the mother's and father's life will be infused into the life of the child and thus cause it to do the Jesus-way. It is self-infusion, and self-investment that is needed instead of self-sacrifice. Let the things that you do put your life into the life of the child. Actual spiritualization is what the world needs, and this is the task, not of the church, but of the home. Because before we can have Christ-spirited churches we must have Christ-spirited homes. It is the aggregation of homes,—mothers, fathers and children—families, that constitute the assembly in the church house. If this assembly of men's, women's and children's hearts are not right, then, the actions of your assembly will be all out of harmony with the will of God. Whereas, if these hearts had been right, all of the doings of the assembly would have been in keeping with the Jesus-way. Therefore, the crying need is that mother and father get right in the home, and thus lead their children to do right when they assemble. The demand of this age is the spiritualization of the home.

Think of our commercial institutions, banks, etc. Do they operate their business the Jesus-way? Do we

as a Christian nation allow Christ's spirit to rule us? Is our industrial system operated according to the Jesus method? Think on these things.

But thinking is not all, we must do something. As Abraham Lincoln put it: "I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong." In the light of these conclusions, coming from the preserver of this, our commonwealth, America, if these tools built up by the family do not have the Christ-spirit, then mother and father as religious educators have a new duty, to put enough Christ in their children, to cause the next generation to build up other institutions which will exemplify His spirit. We are no longer walking in Christ's footsteps, the thing that we must do is to live in his spirit. The family has lost its motive for being, because it has drifted into a non-spiritual organization. The world will not stand for it any longer as it now exists. If it ever re-sets itself as the unit of God-ward civilization, it must become spiritualized in the realm of Doing.

Secondary objectives, are the concreteness of the real. The family should spiritualize its objectives. First, the brotherhood of man, includes vocational activities, romance, a living wage for all workers, the child at work, etc. This is the fundamental urge in human life. Second, Spiritualized industry in the economic process. Third, the outlaw of war. This is the worst evil that confronts the family today. If the brotherhood of man is to be realized, the task of the mother and father is to so move this generation of children, that it will start a ball to rolling which will spiritualize all perverted nations; that will spiritualize the International mind; the national, state, county, and finally each city, town, and hamlet.

Your attention is now called to the ultimate objective of the family. You cannot realize the ultimate objective unless you are doing in the concrete. The way to satisfy the boy and girl is to make the home happy and give them something to do. Let it be work and yet play. In every community whether rural or city there ought to be a supervised

playground where the community children could meet on common ground and enjoy themselves in a wholesome environment. In connection with this playground there ought to be the welcome bunch to make the strange children feel at home. There ought to be the "help-the-poor" bunch, to care for the less fortunate boys and girls, etc. Give them something concrete to do in connection with their play.

Worship as a concrete objective is our next discussion. Worship as an end in itself is no good; it is not worship. Real worship comes as a result of work. The boy who, because of sympathy gives his coat to the boy out yonder in the cold who does not have one, is doing true worship. He is not worshipping the boy, but God, because Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If you have a family doing concrete things you have a worshipful family. While mothers and fathers as religious educators should give their children something to do, they should not give them too much, because the child can take only the next step. Do not try to put it to work by the throwing out of a bunch of ideas. If you want it to learn what a shoe is, tell it to bring you your shoe, and henceforth, it will know what a shoe it. The time has past for the ideation Psychology. We are now living in the age of "do" Psychology. Give the child something to do. If you want it to sing do not tell it to sing but sing with it until it learns how to sing. The action Psychology is what the world needs. Religion is in the realm of conviction, not in feeling good alone. You must, therefore, stand by and do your convictions.

For a long time several of the leading American Universities were sold on trying to make people think, get ideas, store up knowledge. But these great schools about ten years ago found out that their Psychology was wrong, and therefore, they changed their course of instruction. They are today urging that their students do things and thus all concerned are getting far better results, because ideas are formed out of activity. If the mother and father would be real religious educators, they must give the child religious things to do

and thereby help it to realize its ultimate objective. Ideas are but the handling of activity, the bringing of things to pass. If you want your child to think Godward, produce a religious problem. Give it something religious to do, e. g., the carrying of a plate of food to the sick, etc. Thus have it do religion. If the child is thus trained in the home by mother and father at the time of the appearing of the religious awakening, neither the mother, father, minister, nor anyone else will have any trouble to get the child to make an open profession and offer itself for membership in the assembly. It will do this of its own accord because it will understand what it is all about.

One great trouble with this word "religion" today is that it has become too mystical, too cloudy. It is covered up with too many wrong ideas. It is so buried with wrong, conflicting ideas that the old and young alike have scarcely any conception of its real meaning. It is something up in the air, out of our reach. To most people it is something beyond the realm of human understanding. Thus, we go along wondering about it. When in reality it is the most easily understood power in all human activity. Religion is simply doing anything that God would do. It is doing God's will. Have your child divide its last penny's worth, its last piece of bread, and if necessary give all to him who is in need, etc. When one is willing to do these things he is approaching God and thus becoming religiously educated.

CHAPTER VI

A—SEE

Thus far the burden of our argument has been to define feeling, the struggle thought, will, and do. We have striven to show that these are the dominant mental powers in the life of the child. And therefore, if they are trained God-ward all the child's thoughts and doings will be in keeping with the life of God. Our method of approach to the problem of the family and religious education has been to show that the mother and father are the main educators of their children, therefore, the most responsible for their character. It has, also, been our task to show that if the child through these five powers is to be forced to know God, mother and father must do more to bring this condition to pass than any other living beings. We have tried to say that the problem of religious education for the child is not alone in the hands of the minister, the Sunday school teachers, the daily vacation Bible school, the daily Bible school, or the social worker, but it is primarily in the hands of father and mother. All others can but make their little contribution and pass on. It is the family that will build up or tear down society by the things taught and done in the home.

