

THE DEVELOPMENT OF RELIGIOUS EDUCATION
IN THE BAPTIST SUNDAY SCHOOLS OF THE UNITED STATES

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SECTION I

So rapidly have changes come about in the Sunday schools of the United States in the half century just passed, that workers of today, in Christian education are hardly aware of their significance. Within the Sunday school experience of many people now living there has been a complete reversal from the attitude of active opposition on the part of local churches to the present attitude of great dependence upon the Sunday school as a means for promoting the growth of the church. Accompanying this change of attitude there has been a very great extension of the Sunday school in number, in scope of work attempted, and in the possibilities that lie in the future.

Despite this extension, however, much of the curriculum, organization, and methods in the Sunday school is traditional and is being retained because of conservatism and lack of appreciation of the aims that have brought these practices into being. Sunday school leaders must put aside this conservatism and, if they are to make of it an institution that will continue to be of value, must study the needs of the school as it exists today. A study of the aims of those who instituted the practices of the Sunday school as they exist today, and the needs out of which these aims grew, should give an appreciative understanding of these practices, which is the first step towards better control

of Sunday school work.

The purpose of this study is to find out how the Sunday school in the Baptist churches in the United States has developed in religious education. The main features with regard to which the study is made are (1) the purpose or aim of the Sunday school, (2) the organization and administration of the Sunday school, (3) the subject-matter of the course of study, and (4) the methods used in actual Sunday school teaching. The emphasis is placed on these features with a view to showing what changes have led to the conception of the aim of the Sunday school as it is held today, and what is being done to realize that aim.

The main sources used in making this study are library materials and replies to a questionnaire. The library materials are histories of the Sunday school, books on the organization and curriculum of the Sunday school, and reports of various church organizations. The replies to the questionnaire are the result of an attempt to get first-hand information concerning the origin and development of the local Sunday schools. The questions related to the special topics of the origin of the schools, graded lessons used, teacher training, directors of religious education, cooperation with other teaching and religious agencies, and the present needs of the Sunday schools. A total of 250 questionnaires were sent out to which 51 replies were received. These replies are mainly from larger towns and cities tho not all are from large Sunday schools. There are 29 states

represented by the 51 replies, 37 of which are from states of the Northern Baptist Convention and 14 from states of the Southern Baptist Convention.

In addition to the sources that have been mentioned, valuable information and suggestions have been gained thru correspondence with men in places of leadership today. The offices of the Religious Education Association, the American Baptist Publication Society, and the Sunday School Board of the Southern Baptist Convention have very willingly replied to various inquiries.

Sections II and III A¹ of this study are based mainly on secondary source material. Primary source material is not easily available and it was not thought worth while to try to secure it since it has been studied by others and is used here mainly as a background for the study of the recent developments, which is the contribution aimed at in this thesis. For the later sections primary sources have been used as much as possible. The replies to the questionnaire and the reports of various agencies now promoting the Sunday school are the chief primary sources used.

1. Section II, page 4.
Section III A, page 14 ff.

SECTION II

The general facts with regard to the beginning of the modern Sunday school movement by Robert Raikes and other philanthropists in England are too well known to need repetition here. In America the Sunday school had a separate and somewhat different origin, tho it was not long until the Raikes' movement was introduced and the religious teaching of the poor children became a philanthropic and non-denominational matter.¹ During the colonial period and the first quarter of the nineteenth century, the Sunday school work was carried on largely by individuals in the local churches or by philanthropic societies. The English "Society for the Promotion of Christian Knowledge" had its representatives in America, and in 1791 the "First Day or Sunday School Society" of Philadelphia was organized.² Following this date other societies and unions were organized for local work, and in 1824 the national "American Sunday School Union" began its work. Local churches, in many cases, opposed the Sunday school as it was advocated by these societies, tho in general they provided some means of religious instruction for the children of their own members.³

The development of the Sunday school is closely linked

1. Brown, M.C. Sunday School Movements in America, Ch. 1. The American Journal of Education, Vol. XV, pp. 705.

2. Brown, M.C. p. 25.
Trumbull, H.C. Yale Lectures on the Sunday Schol, p. 123.

3. Cppe, H.F. The Evolution of the Sunday School, Ch. VI.

with the movement that resulted in the complete secularization of the public schools of the United States. Before 1776 the general aim of the public school was religious, but in the period following the aim was largely secular, and the control of public education which had been in the hands of church authorities was turned over to state officials.¹ At the same time the nature of the instruction ceased to be religious and became secular. By 1850 the change in aim, nature, and control of education was complete, and the public schools had become strictly non-religious.

The reason for this change is readily seen. In the time of the early settlers the communities were made up largely of people of the same religious faith. The state and church were not distinguished. Nothing was more to be expected than that the church thru its clergy, the educated class, should educate the children, especially since the chief aim of education was to fit the individual for church membership and for compliance with the established doctrines. So long as the community was of one belief, all parents were satisfied to have their children taught the same doctrine. But when different denominations became intermingled in the same community, there was a demand for religious instruction of children in the faith and doctrine of their parents.

1. The American Journal of Education, Vol. XV, pp. 707-708.

Brown, M.C. p. 19.

Miss Brown quotes the experience as related by one who attended a ~~Sunday~~ school in this early period, to the effect that "the teacher constantly prayed with us every day and catechized us every week".

See also Brown, S.W. The Secularization of American Education, pp. 1, 5, 155.

The denominations not having control of the schools began a struggle to take them out of the hands of church officials and to remove religious tests for teachers. The outcome of the struggle was the common school system of New York, Pennsylvania, and the New England States.¹ Dr. Brown, in discussing the laws concerning education in this period, says, "The Colonial Period of American educational history we have already shown to have been largely dominated by the religious purpose and aim of education. The period immediately succeeding, ending approximately with the middle of the nineteenth century, was in many respects an intermediate, a transitional period in educational affairs..... It was in this period that the problems involved by school systems and educational institutions, partly religious and partly civic in their aims and control began to press themselves upon the American consciousness..... The aim of education as set forth in this later legislation was civic, industrial, professional, not religious or ecclesiastical."²

Since religious instruction was no longer possible in the public schools, the churches slowly realized that they must give religious instruction thru denominational agencies. The lack of religious instruction was noted even before the nineteenth century, for a writer describing a section of Pennsylvania in 1758, says, "The people are a mixture of all sorts of

1. See Graves, F.P. A History of Education in Modern Times, pp.96-101.

Since the Baptists were dissenters from the beginning of the Colonial Period they had many difficulties with the orthodox denominations. Among their difficulties were those over school affairs and doctrinal teaching. For a discussion of this from the Baptist point of view, see Newman, A.H. Vol.II. American Church History. The Baptists.

2. Brown, S.W. pp. 56-57.

religious belief; the schoolmasters have a different faith from their pupils, and the children, in like manner, differ from each other. Hence Pennsylvania is known all over the world for its lamentable destitution and deficiency in the instruction of its children in the knowledge of Christianity."¹ After allowing for exaggeration in this account, this testimony added to that of Dr. Brown which was quoted in the paragraph preceding this one, we may conclude that conditions were such as to call for ~~such~~ an institution like the Sunday school in the early part of the nineteenth century.

We know that the Baptist churches turned their attention to the giving of religious instruction in this period, for the records show a large number of Sunday schools at this time. The Board of Directors of the Baptist General Tract Society in its first tract published in 1824, says, "Sabbath schools are particularly calculated to give circulation to tracts."² At the annual meeting of this Society in 1830 the fact was discussed that Sunday schools were becoming so numerous that an annual account of them should be taken.³ When the Baptist General Tract Society was reorganized in 1840, one of the chief reasons for its reorganization was to enable it to carry on "Sabbath School" work and to affiliate with the "Sabbath School" unions then in existence.⁴

1. Acrelius, Isreal A History of New Sweden, p. 351.

2. Brown, J.N. History of the American Baptist Publication Society, to 1856, p. 22.

3. Brown, J.N. p. 49.

4. Brown, J.N. pp. 115-116.

We shall not attempt to say how much the movement for secularization of education affected the Sunday schools, but we may conclude that its effect was in the long run beneficial, because it forced the churches to give greater attention to the religious instruction of children.

In common with other early settlers the Baptists of Massachusetts and Rhode Island gave religious instruction to children as early as the time of Roger Williams. The origin of Sunday schools among the Baptists is the same as that of other denominations which grew out of the Puritans, for in the early days the Baptists were not very clearly distinguished from the Puritans. In 1642 a decree of the General Court of Massachusetts and in 1650 the Connecticut Code, provided that all children be catechised at least once a week by parents or masters or select-men.¹ The Pilgrims established a custom in 1690, of having the deacons assist the pastor in teaching the children during the intermission between services on Sunday. Religious teaching was also included in the public school course and in fact all books were of a religious character.

The first Sunday school was at Plymouth in 1669, and a few others were established during the years immediately following.² These schools were distinctly different from those of a century later, since they were strictly religious in aim and were a part of the New England educational system. Sectar-

1. The Massachusetts law is quoted by Brown, M.C. p.17 and by Brown, S.W. p. 17.

The Connecticut law is quoted by Brown, S.W. pp. 5-6 and by Boone, R.G. Education in the United States, p. 47.

2. Brown, M.C. p. 19.

American Journal of Education, Vol. XV., p. 705.

ianism increased and the troubles of war caused neglect, and when next the Sunday school movement appeared it was in Virginia and South Carolina and other southern states where Baptists at that time were not numerous. These schools with those of New York, Rhode Island, and Pennsylvania established from 1786 to 1800 were on the Raikes' plan.

Certain characteristics of the early Baptists hindered the development of the Sunday school. These were their extremely radical views with regard to their particular faith and form of church government. Having been driven from place to place by persecution, and forced to fight for existence as a denomination, the leaders became very skillful in controversy and were noted for their zeal far more than for their learning. With the memory of their experience with a tax-supported and well educated but immoral clergy in Virginia and other royal colonies, the Baptists became strongly prejudiced in favor of a clergy from the ranks of the people, uneducated and unpaid for religious work.¹ These things made the Baptists stress the evangelistic and missionary phases of church life rather than the educational.

Despite these influences there were local Sunday schools organized even during the earliest period of the history of the denomination. About 1740 the German Seventh Day Baptists began a Sunday school at Ephrata, Lancaster County, Pennsylvania.² In 1796 the Dover Association of Virginia appointed

1. Newman, A.H. p 366 ff.

2. Duncan, R.S. History of Sunday Schools, p 176 ff.
American Baptist Register, 1833.

a committee to prepare a suitable catechism for children. In 1809 at the General Association of Virginia Baptists the religious education of children was discussed, which indicated a recognition of the need for something of the nature of Sunday school work at that time. In 1797 (or 1791, records vary) a Sunday school for the children who worked in a cotton factory, was opened in Pawtucket, Rhode Island, by Mr. Collier a student in Brown University, and supported by Mr. Samuel Slater a cotton manufacture.¹ In 1804 a Sunday school was started in the Broadway Baptist church, Baltimore. In 1805 the Mulberry Street Baptist Church was founded, and a Sunday school, said to be the first in the state of New York, was begun soon after the founding of the church.² In 1807 the first Sunday school west of the Mississippi was started by Mrs. Murphy the wife of a Baptist preacher.³ This school was for the children of a company of settlers from Tennessee who had settled in St. Francois County, Missouri. In 1817 Rev. T.P. Green from Tennessee started a system of Sunday schools in Cape Girardeau County, Missouri, and carried it on in the face of great opposition. Two missionaries, J.M. Peck and J.E. Welch, the first sent out by the "Triennial Convention", began a Sunday school in St. Louis in 1818.⁴ This school which was for negro children, was a part of the missionary work of

1. American Journal of Education, Vol. XV. p. 705.

2. American Baptist Register, 1833, p. 115.

3. Duncan, R.S. History of Missouri Baptists, p. 45.

4. Duncan, p. 88.

these men. This early work of the missionaries in Missouri, and Illinois (where it began possibly a few years earlier than in Missouri tho no records are at hand) was not strictly denominational in character, as is shown by the fact that in 1831 Rev. Green became the agent for the American Sunday School Union in ^{southeast} Missouri. Other leaders in Sunday school work in the Middle West also were at this time agents of the American Sunday School Union.

