

the home. Even this feature does not show all of the truth. It seems to admit that the fifty per cent. who attend Sunday School are receiving proper religious instruction; but everyone knows that this cannot be granted. With less than one hour's instruction per week, with irregular attendance, with lack of study on the part of the children, and with so many untrained teachers—is it any wonder that, even among those who attend Sunday School, there is still woeful ignorance of the Bible? I do not minimize the work that the Sunday School is now doing; but, at its best, we can never expect it to give such religious instruction as is necessary to prepare for moral living and intelligent citizenship. And the home, too, which ought to be the centre of moral and religious influence, is too prone to shift the responsibility of the spiritual instruction upon the institutions of the church, just as it shifts the responsibility of intellectual instruction upon the school.

Rosenkranz* shows very conclusively that no system of education is complete without religion. He says: "Education has to prepare man for religion in the following respects: (1) It gives him the conception of it; (2) it endeavors to have this conception realized in his life; (3) it subordinates the theoretical and practical process in adapting him to a special standpoint of religious culture." Further, "Education must, therefore, first accustom the youth to the idea that, in doing good, he unites himself with God as with the absolute Person, but that in doing evil he separates himself from him."

Religious instruction has always been recognized as the corner stone of the course of study in the German schools. Four to six hours per week are given to it throughout the entire

course. It was once my privilege to have a complete picture of the religious course in a public school in Berlin. The principal gave instruction to the teachers of the various classes to give a short lesson in "religion," illustrating the work of each class. Accordingly, I began with the lowest class and went through each of the eight classes to the highest. Beginning with stories from the Old Testament, the course led, step by step, through the various phases of Old Testament history; it gave the life of Christ and the work of His apostles; it included the chief events of church history; texts of Scripture and hymns of the church were repeated from memory; and, in the higher classes, the catechism and doctrines of the church were discussed. It seemed to me that a devout spirit prevailed among both teachers and pupils, and I may say that I have never discovered any other spirit in the religious instruction in the German common schools.

In giving the above picture I am simply describing what I saw and not committing myself to such a course for our schools. Everyone knows that some features of this course are impossible under our American conditions. I may say that, while German teachers are dissatisfied with the influence of the church in the schools, and would have all church censorship removed, all agree as to the vital importance of religious instruction in producing right character and securing a well-balanced and harmonious development; therefore no one would have it omitted. The chief objection of German educators is that pastors, who are often local school inspectors, are not pedagogically trained men. Professor Delitzsch, in his *Biblical Psychology*, says, "The heart is the deep centre of all mental and spiritual life."

I give one more quotation from the

* Philosophy of Education.