We now come to a discussion of the word, "See," which is the first step in the second division of this treatise. Before mother and father can force the powers we have had under discussion to know God, they must be able themselves to see and thus do things the God-way. Human depravity has been preached to us so long from the pulpit, the lecture platform, on the streets, and through the news periodicals that most of us feel that it is a matter of impossibility to see as God sees. Thus mothers and fathers blunder along in the rearing of their children absolutely without any God-ward foresight. These parents go along this way because they feel and think that they are too weak to see the God-way of life. They have forgotten that in every bosom is a spark of God himself, and if they will only allow that God-spark to rule they will become over-shadowed with His spirit and therefore

see His will and be able to pull their children in the God-direction. We have too many weak mothers and fathers whose visions are too short and narrow, and thus they do not believe in themselves. This is the class of mothers and fathers who are holding the world back in its God-ward advance.

We need more parents with great visions inspiring them to see their true connection with God. The head of families should not allow anything to undermine their ultimate triumph. All mothers and fathers should see and believe that they are God-made, and His children, therefore, possessors of Divine attributes. This fact should be seen so clearly that they would not be afraid to think too highly of themselves. If human beings are God-made and He is not ashamed of the job certainly we ought not be. He pronounced his work good and we should respect it. Seeing God in one's self, increases confidence, carries convictions, and multiplies ability. It will cause one to stop thinking and guessing and see his way out. If mothers and fathers as religious educators would only see the God that is in them, mountains of difficulties would not be discouraging because they would see their goal beyond. It is discovering the God that is in themselves that will lift parents into His presence and thus enable them to see and direct their children just as He would.

Unfortunately most parents measure themselves by their weakness instead of by their strength. They estimate themselves by their worst instead of by their best. It is here that many families fail in life's upward climb. The writer is forced to believe that there is a great host of mothers and fathers who want to be weak in order that they may become partakers of the things of the flesh. As Professor Greene puts it, "Man is born a small, weak animal with a huge appetite for nourishment." These parents yield to their physical appetites because it satisfies the lust of the flesh. But any mother and father who descends to this level will not constitute what Dr. Miriam Van Waters calls the biologically healthy family. She says, "In the biologically healthy family the father is dominant but not

cruel or mean; he is initiative in family affairs, in his work and social relations. He is in love with his wife and takes an interest in each of his children. The mother is a satisfied woman. She is comfortable, that is to say, she is not restlessly seeking her self-gratification apart from mate and children. If she goes out to do something for the community it is simply spreading the cloak of her mothering a little wider. Her idea of her family may include other families, larger groups of men and women, cities, the country, the whole world perhaps, as women like Jane Addams do; but in these wider contacts the true mother may be known by the fact that she seeks not to exploit herself, nor to gain personal distinction: she is not trying to dominate, but to nourish, and her attitude toward childhood, her feeling toward true sources of satisfaction in life will not change. This mother will desire the welfare of each of her children, without selfishness, whims, hypocrisy or pretense. Both parents will genuinely love and enjoy children, will seek to understand them, will have respect for their unfolding personalities. Each will have "interest outside of the home," that is to say, be occupied with some thoughts and feelings beyond bread-winning, and their personal relationship to one another. But as long as children are being reared, the chief interest will be growth of the children in body, intelligence, personality and social relationships." Whenever a family is found where mother and father do not possess the qualities outlined in the biologically healthy family they are unsocial, and unfit individuals and therefore, not only destructive to their own children but to themselves and everybody else with whom they come in contact.

Mothers and fathers ought to stop playing on the job and live up to the task of true parenthood. They should organize parent community clubs and classes, and there study the children and young people and become intelligent and see their kinship with the great creative power. They ought to long to see that they are truly sons of God, because as soon as one realizes this he cannot be other than positive, radiant, and self-reliant and a conquerer of all that would draw him

down, or hold him back. All the forces of the universe will combine to help him to his goal.

The kind of mothers and fathers that the world needs today, are those who are able to see, not through physical eyes only but through spiritual eyes as well. Because the rearing of a family is in the realm of spirit. Therefore, it is imperative that the mother and father as religious educators, see and understand that they are God's children; that they are a vital part in the great creative force of the universe; that they are a living part of the great eternal God. To see and realize this will give them marvelous utilities, infinite good, and will transform their lives so that they will see the God-way and lead their children in the God-ward direction.

CHAPTER VII

B—DISCRIMINATE

It now becomes our task to discuss the term "Discriminate" which is the second step in the second division of our argument of the family and religious education. In this world of perplexing mental problems parents are often found in a state of psychological fusion, absolutely lost as to the next best thing to do in the rearing of their children. The mother and father may be able to stand and see a million problems just as God would, but unless they have developed the power of discrimination their seeing will be in vain. Professor Angell tells us, "That were it not for this discriminative activity we might remain oblivious to much of the complexity of the objective world." It is the discriminative power that enables us to see the differences of colour (red and black), the differences of form (round and square), the differences of size (four inches square and eight inches square). It is this power to discriminate that allows us to know the difference between bitter and sweet. It shows us the different sounds, that of thunder and a bell. These are the physical elements of discrimination, and from this point of view most mothers and fathers have a fair knowledge, and are therefore, training their children very well. We cannot stop with the physical only, but must go on to the spiritual because the spiritual side is affected as much by discrimination as the physical. The soul is living in a world of spiritual conflicting problems. And the mothers and fathers do not seem to know that this is a reality. Most of them have given no thought to becoming efficient along the line of discrimination in the realm of the spirit. Thus their children are left standing in the dark without guidance in a spiritual world of different distinguishable elements of good and evil. The child cannot discriminate because its discriminative powers have not been developed.