The reports of "Triennial" and other conventions both state and national, during the first quarter of the nineteenth century show no general Sunday school movements, or recognition of need for the work. At the founding of the Baptist General Tract Society in 1824, and especially when it was reorganized as the American Baptist Publication Society in 1840, the beginning of a national Baptist Sunday school movement was made.

In the records there is little said directly concerning the aim of the Sunday school. Our judgement as to the aim of the early Sunday school is largely based on indirect evidence. From the discussions that have been left to us from the earliest date to about 1800, the dominant aim was religious instruction in the common meaning of the term.¹ In those cases where the Sunday schools were founded as charity schools for the poor or for factory children, the aim included instruction in morals, reading, writing, and arithmetic. The mission school of Peck and Welch in St. Louis among negro children, seems to have been evangelistic in purpose, for the reports

1. Brown, S.W. p. 5.

show a great number of conversions and the establishing of a church from the Sunday school membership.¹ As the denomination grew and strife over doctrine continued, the aim of the Sunday school turned more and more to that of the next period, that of teaching the Bible from the sectarian point of view.

The plan of organization of the Sunday schools was simple. The school was often conducted at first by one person or a small group of persons who acted as teachers and called in others as assistants when needed. Often the pastor was the leader, tho frequently the pastor opposed the Sunday school, especially in the Middle West, and attempted to keep it out of the church and distinct from the church organization. The Sunday schools were local in government just as were the churches, tho some county and state associations aided in their extension.¹

In perhaps a large number of the schools, catechisms and Bible verses constituted the extent of subject-matter, The charitable schools in the early years had the three R's and moral precepts as the chief part of their curriculum. Among the earliest schools the spelling book and hymn book were the chief text-books required.² No general or uniform plan of lessons was followed until considerably later in the century. The whole subject-matter seems to have been treated from the point of view of church faith and doctrine after the beginning of the nineteenth century.

1. Brown, M.C. p. 115.

2. American Journal of Education, Vol.XV. p. 707.

In a discussion of the methods , just as in the discussion of the aim of the Sunday school during this period, we must rely largely on indirect evidence. Class instruction seems to have been common among the early schools; in fact it was a peculiar American development. Peck and Welch in St. Louis organized their school into classes and had 5 or 6 negro assistants.¹ Portions of the Bible were read and memorized and the verses explained, often word by word. Catechisms were prepared for the children and they were required to learn the answers to the questions. The early laws of Massachusetts and Connecticut which were referred to previously, required the masters, the parents, or the select-men to catechise the children at least once a week.²

During this period there gradually grew a recognition of the fact that the Sunday school could become of value in supplementing the moral and religious instruction of the church and the home. With this recognition there also grew a better idea as to the subject-matter and methods to be used. The leaders in Sunday school work also came to realize that their forces must be organized in order to be effective; and as a result of this the American Sunday School Union was organized in 1824. But there was no widespread recognition among Baptists, during this early period, that a denominational Sunday agency was needed and it was not until after 1824 that any effort was made to secure one.

1. See note 4 page 10.

2. Cope, H.F. p. 101.

SECTION III

The Two Periods of
Development of Bap-
tist Sunday Schools
in the United States
after the First
Quarter of the
Nineteenth Century.

There are no dates at which Baptist Sunday school history can be sharply defined. A definite beginning had been made, however, by the close of the first quarter of the nineteenth century. In this study two large periods are marked off in the time after 1824. The year 1824 is taken as the beginning of the first period, because that is the date of the founding of the organization which afterward became the American Baptist Publication Society. The organization of this society was the first movement which led to a unified effort for Sunday school work among the Baptists of the United States. This period saw the change from interdenominational to complete denominational control of the Sunday schools in Baptist churches. The beginning of the second period is set at the opening of the twentieth century, because at about that time were begun the recent developments which are bringing improvement in organization, subject-matter, and method. At the opening of the second period there seems to have come a recognition of the fact that the Sunday school must first of all be the school of the church, with the aim of securing the best possible religious development of the child.¹

1. For a discussion of the Sunday school as the school of the church, see Coe, Geo. A. Education in Religion and Morals, pp. 289-290.

(Part A. From approximately 1824 to 1900.)

The American Sunday School Union was a large factor in establishing Sunday schools in the early period of their development in the United States.¹ This union, however, did not aim at establishing union schools where denominational schools were in existence or could be maintained. In the union schools provision was made that no doctrines of a denominational character be taught. Naturally this provision was not satisfactory to the Baptists, who insisted on the right to teach the "whole truth" as they understood it. Because of their dissatisfaction with the union schools, Baptists felt the need for Sunday schools strictly Baptist in character.

Before it was possible to have Sunday schools strictly Baptist in character, a long period of opposition to Sunday schools had to be passed. The nature of that opposition may be expressed in the words of one of the pioneers in Sunday school work, who says, "I came home lately from the military tract. The Baptists belonging to the Crooked Creek Association would not suffer me to preach in their houses. One of them invited me to preach in his home but alas! when he found that I was favorable to Sunday schools he said that 'the church would deal with him' if he suffered a man of that character to preach in his house."² With such opposition as this and pastors who knew little about Sunday school work and who had very little interest in it, thinking it was a "new-fangled

1. For a complete account of the American Sunday School Union see American Journal of Education, Vol. XV. 705-720.

2. Baptist Home Missions in America, Jubilee Volume. p 527-528
This is an experience of Rev. W. Kinner, Morgan Co., Ill., 1832.

notion from ~~from~~ the devil", the Sunday school developed slowly.¹ Despite this opposition, which was strongest in the Middle West, the number of Sunday schools was constantly growing. We cannot give the figures for these early years, yet we know that the number of Sunday schools was so large in 1830 that at the sixth annual meeting of the Baptist General Tract Society the need was urged for an annual account of the teachers and scholars. In the same report there is this interesting statement; "The time may come when the number of schools in our denomination will be so great as to require the Tract Society to publish a series of Sunday school books suited to their use."² So great was the increase in the number of schools that just ten years later the Tract Society found it necessary to reorganize and extend its work so as to include the publication of Sunday school literature.

While the opposition to Sunday schools was being overcome and the number of schools was being rapidly increased, the change to complete denominational control was being gradually effected. In some states the general church association or a Baptist Sunday school union or convention, assumed direction of the work, making it strictly denominational in character. In Connecticut a Sabbath school society was formed in 1832. In other states unions were formed earlier. The movement for state organizations spread until by 1873 nearly every state

1. For the general opposition to Sunday schools, see Cope, Ch. VI.

2. Brown, J.N. p. 49.

was organized for Baptist Sunday school work.¹ The change in local schools, however, was not then complete, for a report in 1880 states that "only about one half of our churches have as yet distinctively Baptist schools".² Taking into account the fact that in 1880 Baptist churches without Sunday schools at all were frequently to be found, we are yet justified in the conclusion that the change to denominational control was not complete until late in the nineteenth century.

To illustrate this change we give an account of the movement as it occurred in Missouri. Missouri is selected because the reports from which information is readily secured, are at hand. Though the change in Missouri came later than in a number of the eastern states, it is fairly typical of the whole movement, for Missouri is the common meeting point of pioneer influences from both north and south. The Missouri Baptist General Association first gave attention to Sunday schools in 1845, when it became practically an auxiliary of the American Sunday School Union. Little was done, however, in extension and development of the Sunday school by Baptists for a number of years, and the reports were chiefly laments over the lack of enthusiasm for the work. In the meantime there was growing a sentiment that children of Baptist parents should be taught Baptist principles in a Baptist Sunday school. A report, in 1865, suggests "That in the administration of our Sunday school affairs, we avoid all practices and compliances contrary to the simplicity of our denomination and the word of

1. Dates are given in the American Baptist Register, 1833.
See page following for more extended account.

2. Report of The American Baptist Publication Society, 1880,
p. 24.

God".¹ Definite action toward making the Sunday schools in Baptist churches strictly Baptist was taken in 1868, when the Missouri Baptist Sunday School Convention was organized. Complete denominational control was effected when this convention became a part of the General Association in 1878, and its work was taken over by a Sunday School Board.

The more influential agencies in Baptist Sunday school extension are the national publishing societies, the American Baptist Publication Society, and the Sunday School Board of the Southern Baptist Convention. These agencies have a system of close cooperation with the state organizations and are largely responsible for the success of the work in the various states. Since the American Baptist Publication Society was the first in the field we shall discuss its work first.

The idea of a national agency for Sunday school work was slow in its development. It seems to have grown out of the mission work of the church and to have been borrowed partly from other denominations. There had been but little effort toward Sunday school extension before 1824, tho J.M. Peck, the first missionary of the Triennial Convention, had established a few schools as early as 1817. The work of Peck, however, was local and incidental to his regular work as a missionary. Other pioneer preachers seem to have carried the Sunday school idea with them as they went west, but their work was local and supported by local churches or associations. Nothing approximating a national agency was founded until 1824, and even as late as

1. Yeaman, W.P. History of the Missouri Baptist General Association, p. 261. Quoted from the report of the General Association, 1865.

1830 no effort had been made to publish Baptist Sunday school literature.¹ Even later than 1839 the publications of the American Sunday School Union seem to have been used by Baptist Sunday schools; for at that time one purpose of the reorganization of the Baptist General Tract Society was to enable it to secure the publications of the American Sunday School Union.²

The American Baptist Publication Society, begun as the Baptist General Tract Society, was founded in Washington, D.C., February 25, 1824.³ The purpose of the Tract Society was the publication and distribution of religious tracts as a means of evangelization. Sabbath schools were expected to give large circulation to the tracts among the scholars. In this way it was hoped that the parents of the children would also get the benefit of the tracts. At the sixth annual meeting of the Tract Society the need was recognized for Sunday school publications. In 1835 an attempt was made to enlarge the Tract Society to enable it to publish books and periodicals for family and Sunday school use. In 1839 the Hudson River Association urged the need for a Baptist Sunday school union to furnish literature for Baptist Sunday schools.⁴ Following these suggestions the Board of the Tract Society worked out a plan of reorganization which was adopted in 1840. The purpose of the reorganized society, as stated in the constitution, was to "publish such books as are needed by the Baptist denomination, and to promote Sunday schools by such measures as experience may prove expedient".⁵ The reorgan-

1. Brown, J.N. p. 49.

2. " " " p 115.

3. This account is taken largely from the records as given by Brown who was Secretary of the American Bap. Pub. Soc. before 1856.

4. Brown, J.N. p. 114.

5. Quoted by Brown, p. 117.

ized society began immediately to do Sunday school work, and in 1840 it published what were probably the first lessons and helps for teachers brought out by any denominational publisher in America.

