THE TRAINING OF THE AMERICAN SUNDAY SCHOOL TEACHER.

By

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1914.
OUTLINE.


1. Forerunners of Teacher-training: a great factor in the life of the American people.

2. Initial efforts: the Sunday school.

3. Chautauquas:壓ese people are in it and under its influence.

4. Primary Unions: educated, intelligent men and women.

5. Organized work, the first: organized work, the first.


B. Present status and needs.

1. Present conditions of the American people.

(a) Questionnaire. The mention of the Sunday school does not fit in.

(b) Conclusions: with a work that is vital to the welfare of the people.

2. Conditions which make trained teachers necessary.

(a) Child's religious needs: he is to be a Christian.

(b) Schools have adopted an educational program.

(c) Sunday schools are the schools of religion for the American people.

The public schools cannot teach religion because of the separation of church and state. Consequently, religion must be taught by the church. This obligation to the American people cannot be discharged until teachers of pure minds and pure hearts and professional training are found. Now the Sunday school realizes its mission, and prepares its teachers for this work, a new day will dawn for Christianity in America.

C. Proposed Program for Training Teachers in: PP. 47-75.

1. Local schools.

2. City Institutes.

3. Colleges.

4. Seminaries.

5. State Universities.

Conclusion. Page 76.


It is the purpose of this thesis to discuss the training of the American Sunday school teacher. First, an historical statement is made showing the development and the
INTRODUCTION.

The Sunday school is here. It is a great factor in upholding the moral life of the American people. Three million American people are in it and under its influence. Millions of consecrated, intelligent men and women are its teachers. In one hundred years the Sunday school has developed from a school which taught poor children reading and writing to its present importance as the school of religion for all the American people.

To many persons the mention of the Sunday school does not suggest a school with a work that is vital to the well-being of the American nation. Religious nurture of the children is necessary if this nation is to be a Christian nation. It is the duty of the home to teach the children religious truths, but the home has neglected its duty. The public schools cannot teach religion because of the separation of the church and the state. Consequently, religion must be taught by the church. This obligation to the American people cannot be discharged until teachers of strong minds and pure hearts and professional training are found. When the Sunday school realizes its mission, and prepares its teachers for this work, a new day will dawn for Christianity in America.

It is the purpose of this thesis to discuss the training of the American Sunday school teacher. First, an historical statement is given showing the development and the
methods of teacher-training in the past; second, the actual
teaching methods and needs for the training of teachers; and
third, a proposed program for training teachers in the
local school, in city institutes, in colleges, in seminaries,
and in universities.

The progress made in the teacher-training standards
has been very rapid. The development from a few lessons
to a three year course in half a century is remarkable.
Greater progress in a shorter time has been made in the
methods of training the Sunday school teacher than was
made in the development of the public school methodology.
It is a long way from the plea of Nalich, Comenius, Damia
and Richard Mulcaster for trained teachers on to the suc-
cessful demonstration of the value of trained teachers by
the Jesuits, and to the experiments of Franke in 1707,
Julius Hecker in 1747, and to the establishment of the
modern normal school supported by the public taxation.
About two and one-half centuries were needed for the system
of normal schools in the field of secular education to de-
velop. But it was only three-quarters of a century from
the plea of Dr. Channing for trained Sunday school teachers
to the establishment of the Hartford School of Religious
Pedagogy.

Shortly after the modern Sunday school movement was
under headway, leading educators and ministers began to
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AN HISTORICAL STATEMENT OF TEACHER-TRAINING.

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Shortly after the modern Sunday school movement was under headway, leading educators and ministers began to point out the needs for efficient teachers. The first modern Sunday school which was established by Robert Raikes in Gloucester, England, in 1780, in which poor boys and
girls were taught to read and to write, secured its teachers from the public schools. No effort was put forth to train teachers for it was not until after the Sunday school became definitely religious in its aim that the need of especially trained teachers arose. During the period from 1810 to 1825 the aim of the Sunday school shifted from the attempt to teach spelling and arithmetic, to the winning of the pupils to a personal allegiance to Jesus Christ. The material for the accomplishment of this purpose was taken from the Bible and the method used to gain this end was memorizing Scripture by the pupils, and personal work on the part of the teachers. At this time the American Sunday School Union was organized for the purpose of establishing Sunday schools in destitute parts of the country and supplying them with all the literature they needed. For the next fifty years the aim of this Sunday School Union - the organization of new schools - became the dominant aim of the Sunday School world. The watch-word of the period was "organization." The intensive development of these schools was neglected, and very little work was done towards the training of teachers.

A few religious leaders, however, saw the need of trained workers and they began to create an interest in this work. In 1827 the New York Sunday School Union in its annual report advocated the establishment of a school for the training of its own teachers, but nothing was done with the recommendations. Ten years later, Dr. Channing, declaring
teaching to be the noblest work on earth, urged his church to take up the work of training their young men who in return would train the children of the church. In 1847 Dr. D. F. Kidder, corresponding secretary of the Methodist Sunday School Union, noting the value of trained teachers to the public schools, asked his church to establish a normal school in which Sunday school teachers could be trained.

During the first half of the nineteenth century many men saw the need of trained workers, but apparently no one had a clear-cut programme and no definite teacher-training was done until 1857 when a young Methodist minister, John Heyl Vincent, organized in his church at Joliet, Illinois, the first normal class for the training of teachers. His plan was to give the teachers a broad general preparation of an elementary character in Biblical history, geography, literature and church history. This course was given in the years 1857-58, 1859-61. The textbooks used were Ingles on the Sabbath School, and Conybeare and Howsen’s Life and Epistles of St. Paul. The class met once each week. Two lessons were assigned for each session. The pupils were between the ages of sixteen and twenty-five. This first normal class was very successful. The teachers who attended this class were more thorough in their Sunday school work. The influence of this class was not widespread because of the outbreak of the Civil War. When the
war was over, Vincent entered into the work of training teachers with renewed enthusiasm. In 1860 at a conference of his church in Chicago, Vincent presented his plan for a permanent Sunday school institute. The plan was adopted and one year later the first of these Institutes was held at Freeport, Illinois. The success of this institute was so very great that the movement rapidly spread through Illinois and into the East. In New York, G. G. Pardee and Ralph Wells held institutes modeled after the one held at Freeport. In the winter of 1864-65, the Chicago Sunday School workers organized an institute for the northwest. The first session was held in Chicago in the winter of 1865-66. The course consisted of lectures and recitations. "One evening was devoted to the study of Jerusalem. A concert recitation on the gates, walls, etc. of the Holy City was conducted by Mr. Vincent. Short addresses were given by Dr. Vendoren, Tuthill King of Chicago, and the Reverend Dr. Kerr of Rockford, Illinois, all of whom had visited Palestine. "A variety of maps, pictures, panoramic views adorned the walls. Three or four tables were filled with curiosities from the Holy Land: articles made of olive wood, water from the Jordan, oriental wearing apparel, shells from the Sea of Galilee, flowers, specimens of Syrian wheat and barley, lamps, pipes, shoes, Damascus "kobs-kobs", sand from Lebanon, mosaic fragments from Tabor. One table contained a large number of oriental pictures, engravings, photographs and stereographs. A stereograph of large size
contained thirty-six beautiful views of Rome, Egypt, Palestine and Jerusalem. "In 1866 Vincent was chosen by the Methodist Sunday School Union to conduct institutes in the various Methodist churches and from that time he was known as the "Bishop" of Sunday school work in his own denomination. In his institutes he used the following course of study: 1. "First: a series of about fifty exercises to extend through one or two years as circumstances may determine, as follows: Here the best methods and plans that were known. 2. Five lectures by a professional and experienced teacher on the principles and art of teaching. in their work. 3. Ten lectures on the Bible, its history, writers, inspiration, original languages, style, evidences, etc., with some simple statement concerning Biblical criticism and interpretation. Years with Jesus." The first year the Life, Jour. 3. Ten specimen lessons for infants, advanced and adult classes. class was to study the Parables, Conversations and . 4. Ten exegetical exercises from the Old and New Testament. History, from the Psalms, Prophets and Epistles. 5. Ten catechetical lessons for concert recitation on Bible geography, history, chronology, ancient manners and customs, etc., covering comprehensively lessons from the field of Biblical archaeology, etc., or anything like it given else. 6. Five lectures on the organization, objects, history, management, church relations and development of the
Sunday school work.

"Second: a prescribed course of reading, which shall insure the careful perusal of the best books on teaching."

In 1866, J. S. Gilbert, a public school principal of Buffalo, New York, published a monthly paper containing lessons for the training of Sunday school teachers. In the same year Vincent also started a Sunday school quarterly for the Chicago Sunday School Union. His aim was to give the teachers the best methods and plans that were known. He published suggestions from any Sunday school worker who had found a new or improved way to aid teachers in their work. In January, 1866, the quarterly became a monthly magazine and its name was changed to "The Sunday School Teacher." During this year Vincent published a course of lessons which he called "Two Years with Jesus." The first year the Life, Journeys and Miracles of Jesus were presented, and the second year the class was to study the Parables, Conversations and Discourses of Jesus. During each year twenty-four lessons were issued. One lesson was to be used for two Sundays. To enable the teachers to use the lessons effectively, Vincent gave them the following plan of analyzing each lesson:

"1. P. P. Parallel Passages. Is the incident, parable, conversation, or discourse of the lesson or anything like it given elsewhere in the Scripture?

"2. P. Persons. (Biographical) Who wrote this lesson and to whom?

* McElfresh, the Training of the Sunday School Teachers and Officers, Page 14.
What persons are mentioned and what do you know about them?


In 1827 the Reverend Alfred Judd, prepared one of the first annual lesson systems in which he undertook to present the principal facts of the Bible in five years, forty of Christ did these things occur? Age of persons mentioned? Lessons each year. In the same year the Sunday School Union published a lesson system called the Union Question Book.

"5.D. Doings (Historical) What did each person of the lesson do? Who had the most to do? Why?

"6.D. Doctrine (Theological) What truths about God, man, character, conduct, the future and the present are taught here? The lesson helps which the teachers were to use on the first lesson helps which the teachers were to use on the first year's course were a Harmony of the Gospels with illustrative passages, nation, neighbor, enemy, friend, world, old, young, and practical lessons. The helps covered several close-good and bad are taught here?"#1.

Soon after the Sunday School Teacher was started as a monthly magazine, Edward Eggleston became its editor, and within four years he had enlarged the circulation from a few thousand subscribers to thirty thousand. Its name was monthly magazine, Edward Eggleston became its editor, and 1870 more than thirteen monthly and weekly publications designed as aids for teachers were being published.