The mothers and fathers as religious educators ought by all means to develop the power of discrimination because unless they do have this power it is impossible for them to be the educators that this age is demanding. They must not only be able to see things

as God does, but must be able to discriminate the God-way. They must be able to look at two spiritual objects and see one as good and the other evil.

We sometimes forget that the devil is a spirit just as God is a spirit, and that as a spirit he deals in spiritual terms. There are two "small voices that whisper in our ears." One is from the devil and the other is from God. Therefore, if mothers and fathers would be real religious educators they must be able to so discriminate that they will know the whisper of God from that of the devil and, thereby, be able to point out to their children the God-ward path.

Professor Kirkpatrick says, "Discrimination in early life is one of the most essential of all mental powers." Therefore, it is seen that it is of utmost value that parents should learn to discriminate. The world today is in dire need of wise mothers, and after all, knowledge consists not so much in gaining possession of facts as in knowing how to tell the difference between them. The acquisition of knowledge is a sort of gardening, and its chief labor consists of hoeing out the weeds between the rows. The real opposite of intelligence is confusion, and misunderstanding. Mothers and fathers ought to discriminate, first of all, between what is worth while for the child and what does not matter. Because it is the running after things that we really do not want and getting heated up over issues that make no difference that destroys mother's and father's influence in the community, and, therefore, renders them unfit for educators of children. Parents should be able to discriminate between what they want and what they wish. What one really wants is what they need, what one wishes is simply a desire and may be the most destructive of all things. Mothers and fathers as religious educators ought to develop the power of discrimination between what is right and what is wrong. Right is the wisdom of the universe operating through the instincts of the child. Every sane mother and father want their children to do right and thus be in harmony with the will of God. Therefore, it becomes mother's and father's joint task to learn to discriminate the God-way.

CHAPTER VIII

C—CHOOSE

In the setting forth of these laws in the Godly development of the family and religious education, it now becomes our duty to call your attention to the third step, "Choose." One may have the power to see and discriminate as God would, but with these powers only, he is far from being the product needed to train children the Jesus-way. He must be able to make a choice of the right things. If a man is given five dollars and sent to a yard of chickens of all colours and breeds, to buy a white leghorn, he may take the money and go to the yard and there see it full of various breeds and colours; he may discriminate and see the kind of chicken wanted but if he makes no choice his act will be far from complete. He must be able to choose among the many. Choice is a termination of the process of deliberation. "It is often the hardest part of the voluntary process," of one's mental machine. We frequently complain that we cannot make up our minds, and try to get others to choose for us. There are others who choose like a flash of lightning and they often find themselves in hot water, or out in the ocean among the dashing billows without a rudder. This word, "choose," in the process of religious education is the arena of eternal conflict for the mother and father. It is the battle ground of the soul. It is here that a thousand objects of different character will appear at the same time, all appealing to some soul urge, and many times on just one choice hangs an eternal destiny. The big question is, "which one must I choose?" If at any point, therefore, in parental mental attitudes knowledge is needed, it is at that of choice because it is here that parents will either save or lose the life of the child. As one child psychologist puts it, "More children and young people have ruined their prospects of life at this point than at any other." Just a wrong choice, then, a blighted life. Professor Halleck says, "There are always, at least, two alternatives in any higher line of conduct, although only one may be rational. Hamlet found himself confronted with two

alternatives, "to be, or not to be," and he deliberated in choosing between these. When we face an orchestra, we have the choice of listening to it as a whole, or of selecting some one instrument, such as the first violin, and paying attention to it. In looking at a landscape, we choose certain elements for close inspection. (Ex. when I was going through Anhizer Busch's park in California among the many wonders, I chose for close inspection the words written with growing flowers and the beautiful terracing).

Our world is, therefore, very much what we choose to pay attention to. If we visit the tropics and choose to heed nothing but the venomous animals, the land will be chiefly one of snakes and centipedes; if we look principally at the birds and flowers, it will be to us largely a clime of song and perfume." Our course, of action depends solely on what we choose. If mothers and fathers would lead the world on to God through the process of religious education, they must themselves, first of all, develop the power to choose aright, because without this mental power we are all hopelessly lost in the pit of destruction. By all means parents should learn to choose what God would choose.

When one replies, "Yes, I will go to New York with you," with the word "yes," the third element, choice is on the field, "The sum total of the man is felt more in choice than anywhere else." Shall I read or go to bed? Shall I save or spend this money? Shall I buy a pair of shoes or a hat? Shall I put this money in the church collection or in the bank? Shall I take a joy ride in my car or go to church? Shall I seek good or bad company? These are a few of the multiplied million of things that we have to choose between as religious educators, in order that we may be able to direct our children in the right paths.