When the General Tract Society was reorganized with a new purpose it also adopted a new name, that of the American Baptist Publication Society. Since that time the Society has done a great deal of denominational work other than that related to Sunday schools, but it is in the Sunday school work alone that we are interested. It is not our purpose to give a history of the development of even the Sunday school work of the Society except as it is incidental to the general development of the Sunday school, hence such events as the beginning of the publication of graded lessons or of teacher training literature will be left to a later discussion. Passing over a great period in the history of the Society we shall show as briefly as possible the form of organization at the present time.¹

At present the general Sunday school work of the American Baptist Publication Society is under two departments, the missionary and the educational.² The work of each department is divided and placed in charge of experts in the particular field. The Missionary Department has a two-fold purpose in its work, (1) the purely missionary, in which it gives emphasis to the planting of new schools where there none, and (2) the educational,

1. For a brief history see the Report of the society, 1899, p.44-52.

2. This paragraph and the two following are based on a study of the Report of the society as found in the Northern Baptist Convention Annual, 1916, pp. 323-385.

in which it gives special emphasis to the development of such schools as are already in existence, and to increasing the use of denominational literature in them. The extent of the work of the Missionary Department is indicated by the facts that in the year 1915-16 218 new Sunday schools were established, and since 1840 a total of 16,153 have been organized. In addition to establishing new schools the department has sold and given away thousands of books and held numerous institutes for Sunday school teachers and officers.

The Educational Department is also missionary in the larger sense. It has secured, or has plans for securing, a Director who is an expert in Sunday school curriculum and method, in each state of the Northern Baptist Convention. This is done in cooperation with the state organizations. This department seeks also to arouse interest, and to **formulate definitely** in the local church a constructive program of religious education which is to be effectively administered in all phases of church activity. Just now special effort is being made to standardize the Sunday school according to the standards approved by the Sunday School Council of Evangelical Denominations and the Commission on Religious Education of the Northern Baptist Convention. Means of carrying out these functions are found in various ways. Teacher training is one. The training institute, an extension of teacher training, is another. The Elementary Work Department is yet another, The Department of Social Service with its Daily Vacation Bible School and Teen Age work, is also in close association with the other departments and helps to raise the standard of Sunday school work.

Another function of the American Baptist Publication Society is indirectly of very great influence in the development of religious education in Baptist Sunday schools. This is its inter-denominational cooperation. To show what this is a paragraph is taken from the 1916 report of the Board of Managers. " No single movement in the Sunday school world has had a wider influence than the organization of the Sunday School Council. Dr. A.J.Rowland is more responsible than any other man for bringing this body into being, and served as its first president. Dr. Geo.T.Webb of the Editorial Department, is the present efficient secretary. No service rendered by the Council has been more important than its educational recommendations, Agreements are secured on principles of Sunday school advance and on methods to be followed; such as the promotion of a Sunday school standard, setting up departmental standards, fixing teacher training standards, adjusting relations between young people's societies and the Sunday school etc. The educational secretary has continued to represent the council on the International Sunday School Committee, with Dr.Geo.T.Webb as the representative of the Northern Baptist Convention. Service has also been given to the International and state Sunday school associations, and to the committee on Christian Education of the Federal Council of Churches of Christ in America."¹

The great importance of the Publication Society as an agency for Baptist Sunday school work is seen in the extent of its activities. (1) It prepares and publishes at small cost the

1. Northern Baptist Convention Annual, 1916, p. 367.

lesson materials and periodicals for the Sunday school. (2) It publishes teacher training courses and urges their use by teachers and officers of the local schools, and also maintains teacher training institutes. (3) It plants new schools where they are needed and can be maintained, and aids weak schools by grants of literature and by sending experts to encourage and build them up. (4) It places in every state, in cooperation with the state associations, a special Sunday school worker who inspects, recommends, and by various means, raises the standard of the local schools.¹ Thus the Publication Society bears the same relation to the Baptist Sunday schools of the northern states as the office of a state superintendent of schools does to the public schools of a state, and acts as publishing house in addition.

The Sunday School Board of the Southern Baptist Convention, tho somewhat different in its organization, has, among the Southern Baptists, functions similar to those of the American Baptist Publication Society among Northern Baptists. Since the Sunday School Board is more recent in its origin and so does not reflect in its history the early movements for Sunday school development, the account given of it will be less extended than that given of the Publication Society.

The present Sunday School Board had its origin in the year 1911, but there were forerunners of which we shall need to take account. Because of the difficulties that divided the North and the South before the Civil War it was found inadvis-

1. This phase of the work is reported as early as 1867. In 1874 the Society had Sunday school missionaries in 20 states and 4 workers among the freedmen of the South. The number of Sunday school missionaries has since been increased.

able to try to continue the old Triennial Convention.¹ The Southern Baptists organized a separate convention and at its first session, in 1845, appointed two mission boards, one for foreign and one for domestic missions. The Domestic Mission Board at once took up Sunday school work and emphasized the need for a Sunday school literature suited to the Southern Baptists. To supply the need for Sunday school literature the Southern Baptist Publication Society was organized in 1847, as an auxiliary of the Domestic Mission Board. This Board provided for Sunday school extension by directing its regular missionaries to found new schools as part of their work. The value of Sunday schools was recognized among southern people in the early days of their separate work, as is shown by the reports of the Southern Baptist Convention. One report says, "This institution (the Sabbath school), that looks to the religious training of children has been employed with good success, by nearly all of the missionaries under the patronage of the Board. Many have been added to the churches from its ranks."²

The Sunday school work of the Domestic Mission Board increased^{and} in 1863 the Southern Baptist Convention created a special Sunday School Board. In 1868 this board united with the Southern Baptist Sabbath School Union and was known as the Sunday school Board of the Southern Baptist Convention. But in 1873 it was felt that too much machinery had been created and that Sunday school work was properly a function of the Domestic

1. For a complete see Newman, A.H. pp. 443 ff.

2. This^{is} quoted by Duncan in his History of Sunday Schools, p. 237. Duncan has been relied upon for the larger part of this account of the forerunners of the Sunday School Board.

Mission Board. At the session of the Convention that year the Sunday School and Domestic Mission Boards were merged into one mission board which was to carry on the Sunday school work as it had done before 1868. Before it was merged with the Domestic Mission Board the Sunday School Board reported 4,535 Sunday schools with 210,960 scholars. But this number was small in comparison with the number of churches and church members, many of whom had very little interest in the Sunday school.¹ After 1875 the publication of Sunday school literature was done by a second Southern Baptist Publication Society, but no records of its work are available.

The present Sunday School Board was organized by the Southern Baptist Convention in session at Birmingham, Alabama, May 11, 1892.² It was given the "task of publishing a Sunday school literature and otherwise caring for the Sunday school interests for the Baptists of the south". The periodicals and other materials for the Sunday school that had been published by the home mission board of the Convention, were turned over to the new board which began its work with a definitely marked out field and a great need to be met. Many difficulties had to be overcome but the board has had remarkable success in conducting its business. It has outgrown its original function and become the publishing and general clearing house for all phases of the work of the Southern Baptist churches. It has also become a large financial factor, contributing from its

1. Duncan, p. 240. Ch. XX.

2. This and the following paragraph is based on a study of reports of the Sunday School Board as found in the Annals of the Southern Baptist Convention for the years 1915 and 1916.

funds to the support of seminaries, missionary schools, and to state Sunday school and mission boards. Gifts have been made in the form of literature, endowments for salaries of professors, and cash for payment of the salaries of state workers.

The work of the Sunday School Board, bearing most directly on the Sunday school is conducted thru special departments. These departments are (1) Publication, (2) a lesson committee, (3) Bible Class, (4) Teacher Training. Experts are in charge of each department and the work of each ^{is} carefully defined in the interest of administrative efficiency. A number of field agents act as representative of the Board among churches in the various states in which the Board operates.

The Sunday School Board, thru these departments, is largely responsible for all the recent improvements in the Sunday schools of the southern Baptist churches. The improvements which this Board has effected have been much the same as those which the American Baptist Publication Society has brought about in the Sunday schools of northern Baptist churches. These improvements are mainly in lesson material, in methods of teaching and in the training of teachers. The Sunday School Board has also represented the Southern Baptists in the interdenominational work of the Sunday School Council.¹ In general the Board has extended its work as the needs of the people it serves have indicated the opportunity for greater usefulness. So closely has the Board followed the needs of its people that its development is a fair indication of the progress made in recent years by the Baptist Sunday schools of the southern states.

1. See page 22.

Aside from these two national agencies of Sunday school extension there have been other agencies of narrower scope but of sufficient importance that we shall need to take some account of them. Of these the state boards and conventions have been the most important. But before discussing them we shall look for a moment at two organizations, the latter of which is of importance because of the impetus it gave to the work of the state organizations. These are the New England Sabbath School Union and the National Baptist Sunday School Convention.

The New England Sabbath School Union which was founded in 1835, had as its purpose the promotion of "Baptist Sabbath Schools" in every way possible, especially by the publication and circulation of literature.¹ In 1839 when the Baptist General Tract Society proposed a reorganization, one of its provisions was "That an arrangement be entered into with the New England Sabbath School Union, either to amalgamate or to supply us with a large and very general assortment of their publications."² Again in 1848 an effort was made to combine the New England Sabbath School Union with the American Baptist Publication Society but it was not until 1856 that the business was completed. At that time the Publication Society bought the entire stock of the Sabbath School Union, plates, engravings, and copyrights, and made it a part of the equipment of the Publication Society.

A National Baptist Sunday School Convention was held at St. Louis, Missouri, November 2, 1868, having been called by the American Baptist Publication Society. The records of this con-

1. For these facts and dates see Duncan and the American Baptist Register for 1836.

2. Brown, J.N. p. 115.

vention contain some very interesting suggestions as to Sunday school work.¹ First there was an expression of the unanimous sentiment that Sunday schools should be purely Baptist in character. As to the time of day for the Sunday school session, it was decided that before the morning service or at some special hour in the afternoon would be best. As to the length of the session, it was recommended that it should not exceed one hour. A resolution was adopted as follows: "That we recommend the thorough organization in all states, of our Baptist Sunday schools into state and district conventions and as far as possible the employment of state and district missionaries". Another resolution urged a weekly Baptist Sunday School Teachers' paper and appointed a committee concerning the matter. As a final result of this resolution the Baptist Teacher was founded in 1869.²

The resolution concerning state organization of Sunday school work which was adopted by the National Convention, indicates a widespread movement. Some of the states had organizations before the time of the National Convention, but in perhaps a larger number of the states organizations were formed a short time after ^{the} convention. The date of organization of some of these unions and conventions goes back to the early part of the nineteenth century. In New Hampshire a Sabbath School Union was formed in 1828, and in 1832 reported 90 churches with 90 Sunday schools and 4,300 scholars. In 1830 organizations were formed in Vermont and Connecticut. The Massachusetts Sabbath School Union began in 1832. All these organizations

1. Duncan, pp. 229 ff. Duncan was a delegate to the convention and gives the account from his own experience.

2. Report of the American Baptist Publication Society, 1870, p.28.

were separate from the church associations. Sunday school organizations were formed in a number of states after 1830 and had become general by 1875, having developed as the demand grew for the denominationalizing of the Sunday schools.¹

The state organizations have taken two characteristic forms. In general in the northern states the form has been that of a separate convention or institute, while in the southern states it has been that of a Sunday school board as an auxiliary of the state association of the church. Previous to 1869, 20 organizations of the two forms had been put into operation, and in the four years following twelve others were begun. Of these 32 state organizations in 1873, 18 were separate conventions and 14 were Sunday school boards.²

These two types of organizations had correspondingly different methods of carrying on their work. The separate conventions sent out men, ministers or laymen, whose sole work was to organize new and visit old Sunday schools and superintend their development. The Sunday school boards used ministers under appointment by the church convention of the state, pastors of the local churches, and general missionaries and supplied them with literature for their Sunday school work.

