

(3) *This conception of the Sunday school makes possible a definite co-operation with home and public school.* If we ask parents and school teachers to help us *teach* religious truths to our pupils, we get little response. But if we organize to *do something* of social value, they can and will co-operate.

5. THE ORGANIZED ADULT CLASS stands naturally at the head of such a federation of classes into a school of Christian service. It differs from others only in that its interests are mature, its grasp of Christian problems and opportunities more broad, its temper more truly practical, its standards of efficiency more exacting, and democracy more essential in its work and organization. Let the particular form of organization be what it will—the men's brotherhood, the women's missionary society, the mothers' club, the young men's league—each should itself become part of the Sunday school, or maintain an adult class in the Sunday school. None need surrender its independence of organization; it should be required simply to register its distinctive educational work as one of the elective courses of the advanced department.

The advantages of such a plan are manifold. We name only a few: (a) Co-ordination of educational work and unity of practical effort within the church; (b) the practical service of the adult organizations will be more enlightened, since the educational motive remains; (c) the children's practical service will acquire dignity in their eyes, because adults, too, are seen to share the same motive and to work through the same institution; (d) there will be no evident time of graduation from the Sunday school.

#### BIBLIOGRAPHY

Burton and Mathews—"Principles and Ideals for the Sunday School," pp. 98-109, 176-183.