In these whirling worlds of conflicting ideas and mental chaos, both physical and spiritual, mothers and fathers, as religious educators, need to walk circumspectively always in order to choose rightly and thus lead their children in the God-way. It is here that so many parents fail. They have not made demands of their mind toward the developing of a right

sense of choice, and because of their inability to advise the child in the home the right way, that child is seen going down, down, down, until it reaches the very bottom of the pit of society. In this world of spiritual conflicts the children are standing crying for guidance as to what to choose. The demand of this age is for mothers and fathers who are able to see a multitude of spiritual conflicting problems of God and of the devil and to choose all that are from God apart from those of the devil; point them out to their children and thus pull them by choice the Jesus-way.

CHAPTER IX

D—DETERMINE

"One afternoon in the Spring of 1914, a short, brown-eyed young man of twenty walked into a junk yard, and after considerable haggling, parted with \$75 and drove away in a whizzy old flivver.

For the next few weeks this young man disappeared from his usual haunts. None of his friends saw anything of him. Then he drove down the boulevards of Los Angeles in a thing of speed, grace, and beauty. He had worked over the old flivver until even its father couldn't recognize it. A new body, painted in gay colors, an overhauled engine, geared up to do seventy miles an hour, and a spiffy set of wheels caught the attention of every driver on the roads. One driver was fascinated. He wanted to buy it. But the car wasn't for sale. Starting at \$200 the prospective purchaser gradually boosted the price until the owner capitulated and accepted \$675.

Many young men have bought old flivvers and rebuilt and repainted them. Doubtless, many of them have sold the rebuilt cars at a profit. But most of them have stopped after rebuilding one car. **THIS YOUNG MAN DIDN'T STOP.** He bought another car—this time a brand new one, put it through the same metamorphosis and sold it for \$1,200. Before the end of the year he had bought, rebuilt, and sold twenty Ford cars at an average profit of \$500 each.

The young man is at this writing thirty-two years old. His name is E. L. Cord, and he is president of the Auburn Automobile Company.

It is a long jump from rebuilding ancient flivvers, one at a time, to the presidency of a corporation manufacturing and selling automobiles at the rate of two million dollars a month." Somebody asked Mr. Cord how it all happened. It happened because he looked into a world of commercial conflicting possibilities; he discriminated between a thousand industries and chose the automobile world, and when he made his choice he was determined to succeed. This is what we mean by the word determine in the second division of our discourse on the family and religious education.

The world needs mothers and fathers who are determined to do things. Those who have marked and fixed their boundaries the God-way; those who are willing to say and do only the "narrow path" way. Parents are needed who will exclaim "all of my actions and thoughts shall determine in doing the will of God!" Mothers and fathers who are determined are of the "sticker-type." They are made of the stuff that sticks. If one is determined he cannot jump here and there, he must stick. President Lincoln said, "He sticks through thick and thin. I admire a man like that." He herein referred to the determined class of human beings and this is the class that will conquer Satan in the field of religious education. You must determine what you want to make out of your child and go at it with all the determination that God will give you; keep the character that you want your child to have ever before you and down the road you will realize your ideal as surely as you live. There is no environment in all society that is able to untie the family knot that is tied right. Here the baby lies on the bed just a few minutes old. The big thing that the mother and father need with respect to this child is a potential picture, a mental image of what it will be twenty years from this hour, then determine through the process of religious education, to take this little bundle of possibilities, and shape it, round it out, polish it, both on the inside and outside and fix it so that it will do its part in its place in world society. To do this you must first see and determine what part your child will play in the big wheel of God-ward civilization. As one writer puts it, "This matter of knowing exactly what you are building, even to the smallest measurements, is very essential. Suppose that you started to build a factory without any such definite blueprint of the completed structure. You would have to tear away much of it as you went along, because the rooms would not fit together, or because the foundation would not accommodate the superstructure, or because you would find no room for the office or shipping room. It would be a very costly and unsatisfactory structure at best." Yet, mothers and fathers who work day after day with vague ideas of religious education in the development

of their children God-ward are doing exactly this same thing.

The writer wishes not to be misunderstood. I do not mean that the mother and father are to take from the child its power to think, reason, and determine. But to my mind, the mother and father should so visualize a life of right for the child, that when they see the child go wrong they should determine his wrong actions into right. This can be done if you have a picture of the child's character in your mind and have worked out the necessary steps to attain that character. In advanced psychology they have a theory of visualization. In substance it teaches that concepts held in the mind tend to materialize in space and that a mental image held clearly and consistently will actually develop into reality. I do not know whether this is true or not, and it does not matter one iota whether you believe it or not, but I do know by practical experience that a definite picture of the goal of your child's life, in the process of religious education will help you work straight towards it with a minimum of lost motion. Therefore, my advice is to get a detailed picture of what God wants your child to be and keep your eye on it, and God will help you to pull the child that way.

It is this determined group of men and women who are turning the wheels of civilization towards God. In this world of shiftlessness, loose thinking, and careless acting, we need real mothers and fathers, those who are determined. Those who have fixed spiritual as well as physical bounds, and who are able to determine through the spirit the ends of their children.