The records are not at hand for each of these state organizations but the movement in Missouri seems to be typical at least of the western states, especially since in Missouri both characteristic forms of organization were found at dif-

2. The figures here are taken from Duncan, Ch. XXII.

1. See pages 16 and 17.

ferent times. This is to be expected because of the location of the state on the border between North and South where influences from both sections would naturally meet. In 1845 the Baptist General Association in Missouri adopted the literature of the American Sunday School Union and recommended its use among the Sunday schools of the state.¹ In other ^{ways} the Baptists of the state worked in cooperation with the American Sunday School Union, but for various reasons the Sunday school work in Baptist churches did not develop as it should and there grew up the feeling that a separate organization, distinctively Baptist, was needed.

In 1868, to meet the need for a distinctively Baptist organization, the Missouri Baptist Sunday School Convention was started. Although the Convention was organized at the meeting of the state Association and was led by men prominent in the Association, it was entirely separate in its organization and work. The Convention was a very vigorous Sunday school agency for a few years, but the enthusiasm was soon lost and the ^{vention} Convention was absorbed into the General Association. To take care of the work which the Convention had done the General Association provided a board of ten members.

Reports of the Sunday School Convention during its existence from 1868 to 1878 show that from 1868 to 1874 the number of Sunday schools increased very rapidly, but that from 1874 to to 1878 they decreased even more rapidly. In view of this decrease the purpose of the merging of the Convention into the General Association is clearly a natural one. This purpose is

1. Yeaman, W.P. p. XV.

See also reports of the Sunday School Convention in the minutes of the General Association, 1868 to 1878.

stated in the report of the General Association for 1879. It seems that the church members regarded the Sunday school, not as a part of the church work, but as a charitable organization for the moral uplift of the poor and ignorant. That the Sunday school really is the "church at study" was not commonly accepted or put into practice as is shown by the fact that in the 1300 churches in the state in 1879, there were only 400 Sunday schools. It was thought that many people would support the General Association willingly who would not support the Sunday School Convention as a separate organization. So it was thought that the best way to get support for the Sunday school was to make its work a church activity by putting it under the control of the General Association.

No permanent plan of state work was ever adopted, tho a number were tried out. Up to 1888 one Sunday school missionary for the state had been employed by the Sunday school board and paid by the board and the American Baptist Publication Society. In 1888 it was suggested that the state be divided into four districts and four missionaries^{be} appointed. But this plan did not work out because the district associations could not give the necessary financial support. From 1889 to 1895 the Sunday school work was left to the general missionaries. In 1895 it was recommended that two Sunday school men be appointed, one for north of the Missouri River and one for south of the river. This plan also failed to work out largely because of a lack of finances. For some years after 1899 a great revival of Sunday school effort was made in the state and a state secretary maintained. Under the plan which was adopted in 1914, the Sunday

school work is controlled by the state mission board of the General Association and is considered a part of the state mission work.

Another form of local Sunday school organization is that of the district or county convention which is usually an auxiliary of the church association in the corresponding district. The chief function of such a convention is to discuss local problems and to keep up interest in Sunday school work thru the enthusiasm that attends a convention. This form of convention is probably older than the larger state organizations. The American Baptist Register as early as 1833, notes some of these local organizations among the New England States. The state Sunday school convention of Ohio, in 1863, organized an auxiliary convention in each of the districts of the state.¹ The Missouri Baptist Sunday School Convention, during its brief existence, organized a number of district conventions but most of them soon were forgotten.² Since the time of the state convention local conventions have been organized in practically every county in the state. The report of the American Baptist Publication Society for 1870, gives as one of the aims of the Sunday school missionary in each state, "To organize a Sunday school convention in each association in his state".³ These local organizations have doubtless done a great deal to keep up interest in the work, and are yet to be found in a large number of states.

1. Duncan, p. 268.

2. See note 1 page 30.

3. Report, 1870, p. 23.

The period of the last three-fourths of the nineteenth century among Baptist Sunday schools, as in the national history of the United States, was one of expansion.¹ The chief thought of the Sunday school workers seems to have been to establish more schools and schools in new places. In carrying out this purpose of expansion the Sunday school missionaries kept well to the front among pioneers and each new settlement soon had its Baptist Sunday School even tho there were few Baptists in the community.² The very fact of the large number of Baptists in the newer states of the western and southwestern parts of the United States, indicates ^{that} as a denomination they have been long on the ground and active in the spread of their teachings.

A study of the records for this period of Baptist Sunday school development will point to the truth of the statement that the multiplying of schools and agencies of extension was the chief problem in the thought and activity of the time. The Sunday School Board of the Southern Baptist Convention, in 1873, reported 4,535 schools and 210,960 scholars.³ For 1915 there were reported in the same territory 18,575 schools and 1,757,770 scholars.⁴ In 1873 there was little interest in Sunday schools among the southern churches, but now nearly all the churches have Sunday schools and the standard of those in existence is being steadily raised. In the reports of the American Baptist

1. This period in national history has been made familiar as one of pioneer development and westward expansion in such works as Sparks, The Expansion of the American People and the writings of Prof. Turner on the history of the West.

2. See reference, note 2, page 15.

3. The figures for 1873 are from Duncan, p. 240.

4. For the figures for 1915 see the American Baptist Yearbook, 1916.

Publication Society there is frequent reference to the need for extension of the work. In one report we find this striking statement: "Your committee on the means of extending the Sunday school work of this society, heartily approving the course and spirit of the work ^{during} the last year, recommend increased vigor in bringing the Sunday school mission work before the churches individually, to the end that they may be induce to support such laborers, thus multiplying agencies for the Sunday school work south, west, and everywhere".¹ In the year 1880 five new state Sunday school missionaries began work and four others were appointed. The following tables compiled from the reports of the American Baptist Publication Society for the years named, show ^{how} the number of Sunday schools increased in the last half of the nineteenth century, in the territory covered by the Northern Baptist Convention. Table 1 shows the increase by five year periods from 1870 to 1890, then for the six years from 1890 to 1896 and for the five years from 1911 to 1916. Table 2 shows the increase in a single year at intervals of five years from 1855 to 1890, then for the years 1896, 1911, and 1916.

| Table 1 | | Table 2 | |
|----------------------|---------|---------|-------------|
| years(5 yr. periods) | schools | year | new schools |
| 1870-1875 | 1,697 | 1855 | 43 |
| 1875-1880 | 710 | 1860 | 51 |
| 1880-1885 | 2,438 | 1865 | 27 |
| 1885-1890 | 2,025 | 1870 | 337 |
| 1890-1896 | 1,924 | 1875 | 244 |
| 1911-1916 | 1,090 | 1880 | 135 |
| | | 1885 | 462 |
| | | 1890 | 545 |
| | | 1896 | 180 |
| | | 1911 | 215 |
| | | 1916 | 218 |

1. Report, 1869, p. 12.

While in general the last three-fourths of the nineteenth century was a time of expansion of Sunday school work and the organization of national and state agencies, there was a lack of interest among the more conservative class of the Middle West and South that was hard to overcome. But this opposition was not to Sunday schools alone. It was only a part of a widespread opposition to such things as mission societies, prayer meetings, an educated ministry, and other "new-fangled notions" not definitely called for in the organization of the original apostolic church. This sort of opposition was made worse by the schism in the church that was led by Alexander Campbell and his followers whose actions seemed to cause a reaction in favor of the more conservative elements.¹ The opposition to Sunday schools seems to have been that they were a desecration of the church whose main business was to save the lost by regeneration, not by education. But there is another reason for the lack of interest in Sunday schools in the South at the time that the northern states were most active in building up their Sunday school agencies, and that was the poverty and hardship that came during and after the civil war. During this time Sunday school activity did not cease in the South but it did take a new turn. With the outbreak of the war the South was cut off from the North in all forms of organization and was compelled by force of circumstances to work out new forms to suit its own conditions. This was true of Sunday school work no less than of government, and of public education. The form of Sun-

1. For the general conditions within the Baptist church at this period see any good history of the Baptists in America; This paragraph is based especially on Newman, A.H. Ch.VI. See also Duncan, Ch. XX.

day school organization that was worked out was that of the state Sunday school boards.¹

Indirect evidence tells us most about the aim of the ~~aim of the~~ Sunday school as held by workers of this period. In the Baptist Manual, published in 1846, are two articles on the subject of "The Duty of Giving Christian Instruction to Children". One is a letter written in 1831, which, after discussing the duty of parents to their own children and the benefits of mutual aid among parents, says in part, "And all must admit that this is now pre-eminently the case with respect to the aid which is found in the Lord's Day school". Another writer in the same book says, "These schools are intended not to supersede, and nothing can be plainer than that the benefits of Sabbath schools must be exceedingly restricted, unless these scholars receive at home instruction that may prepare them for the school, and instruction suited to deepen the impression which the school exercises may make..... Parents should regard the Sabbath school as a most valuable auxiliary to their own efforts." At the National Baptist Sunday School Convention in St. Louis, in 1869, among the aims discussed were the following: (1) to bring children to Christ, and (2) to make converted children Baptists. In its relation to the church, the Sunday school was discussed as an instrumentality within the church to do a certain part of the church's work. From the indications of other sources as well as from these quoted, the Sunday school was considered as an auxiliary of the church whose aim was to teach religious (denominational) doctrine as

1. See page 28.

a supplement to the teaching received in the church and the home.

The general characteristics of the organizations for Sunday school work, above the local school, have been given somewhat in detail. Summarized, we find them to come under three types: (1) national, in the American Baptist Publication Society and the Sunday School Board of the Southern Baptist Convention, (2) state, in the separate Sunday school conventions of the northern states and the Sunday school boards of the southern states, (3) local, in the county and district conventions and institutes. Nothing has been said about the organization of the local schools, but in general they followed the plans advocated by the state and national leaders. Before 1850, Sunday schools encountered much opposition in the middle western states and often were organized independently of the churches. Here is where the great work of the American Sunday School Union was most effective. After 1850, the Sunday school was in most churches an auxiliary of the church, with its officers appointed by the church and its teachers taken from the church membership.

During the time from 1824 to 1872, there was very little uniformity in the lesson material used in Baptist Sunday schools, and very little attempt at grading the lessons before 1900. The lessons in the early years of this period were some form of the old catechism, Bible stories, and Bible passages to be memorised. The American Baptist Publication Society began the publication of lessons and lesson helps in 1857.¹ A new

1. Report, 1857, p. 14.

catechism was authorized by this society in 1865, and a Sunday school Lesson Book was published in 1868.¹ In 1870 the Publication Society began a series of uniform lessons on the Life of Jesus.² The Baptist Teacher which gave lessons and helps for the teacher, was first published in 1870. After 1872 the International Uniform Lessons were adopted by most of the Baptist schools, and the denominational publishers issued helps for these lessons.³ The first attempt at grading the lessons to the pupil, in the sense that the term graded lesson is now commonly used, was in 1892 when the Blakeslee lessons were first prepared for general use.⁴ These were used by a few Baptist schools but the use of graded lessons did not become general until after the adoption of the International Graded Lessons by the International Sunday School Association.

