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REV. Carl F. Henry^a

^a Bangor, Maine

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Religious Education

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Vol. II

JUNE, 1907

No. 2

Teacher Training in Theological Seminaries

The Report of the Committee of Three*

REV. CARL F. HENRY, Bangor, Maine

According to the best information obtainable there are one hundred and ninety-six theological schools of all kinds in the United States and twelve Protestant schools in Canada. After securing and consulting a large number of catalogues it became evident that these did not furnish the detailed information desired and the committee drew up and had printed the questionnaire shown on page 48 as Exhibit I. This was mailed (with return postage) to the presidents and deans of all these schools with the exception of a few of the thirty-six Roman Catholic institutions, the representatives of that communion first addressed having made no response to our enquiry. Although many of the schools have failed to notice a second and some a third communication, ninety-seven have returned the forms. The information thus obtained has been tabulated and appears in Table I on page —. In addition the catalogues of thirty-five other institutions have been examined, the information obtained has been tabulated, and is shown in Table II on page 49. While the members of the committee regret their inability to present a more comprehensive report they are persuaded that it is worth while to have learned what is being done in the way of teacher-training in one hundred and thirty-two of our theological schools and seminaries. Enough have made returns to afford a fairly good understanding of the efforts being made to fit candidates for the ministry to do effective educational work.

An examination of the data in hand shows that the faculties,

*The Committee of Three, appointed by the Department of Teacher Training consisted of the following: Rev. Carl F. Henry, Bangor, Maine; President William Douglas Mackenzie, D. D., Hartford, Conn.; Professor Edward P. St. John, Hartford, Conn.

with but few exceptions, are giving relatively little attention to the work of acquainting candidates for the ministry with the latest and best methods of Sunday-school procedure and of preparing them for the effective discharge of the divine commission to "go and teach." But four institutions offer courses in child-study (which should serve as the foundation of all Sunday-school work) and of these one offers but a few hours in a general "comprehensive course in Sunday-school methods", one offers the work in an affiliated institution, and two extend the privilege through the normal or educational departments of the universities of which they are parts. Twenty-five schools offer work in educational psychology and the principles and methods of teaching; but only eleven of these either offer such work in their own curricula or require their students to pursue such courses in affiliated institutions. Nine regard the work as of such importance that from candidates for a degree they require from a few hours to forty-eight hours; but in the other eighteen the work is only available in the associated normal schools or universities, and may be elected or neglected, at will. Religious pedagogy or religious education is offered in twenty seminaries, in nine of which from a few hours up to sixty hours' work is required of candidates for a degree. A course in cataghetics is given in Lutheran seminaries and in all such schools reporting, up to ninety hours' work is required for a degree. Only five schools offer courses in the psychology of religion, thirty hours being the maximum time allotted. A course in the history, organization, and management of Sunday schools is offered in thirteen seminaries, the time given ranging from three hours to ninety. Fifty-four institutions give slight attention to the Sunday school in some other course than those mentioned above, usually incidentally in the course on pastoral theology, practical theology, or homiletics. A careful scrutiny of questionnaires and catalogues leads to the conclusion that in nearly all of these courses the time given to the Sunday school and the teaching function is very limited. (See Notes on Table II.) Twenty-two institutions offer, by extraneous workers, lectures on the Sunday school and related themes, eight of these providing such opportunities regularly once a year or once in two or three years, while the other fourteen report such lectures as being given occasionally. Two of the twenty-two require

attendance upon these lectures and an examination on the matter presented. Thirteen of the one hundred and thirty-two schools making returns report that they extend certain privileges to Sunday-school superintendents and teachers who are not regularly matriculated, but only a very few report the presence of such lay students or the offering of any inducements for them to attend. "They would be welcome" is the common statement touching this matter. Five institutions give no attention to the Sunday school or the teaching function beyond offering an occasional lecture by some visiting specialist while thirty-eight fail to do even as much as that. None of the courses listed in the appended tables, nor anything like them, is mentioned either in the returned questionnaire or catalogue. There is nothing that suggests the work of teaching and not the remotest reference to the Sunday school appears. There is no indication of any endeavor to equip the prospective minister for the successful discharge of one of the greatest and gravest responsibilities of his ministry; no evidence that the young people or the children of his future charge are ever mentioned in the seminary classroom.