As we close this discussion of determination we shall call your attention to two very striking cases of family conflicts. The first case is that of a man's going to jail rather than give seventy-five cents weekly to support a woman of eighty-two. "Mr. O." of Waynes, is in jail here because he refused to contribute 75 cents a week toward the support of his 82-year-old mother, Mrs. M. of Waynes. For 26 years Mrs. M. has lived with her daughter, Mrs. I. of this city, who has been her mother's sole support. Recent-

ly she petitioned the court to have her three brothers aid in the aged woman's maintenance, and an order was issued directing two brothers to pay \$1.50 weekly and Mr. "O." to contribute but 75 cents. The other brothers complied but "O." when presented with the order, flatly refused to obey, and so told the court. A bench warrant was issued today for his arrest and tonight he occupies a jail cell. "I'll stay here forever," he said, "before I give the old lady a cent." I do not know the history and general background of this case and therefore, will not attempt to give a thorough analysis, but it strikes me very forcibly that if these boys are anything like normal, something very vital must have been left undone by their mother and father in the process of religious education. Why should three sane boys have to be brought before the court and forced to give their eighty-two-year-old mother this small amount of support? The second case is in the land of romance where a girl slayer sobs behind the jail bars while greeting her care-worn mother of forty. "O—Oh! Mama!" with this glad little cry, Mrs. "A." charged with the murder of her "good friend," "G.," bounded through the door of her ward at the county jail Thursday and threw her arms around her little mother, Mrs. "M."

"Mama—oh, why did you come? I didn't want you to see me in such a place. This had to be done, so there is nothing for you to worry over," were "A.'s" first words to her mother.

"I am going to help you—all I can. We must trust in the Lord," her mother replied.

"Mama, I had to shoot him—and, of course, I am sorry for it. I mean I am sorry he died. I am not sorry I shot him. It had to be one of us!"

Her voice grew louder as she sobbed out her story to her mother.

"I had it to do! And I'm sorry to cause you all this trouble. I know you will help me. You always have helped me."

By now "A." was weeping in earnest and wiping her tears away on her sleeves.

"It is the first time I have cried—and it happened five days ago," she sobbed.

Mrs. "M." and her daughter sat down in the jail corridor and began to talk about a lawyer. But "A." kept remembering members of the family to ask about. She wanted to know what this one and that one had thought about it.

"I am going to help you all I can," said her mother again. "I haven't sold the cotton yet. I am going to find out just what we can do."

Though "A." did not want her mother to find her in jail, she was glad to see her and declared that she knew her mother could help her as no one else could.

"A." and her mother discussed certain persons who could likely assist in paying a lawyer's fee.

"Mama, they will furnish a lawyer for me, but I don't want them to think that we are too poor for a lawyer. If you can help me with the money, I'll pay you back. You know I have never been a burden on you—for money."

This little country girl, who went to the city against her mother's advice, had been defiant, bitter—then melancholy. But the sight of her mother in the jail to see her, moved her to the first real tears she has shed since the slaying.

Ever since "A." and her two sisters had been little children, strapped in their chairs, while the mother worked hard in fields, "M." has had a hard time with life.

She remembered once when her husband, who deserted her six years ago, drove her into the fields, despite her protest to remain with her babies.

"While other mothers were pettin' and lovin' their children, I was out chopping cotton and doing all other kinds of farm work," she said, then added wistfully, "but I was happy."

The city—to this mother was never anything but a Sodom or Gomorrah. She told of her daughter's last visit to her in January, when the girl laughingly entered the farm house after riding out from Middleton at night on horseback.

"I told her to keep away from Memphis then," said

the mother, rubbing her eyes. "I told her all I had ever heard about the place was people killing each other. But she wouldn't listen to me. Said she was planning to go to Chicago. Now she's killed a man. She might hang, she might come clear, but will God forgive murder?"

"I've never seen or heard a radio," Mrs. "M." ventured. "I remember, though, when "A." and her husband had a graphophone out on the farm. But you know, I never did care about things like that. I've always had to work like a man ever since I can remember. But "A." says that's what she likes about the city, with its dancing and town ways. I asked her one time why she smoked, and she said nearly everybody smoked in Memphis."

In this case we have a better chance for analysis because we have more of the home history background. It is seen that the girl and mother are devoted one to the other. Real love is seen. Second, shame on the part of the child and genuine family devotion is seen. Third, poverty is a keen sting to the girl's conscience. She feels that it will lower her social standing. Fourth, this girl rebelled against mother's will. Fifth, the husband is a deserter. While he was in the home he was cruel, did not provide. Mother had to become a bread winner. She loved her children but because of a non-biologically healthy home she could not do the mothering that she desired. Sixth, environments of the city effected the life of the girl. In her search for approvals she put on the badge of her gang. This was done in order to get recognition.

This romantic tragedy is only as thousands of others are, where the father or mother falls short of doing his or her part in the process of religious education in the home. In this case as in most of them the father is the blame. He did not realize that the rearing of the children was a joint task. He did not attempt to determine the children's character God-ward.

CHAPTER X

E—SERVE

All that we have said heretofore must express itself in service, because religious education is the evolution of these "Ten" powers into a Godly self-expression in service to humanity. The ten powers to which we refer are, first, feeling; second, the struggle; third, thought; fourth, will; fifth, do; sixth, see; seventh, discriminate; eighth, choose; ninth, determine; tenth, serve. Of these ten, service is by far the greatest. As religious educators it is imperative that mothers and fathers develop the power to serve and thus be able to pull their children the Jesus-way, because some day every mother and father will be judged in the light of these words, "When the Son of Man comes in His splendor, with all His angels with Him, he will take His seat on His glorious throne, and all the nations will be gathered before Him, and He will separate them one from another, just as a shepherd separates his sheep from his goats, and He shall put the sheep at His right hand and the goats at His left. Then the King will say to those at His right, 'Come, you whom My Father has blessed, take possession of the kingdom which has been destined for you from the creation of the world. For when I was hungry, you gave me food, when I was thirsty, you gave me water to drink, when I was a stranger, you invited me to your homes, when I had no clothes, you gave me clothes, when I was sick you looked after me, when I was in prison, you came to see me.' Then the upright will answer, 'Lord, when did we see you hungry and gave you food, or thirsty, and gave you water to drink? When did we see you a stranger, and invite you home, or without clothing, and supplied you with it? When did we see you sick or in prison, and go to see you?' The king will answer, 'I tell you, in so far as you did it to one of the humblest of these brothers of mine, you did it to me.' Then he will say to those at his left, 'Begone, you accursed people, to the everlasting fire destined for the devil and his angels! For when I was hungry, you gave me nothing