The demand for teacher-training in the past was vitally connected with the lesson system of the Sunday school. When used the material which some one had prepared. Helps similar

But when the schools became religious, and the Bible was used as the textbook, a knowledge of the Bible was essential, and so leading Sunday school workers demanded trained teachers. In 1827 the Reverend Alfred Judson prepared one of the first annual lesson systems in which he undertook to present the principal facts of the Bible in five years, forty lessons each year. In the same year the Sunday School Union published a lesson system called the Union Question Book. In this system there was but one lesson for the whole school and the aids published for the teacher were planned on a generous scale. Several volumes of lesson helps were issued. The lesson helps which the teachers were to use on the first year’s course were a Harmony of the Gospels with illustrations and practical lessons. The helps covered several closely printed pages, the material being classified into five heads:

"(1) The narrative, the introduction and historical setting. (2) Exercises or a series of questions to indicate to the teacher some plan of instruction to avoid the sameness of the questions. (3) Explanations of all the difficult passages, illustrating them, together with five practical lessons." These helps gave the teacher the results of wide research, and a broad application of the truths to daily life; but it can be readily seen that by this method the teacher was not being trained to teach. The teacher merely used the material which some one had prepared. Helps similar

to these, nevertheless, have been in use since 1830. For the next forty years there was no unified system of lessons. Henry F. Cope calls this period the "Babel Period" of the lesson system.\(^1\) In a convention of the National Sunday School Association held in 1869, the task of the Sunday school was defined as that of teaching rather than that of memorizing Scripture. The convention agreed then: "(1) that the task of the school was to teach, that it must not be confined to the gathering of groups of children for the memorizing of the Bible or for catechetical work; (2) that definite, assigned, selected lessons should be followed in the schools; (3) that the lessons should be in a series so that there would be some progress at least through the books that were being studied; (4) that a large number of schools could very well study the same lesson, instead of allowing each school to spend its energy in preparing its own lessons and working out the material for them."\(^2\)

It was not until 1872, when the uniform lesson system was adopted, that the conclusions of this convention were put into practice. The uniform lessons were planned largely by Vincent and E. F. Jacobs, a Chicago business man. Vincent worked out the lessons while Jacobs prepared the plan. These lessons were adopted at the Indianapolis Convention in the face of great opposition. Edward Eggleston vigorously opposed their adoption because they were unpedagogical.

\(^1\) Cope, "Evolution of the Sunday School," page 105.

He wanted graded lessons adopted. The uniform lessons soon became very popular. For thirty years they were used by all the Sunday school world. The lessons were valuable from the teacher-training standpoint, for they clearly revealed to the Sunday school the work of teaching; they concentrated the leader's attention on the Bible; and they revealed the pedagogical necessities of the Sunday school teacher. The conditions in each school, and the requirements of the pupils now could easily be noted. As the result of the work at Chautauqua the next important teacher-training movement came just two years after the adoption of the Uniform Lesson System. Vincent was the leader in all the early movements for efficient teachers. He gave the workmen impulse when courses were opened at Chautauqua Lake, New York, in August, 1874. As was announced, the purpose of the institute was to broaden the education of Sunday school teachers, and to awaken the churches to the value of normal training for its teachers. 

The Methodist Sunday School Union gave its approval of this plan and pledged its support. The institute was opened with Lewis H. Miller president, and John H. Vincent superintendent. "During the ten or fifteen days of the course it was planned: (1) to select and present only the essential Biblical facts; (2) to prepare studies upon them which would be easily mastered; and (3) to prepare blackboard outlines."  

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books were to be studied each year and on one of them an
examination was to be given, the other was to be read. Many
pastors and Sunday school workers assembled for this course
which lasted two weeks. The institute was non-sectarian.

This new Chautauqua idea spread rapidly so that within a
decade there were more than a hundred assemblies in the
United States. For the first three years these institutes
had but one purpose - the instruction of Sunday school work-
kers. That was always the aim of the mother Chautauqua as
long as Vincent had charge. However, most of the others
branched out into the field of popular instruction and enter-
tainment. In 1876 a reading course was adopted by the Chau-
tauqua and it was conducted after the plan of the later cor-
respondence and extension courses. This was really the be-
inning of systematic, general Sunday school normal work in
America. In 1883 the Chautauqua Normal Union enlarged their
plans to include courses of study requiring four years.
Eight books instead of two were to be studied and on these
the student was to be examined.

Possibly the Primary Unions have done more to demon-
strate the value of trained teachers than has any other
agency attempting to educate Sunday school teachers. The
first Primary Union was organized in Newark, New Jersey, in
1870; later, similar organizations were formed in Washington,
D.C., New York and Philadelphia. Many of the Primary Union
workers realized the importance of child study for teachers.
They became students of Froebel and Pestalozzi. They
learned the laws by which the child's religious life develops and the normal spiritual needs of children. As a result of their study they organized their department upon the laws of child development. The Union not only attempted to give the teacher such aid as would enable her to present her next Sunday's lesson, but it gave her regular instruction in child nature, and the pedagogy of the kindergarten and primary department, and the best methods of presenting the lessons. The attendance in primary departments grew and the teachers advanced in efficiency and thus when the church observed the progress in its primary work, the conclusion was forced upon it that teacher-training was of great value to both the teacher and the school. In 1879 the National Association of Primary Workers was organized. In 1887 an International Association was formed by United States and British primary workers. The Primary Union was not officially recognized until 1896 when it became a department of the International Sunday School Association. The influence of this Union was so great that in 1902 at the Denver Convention a two-year's course was adopted for "Beginners." The Primary Union has accomplished at least two results for teacher-training: (1) it has presented a concrete example of the work of trained teachers, and (2) it has prepared the way for the graded lessons by insisting that Sunday school lessons should be based upon the normal development of the child.

Organized teacher-training work dates back to 1896, when the Illinois Sunday School Association organized a
normal department, placing Dr. H. M. Hamill in charge. Soon after this, New York, Pennsylvania and other states followed the lead of Illinois and organized normal departments. In all the work in training teachers that was done in the next twenty years there was no unity. Nevertheless, denominational publishing houses encouraged the churches to train their teachers. Some churches started classes and in most instances the pastor of the church was the teacher. The first teacher-training manual which was used by these classes was written by Jesse Hurlbut in 1885.

The demand for trained teachers by the Sunday school workers became so insistent that the International Sunday School Association in 1903 organized a Religious Education Department and made W. C. Pearce the first teacher-training secretary. Under Mr. Pearce, the movement to secure efficient teachers has been greatly enlarged by the organization of many new classes. During the past ten years the emphasis by the International Sunday School Association has been upon large classes. Many people studied the course who were too old to become teachers. Everyone who desired to join the class was enrolled. So the numbers of persons taking the teacher-training course were very large. At the International Sunday School Convention held in Louisville in 1908, 107,117 persons were reported to have been in training classes. In the years from 1908 to 1911 the number reached 186,270.

Up to 1908 there were about twenty-eight different teacher-training courses being used and advocated by various
agencies, but they lacked unity of standard and method. At a meeting in Philadelphia January 7-8, 1908, the denomination leaders and the International secretaries adopted a new standard for the teacher-training courses: it was unanimously voted as the sense of the conference that the standardization of the teacher-training work is desirable. The teacher-training conference held in San Francisco in 1908 unanimously adopted a standard for the teacher-training courses for teacher-training that such a minimum should include:

(1) Fifty lesson periods, of which at least twenty should be devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher and the Sunday School. It gives a bird's eye view of the need of a simple and elementary course.

(2) That two years' time should be devoted to this course and in no case should a diploma be granted for its completion in less than one year. It gives a bird's eye view of that two years' time should be devoted to this course and in no case should a diploma be granted for its completion in less than one year.

(3) That there should be an advanced course including not less than one hundred lesson periods, with a minimum of forty lesson periods devoted to the study of the Bible and not less than ten each to the study of the pupil, teacher, Sunday school, church history, missions, or kindred themes.

(4) That three years' time should be devoted to this course and in no case should a diploma be granted for its completion in less than two years.
To meet this standard many new books designed to prepare teachers were written. They were published and promoted by the denominational publishing houses. Large numbers of persons bought these books, studied them, passed examinations and received diplomas, and were then declared to be "trained teachers."

Book No. 1. It contains three lessons on the Bible and its books, covering 4 pages; the lessons on evidences, to be "trained teachers."

At a teacher-training conference held in San Francisco in 1911, the question was asked, "Is the First Standard Course with its minimum requirement of fifty lessons and one year of time adapted to our present needs, or has the time come to raise the standard?" Dr. McElfresh, the International Teacher Training Secretary, in defense of the action taken by the National Teacher Training Secretary, in defense of the action at San Francisco, says; "There was a well-nigh unanimous agreement as to the need of a simple and elementary course. It is valuable as a clear and simple outline of essential things. It represents not real Bible study, but an introduction to Bible study; yet it gives a bird's eye view of the great Biblical epochs that many faithful readers of the Scripture have failed to see." If these manuals which have been prepared to meet this fifty lesson standard can be mastered without real Bible study, how can teachers be trained by them? A careful study of the most widely used books will reveal the fact that real study is not required in 15 pages. In these 15 pages the mind is discussed in 6 lines; memory skeletons with very little meat on them. With a fair memory and adequate time for drill anyone can master these books.

When students memorize these outlines in the book, they are of these the play instinct occupies 4 lines, imitation is declared to be "trained teachers." A careful analysis of lines; the total number of pages given to the subject matter four of the most widely used manuals will reveal the fact and memory outlines is 110 pages.

that they are inadequate treatments of the themes discussed.

Book No. 2. Biblical material 86 pages. Old Testament

Book No. 1. It contains three lessons on the Bible

history is divided into four periods: (1) that of the

and its books, covering 4 pages; two lessons on evidences,
patriarchs, (2) that of the great leaders, (3) of the kings,
4 pages; six lessons on the Old Testament history in 11

(4) of foreign rulers; all this is covered in 17 pages, six

pages; Abraham is given only 9½ lines; Samuel 3½ lines;
of which are given to drill, questions and blackboard out-
Isaiah 7½ lines; the Greek period is discussed in 9½ lines;
lines. One page is given to the period from the Chaldeans to
the Maccabean in 10 lines; the Roman period in 8½ lines.

the birth of Jesus; 21 pages are devoted to the Bible in-

Only one page is given to the Chaldean, Persian, Greek,
situations and organizations; 31 pages are given to a dis-
Maccabean and Roman rules; there are six lessons on the New

Testament History, covering 9½ pages; five lessons on Bible
tant topics are discussed may be indicated from the following

geography to which is given 13 pages; on these pages are

statements: Perception, 6 lines; Concept, 6 lines; Judgment,
six pages of maps. The author says, "Biblical geography is

3 lines; Reason, 12 lines; Method, 3 pages. 22 pages are

woven around 5 mountains and 12 cities; of the cities 3 begin
devoted to the study of the pupil. The relative importance
with B, 3 with C, 3 with J, and 3 with T. All geographical

of the topics in the mind of the author is shown by the

points whether in the Old or New Testament history may be

following treatment: Imagination, 3 lines; Physical develop-

located by means of these rivers, mountains and cities."

ment, 3 lines; Memory, 12 lines; Attention, 13 lines. The

This book also contains five lessons on the Old Testament In-
total number of pages for the subject matter and questions, 112,
stitutions covering 11 pages; seven lessons on the Bible

Book No. 3. Biblical material 77 pages. The Chaldean

school, 13 pages; the history of the Sunday school is dis-

and Persian rule, 9 lines; the Greek rule, 3 lines; the
posed of in 1½ pages. Eight lessons are given on the teacher
Maccabean rule, 5 lines; and the Roman, 4 lines. In the
in 13 pages. In these 13 pages the mind is discussed in 2

following way the three great Patriarchs are disposed of:

pages; apperception is completely handled in 13 lines; memory

Abraham, "The Friend of God"; Jacob, "The Prince of God";
in 3 lines; imagination in 16 lines, and the will in 4½ lines.
Joseph, "The Preserver of His People," 20 pages are given.

There are also eight lessons on the pupil covering 17 pages;

to a discussion of the pupil. The adolescent period is han-
of these the play instinct occupies 4 lines, imitation 8 lines; the total number of pages given to the subject matter and memory outlines is 110 pages.