The catechetical and memoriter methods of the earlier period in Baptist Sunday school development seem to have persisted well up into the nineteenth century, especially in the poorer schools.⁵ As the lesson helps came into use, something of the method of study and recitation of the public school was transferred to the Sunday school. Not much improvement was

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1. See reports of the society, 1865, p. 43, 1868, p. 34.
 2. Report of 1870, p. 28.
 3. For the story of the International Uniform Lesson system see Sampey, J.R. The International Lesson System, and Cope, Ch. IX.
 4. The Hyde Park Baptist Sunday School of Chicago used the Blakeslee graded lessons in 1892. Of the 47 other replies to the questionnaire none indicate that any graded lessons were used before 1906. Since that time the graded lessons have come into general use. See discussion of graded lessons in Part B of this section.
 5. See page 13.

made however, until after the methods taught in the Normal Schools had begun to affect the public schools, and even then these methods were rendered less effective in the hands of untrained teachers. A Sunday school missionary from North Dakota, speaking on the institute work in his experience, says, "We often find schools where the lesson is taught from the Quarterly verbatim".¹ The rapid spread of the Normal Class idea as originated by Bishop Vincent, and the teachers' institute, in the decade following 1865 shows that there was a recognition of the need for better teaching in the Sunday school.² In the main little attention was given to the method of teaching or the training of teachers before the close of the nineteenth century. There are some exceptions to this, but so far as the agencies of Sunday school work were concerned, all enthusiasm and effort were centered on the missionary idea of increasing the number of schools and the number of pupils enrolled.

In the life of the Fourth Baptist Sunday School of Providence, Rhode Island, we find that most of the influences we have described were effective.³ This Sunday school was founded in the year 1822, tho the church was not established until July 5, 1823. The school was started by individuals in the neighborhood, and had at first only one department which was divided

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1. Report of the American Baptist Publication Society, 1896, p. 35.
 2. See the discussion of teacher-training in Part B of this section.
 3. This school is selected because it has developed almost enduring the period under discussion. Other schools of an earlier origin were reported in the replies to the questionnaire but do not illustrate this period so well. The account given here is based on the reply of the present church clerk, Mr. H. C. Finley, who seems to have given careful attention to looking up the facts as he has stated them. The quotations given in this paragraph are the direct statements from the reply of Mr. Finley.

into nine classes and enrolled a total of 99 members. The teachers were selected by the "principal" of the school and teachers' meetings, both for the study of the lessons and for the discussion of means of improvement, were begun as early as 1824. "The school was one of the first to use Baldwin's Catechism, the Question Book of the American Sunday School Union, the International Uniform Lessons, and the graded lessons of the present time. The Bible alone seems to have been the only text-book for some years." The complete Keystone Series of graded lessons is now used by the school. These changes in the organization of the school were gradually introduced: a Sunday school committee elected by the church has control over all Sunday school affairs, the superintendent and assistants instead of being elected by the Sunday school are now elected by the church, since 1888 separate class rooms have been provided, and means of cooperation have been worked out whereby the Sunday school unites with the public school system, the public library, and community summer schools for Sunday school methods. Credit for these improvements is ascribed to the fact that there has always been a desire among officers and teachers for the best in Sunday school means and methods, and that this desire has been stimulated and largely created thru the influence of state conventions and Sunday school institutes.

(Part B. Recent Developments. Since 1900)

Modern education is what it is today largely because of the scientific movement. The sciences which have been especially influential are biology, sociology, and psychology. Science in general has furnished the modern experimental method, but these sciences have applied the method, given new conceptions of the aim of education, and set new standards for the making of the curriculum.¹ Biology, thru the Darwinian theory of evolution, has probably had the most far-reaching influence, because it is fundamental to sociology and psychology. It has led to the application of the principle of evolution to the study of mental processes, from the standpoint of their origin and development. This has been made of practical use thru the work of such psychologists as G. Stanley Hall and Edward L. Thorndike. In addition to this evolution has had a great influence on the conception of the aim of education. Education as adjustment,² as development, as adaptation to environment, as a process of evolution in which both the individual and society are being modified progressively, are but conceptions which arise from the application of evolution to the function of education. Social science has also tried to point out the goal toward which all education aims. It has sought to harmonize the conflict between the individual and society by stating the aim of educa-

1. Graves, F.P. A History of Education in Modern Times, pp.390-394, 397-402.

Monroe, P. Encyclopedia of Education. Vol.V. p 62.

2. O'shea, M.V. Education as Adjustment.

tion in such terms as "social efficiency".¹ The most effective science so far as modern pedagogy is concerned however, is psychology, especially as applied to child development and as emphasizing knowledge of the child rather than the subject-matter to be taught. It began with Rousseau's doctrine of the child as the center of education, and was reduced to school-room practice by Pestalozzi, who showed that education is a natural evolution of the child's nature. It was given a scientific formulation by Herbart and a philosophical turn by Froebel. In its latest phase, it makes direct application of experimental psychology to education in the many manuals on the general subjects of educational psychology and methods of teaching.²

This scientific movement has affected the Sunday school no less than the public school. Tho the basic subject-matter, the Bible, remains the same, there is a change in method of teaching. The emphasis in aim and method is on the child, and not on the subject-matter.³ The trend is to use the Bible as a means to the end of the development of the right sort of religious man or woman, and to adapt the Bible to the age of the child taught. The aim now is to give, by means of the Bible and other subject-matter, an appreciation and control of those ideals of a moral and religious nature which the public school is unable to give. This is but part of the movement that values the child above the subject-matter, and the content of subject-matter above its form.

1. Bagley, W.C. The Educative Process, Ch. III.

2. See note 1 page 41.

3. See Cope, page 141.

The effect of this movement can be seen in Baptist Sunday schools just as in the Sunday schools of all denominations. Its form of development may differ somewhat, but the difference is only such as particular conditions made necessary. The larger movement is the same everywhere, and it is worth while to recognize this fact, for only then are we able to judge with what measure of efficiency the Baptist Sunday schools are meeting the needs of the time. Herein lies the justification of an inquiry into the present day conditions of our Sunday schools and a study of the results within them of the scientific movement. Doubtless there are many Baptists who do not accept the doctrine of evolution, nevertheless it has been applied in their Sunday schools. Perhaps there are also many Baptist Sunday school teachers who know very little of modern psychology, but they are using the results of it in their classes every Sunday.

This movement for the improvement of Baptist Sunday schools along lines of modern educational theory and practice, had its beginning in a group of great leaders, men with the training and the broad view that made them national leaders. They were men who possessed the enthusiasm of the early pioneers in religious activity, and whose scientific training and wide experience directed that enthusiasm into channels of permanent development. Some very interesting biographies might be written of these men. Many of them are as well known outside the circle of their own church as within it. We shall note here very briefly only the more prominent of these leaders.

Mr. B. F. Jacobs was for years the editor of the Baptist Standard of Chicago. He with Bishop Vincent and others, se-

cured the adoption of the uniform lessons by the International Sunday School Convention at Indianapolis, in 1872. In 1881 he was elected chairman of the executive committee of the International Sunday School Convention and held the position until his death in 1902. His work for the Sunday school was largely in the fields of organization and publication.¹

Perhaps the greatest name of all is that of Dr. W. R. Harper, who was President of the University of Chicago. His work is well summarized by one of his contemporaries who says, "In general it may be said that the contribution of Dr. Harper to the Sunday school movement consisted in the application to the Sunday school of the methods, the organization, the equipment, which are to be found in connection with the best institutions engaged in secular education".² Dr. Harper did his greatest Sunday school work with the Hyde Park Baptist Sunday School of Chicago of which he was superintendent for some years.

Some of the early leaders in this Sunday school movement are now living. President W. H. P. Faunce of Brown University, in the Educational Ideal in the Ministry emphasises the importance of psychology as applied to Sunday school work and also the importance and nature of the minister's work in the school. Dean Shailer Mathews and Prof. E. D. Burton of the University of Chicago wrote an influential book, The Principles and Ideals for the Sunday School. Prof. Ira M. Price also of the University of

1. See the triennial reports of the International Sunday School Association (formerly Convention), especially the XIIth and XIIIth. Bishop Vincent (J. H.) in The Modern Sunday School, page 258, gives Jacobs the credit for the adoption of the uniform lessons.

2. B. S. Wechester, D. D., in Religious Education, Vol. VII. p. 117.

Chicago has done a great deal as a member of the International Lesson Committee and as Chairman of the Commission on Religious Education of the Northern Baptist Convention. Dr. H. F. Cope thru such books as The Evolution of the Sunday School and The Modern Sunday School and its Present Day Task, and as General Secretary of the Religious Education Association, has long since demonstrated his leadership.

But credit must also be given to two other groups of men, the officers of the two national publishing agencies and the members of the faculties of the colleges and seminaries where the pastors are trained. These men have spread the movement thru their publications and thru their training of the local pastors in the methods and aims of the modern Sunday school.

In carrying the movement to the local Sunday schools where results must be produced, various means have been used in addition to the general one of training the pastors in Sunday school aims and methods. (1) Lectures in institutes and conventions have reached a great many teachers. (2) Periodicals have been a common means of reaching practically every Sunday school. These periodicals have been of two kinds, (a) church papers with Sunday school departments¹, (b) Sunday school periodicals such as the Convention Teacher and the Baptist Teacher, which in addition to the lesson helps, contain articles on the general improvement of all phases of Sunday school work. (3) The real foundation work of the whole movement however, is a series of books

1. The National Baptist (The Am. Bap. Pub. Soc. publisher) early gave a page to Sunday school work. The Baptist Standard began publishing Sunday school lessons in 1868.

dealing with the problems of the curriculum and organization of the Sunday school. Very little work was done on these problems before 1900, but since that time there has been a great number of books produced.¹

Altho Baptist Sunday school workers have not limited their reading to the books published by the denominational agencies, the books by Baptist leaders have been very influential. A few of these books will be mentioned. In 1900 the American Baptist Publication ^{Society} published A Practical Handbook on Sunday School Work, by E.E. Peters, and in 1901 Our Sunday School Work and How to do It, by C.R. Blackall. The University of Chicago Press, in 1900, began the publication of The Constructive Studies to which has been added various books as text-books for the Sunday school and for teacher-training courses. This series led the way in the graded text-book idea for Sunday schools. Two of the books in this series bearing on ~~the~~ curriculum and method in the Sunday School, are, Principles and Ideals for the Sunday School (1903), and An Outline of a Bible School Curriculum (1904). The two national publishing agencies have also taken up the publication of pedagogical texts, especially in connection with their departments of teacher-training.²

Every movement, when allowed normal development, works itself out in some form of organization: the recent movement for Sunday school improvement has followed this general law of development. Various features of improvement have arisen from

1. Vincent, J.H. The Modern Sunday School (1887) and Hurlburt, J.L. Seven Graded Schools (1893) are among the very earliest of these books that are listed in the bibliographies available, including the bibliography on Sunday Schools of the Library of Congress.