On the other hand, the returns present not a little of encouragement. Hartford Theological Seminary, through its close affiliation with the Hartford School of Religious Pedagogy, is thoroughly equipped for the training of a teaching ministry. The pursuit of these courses in religious pedagogy and Sunday-school methods is not required, but students are encouraged to elect them and full credit is given. Within the year past the Southern Baptist Theological Seminary has established a Chair of Sunday-school Pedagogy and now offers practical courses which are elective for candidates for the degrees Bachelor of Theology and Graduate in Theology but are required for the master's degree. Vanderbilt University, supported by the General Conference of the M. E. Church, South, is raising money to endow a chair to be known as "The Chair of Religious Pedagogy and Sunday Schools." Auburn Theological Seminary enjoys the services for a part of his time of the professor of pedagogy in Syracuse University, a man thoroughly trained in Sunday-school principles and practice. The president is in the canvas for funds with which to endow a department to be known as "The School of Religious Pedagogy." Union Biblical

Seminary has come to an appreciation of the needs of the hour and its three courses in religious education are required of all candidates for a degree. The Bible College, of Drake University, requires of all candidates for a degree a course in the principles and methods of teaching and encourages its students to take advantage of the Normal Department of the university for further pedagogical work. The dean writes that the lines of study indicated in the questionnaire are "not second to anything else in their whole course." Newton Theological Seminary is doing something in this direction thoroughly worth while. Chicago Lutheran, Concordia, and Garrett have encouraging requirements, while the Diocesan College and McMasters' across the border have caught the step and fallen into line.

But, the proportion of seminaries engaged in this line of work is still very small, while if the amount of required work is an index of the value which our theological faculties place upon teaching ability as a ministerial asset then the Religious Education Association can find a large mission field in the preacher-training schools of the continent. But one institution requires any child-study, and this but a very little in a "comprehensive" general course, twenty-five require some work in educational psychology and religious education, but one insists on any study of the psychology of religion, and only six demand of the prospective pastor even the slightest degree of familiarity with the history, organization, and management of the Sunday school beyond the little that may be obtained from a crowded course in pastoral theology in which the Sunday school is listed co-ordinately with from three to ten other subjects.

Taken as a whole the exhibit shown in the tables is not as satisfying as could be wished. The nature and needs, together with the best methods of ministering to the needs, of fully one-half of every parish (and that, too, the half that presents by far the more promising opportunity for doing constructive work for God's Kingdom) are quite generally passed over with only an incidental recognition or else entirely ignored. Perhaps ninety-five per cent. of the students in our seminaries are being trained with a view single to fitting them for a ministry to adults, alone.

The faculties of many seminaries recognize the need of this kind of instruction. A large number of presidents and deans

have written to your committee that they earnestly favor such instruction being made a part of the seminary course. Such replies come from schools that are not now offering the slightest opportunity for acquiring that which their presidents aver is so essentially a part of a minister's education. Lack of money is the explanation of the lack of such instruction in almost every instance where it is desired. It is explained that these courses cannot be introduced without increased endowment. But, is it true that the study of the child, Sunday schools, and the religious education and training of the young are all outranked in importance by everything that is now included in the typical theological curriculum? This curriculum is being "enriched" from year to year. Money is found for the teaching of almost every other subject that a minister may either need or desire to know, from Propaedeutics to the Caliphate of Baghdad. Is everything now included of such vital moment that not one can be sacrificed to make way for that which is so indispensable? President Harper said in "The Trend in Higher Education" that the study of Hebrew consumes about one-fifth of all the time spent by the student in the theological seminary and that a very small percentage of ministers in charge of churches ever make any real use of Hebrew in actual life. And yet, he continued, not more than two or three seminaries in the country have the courage to do as they ought to do—make Hebrew an elective. Without venturing to suggest to what part of our curricula the knife should be applied, this comment by one of the foremost educators and leading Hebrew specialists of the world may indicate to our seminary faculties a means of making at least a little place and time for preparation for discharging a function of the ministry that is second to no other.