Book No. 2. Biblical material 55 pages. Old Testament history is divided into four periods: (1) that of the Patriarchs, (2) that of the great leaders, (3) of the kings, (4) of foreign rulers; all this is covered in 17 pages, six of which are given to drill questions and blackboard outlines. One page is given to the period from the Chaldeans to the birth of Jesus; 21 pages are devoted to the Bible institutions and organizations; 21 pages are given to a discussion of the teacher. The fullness with which the important topics are discussed may be indicated from the following statement: Perception, 6 lines; Concept, 4 lines; Judgment, 3 lines; Reason, 4½ lines; Methods, 2 pages. 25 pages are devoted to the study of the pupil. The relative importance of the topics in the mind of the author is shown by the following treatment: Imagination, 9 lines; Physical development, 9 lines; Memory, 12 lines; Attention, 18 lines. The total number of pages for the subject matter and questions, 112.

Book No. 3. Biblical material 77 pages. The Chaldean and Persian rule, 9 lines; the Greek rule, 3 lines; The Maccabean rule, 5 lines; and the Roman, 4 lines. In the following way the three great Patriarchs are disposed of: Abraham, "The friend of God"; Jacob, "The Prince of God"; Joseph, "The Preserver of his People." 24 pages are given to a discussion of the pupil. The adolescent period is han-
dled in 14 lines; the play instinct is treated in 14 lines; a discussion of the primary department covers one page. The entire space of the subject matter and outlines, 155 pages.

Book No. 4. Biblical material, 158 pages; Old Testament history 49 pages; Old Testament literature 15 pages. The history from creation to the conquest of Canaan covers 8 pages; the rise of the kingdom, 4 pages; the decline and fall, 42 pages. From 400 B.C. to the Birth of Christ, 3 pages. The Gospels are discussed in 9 pages; John is given 42 pages; Mark is treated in 14 lines. The Epistles cover 14 pages. The teacher is given 41 pages, the pupil, 31 pages, and the Sunday School organization and equipment, 45 pages.

The total number of pages is 286.

Students cannot learn much from these outlines. Outlines are valuable as a guide to one who has the content, but the student who is ignorant of the subject presented will derive very little information from such a treatment. Much of the discussion in these manuals is scrappy and un-scholarly. Of course, an adequate treatment cannot be expected of the Bible, the teacher, the pupil, and the Sunday school in one small volume. The marked tendency today is for one or more volumes to be prepared for each of these fields.

The following outline was used in one of the State Sunday School Conventions to demonstrate to the convention the efficiency of a teacher-training graduating class:
TEACHER TRAINING or THE OPEN BOOK.

These letters represent certain facts presented in due
Bible gr. W.B.B.
2 N.W. of G. & S.
4 teacher-training
6 teacher-training this left-hand corner it reads: The
8 N.T.; O.C.; N.C.
10, 0. C.
12 N.T. Div.
14 C. Bible
16, 0, T0.
18 T2, T0.
20 T4, T2.
22 T6, T4.
24 T8, T6.
26 T10, T8.
28 T12, T10.
30 T14, T12.
32 T16, T14.
34 T18, T16.
36 T20, T18.
38 T22, T20.
40 T24, T22.
42 T26, T24.
44 T28, T26.
46 T30, T28.
48 T32, T30.
50 T34, T32.
52 T36, T34.
54 T38, T36.
56 T40, T38.
58 T42, T40.
60 T44, T42.
62 T46, T44.
64 T48, T46.
66 T50, T48.
68 T52, T50.
70 T54, T52.
72 T56, T54.
74 T58, T56.
76 T60, T58.
78 T62, T60.
80 T64, T62.
82 T66, T64.
84 T68, T66.
86 T70, T68.
88 T72, T70.
90 T74, T72.
92 T76, T74.
94 T78, T76.
96 T80, T78.
98 T82, T80.
100 T84, T82.
102 T86, T84.
104 T88, T86.
106 T90, T88.
108 T92, T90.
110 T94, T92.
112 T96, T94.
114 T98, T96.
116 T100, T98.
118 T102, T100.
120 T104, T102.
122 T106, T104.
124 T108, T106.
126 T110, T108.
128 T112, T110.
130 T114, T112.
132 T116, T114.
134 T118, T116.
136 T120, T118.
138 T122, T120.
140 T124, T122.
142 T126, T124.
144 T128, T126.
146 T130, T132.
148 T132, T134.
150 T134, T136.
152 T136, T138.
154 T138, T140.
156 T140, T142.
158 T142, T144.
160 T144, T146.
162 T146, T148.
164 T148, T150.
166 T150, T152.
168 T152, T154.
170 T154, T156.
172 T156, T158.
174 T158, T160.
176 T160, T162.
178 T162, T164.
180 T164, T166.
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444 T428, T430.
446 T430, T432.
These letters represent certain facts presented in one of the most popular teacher-training books. Starting at the upper left-hand corner it reads: The Bible is from a Greek word, biblos. There are two words in the Bible suggesting its name, Word of God, and Scripture. There are two principal divisions in the Bible, the Old Testament and the New Testament; the old covenant and the new covenant. There are 39 books in the Old and 27 in the New Testament, etc.

Paul is treated in the following way: Life of P; P the S; S at T; J.P. the P; S S; T P; F C; E W; E D; F the M; I M J; 2 M J; 3 M J; F the A; L C; L I; F D. This is interpreted; Life of Paul; Paul the Persecutor; Stoning of Stephen; Trip to Damascus; Paul's Conversion; Experience on the Way; Experience in Damascus. Paul the Missionary; 1st Missionary Journey; 2nd and 3rd Missionary Journeys; Paul the Author; Letters to Churches; Letters to Individuals; Paul the Prisoner. When the drill was over the convention was unanimous in declaring the young men and women to be trained teachers.

Such a bare list of symbols and facts would prevent any normal development of a teacher's powers. It is difficult to believe that men and women should give their approval to such a work on training teachers. The pupils meet week after week, have these facts drilled into them, take an examination on these facts, receive diplomas, and then at some convention are applauded and dedicated to the Lord's work as "trained teachers."

Such manuals will soon pass away. They cannot do the
work they were intended to do. It will be my purpose in the next section of this thesis to show that they have failed to produce trained teachers. With the passing away of the teacher-training manuals, the uniform lessons and the fifty lesson standard will also pass away.

The Sunday schools were unable to train their teachers alone and so the colleges have come to their assistance. In 1909 at Drake University the first department of Religious Education was organized. Since then, eighty chairs in various colleges have been established. As fast as professors and textbooks are prepared, colleges are organizing departments which attempt to provide leaders for teacher-training classes.

So wide-spread is the demand for colleges to prepare Sunday school leaders that the International Sunday School Association has called a conference of one thousand college men to determine the attitude of the college toward the Sunday school's work. This conference will be held in Chicago, June 26th, 1914.

The steps in the training of teachers during the last three-quarters of a century may be traced from the demand of a few Bible school workers for trained teachers to the organization of training classes in many schools and the establishment of departments in educational institutions for the training of the leaders of these teacher-training classes; from the elementary Biblical instruction to a study of some child psychology and methods; from a spasmodic and unrelated
movement to a generally recognized department of all denom-
inational and inter-denominational Sunday school agencies.

The following questionnaire was sent to about three
hundred and fifty graduates of teacher-training courses.
One-half of the questionnaires were sent to one state and
one-half to another. One of the states is in the central
part of the United States and the other is located in the
eastern part. The replies were remarkable in their uniform-
ity, revealing the same conditions in the two states.
Teacher-training has been thoroughly tried in these two typ-
ical states, and so it is inferred that the real condition
of teacher-training has been discovered by this investiga-
tion.

The questions were sent to elicit replies to the two
main questions, as follows:

1. What advantages are derived from the study of one
   of the present teacher-training courses?
2. What ability has the average person who takes such
   a course?

The following queries were submitted:

1. What is your position in the Sunday school?
2. What educational preparation have you had?
3. What is your present occupation?
4. What was your age when you first began teaching in
   the Sunday school?
5. What induced you to becomes a Sunday school worker?
III.

THE PRESENT STATUS OF TEACHER-TRAINING.

The following questionnaire was sent to about three hundred and fifty graduates of teacher-training courses. One-half of the questionnaires were sent to one state and one-half to another. One of the states is in the central part of the United States and the other is located in the eastern part. The replies were remarkable in their uniformity, revealing the same conditions in the two states. Teacher-training has been thoroughly tried in these two typical states, and so it is inferred that the real condition of teacher-training has been discovered by this investigation.

The questions were sent to elicit replies to the two main questions, as follows:

(1) What advantages are derived from the study of one of the present teacher-training courses?

(2) What ability has the average person who takes such a course?

The following queries were submitted:

1. What is your position in the Sunday school?
2. What educational preparation have you had?
3. What is your present occupation?
4. What was your age when you first began teaching in the Sunday school?
5. What induced you to become a Sunday school worker?
6. How long have you been in Sunday school work?

7. Are you a graduate of a teacher-training course? If so, name the book or books studied.

8. What books, if any, bearing on Sunday school organization, methods, child study, Bible history, geography, do you own?

9. Did your teacher-training class have a reference library, maps, blackboard, separate class rooms? Was the library selected to accompany your teacher-training texts?

10. Who taught your training class and what was his or her preparation for such work?

11. To what books was the class most frequently referred for additional study? Or did you depend solely upon the text?

12. How much time did you spend each week in preparing your teacher-training lesson?

13. What was your final grade?

14. Have you done any advanced work since you finished your course?

15. In what respects are you a better teacher than you were before you took the training course?

16. How many were in your class?

17. What changes have been made in the organization of your Sunday school since you had the teacher-training classes?

18. How long were the lesson periods?

19. How many new teachers have come into your Sunday school as a result of your teacher-training class?
their lessons on an average of four hours a week, and their
school as a result of your teacher-training class?
 khảot, ur teacher-training
class?
20. Name some of the magazines, papers, and general
literature that you have in your home not bearing on Sunday
teacher than you were before you took the training course?
school work?

these typical answers are given:

21.Aside from your teacher-training books, what other
religious books have you read during the past year?
Bible School; "It gives me a better understanding of the
22. What general reading have you done during the past
Bible and the life of the Bible; "More patient, understand
year? Name the books,
children better;" "Turn to the Bible verses more readily;

Three conclusions were drawn from the replies received
to the questionnaire:
courses, ordinarily they just memorize a list of facts and
First, that the present teacher-training books have
drill on them;" "Better knowledge of the Bible and human
failed to train the teachers adequately. That teachers
nature;" "Better student of the child;" "More systematic
were not trained is shown by the fact that (1) the answers
way of presenting the Bible;" "Know more about the Bible;
were indefinite when attempting to state benefits received;
"I know more geography;" "It didn't help me;" "In every
(2) few were inspired to do advanced work; (3) the equip-
way;" "More Bible history;" "Better Bible scholar;" "Know-
ment for the class was insufficient; (4) graduates did not
more about God's word and work;" "In every respect;" "In
buy additional books after the course was studied, and (5)
many ways;" "I learned the places where Christ journeyed;" the
the school derived very little benefit from the classes.
"Unold value;"

Second, that the teachers have the ability to study a

The general nature of these replies indicates that the
higher type of book is proved by (1) their educational
actual value derived from the study of the teacher-training
preparation, (2) the magazines they read and (3) the books
books was very meager. Few seem to have received a definite
they read.

idea of any of the four subjects covered, the Bible, the-

Third, that the teachers' interest in the Sunday school
Pupil, the Teacher and the School. The friends of these
should be intelligently directed and that they should be
manuals defend them because they are brief and simple.
given better courses in teacher-training.