2. See the discussion of teacher-training courses.

time to time, but out of all of these a few may be distinguished as being more important. After a careful study of the reports of various Sunday school agencies and after noting the character of their departmental work, four phases of this recent Sunday school movement have been selected for discussion here. These phases have to do with the development of (1) graded schools with graded lessons, (2) teacher-training work, (3) the movement for directors of religious education in the local church, and (4) cooperation with other agencies which give both religious and secular instruction.

These special features have developed during the 20 years just past, tho their origin may date much further back. They all serve the same general purpose, that of making the Sunday school more efficient in giving the best moral and religious development to the child, and all emphasize the fact that the Sunday school is taking its place as the church school. Some schools have led in the development of one of these features, some in another, but in comparatively few have all these features received a development equal to the standard set by our national leaders. Quite naturally the large schools in the city churches have been able to do most in improving their work, tho attention is being given to rural Sunday schools as a part of the larger rural church problem.¹

1. The Commission on Religious Education of the Northern Baptist Convention is giving special attention to the smaller churches in such bulletins as Suggestions for a Committee on Religious Education in a Local Church, and A Program of Religious Education in a Church of 100 Members or Less.

Graded
Sunday
Schools.

The demand for graded Sunday schools began with the primary teachers, who seem to have ^{been} the first to recognise the great differences between the abilities of pupils of different ages. As early as 1829 Mr. H. J. Howland, a young man of 19 at the time, began an infant class in the First Baptist Sunday School of Boston.¹ His work with the children was very successful and he continued to improve it and to popularize it until his death in 1897. About the same time that Howland began his work, a primary department was opened in the Fourth Baptist Sunday School of Providence, Rhode Island.² Later the primary teachers, thru their unions, emphasised the fact that the curriculum for children should be different from that for adults. Other Sunday school leaders came to recognise this fact; for in 1875, Bishop Vincent submitted a plan for a graded Sunday school to the Sunday School Institute of Brooklyn, New York.³ The plan included the following departments; (1) Primary or Infant, ages 5 to 8, (2) Intermediate or Elementary, ages 8 to 10, (3) Third Grade or Junior, ages 10 to 14, (4) Senior Grade, including older pupils and the lecture classes, (5) Normal Grade, (6) Sixth or Permanent Grade. The Bible Study Union published the Blakeslee lessons in 1892, and thus impressed the need for graded schools. The Sunday School Council of Evangelical Denominations, organized in 1910. as a representative body of the Sunday school departments of various de-

1. Brown, H.C. p. 117.
 2. The exact date was not given but Mr. Finley, the present church clerk, reported that this was not long after 1822.
 3. Meyer, H.H. The Graded Sunday School in Principle and Practice, pp. 102 ff.

nominal publishers, has recently had a very great influence in improving the grading.¹ The Religious Education Association thru its department of Sunday schools has also been an influential factor in the recent improvements in grading.²

The part that Baptists have had in these recently organized agencies for Sunday school development shows that they have been among those most interested in Sunday school improvement. Dr. W. R. Harper was largely influential in establishing the Bible Study Union and also the Religious Education Association.² Dr. H. F. Cope has been Secretary of the Religious Education Association since 1906. The Sunday School Council was organized with Dr. A. J. Rowland of the American Baptist Publication Society as the first president.³ These organizations are larger and broader than any one denomination, but the impetus they have, has been of great force in the improvement of Baptist Sunday schools.

One of the earliest graded Sunday schools, among Baptists at least, was that of the Hyde Park Baptist Church of Chicago. This school began the use of the Blakeslee graded lessons in 1892.⁴ President Harper of the University of Chicago was sup-

1. A. J. Rowland, an address, Two Decades, p. 11. (Am. Bap. Pub. Soc.) Report of the American Baptist Publication Society, 1911, p. 5-6, 1912, p. 7, 1914, p. 629.

2. See Proceedings of the Religious Education Association, 1906, also Religious Education, Vol. I, p. 36, and Cope, pp. 201-211.

3. See note 1, above.

4. The reply to the questionnaire gives these facts. See Religious Education, Vol. II, p. 187 and Vol. IX, p. 382, also Meyer, pp. 123 ff. who gives the organization as it was in 1910. The school as organized at present has practically the same divisions as those given here.

erintendent of the school at the time it made its great advancement, and he had as assistants and teachers a number of the members of the faculty of the University. The school was divided (1910) into three main divisions, Elementary, Secondary, and Adult, and each of these was divided into classes corresponding as nearly as possible to the grades in the public school, except in the adult department where most of the classes had special organizations.¹

The date of the grading of a few Sunday schools will be given as taken from the replies to the questionnaire. The Second Baptist Sunday School in St. Louis was graded in 1906; the school of the First Baptist Church of Burlington Vermont; in 1908; that of the First Baptist Church of Richmond Virginia, in 1909. Other replies gave dates ranging from 1909 to 1916. Of the 47 replies to the question concerning graded schools, all except two which were from small village churches, show that some attempt at grading the school has been made. There may have been schools graded earlier than any of these mentioned, but in view of the fact that only one of the schools heard from was graded before 1906, we may conclude that grading was not general until within the ten or fifteen years just past. The study of the graded lessons in the following paragraphs will bear out this conclusion.

1. The report of the American Baptist Publication Society, 1897, page 42, gives an account of a Sunday school in Washington, D.C., which was then organized with the following departments: (1) Kindergarten- children under 5 years of age. (2) Primary- from 5 years of age to the third grade in the public school. (3) Intermediate- 4th, 5th, and 6th grades. (4) Junior- 7th grade to 18 years of age. (5) Adult- 18 years of age and over. (6) Home-. Each department had separate opening and closing exercises. The total enrollment was 1,825.

We have seen in a general way what the origin of this whole movement was, but it will be of interest to note what have been the causes of the adoption of the graded system in the local schools. Within these schools the system has been adopted so recently that the causes for the adoption ought yet to be in the minds of those responsible for the change. Assuming that to be so the questionnaire asked the reason for the adoption of the graded system along with graded lessons. Some of the typical replies are quoted here.

- "Change in purpose of the school and new leadership",
First Baptist S.S., Lansing, Michigan.
- "Training school teachers",
First Baptist S.S., Richmond, Virginia.
- "A growing sense of the place and importance of the Sunday school in the real work of the church",
Garfield Park Baptist S.S., Chicago, Ill.
- "Growth of the educational ideal in the town",
First Baptist S.S., Greeley, Colorado.
- "Changing times and demands",
Warren Ave. Baptist S.S., Detroit, Mich.
- "We realized the need of training for real service so the change",
First Baptist S.S., Carrollton, Mo.
- "Increasing demands for higher standards in religious education",
Ashland Ave. Baptist S.S., Toledo, Ohio.
- "College trained workers",
First Baptist S.S., Hale, Mo.
- "Agitation by state Sunday school workers",
Bay View Baptist S.S., Milwaukee, Wis.
- "Day school changes",
First Baptist S.S., Clinton, Mo.

These and other replies of a similar nature indicate that the graded Sunday school came in response to the demands of the times for better work in the Sunday school in accordance modern principles for the curriculum and organization of the school.

The graded system has been worked out on a psychological basis. The aim is to provide a department in the school especially suited to each of the stages in the life of the pu-

pill. The maximum number of departments as suggested in the literature of the two national Sunday school agencies are, (1) Cradle Roll, (2) Beginners, (3) Primary, (4) Junior, (5) Intermediate, (6) Senior, (7) Adult, and (8) Home. The Home department is for those not able to attend the regular sessions of the school, not for any special age. The departments are divided into classes, especially in the larger schools where close grading is practical. These classes follow rather closely the public school grades, beginning with the primary. Generally the graded system has been adopted by degrees, beginning with the primary and adding other departments ^t as the children grow to them. This avoids the difficulties so frequently met in trying to get older people to change from the class or type of lessons ^{to which} they have become accustomed ~~to~~. ¹

Not all Sunday schools have all the departments mentioned. The larger divisions, however, are generally followed in organizing a graded school. To indicate this fact a table has been added here as taken from the replies to the questionnaire, in which 46 Sunday schools of the 47 heard from report more than one department.

Replies from 46 schools show that

| | | | | |
|----|---------|------|---|--------------|
| 3 | schools | have | 2 | departments, |
| 2 | " | " | 3 | " |
| 11 | " | " | 4 | " |
| 8 | " | " | 5 | " |
| 7 | " | " | 6 | " |
| 8 | " | " | 7 | " |
| 6 | " | " | 8 | " |
| 1 | school | has | 9 | " |

1. The Second Baptist Sunday School of St. Louis, names its departments more in accord with the names given the public school grades; Cradle Roll, Primary and Kindergarten, Junior, Advanced Grammar School, High School, College, Graduate, Home.

The one factor most essential for a graded Sunday school is the graded lesson, the development of which made possible the adaptation of the subject-matter of the Sunday school to the age and needs of the pupil. Altho the story of the graded lesson lies outside the history of Baptist Sunday schools, we shall find it necessary, for the sake of clearness, to follow the story in a brief paragraph. As used today the graded lessons are the production of the International Lesson Committee.¹ This committee which was originally appointed to prepare the Uniform Lessons, was very conservative about so radical a change as that involved in the graded lesson. Doubtless it was wisely so, for when the demand for graded lessons began, the psychology of childhood and adolescence was new, and the psychology of religion was not well-enough established to serve as a basis for a practical curriculum of religious education.² In 1902 the committee made a concession to the primary teachers and authorized the preparation of a Beginner's Course of special lessons. In 1905 the International Sunday School Association authorized the committee to construct a graded course of lessons for advanced pupils. The first lessons were issued in January 1909, beginning with the lower

1. The story of the graded lessons so far as the International Sunday School Association is concerned, may be found in the Convention Proceedings for 1902, 1905, 1908, and 1911.

2. The well-known books of the present on the psychology of religion were published in 1900 or since, as will be seen from the dates of those given here.

Starbuck, E.D. The Psychology of Religion, 1900.

Coe, G.A. The Spiritual Life, 1900.

Everett, C.C. The Psychological Elements of Religious Faith, 1902.

James, Wm. The Varieties of Religious Experience, 1902.

Pratt, The Psychology of Religious Belief, 1907.

Leuba, J.A. A Psychological Study of Religion, 1912.

Coe, G.A. The Psychology of Religion, 1916.

grades. Each year thereafter an issue was to be added until the series was completed. The lessons met with great favor at once, but were not by any means perfect as is shown by the fact of revisions since.