For the purpose of comparison inquiries were addressed to the heads of several representative normal schools and the International Training School of the Y. M. C. A. The last-named institution requires of those whom it fits for dealing with young men and boys one hundred and twenty hours in genetic psychology, sixty hours in religious education, and sixty hours in religious pedagogy, besides careful instruction in hygiene and personal purity, courses in the history and management of the Y. M. C. A., and seminars on Sunday-school and church work. The Michigan State Normal School offers five hundred and

seventy-six hours in psychology, education, method, etc., and makes its minimum requirement one hundred and ninety-two class-hours, besides much work in applied pedagogy. The Cleveland Normal School requires two hundred and eighty-nine hours in these subjects besides several months of actual practice in the school-room before it will certify that its students are competent to teach young children. The State Normal School of Utah grants certificates to those only who do satisfactory work in child-psychology for thirty hours, educational psychology forty-five hours, pedagogy forty-five hours, special methods and training two hundred and eighty hours, and nature study sixty hours. In its State-Diploma course Drake University has a minimum requirement of three term-hours for two terms in psychology, and five term-hours for four years in pedagogy. The New York State Normal College offers twelve hundred and eighty hours in psychological and pedagogical work, about one-half of which amount is elective and one-half required. The State Normal School at Bridgewater, Massachusetts, requires for its diploma three hundred and sixty hours in education, psychology, child study, and pedagogy and methods of teaching.

When Horace Mann began to plead and work for special training for public school teachers he was laughed at for his pains. It took half-a-century to bring about the change, but intelligence won. The opposition of politicians and "old-fogyism" was swept away by the rising tide of a popular demand and now costly normal schools, free to all who would fit themselves to be teachers, are regarded as a necessary part of the school system of every State, and their courses are becoming more and more scholarly and exacting.

But, if the public demands such thorough training for teaching history and geography and arithmetic why should it be expected to entrust the moral and religious education of its youth to those who have made no preparation for the discharge of such an important function? A certificate of competency must be produced before one may teach the "rule of three", but we ask no preparation whatever on the part of the million and more Sunday school teachers whose sublime and sacred duty it is to teach the *rule of life*. The Lambeth Conference of 1888 said, "The instruction of Sunday-school teachers ought to be regarded as an indispensable part of the pastoral work

of the parish priest." The world needs not only "an educated ministry but a ministry of educators." The pastor should be equipped to train teachers as well as to teach. Principal E. Munson Hill of the Congregational College of Canada puts the matter in a sentence: "If the church expects teaching of the laymen the minister must learn to be a teacher of teachers."

Whether the ministers like it or not more and more the churches will hold them responsible for the popular religious education of the children and youth in the Sunday schools. There should be a speedy remodelling of theological curricula in such a manner as to enable the student to prepare himself to do that which he will be expected to do and intelligently to take advantage of the strategic opportunity of his work—the moral and religious fashioning of the child and the adolescent. When our ministers are trained to be teachers of teachers we shall have entered the way to realizing the ideal of Dr. John M. Gregory who said that "the Sunday school ought to be the best and most successful of all schools, because it is openly, freely, and fearlessly religious. The whole moral and religious nature of the child is open to its work. Its education ought therefore to dominate, inspire, and consecrate all other education. Through the Sunday school, Christianity is free to pour its faith into all other schools. . . . So soon as it becomes strong enough and skillful enough in its teachings, it will color and control all learning with its own higher ideals and hopes. The true interests of mankind, as well as the progress and final success of Christianity itself, demand that this shall be done."

In closing your committee recommends: (1) The adoption of the resolution, slightly amended, of the Presbyterian General Assembly of 1905, as follows:

"That in the judgment of the Association it is of the highest importance that all theological seminaries establish at the earliest possible date courses of instruction in the principles and methods of the modern Sunday school, more especially in connection with administration, teacher-training, and evangelistic work."

Further, in view of the lively interest in this matter so generally shown by the heads of theological schools and seminaries, together with requests for literature and suggestions that would be helpful in introducing the course contemplated into their curricula, your committee recommends:

(2) The appointment, by the Religious Education Association, of a permanent committee of seven members to be

known as The Permanent Committee on a Teaching Ministry, whose duty it shall be (a) to invite correspondence with the heads of theological schools and seminaries and where desired by them to correspond with them in securing for prospective ministers fuller instruction in all matters effecting the religious education of the young; and (b) to devise and suggest ways of bringing the seminaries into closer relations with Sunday-school officers and teachers in their respective localities; and (c) to take such further steps as in their judgment will aid to revive in the ministry a sense of the divine commission, "Go ye . . . and *teach*," remembering that "he that helps a child helps humanity—with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of human life can possibly give again."