to eat, and when I was thirsty you gave me no water to drink, when I was a stranger, you did not invite me home, when I had no clothes, you did not supply me, when I was sick and in prison, you did not look after me.' Then they in turn will answer, 'Lord, when did we see you hungry, or thirsty, or a stranger, or in need of clothes, or sick, or in prison, and did not wait upon you?' Then he will answer, 'I tell you, in so far as you failed to do for one of these people who are humblest, you failed to do it for me.' Then they will go away to everlasting punishment, and the upright to everlasting life." This will be the final doom of the sons of men, as is told us by the Book. Thus we will be divided not according to the way we have thought, felt, and talked, but according to the way in which we have served.

When one thinks of the discovery of America, he thinks about Columbus; when one thinks of Plymouth Rock, he thinks about the Pilgrim Fathers; when one thinks of America divided against itself, engaged in a bloody war, he thinks of Lincoln; when one thinks of Tuskegee Normal and Industrial Institute, he thinks of Booker T. Washington; when one thinks of Harvard University, he thinks of Charles W. Eliot; when one thinks of Adoniram Judson, Lott Cary, Paul, the Apostle, and David Livingstone, the great missionary field jumps before his eyes; when one thinks of France, he thinks of Joan of Arc; when one thinks of the Morris Memorial Building, he thinks of A. M. Townsend; when one thinks of the Reformation, he thinks of Martin Luther; when one thinks of Philadelphia, he thinks of Benjamin Franklin, and Russell H. Conwell; when one thinks of Red Cross, he thinks of Florence Nightingale. The thoughts of these men and women bring before our eyes a moving picture of world activity, because these are great humanitarian spirits and, therefore, great servants of the people. Because of the great service that they have rendered they have built for themselves monuments, not of gold, bronze, marble, or stone, but monuments of character that shall last as long as the mountains lift their hoary heads towards the sky and the rivers flow to the seas. For the in-

spiration of a mother or a father let us review the life of just one of these God-like souls, that of Dr. Russell H. Conwell:

"He began life as a soldier, and, though but a strip-ling, his deeds of daring and valor won for him a colonel's commission. While in the army he studied law, and later became a practising attorney. But his interest in men and affairs early inclined him to newspaper work, and in the discharge of his various duties he became acquainted with the prominent men of this and other lands. In his mind, however, he was unsettled, and never satisfied until at last he yielded himself wholly to God and became a minister of the gospel of Jesus Christ. While living in Lexington, Massachusetts, he was called just fifty years ago to a poor and struggling church in Philadelphia, and of that church, which now numbers its membership by the thousands and occupies a superb building, he was pastor until his death. But the arduous task of ministering to the Baptist Temple in Philadelphia took scarcely a tithe of the time of this untiring and effective worker.

Even before he entered the ministry he was an accomplished and popular lecturer. In time he had more than twenty-five lectures in his repertoire. His greatest lecture "Acres of Diamonds," was delivered more than 6,000 times. When on May 21, 1914, he delivered it for the 5,000th time, one of the most distinguished audiences that has ever assembled in the Academy of Music, Philadelphia, crowded that spacious auditorium. A parade preceded the lecture, starting at his North Broad street home and ending at the Academy of Music. In line were educators, statesmen, lawyers, bankers, manufacturers, physicians and ministers. Indeed, all the city gladly acclaimed him as its most prominent citizen. In his lectures, which continued until the last year, Dr. Conwell is said to have addressed more people than any man of the past century. It is estimated that these lectures brought to him the lordly sum of \$11,000,000.

What has become of this \$11,000,00? The whole of it has been devoted to the education of many thousands of young men and women of all races, and to

the various philanthropic institutions which Dr. Conwell founded. Notable among these are the Samaritan Hospital, at which he died, and the Temple University, which today has more than 10,000 students and which is operated at a cost of more than \$1,000,000 a year. He lived in utter simplicity, had a mortgage on his dwelling house, and was called 'the penniless millionaire.' By the delivery of his 'Acres of Diamonds' he inspired and blessed multitudes, and by the income from that lecture he helped still other multitudes to prepare for life's duties and responsibilities.

Great as a minister, as a lecturer, as a philanthropist, as an educator, he was greater still as a Christian. He literally lived the life of the Man of Galilee who went about doing good, and who came not to be ministered unto, but to minister. If we have ever had a man among us who walked with God, Dr. Conwell was that man. The dear, worn-out old body is at rest, but his spirit, ever young, is in the presence of his Saviour whom he adored and whom he served with such rare faithfulness."