Because a treatment of a subject in brief, it does not follow

Most of the students have studied one of the books
that it is simple. In one of these books the 13 lines on
analyzed on pages 18, 19, 20. These students studied their
their lessons on an average of four hours a week, and their average grade was 95%.

To the question, "In what respects are you a better teacher than you were before you took the training course?" these typical answers are given:

"A larger vision of the opportunity of the teacher and Bible School;" "It gives me a better understanding of the Bible and the life of the Bible;" "More patient, understand children better;" "Turn to the Bible passages more readily;" "I don't put much stock in the present teacher-training courses, ordinarily they just memorize a list of facts and drill on them;" "Better knowledge of the Bible and human nature;" "Better student of the child;" "More systematic way of presenting the Bible;" "Know more about the Bible;" "I know more geography;" "It didn't help me;" "In every way;" "More Bible History;" "Better Bible scholar;" "Know more about God's word and work;" "In every respect;" "In many ways;" "I learned the places where Christ journeyed;" "Untold value."

The general nature of these replies indicate that the actual value derived from the study of the teacher-training books was very meagre. Few seem to have received a definite idea of any of the four subjects covered, the Bible, the Pupil, the Teacher and the School. The friends of these manuals defend them because they are brief and simple. Because a treatment of a subject is brief, it does not follow that it is simple. In one of these books the 13 lines on
apperception are not as simple as the 11 pages in Bett's discussed in the teacher-training books is taken into cons-
"Psychology of the Mind," for Bett's illustrates apperception, consideration and the fact that so few teachers have been in-
explains it and denies it, while in the teacher-training 
suited to further study, it must be self-evident that 
book it is merely defined. In a recent examination in 
teachers have not been trained. When few of the grad-
answer to the question, "Discuss the development of the 
books take up any additional study it is an added reason 
modern Sunday School," the teacher replied, "The Sunday 
for making a higher standard for the first course. 
school was begun by Robert Raikes in 1780 and finished by 

W. C. Pearce." The reason for such an answer is the brief 
reference library. Very few even had the use of good maps 
discussion of the topic in the textbook. The pupil was con-
or blackboards. The majority of the classes were compelled 
fined in her study to the textbook and so she answered the 
to depend solely upon their teacher-training textbooks. 
question as best she could. Her brief answer is a reflection 
occasionally a few classes were referred to the Bible, three 
of the brief textbook discussion. Such replies in answer to 
classes were referred to a geography, six to a Bible history, 
the question on "In what respects were you a better teacher?" 
two to a book on methods, eight to a Bible dictionary, and 
as "in every respect," "in many ways," "better Bible scholar," 
five to books on child study. If it is true, as the friends 
when an average of four hours was used for the preparation 
of the first standard course say, that this course is not as 
of each lesson and a high grade was received, are a strong 
exhaustive treatment of the themes discussed, but merely an 
condemnation of the textbooks. When the treatment of a 
introduction to these fields, what shall be said then of the 
topic is in any way satisfactory, four hours of study will 
amount of information the teacher receives when very rarely 
give a very definite idea of the topic. 
additional references are used?

Only twenty-six of those graduating from the courses 
reported any additional study after the first course was 
completed. A few of these have taken the advanced course, 
their own library. Only six own books on Sunday school 
but most of the twenty-six have read only a few books re-
methods; sixteen own Bible dictionaries; eleven Biblical 
ating to the Sunday school. The reason why so few engage 
histories; six, geographies of the Holy Land; fourteen 
in any further study is that the manual they studied leaves 
books on child study; and seven books on Sunday school 
the impression that "when you have memorized them" you are 
organization. These few who have bought books did so, not 
a trained teacher. When the meagre treatment of the subjects 
because of the text studied, but through the influence of
an occasional well-trained teacher or teacher-training see-
discussed in the teacher-training books is taken into con-
sideration, and the fact that so few teachers have been in-
day school teacher who does not keep abreast of the time
spired to further study, it must be self-evident that
is not capable of teaching religion to a growing child
teachers have not been trained. When so few of the grad-
especially since the teachers in the public schools are so
uates take up any additional study it is an added reason
through. The textbooks which the Sunday school teacher
for making a higher standard for the first course.
studies. fail to acquaint him with the best literature in
With but one exception the classes did not have a
the fields discussed, and consequently the teacher does not
reference library. Very few even had the use of good maps
know what to read or what to buy,
or blackboards. The majority of the classes were compelled
Not only was the direct influence of the training course
to depend solely upon their teacher-training textbooks.
on the teacher very meager but it had little effect upon
Occasionally a few classes were referred to the Bible, three
the school in which the class studied. Since the teacher-
classes were referred to a geography, six to a Bible history,
teaching classes were begun, thirty-eight reported that
two to a book on methods, eight to a Bible dictionary, and
their schools have a better organization; eighteen schools
five to books on child study. If it is true, as the friends
had adopted graded lessons, thirty-eight schools received
of the first standard course say, that this course is not an
new teachers, two schools had obtained new equipment such
exhaustive treatment of the themes discussed, but merely an
as maps, reference library, sand trays and separate rooms.
introduction to these fields, what shall be said then of the
These schools have improved since the teacher-training
amount of information the teacher receives when very scarcely
classes were organized, but there have been many conventions
additional references are used?
and denominational Sunday school boards advocating graded
work and better organization, and so it cannot be inferred
a rule, been inspired to purchase additional books for
that the study of the teacher-training books has been the
their own library. Only six own books on Sunday school
cause of all these improvements. Since these teacher-train-
methods; sixteen own Bible dictionaries; eleven Biblical
books have failed to train the teachers adequately, a
histories; six, geographies of the Holy Land; fourteen
new type of training book must be used which will give them
have books on child study; and seven books on Sunday school
better and more thorough instruction.
organization. These few who have bought books did so, not
these are objects to higher teacher-training standards
because of the text studied, but through the influence of
an occasional well-trained teacher or teacher-training sec-
training courses have little education, therefore they cannot
retary. A teacher who does not study cannot grow. A Sun-
day school teacher who does not keep abreast of the time
would lessen the number in the classes and that the efficiency
is not capable of teaching religion to a growing child
especially since the teachers in the public schools are so
one master who defends the first standard course writes,
the text books which the Sunday school teacher
studies, fail to acquaint him with the best literature in
school teachers. Some of them had done no serious studying
the fields discussed, and consequently the teacher does not
for a number of years. Some were young people, some were
know what to read or what to buy.
other, some were over 40 or even 50 years of age. It
Not only was the direct influence of the training course
took a lot of rubbing to get the rust and cobwebs out of
on the teacher very meagre but it had little effect upon
their minds...now if the course had been harder some
the school in which the class studied. Since the teacher-
of these would hardly have continued to the end..."; training classes were begun, thirty-eight reported that
This pastor evidently believes that all people can become
their schools have a better organization, eighteen schools
wished teachers if they are given a little training; had adopted graded lessons, twenty-eight schools received
But teacher-training is not for the masses. It is impossible
new teachers, two schools had obtained new equipment such
to make teachers out of some people. A man or woman above
as maps, reference library, sand trays and separate rooms.
40 years of age whose mind is "rusty" and full of "cobwebs"
These schools have improved since the teacher-training
will never become a trained teacher. A program of teacher-
classes were organized, but there have been many conventions
training must not be built with these in mind. Such persons
and denominational Sunday school boards advocating graded
have not the ability to teach effectively. They can never
work and better organization, and so it cannot be inferred
acquire sufficient parental equipment to enable them to teach
that the study of the teacher-training books has been the
religion as effectively that boys and girls in the high
cause of all these improvements. Since these teacher-train-
schools will become Christians. In some instances, it may
ing books have failed to train the teachers adequately, a
be advisable to permit old people to enter the training
new type of training book must be used which will give them
rise, especially if the parent upon it, and they may be
better and more thorough instruction.

Those who object to higher teacher-training standards
say, first, that the majority of the people who take the training courses have little education, therefore they cannot do more difficult work, and second, that higher standards would lessen the number in the classes and that the efficiency of the few would not compensate for the loss of numbers. One pastor who defends the first standard course writes, "I had in my classes working men, housekeepers, and common school teachers. Some of them had done no serious studying for a number of years. Some were young people, some were mothers, some were over 40 or even 50 years of age. It took a lot of rubbing to get the rust and cobwebs out of their minds........now if the course had been harder some of these would hardly have continued to the end........"

This pastor evidently believes that all people can become efficient teachers if they are given a little training. But teacher-training is not for the masses. It is impossible to make teachers out of some people. A man or woman above 40 years of age whose mind is "rusty" and full of "cobwebs" can never become a trained teacher. A program of teacher-training must not be built with them in mind. Such persons have not the ability to teach effectively. They can never receive sufficient mental equipment to enable them to teach religion so effectively that boys and girls in the high schools will become Christians. In some instances, it may be advisable to permit old people to enter the training class, especially if they insist upon it, and they may be

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*H. J. McKinley, Harrisville, Penn.*
benefited by the course, but trained teachers will seldom come from such a course. The Christian religion cannot be saved to the scientifically trained American boys and girls by such teachers.

Of those who were graduated from the training course, fifty-three had only a common school education, and all the remainder had taken work in the high school and college. That these people are intelligent can be inferred not only from the training they have received in the public schools, but also from the kind of literature that comes into their homes. One teacher who lives on a farm reports that the following magazines and papers come into her home: The Register and Leader, The Kansas City Star, Iowa Homestead, Kimball's Dairy Farmer, Western Poultry Journal, Hoard's Dairyman, Cosmopolitan, American, McClures, Everybody's, Popular Mechanic, Ladies' Home Journal, Woman's Home Companion. Another reported this list: Everybody's, Woman's Home Companion, American Mothers' Magazine, The Breeders Gazette, Drovers' Journal, Saturday Evening Post, Chicago Daily Farmer. These two lists are fair samples of the lists sent in. All the homes, except six who reported neither books nor magazines, were receiving from three to fourteen standard magazines. Among the magazines most commonly listed, except those in the two lists above, were: The Etude, Current Events, Delineator, Good Housekeeping, Outlook, Missionary Tidings, Review of Reviews, Literary Digest, Bookman, Needlecraft, Chautauqua, McCall's, Youths'
Companion, Pictorial Review, North American, National Geographical Magazine and many denominational papers.

In answer to the query "What books have you read the past year?" fifteen had read less than four, nineteen had read none at all. Of this number only six had read neither books nor magazines; the thirteen had read either magazines or the Bible. With the exception of the fifteen and nineteen, all had read more than four books and magazines during the past year. Popular books read were such as: The Little Minister, Corporal Cameron, The Egoist, the Canadian Rockies, Cloister and Hearth, Notre Dame, The New America, The Trail of the Immigrant, Romola, Alfred the Great, Their Yesterdays, Prospector, Winning of Barbara Worth, Shepherd of the Hills, Ben-Hur, Calling of Dan Mathews, Inside the Cup, Laddie, Silas Marner, David Copperfield, Idylls of the King, Tale of Two Cities, Arabian Nights, Scarlet Letter, The Harvester, Pilgrims Progress, As You Like It, Julius Caesar, Freckles, Decisive Hour in Christian Missions, Last Days of Pompeii.

To read these books requires a fair degree of intelligence. People of low mentality read nothing. The educational qualifications of these graduates, and their reading prove that they have the mental capacity which can be used in the study of thorough-going teacher-training books. Young men and women are graduated from the fine American High Schools and Colleges, and these are the ones to be considered when a program for training teachers is being constructed.