EXHIBIT I.

THE QUESTIONNAIRE.

1. Does your institution provide instruction in child-study, educational psychology, or the principles and methods of teaching?

Is this instruction given by one whose entire time is devoted to teaching these subjects?

Is the instruction given in some affiliated institution? If so, please name it.

2. How many such courses are offered?

How are they designated, and what number of hours is given to *these topics* in each?

3. In what courses, aside from those mentioned above, is instruction in the history, organization, or management of the Sunday school given? Kindly name the courses and indicate the number of hours given to such instruction in each.

4. Which, if any, of the courses mentioned under 2 and 3 are *elective*?

Which, if any, are *required* of candidates for a diploma or degree?

5. To what extent and under what conditions are any regular courses in the school open to Sunday school teachers and others who are not candidates for a diploma or degree?

How many persons, aside from regular students, have taken these courses during the past year?

6. Does the institution make any other provision (e. g., by special lectures, institutes, etc.) for the training of Sunday school teachers, and other volunteer helpers in the church?

If so, what courses and what number of hours in each are so offered?

How many persons have taken advantage of such instruction during the past year?

7. Does the institution contemplate any enlargement of its facilities for the training of a *teaching* ministry? If so, please give details.

In addition, the head of each school addressed was invited to give his candid opinion as to the value in pastoral work of such instruction as that indicated in questions 1 and 3.

(The replies to this have been enlightening and encouraging.)

EXHIBIT II.

KEY TO TABLE I. AND II.

In the several columns are indicated the courses of study reported in the Questionnaire or shown in the Catalogues, as follows:

1. Child-study.
2. Educational Psychology, Principles and Methods of Teaching, etc.
3. Religious Pedagogy and Religious Education.
4. Catechetics.
5. Psychology of Religion.
6. Sunday-school History, Organization, Management, etc.
7. Sunday-school work touched incidentally in other courses, as in Pastoral or Practical Theology, Homiletics, Bible Course, etc.

8. Lectures on Sunday school and allied topics by outside specialists. "reg" indicates that these are given regularly; "oc" that they are given occasionally.

9. Privileges in such instruction are offered to Sunday school superintendents and teachers not regularly matriculated.

Figures indicate the number of hours in the course; an asterisk (*) shows that some instruction is offered, the amount not being stated; a dagger (†) indicates that the course is elective; and a section mark (§) that it is required for a diploma or degree.

TABLE I.