The advantages of the graded lessons are obvious to one familiar with them, but these advantages were not at first recognized because of a lack of understanding the principles on which the lessons were constructed. These principles have been stated by a member of the committee, as follows; "(1) The purpose of the lessons is to meet the spiritual needs of the pupil in each stage of his development, and these needs are both religious and ethical....(2) Another principle which I believe is equally important is the leading of the pupil to the active expression of his religious life."¹ The general principle as stated by Burton and Mathews in their Principles and Ideals for the Sunday School sets the ideal for all Baptist Sunday school workers: "The curriculum should be so constructed that the instruction given to the pupils of each grade should not only be adapted both to the intellectual advancement and the religious needs of the pupil of that grade, but that it should contribute in the highest degree both to the steady acquisition of a thorough knowledge of the Bible and to the creation and development of Christian character."²

Even before graded lessons were in use the need for them

1. Proceedings of the XIIIth International Sunday School Convention. 1911, pp 493-497.

2. Page 147.

was recognized . This is seen in the discussions of the times as found in the reports of Sunday school organizations prior to 1900. As an example of this a quotation is given from an address before the anniversary meeting of the American Baptist Publication Society in 1896: " Again in intimate connection with this improved classification, and perhaps one of its natural results, will be the application to the Sunday school of the system of grading, now so universal in all well-ordered public schools".¹ In 1893 a committee recommended to the American Baptist Publication Society, an alternative course of lessons on the inductive plan, for two grades, Junior and Senior, and an additional course of lessons for the primary department. Rev.L.E.Peters, who was a Sunday school missionary and a leader of institutes in A Practical Handbook on Sunday School Work, says, " A system of grading is essential to the school idea..... The grading must be done in the selection of the portions (of the Bible) to be taught and in the teaching, especially in the latter. All grades study the same lesson.... The grading here must be done in the teaching in the International lesson system and in the courses of supplementary lessons."² Other writers of about the same time also describe the need for graded lessons, but they do not describe any lessons suited to the various grades.³ The Blakeslee lessons, published 1891, were among the first attempts at graded lessons, but there is

1. Report, 1896, p. 25.

2. Page 22. The date of this book is 1900.

3. Blackall, C.R. Our Sunday School Work and How to Do It, 1900. Foster, A.P. A Manual of Sunday School Methods, 1899, p. 13..

no evidence available to show that they were used in many Baptist Sunday schools.¹

There are in extensive use in Baptist Sunday schools of the United States today, two series of graded lessons, both based on the outlines prepared by the International Lesson Committee. These are the Keystone Series of the American Baptist Publication Society and the Southern Baptist Convention Series published by the Sunday School Board.

The American Baptist Publication Society began a series of graded lessons before the series of the International Committee was published. This series of the Publication Society included a primary course, Two Years with Jesus, and a Junior and Senior Series of Inductive Studies. These lessons were discontinued when the International Lessons appeared.² Since then the Publication Society has not attempted to work out a separate series of lessons but has cooperated with other publishers, especially in the Sunday School Council.

The present Keystone Series was prepared by the editorial staff of the Publication Society, and based on the outlines of the International Lessons. A leaflet is appended here to show the department of the Sunday school and the ages to which the lessons are graded, the characteristics of each age as kept in mind in working out the lessons, and also the aim

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1. See Meyer, Ch. XIV, for a history and an outline of these lessons. The lessons of the Bible Study Union (Blakeslee) were sold to Baptists thru the American Baptist Publication Society, but the demand for them was not so great as was expected. See the report of the Publication Society, 1903, p. 18.
 2. For the beginning of the series as published by this Society see the reports of the Society, 1909, p. 30, 1910, p. 28, 1912, p. 23 and ff.

Keystone Graded Lessons

INTERNATIONAL COURSES

I. Beginners' Grade

Beginners' Course. (Teacher's text-book.) **80 cents** a year. Quarterly parts, **20 cents** each.

Beginners' Pictures. (For teachers.) **\$2.50** per set for one year; **65 cents** per set for one quarter.

Beginners' Stories. **30 cents** a year. In quantities of five or more to one address, **6 cents** each for one quarter; **24 cents** each for one year.

II. Primary Grade

Primary Course. (Teacher's text-book.) **80 cents** a year. Quarterly parts, **20 cents** each.

Primary Pictures. (For teachers.) **\$2.50** per set for one year; **65 cents** per set for one quarter.

Primary Stories. **30 cents** a year. In quantities of five or more to one address, **6 cents** each for one quarter; **24 cents** each for one year.

III. Junior Grade

Junior Course. (Teacher's text-book.) **80 cents** a year. Quarterly parts, **20 cents** each.

Junior Bible Work. **30 cents** a year. In quantities of five or more to one address, **7 cents** each for one quarter; **28 cents** each for one year.

IV. Intermediate Grade

Intermediate Course. (Teacher's text-book.) **80 cents** a year. Quarterly parts, **20 cents** each.

Intermediate Studies. **30 cents** a year. In quantities of five or more to one address, **7 cents** each for one quarter; **28 cents** each for one year.

V. Senior Grade

Senior Course. (Teacher's text-book.) **\$1.00** a year. Quarterly parts, **25 cents** each.

Senior Studies. **50 cents** a year. In quantities of five or more to one address, **10 cents** each for one quarter; **40 cents** each for one year.

THE PRICES GIVEN ABOVE INCLUDE POSTAGE

We cannot send free complete sample copies of these courses; but sample lessons and full description will be sent free

American Baptist Publication Society
Philadelphia Boston Chicago St. Louis Toronto, Can.

KEYSTONE PATHFINDERS

Grading the Bible School

FERDINAND F. PETERSON



AMERICAN BAPTIST
PUBLICATION SOCIETY

Boston Philadelphia St. Louis
Chicago Toronto, Can.

of the lessons in each department. This leaflet together with the outlines taken from the lesson booklets will give a sufficient description of the Keystone Lessons. Complete publication can be found as a supplemental file.

Keystone Graded Sunday-School Lessons

INTERNATIONAL COURSES

BEGINNERS' □ SERIES □



First and Second Years
COMPLETE

Edited by C. R. BLACKALL, D. D.

Prepared by MARGARET COOTE BROWN



Lessons and other material
copyrighted by A. J. Rowland

American Baptist Publication Society
1701-1703 Chestnut St., Philadelphia, Pa.

BOSTON
16 Ashburton Place

CHICAGO
107-109-111 S. Wabash Avenue

ST. LOUIS
514 N. Grand Avenue

The Keystone Series of lessons have had a gradual increase in the number used. The report for 1916 shows that a substantial growth was made for the year, and a total average for each Sunday of the year of 250,375 copies was issued. This means that practically that number of pupils used some of the graded lessons each Sunday of the year. But when we place over against this the average weekly issue of the uniform lessons by the Society for the same year, of 1,028,536 copies we find that not more than one of five in the Sunday schools of the Northern Baptist churches use the graded series of lessons. In general the lessons for the lower grades are used much more extensively than those for the upper grades, as is seen by these figures also from the report for 1916; average issue of Primary Stories 78,836, Senior Studies 7,545.

The Southern Baptists have been very active recently in working on the Sunday school curriculum. Thru their convention they were among the first to call for the reorganization of the International Lesson Committee. The Sunday School Board of the Southern Baptist Convention has stood for definite development along lines peculiarly fitted to the needs and characteristics of the southern people and has developed a literature distinctively its own. In May 1911, The Southern Baptist Convention in session at Jacksonville, Florida, approved the first International Graded Lessons which were for the Beginners' Department.¹ The Sunday School Board then prepared and issued the Beginners' Series in 1912. Since then the graded

1. See Proceedings, Southern Baptist Convention, 1915, p. 57.

course has been completed except for the third and fourth years of the Senior Series. The Southern Baptist Convention now has its own lesson committee which, since 1914, has full responsibility for all the lessons published by the Sunday School Board. The Board publishes a supplemental series of graded lessons in addition to the regular series.¹

The aim of the Southern Baptist Convention Series of lessons is similar to that of all graded lessons. "These graded lessons are based on the International Biblical Series, but so changed as to better suit our needs and the wishes of our people."¹ The changes made are changes of adaptation rather than changes of purpose. Teachers' manuals giving special materials and methods, accompany each set of this series as well as the Keystone Series.

A page from the descriptive booklet on these graded lessons and an outline of the complete course ^{are} given below to complete the description of the Southern Baptist Series.

¹, See the report of the Sunday School Board, 1916, p.9.

THE GRADED LESSONS

THE SUNDAY SCHOOL BOARD is now publishing a complete set of periodicals for the Beginners, Primary, Junior, and Intermediate Departments, and is bringing out one grade each year for the Senior Department, treating the International Graded Lessons as modified and approved by the Southern Baptist Convention at its meeting in Jacksonville, and by the Lesson Committee of the Convention.

These lessons are no longer an experiment. They have been tested in a very large number of our schools and found to be effective in securing better teaching. Few of these schools would be willing to return to the former method.

WHAT THEY ARE.

For many years the schools in the bounds of the Convention had been using what are known as the "Uniform Lessons," all the scholars, big and little, studying the same lesson on the same day. Most of the schools will continue their use, and though we supply the Graded Series, we shall continue to publish *The Children's Quarterly*, *Child's Gem*, *Picture Lesson Cards*, *Junior Quarterly*, *Intermediate Quarterly*, *Adult Bible Class Quarterly*, and *Advanced Quarterly*; and these will be used by thousands of schools in the future as in the past, for the new Series is not adapted to the use of every school.

Many schools have separate rooms for the Departments, and are thus enabled to divide pupils into classes according to ages. The workers in such schools desired for the pupils in these grades a series of lessons especially adapted to the various ages. The Graded Lessons have been planned for that purpose. They are based on Bible Stories and deal with themes easily understood by the pupils.

Instead of one lesson for all, there is a grade of lesson treatment for each age. In the Beginners Department there are two grades—the First-year Course for the four-year-old children,

and the Second-year Course for the five-year-old children; in the Primary Department there are three grades—one each for the ages of six, seven and eight; in the Junior Department, four grades—one each for the ages of nine, ten, eleven and twelve; in the Intermediate Department, four grades—one each for the ages of thirteen, fourteen, fifteen and sixteen; and in the Senior Department, one grade per year, beginning with October, 1914, until four grades shall have been issued, for the ages of seventeen, eighteen, nineteen and twenty.

The lessons are so graded as to lead gradually from the themes of one year to those of the next year, thus giving a systematic instruction in Bible Stories and teaching.

Special attention is directed to the courses for the Intermediate Department. These lessons are for use of pupils at the critical period from thirteen to sixteen, and have attracted special attention. The Lesson Committee of the Convention have given careful attention to these courses, and made many changes, not only in the titles, but also substituting many lessons. In some grades lessons for the whole quarter were thus substituted, these lessons emphasizing our doctrines and matters deemed of special importance.

The Convention Graded Lessons have become very popular among Southern Baptists, tho they have by no means supplanted the old uniform lessons. The gain in number of graded lessons used in 1915 over 1914, was nearly fifty per cent, tho the exact figures can not be given.¹ In response to an inquiry as to the number of graded lessons used, Dr. I. J. Van Ness, Editorial Secretary, says, "Roughly we may say that one school in every nine of our schools is using the Graded to some extent". In another reply from the Sunday School Board, it was stated that approximately 3,700 to 4,000 schools were using at least some of the graded lessons.²

These two publishing agencies of the Baptists are also working on the New Uniform Lessons. During the year 1915 the body of the International Lesson Committee was changed, following the suggestion of the Sunday School Council.³ The Committee is now composed of eight members appointed by the International Sunday School Association, eight appointed by the Sunday School Council, and one member appointed by each denomination having a lesson committee of its own and holding membership in the Sunday School Council. This change was brought to the attention of the Northern Baptist Convention, which then appointed a denominational committee on Sunday school curriculum. The Southern Baptist Convention had had a lesson committee for some time previous to 1915. Each of these denomina-

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1. Report of the Sunday School Board, 1915, p. 336.
 2. Date of these replies to inquiries; March 21, 1917; December 15, 1916.
 3. Northern Baptist Convention Annual, 1916, pp. 346-347.
Southern Baptist Convention Annual, 1915, pp. 51 ff.
 " " " " " 1916, pp. 47 ff.

tional committees then appointed one representative to serve on the International Committee. This large committee has in preparation a new course to be known as the Improved Uniform Lessons, to be published in 1918. This lesson^{system} will (1) include topical teaching, (2) be based upon the grouping of passages of scripture, and (3) be so arranged as to present separate themes for what will be practically the same lesson passage for use in the different departments of the Sunday school. Special courses are also being prepared on Worship in the Sunday School, Significant Experiences in the Life of Jesus, Personal Problems of Senior Students, and a special series of missionary lessons. These lessons are to be presented thru the denominational agencies and each of the Baptist lesson committees may revise them according to their special needs.

