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modifications in constitutions, statutes and legal customs, it is obligatory upon all judges to interpret all law by its intent rather than by its letter, in order that full prompt justice may in every case be done according to the known social will.

6. Successful government "of the people, by the people, and for the people" requires (among other things): (1) That public opinion shall be carefully and thoroughly developed in behalf of all good measures for social order and justice; (2) that municipal, state and national legislation shall be formulated and enacted for the control of all public situations where it can be effective; and (3) that such legislation shall be widely, actively and persistently supported by the people as a whole for securing its proper enforcement.

THE THEOLOGICAL SEMINARY THE LABORATORY METHOD IN THE DEPARTMENT OF RELIGIOUS EDUCATION

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The primary function of a theological seminary, as I conceive it, is to prepare men for the skillful performance of certain functions. Skill is the central necessity; knowledge must be treated as a means of attaining skill. This proposition should not be understood narrowly, however, for the highest skill must depend, in the long run, upon broad knowledge. Theory and practice, in short, need to be brought together in any thorough-going scheme for the production of a trained ministry.

We are beginning to see how this can be done in the department of religious education in the theological seminary, but it can hardly be said that thus far we have made more than a good beginning in the application of our knowledge. As an indication of what we are working toward, rather than as an assertion of attainment, I shall briefly describe methods now in actual operation at Union Theological Seminary.

In brief, we provide for three phases of training in religious education. *First*, we have certain courses, as Psychology of Religion and Theory of Religious Education, which aim to develop breadth and depth of thinking concerning the problem of religious education. *Second*, we have courses on the Sunday school and the training of Sunday school teachers, which aim at critical analysis of actual institutions and pro-

cesses. *Third*, we have made a beginning of observation and practice work. The remainder of my remarks will concern chiefly this third phase of our work.

In the course on the Sunday school our students, after considering the history and general theory of the Sunday school, undertake a direct study of curricula and also of the methods represented by the actual lesson helps. In order to sharpen appreciation of the problems involved, every student is required to make a plan for a year's work, to select the lessons for one quarter of the year, and to make a plan for teaching one of these lessons. The student must give his reasons for his selection of material, and he must show why he regards his selection as better than others that are now offered. The purpose of this exercise is to enable the student by actual wrestling with a definite problem of a particular Sunday school grade to understand both this grade and the value of the graded lesson material now on the market. I could easily give evidence to show how vital such an exercise becomes with the students.

In this course another requirement is the observation of Sunday schools in accordance with a definite plan. In fulfilling this requirement, students commonly undertake to work out the present problems of a particular Sunday school. These problems are analyzed, and solutions are sought, in the light of the history of the Sunday school, in the light of the most enlightened practice, and in the light of educational theory. In addition, a great deal of observation work is done in Sunday schools of the modern type, particularly in the Union School of Religion—a Sunday school maintained by the seminary in its new buildings.

This school gives steady employment to six seminary students, and in addition it furnishes a present body of objective material for study by all the students. The vitalizing effect of having a Sunday school as a regular part of the seminary life is unquestionable. We have a special library of religious education surrounded by the class-rooms of our Sunday school in such a way that one can hardly consult a library book on religious education without having his attention turned immediately to the methods of a modern Sunday school. All the rooms opening from the corridor that leads to our library of religious education are devoted to religious education, and to that only. Here is our kindergarten room, and here are rooms

with equipment for the first, second and third grades. Thus, our special arrangement itself presents to the consciousness of our students the unity of theory and practice at which we aim. Many of our students who are employed in Sunday schools round about as teachers, superintendents or pastors, make their own Sunday schools or classes an object of special study and practice, and the results are embodied in papers submitted to the instructor for criticism.

A similar method is pursued in the course on the training of Sunday school teachers. This is a new and tentative course. The purpose of it is to prepare ministers to do the actual work of teacher training in the most thorough-going way. We therefore canvass both the material and the methods for teacher training, working out courses and plans as we go along. Every student in this class is required to prepare plans of his own, to show what material he would use and how he would use it. These plans are then criticized by the instructor. In addition, various students actually start teacher training classes in their own Sunday schools, and report upon the results as the course proceeds. It would be difficult to overstate the vitality of interest on the part of the students in a course like this. Men and women are always ready to present results of their own experience, and thus the real difficulties, and often the best solution, are brought out in a vivid way.