Name of Institution.	1	2	3	4	5	6	7	8	9	Note
Adrian Theological School, Adrian, Mich.	*	A
Alfred University, Alfred, New York
Andover Theo'l Seminary, Andover, Mass.	12†	.....	.....	.....	.....	.....
Auburn Theo'l Seminary, Auburn, N. Y.	13†	13†	.....	.....	3†	10†	.....	.....	.....
Augsburg Seminary, Minneapolis, Minn.	oc.	.....	.....
Angustana, Rock Island, Ill.	38§	.....	.....	.....	.....	.....	.....
Bangor Theological Sem'y, Bangor, Me.	*	*	reg.	.....	QQ
Berkeley Biblical Sem'y, Berkeley, Cal.	B
Berkeley Divinity School, Middletown, Conn.	oc.	.....	C
Bible College, Des Moines, Ia.	45§	.....	.....	.....	.....	.....	reg.	*	D
Bishop Payne Divinity School, Petersburg, Va.
Boston University, Boston, Mass.	*†	*†	*§	E
Capital University, Columbus, O.	P
Central Wesleyan College, Warrentown, Mo.	*§	G
Canton Theo. School, Canton, N. Y.	*§	HH
Charles City College, Charles City, Iowa.	50†	140†	.....	.....	.....	.....	.....	.....	.....	I
Chicago Lutheran College.	*§	*§	J
Chicago Theological Seminary, Chicago.	20§	.....	.....	.....	K
Christian Reformed, Grand Rapids, Mich.
College of the Bible, Lexington, Ky.	40	.....	.....	.....	.....
Concordia, St. Louis, Mo.	60§	90§	.....	.....	.....	.....	.....	.....
Congregational College of Canada, Montreal, P. Q.	15§	.....	L
Crozer, Upland, Pa.	20†	.....	20†	.....	.....	.....	.....	.....
Church Divinity School of the Pacific, San Mateo, Cal.
Cobb Divinity School, Lewiston, Me.	oc.	.....	M
DeLancey Divinity School, Geneva, N. Y.
Divinity School of Prot. Epis. Church, Philadelphia, Pa.	*§	*§	*
Diocesan College, Montreal.	15§	15§	.....	.....	.....	.....	.....	.....	.....
Drew, Madison, New Jersey.
Eden College, St. Louis, Mo.	oc.	.....	N
Eugene Divinity School, Eugene, Oregon.
Eureka College, Eureka, Ill.	20†	.....	.....	.....	20†	.....	.....	.....	.....
Fisk University, Nashville, Tenn.
Free Will Baptist, Ayden, N. C.	*§
Garrett Biblical Institute, Evanston, Ill.	24§	.....	.....	16§	.....	.....	.....	O
German Presbytery, The School of the North West, Dubuque, Ia.
Grant University.	*§	P
Hartford Theological Seminary, Hartford, Conn.	30†	185†	60†	.....	30†	90†	.....	.....	.....	Q
Harvard Divinity School, Cambridge, Mass.	R
Heidelberg, Tiffin, Ohio.	oc.	.....	.....
Hillsdale College, Hillsdale, Michigan.	reg.	.....	S
Howard University, Washington, D. C.	T
King Theological Hall, Washington, D. C.	U
Knox College, Toronto, Canada.	V
Leland University, New Orleans.
Lutheran Theological Seminary, Philadelphia, Pa.	W
Meadville Theological Seminary, Meadville, Pa.	oc.	.....	.....
Mercer University, Macon, Ga.	*
McCormick Theological Seminary, Chicago.
McMaster University, Toronto, Canada.	20§	80†	.....	.....	.....	.....	.....	.....	X
Moody Bible Institute, Chicago.
Moravian College and Theological Seminary, Bethlehem, Pa.
Nast Theological Seminary, Berea, Ohio.	72§	.....	.....	.....	.....	.....	.....
New Church Theological School, Cambridge, Mass.
New Brunswick Theological Seminary, New Brunswick, N. J.	20§	.....	.....	.....	.....	.....	.....	.....
Newton Theological Institute, Newton, Mass.	*	*	oc.	.....	Y

TABLE I—Concluded.

Name of Institution.	1	2	3	4	5	6	7	8	9	Note
Norwegian Ev. Lutheran Seminary, Red Wing, Minn.....				168		16	*8		*	Z
Oberlin Theological Seminary, Oberlin, O.							208			AA
Pacific Theological Seminary, Berkeley, Cal.....							*8			BB
Presbyterian College, Halifax, N. S.....		*8					*8			
Presbyterian College, Montreal.....			*8				*8			
Presbyterian Theological Seminary, Columbia, S. C.....										
Presbyterian Theological Seminary of Kentucky, Louisville, Ky.....							*8	reg.		
Presbyterian Theological Seminary, Omaha, Neb.....								reg.	*	
Princeton, Princeton, N. J.....								oc.		
Queens University, Kingston, Ont.....										
Reformed Episcopal Theological Semi- nary, Philadelphia, Pa.....										
Rochester Theological Seminary, Roches- ter, N. Y.....		68						*		
Ryder Divinity School, Galesburg, Ill.....			*†							CC
School of the Evangelists, Kimberlin Heights, Tenn.....										DD
Shaw University, Raleigh, N. C.....										
Stillman Institute, Tuscaloosa, Ala.....										
Southern Baptist Theological Seminary, Louisville, Ky.....	10†	24†				34†				EE
Talladega College, Talladega, Ala.....		*					*			FF
Taylor University, Upland, Ind.....										
Theological School of United Synod., Mt. Pleasant, S. C.....							*			
Tufts (now Crane) Divinity School, Tufts College, Mass.....						*8	*8			GG
Union Biblical Institute, Naperville, Ill.....		488	148					reg.	*	HH
Union Biblical Seminary, Dayton, Ohio.....			25†							II
Union Theological Seminary, New York Union Theological Seminary of Virginia, Richmond, Va.....							*	reg.		JJ
United Norwegian Lutheran Seminary St. Anthony Park, Minn.....				308			*8			
University of Chicago, Chicago, Ill.....		*				*	*8			LL
Ursinus School of Theology, Phila., Pa.....			108			*8	*8	*	*	MM
Vanderbilt University, Nashville, Tenn.....							*		*	
Victoria College, Toronto, Ont.....										
Virginia Theological Seminary & College, Lynchburg, Va.....								reg.		KK
Virginia Union University.....			308	908			*		*	
Wartburg Seminary, Dubuque, Ia.....							*			
Wesleyan Theological College, Montreal, Quebec.....							*	oc.		
Western Theological Seminary, Holland, Michigan.....						*8	*8	oc.	*	
Westminster College, Tehuacana, Texas.....							*			
William Jewell College, Liberty, Mo.....										
Wycliffe College, Toronto, Ont.....	*	*	*							NN
Wilberforce University Wilberforce, Ohio										PP
Yale, New Haven, Conn.....										OO