This is what we mean by service. These great souls shall ever live in the minds of present and oncoming generations, not because of their great thoughts, feelings or sayings, but because of the manner in which they served. Such lives as these ought to move every mother and father as religious educators, to a life of practical service and, thereby, fit them for the task of rearing their children the Jesus-way. In the light of these conclusions, and as we ponder over great human spirits, we think of the spirit that has moved and inspired every man and woman, every mother and father who has done anything worth while in the drama of human action. Nineteen hundred years have rolled by since the system of truths, embodied and preserved in the New Testament Scriptures, was proclaimed to the world by Jesus of Nazareth and His chosen disciples. The moral and religious conditions of mankind, at that period, was truly deplorable; IN EVERY REGION, and under every rule, both mothers and fathers were fettered and held in melancholy bondage by ignorance and superstition of

the most degrading character. Darkness covered the earth, and gross darkness the nation. The most favored and most enlightened among the family groped, as the blind for the wall, after the truth concerning religious education, in order that they might know how to rear the child the God-way. Earnest, and often heroic was the struggle of natural intellect for the light; but all their inquiry, observation and philosophy left them in painful obscurity, on this momentous question.

From this dark and desolate aspect of mankind, which presents itself to us alike in the valley of the Nile and on the plains of India, amid the Temples of Greece and the Palaces of Rome, let us now turn our attention to another field. Here we behold a man, plain and lowly, reared amid the toil and poverty of an obscure village, going forth and discoursing to delighted multitudes on the profound subjects, which all the wisdom of the sages had failed to illumine or relieve. This is Jesus of Nazareth. Let us listen to a few of his sublime enunciations, on this all important question of the family and religious education. He is the greatest of all servants, and as His followers His will is our family program of religious education in action. If, therefore, we can know what Christ wants done in the world, the parents will know what they have to do; and if we can understand his method we shall know how to proceed in our work. On these questions the Scriptures are definite and explicit.

The Master declared that He came "to seek and to save the lost." His big object in the world was to render service. In the Nazareth synagogue he announced his commission: "The spirit of the Lord God is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, the recovering of the sight of the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

He gave as his credentials his own works: "The blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the good tidings preached to them." He

says expressly that he came not to condemn the world but to save the world. He has absolutely no respect for the priest and Levite who saw the man in need and, yet passed on the other side. His great sermon on the mount has to do with righteous living and loving service. In the parable of the Judgment He shows how the destinies of men, their fitness or unfitness for the kingdom, are revealed in the way they have fulfilled or have neglected the humanities of life.

Above all, we have the example of the Master himself, who went about doing good, helping the needy, healing the sick, feeding the hungry, adjusting the relations of men, seeking to establish justice among men. This is what we mean by religious education. It is serving the world the Jesus-way. And this is the supreme task of mothers and fathers to fit their children for such a life as this.

The world today needs families that will embrace, through service, the whole Kingdom of God, which includes,— Evangelism—winning men to Christ; Mission—making the good news known to the nations; Education—moving lives to do service in the kingdom by building human beings up into Christ-likeness; and Social Service—transforming society into the likeness of Christ. Mothers and fathers as religious educators must learn that religion is not something apart from life, as a special exercise or a special service. It is something in life. It is life itself. It is living and serving in the place where you are, and by all means seeking to carry out Christ's redemptive purpose. Mothers and fathers, therefore, as religious educators are the transformers of bodies full of sin, into bodies of love, peace and holiness after the spirit of Christ. This can be done by the father and mother serving their children, and thus the world, the Jesus-way.

THE FAMILY NEEDS A BLUE PRINT OF RELIGIOUS EDUCATION

Most of the things which people say they see, are actually seen. There is no imagination about it. The pessimist who sees the family going to pieces, and as a result the very foundation of twentieth century civilization crumbling to dust, is not deluded; he is correctly reporting what he actually sees. The optimist who sees things soaring up to the height of perfection is an equally good reporter; he is not fooling us or himself; he sees what he says he sees.

But the trouble is, too many people are doing all their seeing within too narrow limits, and while their reports of what they see are true, they are not comprehensive. There is nothing more likely to be misleading than a field of vision so narrow as to leave out part of its points. It is like seeing the elephant in so limited a way as to report only his tail or tusks. The animal appears quite differently in a comprehensive view.

Now all this has an important application to the state of mind in which many people find themselves today. There are perhaps more minds focused on the family problem than ever before, more people are thinking; or perhaps it is more truthful to say they are wondering, about the conditions which have befallen the family and thus human affairs in general.

It is probably true that though we are all looking and as we look we are wondering, we do not see very much as yet; but it is still a mighty fact that the minds of the people are focused on the family and human relationships. Parents have left the bringing up of their children to the governments but the governments have failed them. They must therefore reset their religious educational outlook and guide this modern generation of children in God-ward walks of life.

Some people see certain things going to pieces. They see correctly. Certain established customs, methods, processes, institutions, traditions, which we have been accustomed to lean upon, are undoubtedly

going to pieces, irrecoverably too. It is that last element, the irrecoverability, that strikes fear to many people. There are those who gaze upon these institutions as they go to pieces, they hope to see them stand; to see them return; they look for yesterday to come back. But yesterday is not coming back.

The old world is dead, dead, dead. It is beyond recovery. God himself will not restore it, and Satan cannot.

That is the a-b-c of the new alphabet; namely, the old world is dead. Not dying, but dead. The things you see going to pieces are its funeral, its decay.