It is the opinion of men who prepare literature such as farm journals and pamphlets for the masses of the American
people, that the average person has strong mental power. "It can safely be assumed that the people in the country may, concerning the ability of the average person was re-

Henry Wallace in a personal letter (1914) has this to say, arrived in answer to my inquiries from the Department of the Interior. The Bureau of Education in Washington; Extension can understand the highest truths of religion, if presented

department of the University of Wisconsin; the United States

by one who believes in them, and in language they can under-

Department of Agriculture, and Professor Vernon P. Squires,

stand.......

People soon learn to use familiarly technical

terms of any science, or art, if they are really interested in that art. To cattle feeders, protein, carbohydrates and fats are quite as familiar as flesh formers, heat makers, and bone builders; and so on through. We master technical terms

In answer to question five. "What induced you to become a Sunday school teacher?" all report either a love for the R. Williams of the University of Missouri Extension Division work or a feeling of the need for workers. Since the Sun

day schools of America have workers of consecrated ability, students taking correspondence work, I may say that we find

the training they are given should be thorough and worthy

most of the people taking work below university rank quite

capable of doing work which is the equivalent of the average

high school work."

The Editor of the pamphlets at the State College at Ames, Professor F. W. Beckman, in a personal letter (1914) writes, "In my judgment bulletins put out for

prevented in a clear way. Books on child study, the Bible the average reader should be almost free from technical and and such subjects can also present the host scientific con-

scientific phraseology. This does not mean that bulletins may not deal with technical matters and that they may not be well founded scientifically. It merely means that what-

ever of the technical and scientific must go into such a bulletin must be presented in terms of every day life of the reader. There is always a good way to state scientific facts and to interpret scientific terms in plain every day language, and that should be sought and adopted by the writers of bulletins for popular use."

Similar corroborative test-
mony concerning the ability of the average person was re-
ceived in answer to my inquiries from the Department of the
Interior, The Bureau of Education in Washington; Extension
Department of the University of Wisconsin; the United States
Department of Agriculture, and Professor Vernon P. Squires,
University of North Dakota.

Teachers who have been studying these training books
not only have the mental ability to do a better grade of
work, but they also have an interest in the Sunday school.
In answer to question five, "What induced you to become a
Sunday school teacher?" all reported either a love for the
work or a feeling of the need for workers. Since the Sun-
day schools of America have workers of consecrated ability,
the training they are given should be thorough and worthy
of their respect.

Men who have had experience in preparing literature
for people below the university are agreed that scientific
truths can be grasped by the average person if they are
presented in a clear way. Books on child study, the Bible,
and such subjects can also present the best scientific con-
ceptions in these fields, and the person who is to become
a Sunday school teacher can grasp them if the technical terms
are explained. Teacher-training "specialists" who use such
terms as "teen-age" for adolescence because people cannot
understand technical terms should realize that the same
mind that masters the thirty-nine-page bulletin issued by
an Agricultural College on the care, feeding and management
of the dairy herd, and such books as Silas Marner, and Romola, is the one that will read the teacher-training textbooks.

Of the future teacher-training books the following questions should be asked:

(1) Does it give an adequate treatment of the subject discussed?

(2) Is it so written as to lead the student into further study in that field?

(3) Does it require the student to make use of good reference books?

(4) Does it stimulate thought or does it consist of drills which tend to prevent original thought?

(5) In the author's attempt to be original has he sacrificed accuracy of statement?

(6) Is this book too technical for the student who is to use it?

(7) What qualifications has the author which enable him to speak with authority?

(8) Will the book make a contribution to the teacher's efficiency?

(9) Can the average student with the aid of a good teacher and adequate reference material, master this book in a reasonable time?
IV

THE NEED FOR TRAINED TEACHERS.

I have attempted to show thus far that the training of Sunday school teachers has occupied the minds of religious leaders for a century; and that the plan for training teachers which has been in use during the past few years is inadequate. That there is a need, then, for a new method of teacher-training is seen from the failure of the old method and from the present need of the Sunday school.

There are many people, however, who would say that the Sunday school teachers have no need of special training. To those who object to teacher-training, the church school is merely a place where children are herded for an hour, while an older person attempts to inject a moral into them. But when one agrees that the aim of the church school is to spiritualize life, to attempt to lead the child into a personal relation with the Supreme Being, the need for trained teachers is readily seen. If a child's spiritual life could be developed as easily as plant life can, by a little watering and digging, the training of teachers would be easy. But when the teacher sets himself to produce in the child's mind correct thoughts about God, to develop right feelings toward God, and to procure correct actions in relation to Him, the task becomes great. Great tasks require thorough preparation.

Modern psychology declares that the adult who lacks the
Because the Sunday school has neglected to train its elements of moral and religious character is as abnormal as own teachers, it has often found it necessary to draught one who is born with some mental defect. Professor A. W. persons who were not at all equipped to teach. This practice Galton declares that religion is a necessary and universal has produced a situation similar to that which prevailed element of human nature and of civilization, as it is now several hundred years ago when the elementary instruction conceived; that it is an accepted modern canon that the was taken from the clergy. The only capable teachers were spiritual is the climax of the evolutionary process. barred from the schools and it was soon discovered that If we grant that the child has a religious capacity, the capable teachers could not be secured. In an endeavor to ability to respond to the supernatural in its environment, keep the schools open, every man who had any leisure moments when it followed that it is the duty of the teacher to da was pressed into service. The old disabled soldier, the union that capacity. The Bible will have a large place in church sexton and the village cobbler were used as teachers aiding the child’s development. The religious value of the even if they could not read or write. Of course, with such Bible, is partly due to the fact that it is a record of the teachers the training of children was a farce. Many homes religious experience of the Jews as individuals and as a sent their children to school merely to be relieved of their nation. The need then is for teachers who understand the care. So from time to time educators advocated the training religious nature of the child, the laws by which it may be of teachers until the normal schools were founded.
developed, and the material which may be used to develop the The present need for trained teachers in the Sunday school’s religious life.

The present need for trained teachers in the Sunday school is due to the present realization of the importance of religion as one of the fundamental interests to the day schools. Teaching is being recognized as a very important acceptance of an educational programme in the Sunday school; that part of the Sunday school work, in order that the into the belief that the Sunday school will in a few years be religious may be more effective, graded lessons have been recognized as an integral part of the American educational adopted. The uniform lessons have been given up. These lesson-some have been opposed since their adoption in 1876. Edward The child is a religious being. Religion is not imposed Lenox was the first to declare that they were not united on the child from without, but it is unfolded from within.

Modern psychology declares that the adult who lacks the
to meet the needs of a child. Since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child, since his opposition to the needs of a growing child.

elements of moral and religious character is as abnormal as one who is born with some physical defect. Professor A. W. Patton declares that religion is a necessary and universal element of human nature and of civilization, as it is now conceived; that it is an accepted modern canon that the spiritual is the climax of the evolutionary process. If we grant that the child has a religious capacity, the ability to respond to the supernatural in its environment, then it follows that it is the duty of the teacher to develop that capacity. The Bible will have a large place in aiding the child's development. The religious value of the Bible is partly due to the fact that it is a record of the religious experience of the Jews as individuals and as a nation. The need then is for teachers who understand the religious nature of the child, the laws by which it may be developed, and the material which may be used to develop the child's religious life.

An educational programme has been adopted by many Sunday schools. Teaching is being recognized as a very important part of the Sunday school work. In order that the instruction may be more effective, graded lessons have been adopted. The Uniform lessons have been given up. These lessons have been opposed since their adoption in 1872. Edward Eggleston was the first to declare that they were not suited.

uniform lessons were used the Bible was taught, but with the


graded lessons the child is taught. So the demand now is
to meet the needs of a growing child. Since his opposition
a constant stream of criticism has been directed against
them. The Uniform lessons are opposed largely because they
ignore the child's needs. Genetic psychology has revealed
the steps in the child's growth from infancy to maturity.
A boy is no longer thought of as a miniature adult. He is
an unfolding, developing, growing organism. It has been
beautifully said that the school is a garden of souls and
the teacher is a soul horticulturist. The discovery of these
stages of development in the child has given us our graded
public school system, graded textbooks, and methods of in-
struction suited to the various grades. No intelligent parent
would permit his seven and sixteen year old children to
study the same lesson in a school supported by the state.
The reason for this is that the children have different cap-
acities and needs, in other words the child is a "graded"
child. Educators realizing this fact have given the Sunday
school a graded system of lessons. So that today, the child
in the graded Sunday school is given the instruction and ex-
pression suited to his needs. The old system of lessons
adapted itself to the least qualified teacher. The teacher
of the greatest intellectual and spiritual power, as a rule,
would not teach the uniform lessons. But since the Sunday
school has adopted an educational programme, the best talent
in the church is drawn into the teaching service. When the
uniform lessons were used the Bible was taught, but with the
graded lessons the child is taught. So the demand now is
for teachers who will gain a knowledge of child psychology, and who will understand the Bible so that the sections of it which are best suited to the child may be presented.

The Sunday school for many years has been severely criticized for its lack of efficiency. Public school teachers have ridiculed it. Sunday school workers have apologized for its methods and longed for the day when the church school would be in reality a school. However, during these years of criticism, many educators came to its defense. They saw the possibilities of the Sunday school. They realized what it should and could become. So in place of criticizing it, they began to formulate a program of reconstruction. Butler in 1899 prepared a book in which he set forth the possibilities of religious education. In 1903 Hazlett in his Pedagogical School presented the work of the future school. Coe, Koons, Horne, Kirkpatrick, Weigle and hundreds of others have also made contributions to the educational program of the church school. Today, the ideal of the leaders, that the school will become an integral part of our educational system, is being realized. Systematic religious education can be secured in no other place than in the Sunday school and so the school must respond to its responsibilities and opportunity. Religion is no longer thought to be the concern of a few, consequently any institution that has as its task the teaching of religion will occupy a place of equal importance.
great importance.

The church believes that morality must have its basis in religion. But under the American school system religion cannot be a part of the curriculum. In the public schools the children are being taught science, history and the languages by efficient teachers, and so if pupils are to be Christians, the teachers in the Sunday schools must be efficient. Educators recognize that America has a very serious educational problem. A democracy cannot be sustained without morality. Morality must rest upon religion. Religion cannot be taught in the schools. The church must, therefore, assume the responsibility of keeping educated Americans from adopting a pagan philosophy of life and degenerating into immoral citizens.

To solve this educational problem there have been three distinct attempts by public school leaders. One of these plans is designed to give religious instruction to high school students; another to graded school pupils, and the third to college students. In the first one, known as the North Dakota Plan, the state Board of Education will permit a high school student to earn in the local Sunday school one-half a unit of the sixteen required for graduation. Generally the class is taught by the pastor. The State Board requires the teacher to have an education equivalent to that required of high school teachers. The class must have an equipment equal to that used in a course in general history. A syllabus has been prepared covering the work in Biblical
Literature and History. On this subject an examination is given at the time of the regular high school examinations.

If the student passes this examination his grade is accepted by the high school which he attends. In regard to this plan Professor Squires, head of the English department of the University of North Dakota, in a personal letter (1914) writes, "It seems to me that our plan of Bible study will necessitate very careful training, or at least very pains-taking preparation on the part of the teachers who undertake to conduct the classes. The realization that this work is on a par with the work done in the High Schools, and that the pupils are to be subjected to an examination set by an outside agency cannot help but suggest a feeling of seriousness in the minds of all concerned. I know that an effort has been made in the classes that have been organized in the various sections of the state to get the very finest teachers possible for these classes and I believe that this has had a general "toning up" effect on Bible teachers in general. Various teachers have been led to take special courses in teachers' training work because they realize the necessity of thorough preparation if they are to teach a class of young people for high school credit." Five other states have already adopted this North Dakota plan.