TABLE II.

Name of Institution.	1	2	3	4	5	6	7	8	9	Note
Alabama Baptist University, Silema, Ala.	*	A
Atlanta Theological Sem'y, Atlanta, Ga.	
Catholic University of America, Wash- ington, D. C.	
Christian Biblical Institute, Stanford- ville, N. Y.	
Cumberland Presbyterian Theological Seminary, Lebanon, Tenn.	
Episcopal Theological Seminary, Cam- bridge, Mass.	*	B
Gammon Theological Seminary, South Atlanta, Ga.	*	*	C
General Theological Seminary, New York City.	*	D
General Theological Seminary of Newark, Bloomfield, N. J.	*	E
Hamilton Theological Seminary, Hamil- ton, New York.	
Hood Theological Seminary, Salisbury, North Carolina.	
Jewish Theological Seminary, New York City.	
Lane Theological Seminary, Cincinnati, Ohio.	*	F
Lutheran Theological Seminary, Gettys- burg, Pa.	*	G
Lincoln University, Lincoln Univ. Pa.	*	H
Nashota House, Nashota, Wis.	
Norwegian-Danish Theological Seminary, Evanston, Ill.	*	*	I
San Francisco Theological Seminary, San Aselmo, Cal.	*	*	J
St. Bernard, St. Bernard, Ala.	K
St. Francis of Sales, St. Francis, Wis.	
St. John's, Boston, Mass.	
St. John's, Collegeville, Minn.	
St. Joseph's, Baltimore, Md.	
St. Mary's, Emmittsburg, Md.	
St. Meinrad's, St. Meinrad, Ind.	
St. Paul, St. Paul, Minn.	
St. Viator's, Bourbonnais Grove, Ill.	
Seabury Divinity School, Fairbault, Minn.	
Theological Seminary Reformed Church, Lancaster, Pa.	
Temple College, Philadelphia, Pa.	
University of Chicago, Chicago.	
Western Theological Seminary, Alle- gheny, Pa.	
Western Theological Seminary, Chicago, Ill.	*	
Western Theological Seminary, Atche- son, Kansas.	
Westminster Theological Seminary, Westminster, Md.	
University of the South, Sewanee, Tenn.	

NOTES ON TABLE I.

A. Course No. 2 designed for public school teachers and given in Adrian College. May be elected by students in divinity.

B. Pedagogy is available in the University of California.

C. Courses in education may be elected in Wesleyan University.

D. Courses in education may be elected in Drake University.

E. Courses 2 and 3 each "two hours a week"; number of weeks not given.

F. Catechetics, "throughout the three years' course".

G. Course 2 available in College of Liberal Arts.

H. Courses in 1 and 2 combined in one course of 48 hours.

I. Course 2 given in Normal Department of College. May be elected by divinity students.

J. Course 3, "25 hours per session," course 4, "25 hours per session."

K. Course 2, "two hours a week in fourth year of Lit. Department."

L. "Two or three books of child nature and religious pedagogy are assigned to be read in the Honor Course leading to degree B.D."