If people would only learn this a-b-c, it would save them from a great deal of confusion. But the point is this: those who say that everything they see is going to pieces, are telling the truth, because their eyes are focused on the things which belong to the old era, only. The old era is dead and is being buried bit by bit. Every day another fragment of it falls into the dust.

Now if that is all that you see, and it will be all that you see if it is all that you look for, no wonder you have the feeling that everything is going to pieces.

But if you turn around and see what is coming swiftly behind your back, as you gaze apprehensively into the past, you will get the other half of the field of vision; you will see the things that are to be.

In the social order, is it not our seemingly most strongly established things that are beginning to flutter down? Are not the most solidly essential services the ones that are now most under doom? Certainly, as any one who focuses his vision only on the passing things will tell you. Is it not the collapse of the most dominant methods and institutions that alarms most people? Well, it need not alarm any one. When the leaves of the strongest tree fall, spring is here.

If you will widen your field of vision, you will soon see other things springing up to strengthen the family on either side and take the place of all the passing institutions.

A friend said to me the other day "We have waked

up in a new world and our task is to fit ourselves for the new duties of this new world." This is the attitude: That man was awake to the fact that the new era is here and here to stay. There is a new era in every department of life.

Certainly many things are going to pieces. They ought to! And if you look at them long enough you may get the impression that everything is going to pieces. You should turn around and look the other way and see the New Era marching up the side of the mountain. Then you will see that although the ruin of all our own stupid, inefficient, unjust, and unproductive methods is unavoidable and good, the real cause of their disappearance is the New Era which is pushing them out. While you are thus looking, be sure and see all, and if you see all, you will see the New Era bringing a new higher and nobler concept of the family. One that teaches that mother and father are the first and last real religious educators of their children.

Almost anyone whom you may chance to meet will tell you that "something ought to be done to change the conditions of home life" and will assure you that it must be done very soon. But you will travel a long way before you will meet any one with a plan that has a single point of practicability.

Many plans, so called, are not plans at all; they are pleasant pictures of conditions as they may be after all the planning, all the preparatory work, and all the constructive labors are done. A plan is not an oil painting of complete objects; a plan indicates the "how" and the "where" and the "what" of every joist, joint, and pillar. You cannot build a house from a charming photograph; you will need a blue print, and if the world is saved it will be done by mothers and fathers.

Every thoughtful man has an idea of what ought to be; but what the family is waiting for is a blue print of religious education.

By trade I am a blacksmith and wheelwright. While a student in school studying these trades, I saw that there was something deadly exact about a blue

print. It is not a speech; it is not a propaganda; it is not a burst of enthusiasm; it is a simple thing of lines and signs which tell you what to do and just where to do it. It speaks of only one quality—orderly work. Now, this is why good intentions are of so little value to the practical solution of the problems that confront mothers and fathers as religious educators of their children. Good intentions, of course, are very good—as intentions. And doubtless good intentions must exist in every good plan. But every one has had enough experience with well meaning people to know that good intentions are often sterile.

It is very surprising to learn how much of the distrust of people in plans for the advancement of better family relationships is due to the failure of so many ill-planned and badly managed good intentions. Human history is full of the wreckage of high and noble intentions for social good and family betterment, which failed simply because they had the visionary quality without the creative quality. We need more creative thinking; more of the reducing of the visionary to the practical. A practical plan is the need in the field of religious education. Therefore the course of this book has been taken. Your attention has been called to the ten ruling forces in the life of human action, namely, Feeling, Struggling, Thinking, The Will, Doing, Seeing, Discriminating, Choosing, Determining, and Serving.

We now call your attention to a “blue print” of Religious Education for the family. Please notice the last page.

RELIGIOUS EDUCATION IS THE GODLY DEVELOPMENT OF THE WHOLE MAN.—EVERY URGE, THOUGHT, DESIRE, ACTION AND DEED MUST BE IN KEEPING WITH THE WILL OF GOD. TO SO DEVELOP CHILDREN CONSTITUTES THE ULTIMATE OBJECTIVE OF MOTHERS AND FATHERS AS RELIGIOUS EDUCATORS.

1—Learn the child by a study of the child.

2—Begin this study at birth.

3—In order to know what others have done and said in this field, organize parent study classes, both private and community wide.

4—Have only the best teachers and the best books.

5—Teach your child by doing. It will do invariably what it sees you do.

6—See to it that your child forms only the right kind of habits.

7—Be positive and consistent with the child.

8—Make the home the outstanding social approval in the community.

9—Parents should cooperate and build up only certain community approvals. (THE GOOD).

10—Have a definite daily program for each child.

11—Lead the child with love and not with authority.

1—Remember that at first the child is neither moral nor immoral, but unmoral.

2—Remember that he acts on momentary instincts and to him at first one act is just as good as the other.

3—Remember that the child is a child, and that all of its intentions are good.

4—Remember that there are no bad children but bad mothers and fathers.

5—Remember that the boy is fixed in his attitudes at the age of ten and the girl at the age of nine. At these ages they only judge what you say by what is in their minds but when out of your sight they act as they please.

6—Watch your child's company. Environment is one of the most affective forces in the life of the child.

7—Never force the child to do anything but by instruction show it the better way.

8—Never accuse a child. If you think it has done anything, ask it why did it do so.

↑
THE MOTHER'S AND FATHER'S ULTIMATE OBJECTIVE
AS RELIGIOUS EDUCATORS OF CHILDREN
↓

The way to attain the ultimate objective

Parents should ever remember these laws.

THE
FAMILY
AND
RELIGIOUS EDUCATION