The second attempt known as the Gary Indiana Plan is this: The city superintendent of schools permits the various churches to take their children to the church for religious instruction one hour a day provided the work is of as high
grade as that done in the public schools. This plan affords
time for religious instruction and places it on a
high plane.

The Greeley Colorado Plan provides college credit for
normal students for attending Bible classes held in the
local churches, provided the instructor is approved by the
faculty. This plan, however, will work only in college
communities.

If either the North Dakota, the Gary Indiana or any
other plan is worked out to correlate religious instruction
with the public school the church must provide efficient
teachers. The state is spending millions of dollars annually
holding institutes and conducting normal schools to train
public school teachers. The church must, therefore, spend
large sums on its colleges and local teacher-training classes
if America's educational problem is to be solved, or if
religion is to be taught as effectively as secular subjects
are taught in the public schools.

It is difficult to understand why young men and women
are permitted to undertake a work so far reaching and so
important with so little training as the average Sunday school
teacher possesses. Mr. Carl F. Henry says, "If the public
demands such thorough training for teaching history, geography,
and arithmetic, why should it entrust the moral and religious
education of its youth to those who have no adequate prepara-
tion for the discharge of so important a work? To teach
the rule of three a certificate of competency is needed, but to teach the rule of life none is required."*

In the Sunday School it is the duty of such school to train its own teachers. If it desires to perpetuate itself, a training class must be maintained. Some so-called teacher-training specialists urge us to induce churches to organise classes and to keep them together until at least one examination can be taken upon which "our county" can win the state convention banner. But this is not the motive that should constrain the churches to form such classes. Churches should form classes because they desire teachers of ability to give their children religious instruction. Work should not be started, however, until some one is found who is capable of teaching the class, until some one realizes what such a class rightly conducted would mean to those who take it, to the church, to the children, and to society. The student for the class should be selected with great care. We are not only looking for those who have promise of developing into teachers should be selected. The young people whose characters are good, whose vision are high and whose minds are open are the best material out of which to build good teachers. These young people will be careful teachers. They have plans to build their lives.

A PROPOSED PROGRAM FOR TRAINING SUNDAY SCHOOL TEACHERS

It is the duty of each school to train its own teachers. If it desires to perpetuate itself, a training class must be maintained. Some so-called teacher-training specialists attempt to induce churches to organize classes and to keep them together until at least one examination can be taken so that "our county" can win the state convention banner. But this is not the motive that should constrain the churches to form such classes. Churches should form classes because they desire teachers of ability to give their children religious instruction. Work should not be started, however, until someone is found who is capable of teaching the class, until someone realizes what such a class rightly conducted would mean to those who take it, to the church, to the children and to society. The students for the class should be "hand picked". Teacher-training is not for the masses. Only those who show promise of developing into teachers should be selected. The young people whose characters are good, whose ideals are high and whose minds are keen are the best material out of which to build good teachers. These young people will be church members. They have already linked their lives with the Saviour, and they hear His call to service. Boys and girls from seventeen to twenty-two years of age are the most desirable prospects. After a list of those best qualified to become teachers is made, the pastor, the superin-
tendent, the teacher, or some one who is influential should have a private conversation with each one of these prospective teachers. They are to be told that the church has selected them to become teachers in the church school. In this conference the dignity of teaching will be presented to them. They will be shown that they are being asked to undertake a work of great possibilities and responsibility. They are to be made to feel that to be chosen as an instructor of the childhood of the congregation is the greatest honor that can be conferred upon a church member. The need of spiritual life, that is fundamental. It is the foundation upon which can be reared a superstructure of information. It has been demonstrated that under such a plan the profession and skill of a teacher, but we must not leave out of consideration the teacher's own character and that can be conferred upon a church member. The need of a well-prepared person who can be reared a superstructure of information is such a plan the choice had to be made between a teach-young people who have the grace of heart and mind to become trained workers and the greatness of the task can be pointed out. It is not enough to make them feel that they are to enter into the work with great interest; and that they will give it all the time, money, and effort required for a preparation that is moral education but lacking in zeal and passion for the will enable them to do this great work. To become a member of the high school football team, a boy will give eighteen to thirty hours a week, submit without a murmur to the strenuous training; because it is worth while to make the team.

Young men and women will give the time needed for any worthwhile task which they are able to do. When they are asked to give three hours a week for a period of time to prepare for a large work in the church school they will do it.

After the teacher has been secured and the members of the class enrolled, the church should provide them with a separate room in which they can meet during the regular
Sunday school hour. The church should furnish the class with:

1 set of Kent Madsen maps or their equivalent.
1 blackboard.
1 Bible atlas.
1 Bible dictionary.

10 volumes of reference books suited to the field covered by the course of study. When this is done the class is ready to begin its preparation.

Instruction will do much for a teacher, but we must not leave out of consideration the teacher's own character and spiritual life, that is fundamental. It is the foundation stone upon which can be reared a super-structure of information and skill. If a choice had to be made between a teacher on the one hand who was largely unprepared in formal education but who had a deep concern for the work and a religious zeal, and on the other hand one who was prepared in formal education but lacking in zeal and passion for the religious and moral training of children, the former should be chosen. But neither would be fully equipped as teachers; both would lack important essentials. One quality cannot be substituted for another. No amount of learning can compensate for an impure heart. The virtues of a noble character and wisdom must be united in the teacher if the pupil is to be led to a fruitful Christian life. The teacher to be a success must be sane, decisive, honest, righteous and spiritual. Like begets like; a good character begets a good character. There are spiritual forces which operate in the
-3D-

process of education that cannot be recorded in a discussion of a teacher's training. The subtle forces of personality, the direct influence of mind on mind and character on character escape tabulation; but a noble character is basic.

To this background of character there should be added a course of systematic instruction having the following requirements:

1. For prospective teachers. A three year course:

First year - Biblical material, 50 lessons, 1 lesson each week. 2 hours preparation for each assignment. Recitation not less than 45 minutes.

Second year - Child psychology and methodology, 50 lessons, 1 lesson each week. 2 hours required preparation for each assignment. Recitation to be not less than 45 minutes.

Third year - A detailed study of the departments of the graded Sunday school, 50 lessons, 1 hour each week. 2 hours required preparation for each assignment. Recitation to be not less than 45 minutes.

II. For teachers in the service. One year:

A study of the Biblical material of the department in which the teacher is an instructor, and Bible school pedagogy with special emphasis on classroom methods and management. 40 lessons, 1 each week.

DETAILED OUTLINE OF THE COURSE FOR PROSPECTIVE TEACHERS.

1st year. Biblical.

E. The History of Israel,
If the prospective teacher has been in the graded Sunday School, his fund of Biblical knowledge will be much larger than that of the one who has studied the uniform lessons. Since the graded lessons have been in use only a few years, the present teaching force has a very meagre fund of Biblical knowledge. A teacher cannot teach that which he does not know. A knowledge of the Bible is very essential to the Sunday school instructor. This first year of study, therefore, must be based upon the knowledge the teacher has of the Bible. If he has been introduced into the fields of Biblical literature and history; if he knows the contents of the most important books; if he is acquainted with the great biographies of the Bible, the first year will be spent on an intensive study of some section of the Bible. An intensive study, however, should never precede a general study of the Bible, but a careful study of a limited field, such as the Old Testament History, using a text as Kent's "Old Testament History" or Gilbert's "Life of Christ", or Hopes' or Purve's "Apostolic Age" would give the student a good idea of a limited field. Such a course would also teach the student to investigate and to use reference works.

When the new recruit does not have a general knowledge of the Bible this first year will be spent in gaining such a knowledge. This course would introduce the student into the fields of:

1. The literature of the Bible,
2. The History of Israel,

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3. The contents of the important books, especially contained by every teacher. Biographies reveal
4. The biographies.

The prospective teacher should be taught that the Bible is
not a "book"; that there are about forty
different authors of various rank who wrote in different cen-
turies and under various conditions. The different kinds of
literature should be pointed out, such as, history in I and II
Samuel; legislation, in Leviticus; wisdom in Proverbs;
devoion, in the Psalms; apocalypse, in Daniel and Revelations;
a general knowledge of the Bible as I have outlined
an Epistle, such as Romans; biography, such as Matthew.

Many young teachers have heard their pastor say, "I believe
he is to be
the Bible from cover to cover." They think he means that
all parts of the Bible will not make all parts of the
it is all the same - from Genesis to Revelations; that all the
books are on one level. To them the Bible is like a loaf
of bread. A bit from Genesis is like a bit from Job and a
bit from Job is like a bit from the Gospels. To them it is
all the same. But such a scholarly presentation of the
various types of Biblical literature will dispel that notion.

The history of the Hebrews could be presented by trac-
ing the growth of the nation - its struggles, its triumphs,
its decline and fall.

A knowledge of the biographies of Abraham, Joseph,
Isaiah, the Gospels should be known by the teacher. The
adjunct for the Sunday School teacher, for he must teach
these great books should be sources of help

A knowledge of the biographies of Abraham, Joseph,
must be taught the child and the best methods of
Moses, Joshua, Samuel, David, Isaiah, Peter, Paul and Jesus
presenting the subject matter to his mind. No two children
should be obtained by every teacher. Biographies reveal to us our possibilities. The biographies recorded in the Bible have great religious value because they show how men lived their lives in the presence of God.

How can such a course be presented? The material can be found in books, but no textbook contains it. This course can be presented by assigning specific pages and books to the class for research on which they can report to the class.

Such a general knowledge of the Bible as I have outlined must be given to the prospective teacher if he is to be well informed; if he is to teach effectively. This one year of study in the Bible will not make all parts of the Bible familiar to him, but if his additional reading is wisely directed he will come in later years into a rich knowledge of all the Bible. The course outlined above must not be a critical study of Old and New Testament problems. The result of criticism can be given, but the method of criticism must be reserved for later years. This course is designed to give content and inspiration, and not facility in pointing out contradictions.

2nd year. Child Psychology and Methodology.

A knowledge of the Bible is essential, but it is not sufficient for the Sunday School teacher, for he is not to teach the Bible, he is to instruct the child and train him to live a normal Christian life. To do this the teacher must know the mind of the child and the best methods of presenting the subject matter to his mind. No two children
are alike, yet a study of genetic psychology reveals the fact that there is a similarity in the development of all children. A child of three is unlike a child of eight, and a child of eight is unlike a child of thirteen. The teacher must understand these differences if he would correlate his moral and religious instruction with the child's changing interests and activities. The Sunday school teacher has to do with the whole child, for the child's religious nature is not a compartment or faculty of his mind. There appear during the child's development certain nascent stages which offer a great opportunity to the teacher who anticipates them and takes advantage of them. If the child's spiritual life is to unfold normally, if the child is to have a personal religion when later adolescence is reached, the teacher must understand him so that the material best suited for his needs in this particular period can be presented to him. It will be the purpose of this course in child psychology and methodology to acquaint the teacher with the laws by which the child's religious nature develops, and to explain the methods best suited to aid such a process. A year's study in such a work as Weigle's "The Pupil and the Teacher," supplemented with references to such books as St. John's "Stories and Story Telling," James' "Talks to Teachers on Psychology," Kirkpatrick's "Fundamentals of Child Study," Coe's "Education in Religion and Morals," and Littlefield's "Handwork in the Sunday School," would give the teacher a definite idea of the manner in
which a child develops from infancy to maturity. It would also acquaint the student with the best literature in this field and it would stimulate a desire for further study and observation of the child.