M. In course 7, "not over six hours." Associated with Cobb is a Bible Training School, open to S. S. Superintendents.

N. Course 9, "two years Normal Biblical Course for Sunday school, Christian Endeavor, and personal workers."

O. The Summer School of Theology, 1905, gave 24 hours to S. S. interests.

P. Psychology and pedagogy elective in College of Liberal Arts. S. S. teachers sought as special students. Five such last year.

Q. Strong courses offered in Hartford School of Religious Pedagogy; commonly elected by Seminary students and credited for degree.

R. Students may elect from 10 educational courses in University.

S. None of these courses have direct reference to Sunday school work.

S. Pedagogy elective in College. No courses in S. S. work.

T. May elect Pedagogy in University. "Very few" do so.

U. Students may elect Pedagogy in Howard University.

V. Pedagogy available in College and Normal departments of University.

W. "The course at the Theological Seminary is pre-eminently for the scientific study of theology."

X. Moody Bible Institute is a Bible teachers' training school rather than a theological seminary. Teaching of the S. S. lesson is a part of the curriculum. Sunday school experts lecture yearly.

Y. Impossible to indicate in table the nature and extent of work done. Courses on "Pastor as a Teacher" and "Pastor and the Sunday school", together with wide range of text books employed indicate good work.

Z. Educational course available in College of Liberal Arts.

AA. Answer to Question 1, "Only as we can get a little of it, ill-adapted, in the University of California."

BB. Students required to take one course, "Education", two hours a week in Dalhousie University.

CC. Course 3, "Pedagogy; no definite time."

DD. Reply very indefinite. The training of a teaching ministry "is our work almost exclusively."

EE. A Chair of Sunday School Pedagogy was established in 1906. The work indicated is required for the degree Master in Theology, but is generally elected by course students. In its classrooms and by special lectures the seminary is doing an invaluable work for Sunday school teachers who seek its privileges in encouraging numbers.

FF. The work is elective in the Normal Department of the University.

GG. Courses in secular teaching elective in College of Letters. In Theological School are given "three term-hours to Sunday school and related work."

HH. Courses in Pedagogy available in affiliated institution.

II. Students may elect courses in Columbia (Teachers College) and New York Universities. The Seminary offers an "extension course for lay students". This does not count for a degree.

JJ. Students must attend and stand examination in lectures noted in column 8.

KK. Answers question 2 by "Three; one hour to each a day."

LL. "Just now establishing a Chair of Religious Education."

MM. Attendance and examination on lectures noted in column 8 required. All students must pass examination on Trumbull's "Yale Lectures on the Sunday School."

NN. Courses in "Education" elective in the University.

OO. Work elective in Normal Course in the University.

PP. Work indicated (except that in Homiletics) is provided "in connection with the School of Education of the University, and by members of the divinity faculty." It is elective.

QQ. The president replies that in educational psychology they "are doing a little good work." Course No. 6, of from eight to fifteen hours, is given once every two or three years.

NOTES ON TABLE II.

A. Lectures five hours a week for half-year on thirteen subjects, of which the Sunday school is one.

B. In this course on Practical Theology there is a reference to the "minister as a teacher".

C. "Catechetics: (1) Instruction and Administration of the Sunday school; (2) Preparation of the Confirmation Class."

D. Eighteen subjects are listed under "Practical Theology", of which "Sunday schools, Children's Classes, and Sermons to Children" are three.

E. Three hours a week for one term to "Pastoral Care", which includes the Sunday school and five other subjects.

F. Homiletics: "Comprehends (besides much other instruction) the initiation of the students in the profession of teaching, by attaching them to a religious school."

G. "Pastor and Young People" mentioned under "Pastoral Theology".

H. "Missions and Sunday school receive due recognition through lectures by one of the professors as well as by lectures of invited specialists."

I. Lectures on "Preaching and Sunday school work" and on "Sunday school Teaching."

J. Enjoys all privileges of Garrett Biblical Institute.

K. "The Sunday School"; elective in two terms.

L. Sunday school barely mentioned under "Lectures on Pastoral Theology."