

was a valued opportunity for both general and religious education. The father said, "Some say it is gravity, and some say it is the will of God ; perhaps these two mean the same in the end." One part of this answer touches the world of effects, the other the first cause.

To illustrate further the relationships between religious education and general education, we may say that general education aims at *health*, which religious education regards as conformity to the physical and mental laws assigned to the human body and mind by their Maker. General education aims at *truth* for the intellect, which religious education regards as conformity of the thought of

man to the thought of God as revealed in the world and discovered there by science. General education aims at *beauty* for the feelings, which religious education regards as man's appreciation of God's perfection as manifested in the works of nature and in the fine arts of man. So, likewise, general education aims at *goodness* for the will, which religious education regards as the harmony of man's will with God's will. Even vocational efficiency, at which general education aims, is itself conditioned upon the ideals supplied by religious education as to the sacred nature of one's calling and the conception of it as an opportunity for the best use of God-given talents.  
—Encyclopedia of Sunday Schools

## LEARNING BY DOING

By Rev. A. J. Wm. Myers, Ph.D.

### I. IN THE CLASS

A teacher, on being asked what activities her pupils carried on in class, replied : "We have no time for such preliminaries ; have not enough time for the spiritual teaching." This reply discloses a great fallacy.

All Sunday School teachers will agree that spiritual teaching is so presenting the truth that it shall be incarnated in the lives of others, with the result that in every situation in life, they act as Christ would act.

As soon as it is clearly seen that spiritual teaching bears directly on the pupil's actions, his responses in life situations, and not with his *passivity* as a vessel to be filled by the teacher, so soon is it evident that the most effective teaching will be, not through words but through actions. Recognition of this one principle has transformed Schools of all grades, from the kindergarten to the University. It has led to the introduction of manual training, the establishment of technical schools and the like.

This is but getting back to the home, the greatest of all character-forming institutions. The mother does not simply talk to her child on "kindness," "helpfulness," "homemaking," etc. She gets the little hands busy with dolls and their clothes, doing things for others, caring for the pets. The response loving

deeds is made, and the teaching has its result in actions.

The wisdom of the home, now recognized in secular education, must get fuller play in the Sunday School. But how can this be brought about ? Examples are innumerable. The following are merely suggestive :

1. *In the Primary Class.* The sun is shining ; the children are taught to respond with glad hearts and voices. The rain is falling ; they thank the Father for refreshing His world.

2. *In the Junior Class.* Such a class has been giving collections because it was conventional. A situation is presented, for example, a famine in India, and they voted to give all the class had on hand, and make a special gift of as much more. This is the spiritual teaching of the parable of the Good Samaritan.

3. *An Intermediate Class* made their own maps of Paul's journeys, wrote the incidents in their books and illustrated them with their own drawings and pictures cut from magazines. The journeys thus became a clearly defined part of their own experience, as they could not merely by listening to the teacher.

We learn by doing. It is true in everything—music, farming, housekeeping. If we