3rd year. Departmental study.

At the close of the two years' study of the child and the Bible, the student is now ready, with the advice of the instructor, to select a department in which he desires to teach. To this department then he should be assigned; and it may be advisable to appoint him the assistant teacher. During this year at some hour when the Sunday school is not in session, the class will make a detailed study of the work and material of each department. Each department in a graded Sunday school has a specific contribution to make to the child's religious development. The purpose then of this study is to define the aims of each department and to present its work in relation to the whole school. Thus, if the teacher elects to teach a Junior class, he will know the scope, organization, equipment, the nature of the child, the material for the curriculum, and the expression work of the Junior departments, and also just what the Beginners and Primary departments have taught the child, and further, what will be given him in the Intermediate and Senior departments.

The teacher then will work intelligently. The importance of thorough work will be seen because his instruction fits into a general scheme of instruction which has as its

(Reference: "The Church School," Chapters IV to XI.)
aim, together with other influences in the child's life, the complete development of his personality. The best treatment of this is found in Athearn's "The Church School." At the Sunday school hour the pupil will do observation work and practice teaching. In the public schools before a teacher is appointed to a class he is required to observe good teaching; before the prospective church school teacher is allowed to teach he should, under the direction of his instructor, observe the presentation of lessons by competent teachers.

After the new teacher has been appointed to a class one additional year must be spent in securing a thorough knowledge of the Biblical material and the pedagogy appropriate to his department. This year of study will not be a burden to the teacher as it will directly apply to his class work. The new principles which are presented will aid the teacher in making his class preparation and in presenting the lessons. During this year the elimination of poor methods and the acquisition of new and better ones will be stressed.

This course can best be presented in an institute where greater specialization on the part of the faculty is possible. However, if an institute is not conducted in the community where the church is located, the work must be done in connection with the teacher training class.

A teacher in a good school is expected to continue

* Athearn, "The Church School," Chapters IV to XI.
his study as long as he teaches, so the teacher will own a library. A few dollars wisely spent each year on the best books in the field in which the teacher is at work will keep him informed of the new discoveries and the best methods of presenting his work.

A teachers' departmental meeting is necessary for the teachers not in the course outlined above, in which the specific problems of the department may be discussed.

In the city of Des Moines the first city institute was organized which provided scientific instruction to teachers and officers of the Sunday schools. In the past two years there have been formed about fifty city institutes modeled after the Des Moines plan. City Institutes have passed the experimental stages and they now have become a definite institution for the training of Sunday school teachers. The aims of the institute are: (1) To provide leaders for teacher-training classes in local churches; (2) to give expert departmental instruction to teachers; (3) to acquaint the superintendents with the best known plans of organization and management; (4) to give Biblical instruction to the Sunday school teachers.

The city institute to be successful must be governed by a central educational board which has the authority to set up a standard of work, and the power to elect a Director of Religious Education who will be the executive of this...
IN SUNDAY SCHOOL CITY INSTITUTES.

History:

The first so-called city institutes were organized in Cleveland and Cincinnati, Ohio, in 1910. They were merely large inter-denominational teacher-training classes which had as their purpose the study of the first and advanced teacher-training courses. They did not make an effort to set up and carry out an educational program. In the Autumn of 1911 in Des Moines the first city institute was organized which provided scientific instruction to teachers and officers of the Sunday schools. In the past two years there have been formed about fifty city institutes modeled after the Des Moines plan. City Institutes have passed the experimental stages and they now have become a definite institution for the training of Sunday school teachers. The aims of the institute are: (1) To provide leaders for teacher-training classes in local churches, (2) to give expert departmental instruction to teachers; (3) to acquaint the superintendents with the best known plans of organization and management; (4) to give Biblical instruction to the Sunday school teachers.

Methods:

The city institute to be successful must be governed by a central educational board which has the authority to set up a standard of work, and the power to elect a Director of Religious Education who will be the executive of this
have no definite aim or methods. It is not a place for an educational board. This board shall sustain substantially the same relation to the institute as a board of education holds to the administration of the system of local public schools. The program which this board adopts must not be merely a reflection of the local conditions, but it must embody the best ideals known to the Sunday school world. A person must not be chosen to be a member of the board for the successful carrying out of this program. He must be qualified for his work. He must be a man of prayer, because he is in popular life a local church to the people. The Director of Religious Education will be responsible to the board for the successful carrying out of this program. Recently Minneapolis launched a city institute which had no definite religious nature which manifests itself. It had no definite program mapped out. Its work was determined by the whims and caprice of the students and faculty. This institute was not able to complete its first year's work. The students may attend the first year, but such an institute must have at least a willingness to become a professionally prepared institute can offer nothing new the second year. If the institute becomes merely a meeting place where any plan may be discussed, it is doomed to failure. It must be a school which has a program that embodies the best known successful Sunday school methods and principles. With such a standard of work the graduates from such institute will be equipped to set up in their schools an educational program. One departmental method; (a) beginners; (b) primary; educational theory should permeate all the instruction given, for if the departments hold opposing aims and methods Administration of the Sunday school forsuperintendents, the workers when they return to their schools, will bring with them controversy and confusion. The institute then is to be a school which has a governing board determining (a) Child psychology; (b) Methodology and Pedagogy; its policies and plans, and not an aggregation of classes (c) Boy training; (d) Story telling.
which have no definite aims or methods. It is not a place to study "next Sunday's lesson," but here the teachers will get a knowledge of theory which will enable them to study and to teach any lesson.

The faculty members of the institute are to be selected because of their particular fitness for the task assigned to them. A person must not be chosen to be a member of the faculty merely because he is popular with some local church. The faculty member must be qualified for his work. He must have (1) a definite religious nature which manifests itself in Christian character; (2) a professional training or an equivalent college education with public school professional training; (3) a knowledge of the specific subject to be taught or at least a willingness to become amply prepared to teach his subject.

Course of Study:

Group I, Biblical:

(a) Old Testament History; (b) Introduction to New Testament Times; (c) Life of Christ; (d) Apostolic Age.

Group II, Sunday School:

(a) Departmental methods; (1) Beginners; (2) Primary; (3) Junior; (4) Intermediate; (5) Senior; (6) Adult.

(b) Administration of the Sunday school for superintendents.

Group III, Professional:

(a) Child psychology; (b) Methodology and Pedagogy;

(c) Boy training; (d) Story telling.
Courses in each of these groups should be offered each year. A student must spend one year in each of the groups in order to graduate. The textbooks must be non-technical, but thorough scientific treatments of the field covered. They should be on a par with textbooks used in secondary and normal schools.

Theological Sunday school is possible. In recent years it has been demonstrated in many places that as good or better work can be done in a church school under the direction of a trained leader as can be done in the public schools. Many Sunday schools are using educational principles. Their equipment is being increased; new buildings with separate Sunday rooms are being erected. The Methodist churches alone, since in the past ten years have spent $70,000 on methodical schools. That has been done for a few schools, but the same thing is true of many others. The part to be taken by the college in the work that should be done has long been demonstrated that the Sunday schools cannot carry work alone. They cannot effectively and thoroughly appeal to the youth of our land until the colleges provide them with the ideals and trained leaders to help in the task to carry out these ideals.

It is possible for the colleges to furnish both the number and kind of trained leaders the local church needs.

Christianity has founded four-fifths of the five hundred
IN CHURCH COLLEGES.

Society has placed a great burden upon the Sunday school. The religious nurture of the American people has been entrusted, even if they desire, to the Sunday school. The religious instruction in the Sunday school under the leadership of those who will assume the responsibility of solving its problems its work can be done.

A pedagogical Sunday school is possible. In recent years it has been demonstrated in many places that as the amount of money in these colleges and effective work can be done in a church school under the direction of a trained leader as can be done in the public school. Many Sunday schools are using educational principles: They have been successful in the past two years have spent $70,000 on a church. It is not too severe to say that, as a rule, those schools. What has been done for a few schools can be done for all schools when the leaders are sent to school in such an education. I believe that we could carry them who have a knowledge of the work that should be done.

It has also been demonstrated that the Sunday schools cannot do their work alone. They cannot effectively and thoroughly train the youth of our land until the colleges provide them with the ideals and trained leaders to inspire them to carry out these ideals.

It is possible for the colleges to furnish both the well-being of society, they must build their courses of study on the basis of sound culture. They have already acknowledged Christianity has founded four-fifths of the five hundred

colleges and universities in America, and at present in most of them religion is not adequately taught. Students are not permitted, even if they desire, to study the ethics of Jesus, church history, comparative religion, or the literature of the Bible, in the college under faculty members. Their Biblical instruction must be obtained in the Y. M. C. A. or in the Sunday school. Consequently these colleges are sending students into the communities who are sympathetic religious spectators, but who are not religious leaders as they should be. The church has invested large sums of money in these colleges and they rightly expect a return in leaders who are qualified to lead in the best movements of the community into which they go. Professor Cole has aptly said, "The endowments of the denominational colleges are obtained on the theory that these colleges were to impart a religious form of education. I think it is not too severe to say that, as a rule, these institutions have swerved from the purpose to give their students such an education. I believe that we could carry through with considerable success an agitation for the fulfillment of an implied contract on the part of these institutions. I do not know why the churches should give their money to colleges that do not assist the churches directly in carrying out their functions."  

If the colleges today are to contribute to the social well-being of society, they must build their courses of study on the basis of human needs. They have already ack-
nowledged the needs of the engineer and doctor, for they
give the doctor his chemistry and bacteriology and the
engineer his physics and mathematics in the college of
Liberal Arts. But the need for religious leaders has not
yet been recognized, though there is no human need more
vital, more permanent, or more universal than the moral
and religious needs. Industrial conditions have forced
the college to offer courses in Domestic Science and to
give credit for them. The needs of the public educational
field have been so great that the college was compelled
to grant thirty hours of the hundred and twenty hours
required for graduation, for such technical courses as
History of Modern Education, Principles of Education,
Pedagogy of Pestalozzi, etc. In like manner the church
school must compel the college to recognize its needs. The
church is not demanding too much when it asks the schools
which it has founded to train leaders for its own work.

In 1911, the Religious Education Association appointed
a committee of which Prof. E. D. Starbuck was chairman, to
investigate the possibilities of securing the preparation
of religious leaders in universities and colleges of
the United States. A part of the report is here given
that the present day attitude of educators toward the prep-
paration of religious leaders in colleges may be shown.

"Your commission has: submitted to about two hundred
presidents of higher institutions and a few other inter-
ested persons a list of questions intended to elicit answers
to the following four main points:

1. That there is undoubtedly at present a rapid
   cause of the peculiar situation in which the church has been
   movement in the direction of regarding religious work as
   essential in regard to the necessity of teaching religion, this
   profession and of adapting the curriculum in higher
   institutions to the furtherance of efficiency in this field.
   education, must be prepared in the colleges. 1897.

2. We are entering a new world of religious inter-
   ests with a new type of religious leaders. Its keynote is
   the public schools does for secular education. A
   leader is to be a teacher, a social worker, and an inter-
   pretor of this present life and its ideas in all their
   manifoldness.

3. It is entirely practicable for any institution
   undertake, if anything, in this direction.

4. What in the judgment of educators should they
   undertake back to lay foundations in courses cor-
   spondents, for example, to pre-medical courses which shall
   what is the proper machinery for getting the work done,
   course.