Further, in connection with the teacher-training campaign of our County Sunday School Association, employment has been secured as teacher trainers for several of our students. In this way class study is brought into close relation with the organized Sunday school work. Our men are learning how to co-operate with their local associations and with the state and national organizations.

An additional item of considerable importance is the opportunity which our students have, of attending the courses on criticism and supervision of teaching in Teachers College. Several of our men have taken part in exercises in the study of actual teaching processes in day schools of the highest grade, and the results of this study have been applied directly to the analysis of Sunday school procedure. The general result (I think, the invariable result) is increased appreciation of the possibilities of the Sunday school, and it certainly tends to give specific and practical direction to the work of these men in any Sunday school with which they may be connected.

It should be understood that much of this work is tentative, and must be so because of lack of precedents. There is undoubtedly room for future development in the same direction; for instance, why may it not become possible for theological seminaries generally to provide skilled supervision of the work of their students in the churches round about? Why should not every theological student be constantly doing laboratory work of one kind or another in the church with which he is connected, either as member or as employed worker? I believe that the adoption of a thorough laboratory method in this and even other departments will not only not depress the scholarship of any institution but will even tend to vitalize it.

The ability to deal in large generalities does not seem to me to constitute of itself sound scholarship. There must also be power of critical analysis, and I know not how this power can be acquired without actual experience of some of the particulars concerning which generalizations are made. I find that the laboratory method requires my students to sharpen their psychology far beyond the standards of the college course in psychology. It requires them to deal with some of their philosophical and theological concepts in a definite, analytical way that tests one's grasp as few things can test it. I have found this laboratory work stimulating the students' study of the Bible. A student said to me not long since that he was getting new insight into the Bible simply by studying its use in the Sunday school. I am therefore convinced that as a result of employing this laboratory method, the students' attitude toward various branches of theological study will become more scientific, and that a new motive will be found for broad and thorough scholarship.

The effect upon the parish work of our ministers cannot be doubted. The minister who is thus trained will be able to enter into the life of his Sunday school not as an outsider, but as its most vital and progressive member. He will be able to understand what he sees and hears. He will see where defects exist and just what the defects are, but the concreteness of his own study will save him from merely negative criticism. He will find himself called upon to show just how reconstruction can be effected, and he will have some definite practical knowledge to apply to substantially all types of practical problems. It would be easy to give instances of the thoroughly vitalizing influence of such a pastor in a parish. Further, it

would be easy to give examples of the reaction of such study of the Sunday school upon other phases of the minister's work. This empirical, analytical, practical approach to parish problems helps with sermonizing, and of course it helps with many parish problems.

In short, the laboratory method of studying religious education in the theological seminary results not only in promoting practical efficiency in the Sunday schools, it promotes also genuine scholarship in several branches of theological study, and it helps the minister to solve various parish problems besides those of the Sunday school.

MINISTERIAL PROFESSIONAL TRAINING

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"Regarding the ministry as a profession, does the seminary give adequate professional training?"

The phrasing of the theme makes definition imperative.

First, it must be said that it is impossible to divorce the man from his professional efficiency. Pre-eminently what he is, makes or unmakes his power. Essentially then, complete adequacy is an ideal never fully reached. The minister is never made—he is always in the making. The true man, whatever his eloquence, his learning, his power over men, never fails to feel his own personal limitations. It is his constant prayer to be made more adequate to his calling by the gifts of divine grace.

Again, the seminary is limited by the human material in which it is compelled to work. It must take men as it finds them. And if it cannot make the stammering tongue eloquent, or the dull mind brilliant, or the petty personality great, those who find such defects in the minister of today are to go back of the seminary into the school and college, and the long perspective of heritage and the failure of human kind to produce the ideal man.

Again we cannot enter the discussion fairly without recognizing the noble effort in the best of our seminaries to meet the need of the day, and only limit of time forbids the detailed