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### SOCIAL SERVICE DEPARTMENT

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## SUNDAY SCHOOL SONG AND SERVICE BOOKS.

Shepardson & Jones, Scripture and Song in Worship (University of Chicago Press, Chicago).

Hymns of Worship and Service (The Century Co., New York).

## BOOKS CONTAINING GREAT MEMORY CHAPTERS OF THE BIBLE AND MANY OF THE GREAT HYMNS.

Hillis, The School in the Home (Revell & Co., Chicago).

Warren, Fifty-two Memory Hymns (Jennings & Graham, Cincinnati).

(For List of Song Books For Children see page 10 of "A Sunday School Teacher's Library," issued by this Department for the Des Moines Sunday School Institute.)

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**SOCIAL SERVICE DEPARTMENT**

The series of Social Service Bulletins issued by the department of Social and Public Service of the American Unitarian Association deserves especial attention and recommendation. The last of these to hand is by Mrs. Clara B. Beatley on "Social Service for Young People in the Church Schools." It describes in detail the plan of the Disciple School of Boston, showing the activities for each of the grades and how they are carried out.

The other titles in the series are as follows:

The Social Welfare Work of Unitarian Churches.

Working with Boys By Rev. Elmer S. Forbes.

The Individual and the Social Order in Religion. By Rev. Frederic A. Hinckley.

A Remedy for Industrial Warfare. By Charles W. Eliot.

(The Canadian Act for maintenance of industrial peace.)

Some Unsettled Questions about Child Labor. By Owen R. Lovejoy.

The Social Conscience and the Religious Life. By Francis G. Peabody.

Friendly Visiting. By Mary E. Richmond.

Rural Economy as a Factor in the Success of the Church. By Thomas N. Carver.

The Relation of the Church to the Social Worker. By Herbert Welch.

Popular Recreation and Public Morality. By Luther H. Gulick, M. D.

The Wise Direction of Church Activities Toward Social Welfare. By Charles W. Eliot.

The Democracy of the Kingdom. By Rt. Rev. Charles D. Williams, D. D.

Bad Housing and What it Means to the Community. By Albion Fellows Bacon.

City Building in Germany. By Frederic C. Howe.

Religious Work and Opportunity in Country Towns.

(The Report of a Committee of Investigation.)

Comprehensive Planning for Small Towns and Villages. By John Nolen.

The Inter-relation of Social Movements. By Mary E. Richmond.

Vocational Guidance. By Meyer Bloomfield.

The Improvement of the Rural School. By Harlan Updegraff.

Knowing One's Own Community.

(Suggestions for social surveys of small cities and towns.)

Copies may be obtained from the

Copies may be obtained from the American Unitarian Association,  
25 Beacon St., Boston.

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## IS THIS A MODERN SUNDAY SCHOOL ?

The two paragraphs reported below from the "Messenger of Peace" are striking and interesting as indicating one of the most dangerous tendencies of the over-organized Sunday school which succeeds in being no school at all.

In my humble judgment the modern Sunday-school makes the fatal mistake of "too muchness" as Artemus Ward would say. It has too much machinery and too many aims. What with cradle rolls, infant classes and athletics; primary, intermediate, junior and senior organizations and theatricals; adult classes, advanced work and amusements; home departments, teacher-training, entertaining and whatnots—many of which, of course, are not only helpful, but cannot possibly be eliminated without serious damage to the work, especially the teacher-training and the adult classes—the Sunday-school is trying to bite off considerably more than it can begin to masticate in all of sixty minutes a week,—rainy Sundays not included. The result is that by attempting too much nothing is achieved,—nothing but entirely exterior results that can be tabulated in statistical reports. To whose greater glory?

Finally I went to one of the most modern, best equipped, right-up-to-the-second Sunday-schools in the entire West. This is what I found: The Sunday school auditorium was divided into two camps. On one side hundreds of little red paper tomahawks, evidently fashioned by the children, were strung under the ceiling and an immense sign in front bore the one word, "Sioux" in vermilion letters eighteen inches high. On the other side the ceiling decorations consisted of little green arrow-points and spear-heads and the emerald name emblazoned on the banner was "Aztecs." At one end of the long blackboard some chalk artist had drawn the head of an Indian chief in war-paint and feathered regalia, and at the other end an Indian tepee, the latter probably designed to indicate that the occupants of that side of the room were asleep (as indeed all good Aztecs have been for lo! these