   A few of their conclusions are here given which were
   reached after a study of the replies from 140 college
   educators that the colleges must adjust their cur-
   presidets:

   1. That there is undoubtedly at present a rapid
   2. What place should such work occupy in the institu-
   tion if they should enter upon such a program, that is,
   the expressed opinion of educators would seem
   course.

   Cope, Evolution of the Sunday School, Page 139.
"3. It is only the college and university, or the transformed seminary that can meet the present demand for skilled leaders and specialists.

"4. It is entirely practicable for any institution of collegiate rank to lay foundations in courses corresponding, for example, to pre-medical courses which shall be foundations for later technical work.

"5. The expressed opinion of educators would seem ample to justify any denominational college or university in placing in its curriculum as an organic part of it, any course necessary for the preparation of leaders of all kinds, including ministers."

This report shows that it is the marked opinion of leading educators that the colleges must adjust their curriculum to meet the present-day needs of the church. Because of the peculiar situation in which the church has been placed in regard to the necessity of teaching religion, this new type of lay-minister, known as a Director of Religious Education, must be prepared in the colleges. In 1907, Harold Hunting, was employed by the churches at New Haven to do for the Sunday schools the work that the superintendent of the public schools does for secular education. Shortly after this the First Presbyterian Church of Buffalo, New York, employed the Reverend W. H. Boocock as Director of their Religious Educational work. Since then, churches

\[\text{#1 Starbuck, Religious Education Journal, October 1912, Page 329.}\]
\[\text{#2 Cope, Evolution of the Sunday School, Page 149.}\]
in Oakland, Evanston, Cleveland, Boston, St. Louis, Providence, Rochester, Chicago, Philadelphia, New York and many other cities have employed educational experts for their Sunday schools. At the present time there is a national organization of directors of religious education. As rapidly as Sunday school specialists can be prepared in the colleges, the churches are accepting their services.

To prepare these leaders, a department of religious education should be organized, sustaining the same relation as does the school of secular education to the College of Liberal Arts. The colleges are not asked to become technical schools nor to give all their time to the preparation of professional students; they are merely asked to recognize present day needs.

A proposed course of study for such a department of religious education is as follows:

I. Biblical History and Literature, 9 hours.
II. Child Psychology, 3 hours.
III. Theory and Principles of Religious Education, 3 hours.
IV. History, Agences and Methods of Religious Education, 6 hours.
V. Electives, 30 hours.

(a) Old Testament History, 3 hours, First Semester.
(b) New Testament, 3 hours, Second Semester.
(c) Survey of the History of Israel from Moses to the end of national struggle, giving special attention to the work of the prophets, the way in which they met their problems, an interpretation of their message, a study of the chief prophecies.

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Cope, Evolution of the Sunday School, Page 150.
A survey of the History of Israel from Moses to the end of the public schools, the underlying principles and
the Maccabean struggle, giving special attention to the work
of the prophets, the way in which they met their problems,
an interpretation of their message, a study of the chief
personalities.

(1) Junior Year.

(a) Electives, Six hours from Comparative Religions,
(b) New Testament, 3 hours, Second Semester. Brief
introduction to New Testament times, from 63 B.C. to the
close of the Apostolic Age, giving the political, social
and religious background; study of the personality and
equipment of the Sunday schools; methods suited to the
an interpretation of the apostles, with various departments, such as story telling; appropriate
special emphasis on Paul.

course and illustrative work.

(2) Junior Year.

(a) Biblical Literature, 3 hours, First Semester.
This course would aim to give the student an intimate
acquaintance with the chief masterpieces of Biblical liter-

ace. The courses are to be taught by members of the college
ature and to interpret them in the light of their historical
and fully accredited towards the regular Baccalaureate
setting and their literary form; the various types of liter-

ature are to be pointed out, such as legal, devotional,

not the study of such courses rightly taught, those
historical.

back into the Sunday school a large measure of trained

(b) Child psychology, 3 hours, Second Semester.

are presenting systematic knowledge of the child.

A genetic study of the child through all the stages of his
development, with careful observation of children.

(3) Senior Year.

(a) Theory and Principles of Religious Education,
the church school as an efficient institution; the
3 hours, First and Second Semesters. Study of the significant
characteristics of the child as they relate to his religious
childhood; with the instruction of the
Differentiation of the fields of the Sunday school from the
home and the public school; the underlying principles and
the nature of the curriculum, and the different types of
expression work and their use.

(b) History, Agencies, and Methods of Religious
Education, 3 hours, First and Second Semesters. Aims and
methods of Jewish and Christian systems of Religious Educa-
tion. The modern Religious Education movement; its history,
aims and methods with emphasis on the organization and
equipment of the Sunday schools; methods suited to the
various departments, such as story telling; appropriate
model and illustrative work.

(c) Electives, Six hours from Comparative Religions,
Social teachings of Jesus, church history, psychology of
religion.

The courses are to be taught by members of the college
faculty and fully accredited towards the regular Baccalaureate
degrees.

From the study of such courses rightly taught, there
would go back into the Sunday school a large number of trained
lay workers possessing systematic knowledge of the Bible,
and acquainted with the important principles and methods of
religious education, and a vision of the possibilities of
the church school. These leaders in a short time would
make the church school an efficient institution that our
modern civilization needs. The religious nurture of the
American children would no longer be a farce. This re-
ligious instruction correlated with the instruction of the
public school would develop the childhood of our nation into mature Christian men and women.
The theological seminary is a graduate school which has as its purpose the training of ministers to preach, teach and minister in such a way as to meet the present day demands of the religious world. The curriculum of the seminary must be determined by the needs of the Twentieth Century church. A minister cannot effectively serve a church which has interests and needs the nature of which are unknown to him. Forty years ago the curricula of the seminaries consisted of a study of Hebrew and Greek usually taught by the same man, church history, systematic theology and homiletics. This was an excellent course of study. Preachers were adequately trained to minister to the adults of their congregations. In 1908 the theological schools were preparing 95% of their students to work with adults while 75 to 80% of the additions to the church came from the ranks of the Sunday school.*

At present the attitude of the seminaries with regard to preparing a teaching ministry is changing. The necessity for preparing their students for work with children is being realized by them. "The emphasis in the theological thought," says Dr. Tillett, "has shifted from polemics to ethics; from church polity, ritual and sacraments to benevolences and helpful activity for ministering to the intellectual, moral and spiritual needs of men; from the

* William F. Tillett, (Pamphlet) Page 7.
sovereignty and justice of God, to His Fatherhood and love; from original guilt and the total depravity of human nature to that which is divine in the nature of man." As the church work is viewed today it is primarily educational, and the emphasis is the formation of Christ-like character in the children, rather than the reformation of hardened sinners. That is the ideal way. The agency for this is the Sunday school. Its work, therefore, receives a new impulse. Many churches are substituting decision day for revival meetings; the pastor therefore must be a teacher as well as a preacher.

Few ministers, however, have a preparation which will enable them either to train their teachers or to establish and carry out an educational program in the church school. The seminary must give their students this instruction before they are graduated from the school. Prior to 1900 the problems of the Sunday school were seldom recognized by the seminaries except as they secured specialists who gave occasional lectures before the student body. Professor T. Harwood Pattison of Rochester Theological Seminary was the first to dignify Sunday school work by placing it in the regular course of study. In 1903, the Hartford School of Religious Pedagogy was established in connection with the Hartford Theological Seminary. The Southern Baptist Theological Seminary, in 1906, established a chair of Sun-

*Tillett, Theological Seminaries and Teacher Training, (Pamphlet), Page 1.
day school Pedagogy. In 1907, of the 196 seminaries, four offered courses in child study; twenty-four in educational psychology; thirteen in the history and organization of the Sunday school; Twenty-two gave lectures by visitors. In 1912, fifty seminaries had provision for one or more courses designed to prepare ministers for leadership in religious education.

For the pastor who must take an active part in religious education the seminary can give him an adequate knowledge of the present principles and practices now in successful use and the Biblical information needed. The seminary can also do the research work that must be done to make religious education thoroughly scientific. Original investigation can be carried on in such problems as the educational value of the Biblical and extra-Biblical material to the child at each stage of his development; the method of supervision; and the graded expressional activities correlated with the curriculum material. The seminary must increasingly make room in its course of study for the work of religious education. St. John declares, "As much time must be given to the moral and religious implications of biological science as to systematic theology; as much to sociology, modern philanthropy and reform as to church history; as much time to the organization and administration of the Sunday school as to church music; as much time to principles of education and methods of teaching as to homiletics; and as much time to the methods of teaching Sunday school lessons and normal lessons for the Sunday
school teacher as to the preparation of sermons."

When the colleges and seminaries really do the work in religious education that is needed, a new day will come to the Sunday school.

of the church and the state. The church and state are not two separate antagonistic organisms, they are simply two specialized forms of activities of the same people. Nevertheless, giving an adequate preparation to religious leaders in state universities at present seems impossible. These institutions, however, do offer both courses in child psychology, ethics, philosophy and psychology of religion which give some of the principles underlying religious education. The practical information required for religious education must be received in affiliated colleges, Bible schools, or city institutes. Such universities as North Dakota and California which have affiliated colleges can do much toward training leaders for the Sunday school by correlating the courses which they can offer with those given in the affiliated colleges. Other universities having Bible schools associated with them, such as the University of St. John, Religious Education Journal, December 1910, Page 450, or can the state universities with affiliated colleges.

Since the universities have adopted the policy of excluding religious subjects from their curriculum the church must depend largely upon the colleges, seminaries and city institutes to furnish leaders for their teacher-training schools.
State Universities can do very little to train Sunday school teachers because of the theory of the separation of the church and the state. The church and state are not two separate antagonistic organisms, they are simply two specialized forms of activities of the same people. Nevertheless, giving an adequate preparation to religious leaders in state universities at present seems impossible. These institutions, however, can offer such courses as child psychology, ethics, philosophy and psychology of religion which give some of the principles underlying religious education. The practical information required for religious education must be received in affiliated colleges, Bible chairs or city institutes. Such universities as North Dakota and California which have affiliated colleges can do much toward training leaders for the Sunday school by correlating the courses which they can offer with those given in the affiliated colleges. Other universities having Bible chairs associated with them, such as the University of Missouri, Kansas, Michigan and Texas, can do the same work for religious education leaders as can the state universities with affiliated colleges.

Since the universities have adopted the policy of excluding religious subjects from their curriculum the church must depend largely upon the colleges, seminaries and city institutes to furnish leaders for their teacher-training classes.
CONCLUSION.

The Sunday school has developed rapidly. In one hundred years it has grown from a school with a few paid teachers which taught poor children reading and writing, to a school of religion for all the American people, with a large number of volunteer workers. Religious training of the youth of this country is vital to the well-being of this nation. At the present time, teachers of special professional training are needed to do the work the Sunday school has to do.

The three following conclusions have been reached:
First, that the present method for training teachers is inadequate to prepare teachers for their work: Second, a new type of teacher-training courses such as that set forth in this thesis must be provided; Third, leadership for this new type of work must be furnished by the seminaries, colleges and city institutes.

The outlook for the future is very hopeful. The local schools are responding to their obligation. The colleges are definitely assisting them. In the near future, the religious training of all the American children will be as thorough as the training which they receive in the public school. Then the Sunday school will be an integral part of the American school system. The product of this complete system will be a child which has all its capacities of body, mind and soul developed.
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