But not all Baptist Sunday school confine their curriculum to material published by these two denominational agencies. At least two other series of lessons must be noted as having influence, The Constructive Studies of the University of Chicago Press and the Scribner's Completely Graded Series. Each of these series is carefully planned and well worked out. They get away from the weekly or quarterly lesson plan and emphasize the graded text-book idea. This puts the emphasis on study and preparation for the Sunday school work just as in the public school work.

The graded Sunday school with its graded lessons aims to meet the needs of the pupil at every age, and to give opportunity for expression in definite religious activities. In this respect it is but the application to the Sunday school

of the larger movement in general education which places emphasis on the child with his needs and capacities for development, and his natural activities, rather than on the subject-matter or knowledge to be gained. This made necessary the development of the Sunday school as a real school, with a curriculum and an organization on a basis similar to that of the best public schools. The leaders in the Sunday improvement of recent times are emphasizing this fact and are making the Sunday school the "church at study". Some call their school the "church school", others make it the chief department in the larger Department of Religious Education of the church, thus keeping the function of the school in line with the function of the church itself.¹

In order to get some statement of the value of the graded lesson to the Sunday school a question to that effect was placed in the questionnaire. This was necessary because there is as yet no general standard for measuring the curriculum of the Sunday school in terms of its general aim of religious ed-

1. Instances of this are found in the replies from these Sunday schools; First Baptist, Los Angeles, Second Baptist, St. Louis, and the Garfield Park Baptist, Chicago.

The idea is also emphasized by Cope in his Evolution of the Sunday School, page 124, where the work of the Commission on Religious Education of the Northern Baptist Convention is discussed.

See also Bulletins of the Commission on Religious Education; No. 4, The Church and the Public School in Religious Education, No. 5, Religious Education in the Five Year Program, and No. 3, A Program of Religious Education in a Church of 100 Members or Less.

See also Religious Education, Vol. IX, pp. 32-47, a report of the committee on the "Correlation of the Educational Agencies of the Local Church".

ucation. To the question 37 replies were received, all in terms of approval of the graded lesson plan. It was stated in two replies that the value of the lessons depended largely on the character and training of the teacher. In four replies the writers said that the graded lessons were absolutely necessary to their type of school. Authors of seven replies said that the graded lessons were very valuable for the lower grades but that there was difficulty in getting the older pupils to adjust themselves to the grades and do the studying required. Yet other replies stated that the lessons are correct in principle, but that there is yet need for improvement, especially in those for the intermediate and senior departments. Some typical replies are as follows:

"Children learn to do by doing; these lessons give them them something to do."

Warren Ave. Baptist S.S., Detroit Mich.

"The graded lessons are the only thinkable thing in getting the Bible to the child's mind and heart comprehensibly!"

First Baptist S.S., Los Angeles, Cal.

"They are valuable up to about twelve because they are actually studied, after^{that} abandoned because the students would not study them." ^

First Baptist S.S., Urbana, Ill.

"The classes feel that they are getting something as in the public school."

First Baptist S.S., Ottumwa, Iowa.

"They present the lessons in a manner suited to the age and understanding of the pupil."

Fourth Baptist S.S., Providence, R.I.

Up to the present time attention seems to have been given mainly to the preparation of the graded lessons, but now the problem is to extend the use of these lessons to those schools where they have not yet been introduced. Both the publishing agencies have announced in their catalogs that the graded series will soon be completed by the addition of the last two years of the Senior Studies. With this part of the preparation completed the leaders may give more of their time to the prob-

lem of introduction into the local schools. It was previously shown that not more than one of five pupils in the Sunday schools of the Northern Baptist churches used the graded lessons in 1915, and not more than one of nine schools in the Southern Baptist churches used them at the beginning of the year 1917.¹ As an illustration of the fact that many Sunday schools have not yet adopted the graded lessons, the condition in one county in Missouri is noted.² Of the 19 Baptist Sunday schools in the rural churches of the county only three use the graded lessons even in part of the classes.

While a great many schools are not yet using the graded lessons, there are a great many others that are using them only in part of their work. Of the 48 replies to the inquiry made in the questionnaire, nearly all of which are from larger towns and cities, 36 show that the Sunday schools reported use the uniform lessons for adult classes, and 4 use them for all classes; 39 use the graded lessons for part of their work, and only 4 have graded lessons for all departments. Reports of the number of lessons published show that many more of the lower grade lessons than of the upper grade are produced. These figures are introduced here to show that as yet, there is a large number of pupils in the Baptist Sunday schools of the United States who do not have the advantage of the graded lessons.

1. This statement is not meant as a comparison of the schools of Northern and Southern Baptist churches for in the one case the pupils are numbered, in the other the schools.

2. These figures are taken from a recent survey of religious conditions in Boone County, Missouri.

teacher-
training.

The training of Sunday school teachers has been taken up and developed by so many agencies that we are tempted to consider it as an activity separate from the Sunday school itself, yet when we recall that it is of value only as it contributes to the realization of the aim of the Sunday school by preparing better teachers, then we see the relation of teacher-training to the whole Sunday school movement. Among the agencies other than denominational that have done something toward the training of Sunday school teachers, are the Religious Education Association and the International Sunday School Association with its branch state associations, The colleges and theological seminaries have also done much to popularize the training of Sunday school teachers, thru their courses in Sunday school pedagogy and their general courses in Bible and church history.¹

It is impossible here to follow the general development of teacher-training for Sunday school teachers, but we shall try to show briefly how the general movement began, and then go immediately to the subject as it has developed in Baptist Sunday schools.²

Modern training of Sunday school teachers seems to have begun from sources in different parts of the United States at about the same time. Dr. Cope gives as the forerunners of the modern teacher-training, the weekly teachers' meetings advo-

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1. The catalogs of most of the colleges and seminaries list such courses. For the work of the two associations named, see their reports, especially since about 1905.
 2. For general references as to the origin and development of teacher-training see,
Hurlburt, J.L. The Normal Class (leaflet)
Brown, M.C. Sunday School Movements In America, Ch. V.

cated in the literature of the middle of the middle of the nineteenth century, the normal class, and Sunday school institutes that became common by 1875 or earlier.¹ He also gives credit to the work of the Chautauqua Assembly, which was one of the earliest organizations to suggest a course for the training of teachers. Without attempting to make any distinction as to the part contributed by each of these factors, we shall merely note the general development.

Some trace of the demand for teacher-training may be found as early as 1833, but the first definite work was done by Bishop J.H.Vincent, who, in discussing the Normal Class in The Modern Sunday School, says, "The author organized and conducted such a Normal Class in the churches of which he was pastor in 1857-58 and in 1859-61. In these classes he used as text-books Inglis on The Sabbath School and Conybeare and Howson Life and Epistles of St.Paul. Each session (held weekly) embraced a lesson in the two subjects. His pupils were advanced pupils between the ages of sixteen and twenty-five. The work was thorough."² Dr. Vincent also organized an institute for Sunday school teachers in the Galena Illinois, Association in 1860. In 1864, in the state of New York, Mr. R.G.Pardee and Mr. Ralph Wells organized an institute independently of the work of Dr. Vincent. Both of these institutes grew out of Sunday school conventions which were common at that time. Within

1. Cope, Ch. XII.

2. 1900 revised edition, page 97. Dr. Vincent uses the word normal as coming from the Latin norma, a rule or standard, and applied it ~~as~~ as in Normal School, a school for the training of public school teachers.

See also Brown, M.C. p. 91.

ten years after the first institute in Illinois the plan was widely adopted thruout the United States.¹

A definitely organized course for teacher-training came somewhat later than the institutes. A number of courses had been prepared but there was no uniformity. In 1876 at the Chautauqua Assembly a committee on a Course of Normal Class Lessons was appointed with members from ten denominations. The report of the committee included a course of forty lessons, to be divided between the consideration of the Bible and the theory and practice of teaching. This course was to be free for use by any church or Sunday school. A post-graduate course was also provided for and diplomas prepared for those who completed the work.² The Centenary Convention in London in 1880, appointed a committee which published an outline course of reading and study for Sunday school teachers on subjects as follows; (1) The Sunday School Teacher, (2) The Bible- The Sunday School Text-book, (3) The Modern Sunday School (history, organization and methods).³ The importance of teacher-training was urged upon the International Sunday Convention by a representative of the primary teachers.⁴ In 1899 the chairman of the Central Primary Committee brought the need to the attention of the convention. The training of teachers did not receive much recognition however, until 1903 when the Depart-

1. Brown, M.C. pp. 96-97.

2. Brown, pp 107-109.

3. Vincent, J.H. The Modern Sunday School, p. 325.

4. Cope, pp. 162-163.

The demand for graded lessons also arose with the primary teachers. See page 53.

ment of Education of the International Association (old Convention) was created. The primary teachers thru their unions, had already worked out certain standards for their department, and largely thru their influence, a conference of denominational secretaries and other Sunday school leaders adopted a minimum standard for teacher-training.

The most promising advance made recently is the work of the Sunday School Council which has sought to standardize the curriculum. Thru its Educational and Extension Section it adopted a series of recommendations in 1915 and revised them in 1916.¹ These recommendations are quite extensive, so only the more important will be noted here. It is understood that the work of the actual training is to be carried on by the denominations themselves. A minimum of 120 one hour lessons, covering a three years' period of study, shall be required for a diploma. The course shall "include at least the following subjects in fair educational proportion, namely:

- " (a) A survey of Bible material, and a study of the teaching values of the Bible as meeting the needs of the pupil in the successive stages of his development.
- " (b) The study of the pupil in the varied stages of his growing life.
- " (c) The work and methods of the teacher.
- " (d) The Sunday school and its organization and management."

It is also urged that the denominational colleges and universities make provision for courses that will prepare their students to become leaders in Sunday school and Christian

1. See Religious Education, Vol. IX, pp. 551 ff.
The recommendations of the Educational and Extension Section are published in a leaflet by the Sunday School Council.

work. A plan is suggested by which each denomination should, at the beginning of 1917, withdraw issuance of the old courses and offer the New Standard Course, but without loss of credit for those who are working for diplomas under the old course.

As the need for teacher-training was recognized the denominational agencies for Sunday school development took up the problem and worked out curricula and methods to suit the needs of their own people. The work of these agencies will be discussed in the same order as previously; namely, the American Baptist Publication Society first, then the Sunday School Board of the Southern Baptist Convention. This is not to attach any greater degree of importances to either, but simply a matter of convenience.¹

The teacher-training work of the American Baptist Publication Society is now conducted by a special department, which is the result of a gradual 'division of labor' of the Society's rapidly enlarging functions.² The teacher-training work of the Society goes back to 1824 when the American Sunday School Union published some small books on the subject, The Teacher Taught and the Teacher Teaching. In 1886 a normal department was established by the Illinois Sunday School Association, and from that time on many texts began to appear. In 1907 Dr. Hugh T. Musselman, who was Educational Secretary

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1. The records of these agencies show how each has developed its teacher-training work, but it was not thought necessary to go into details here since that is primarily a matter of the history of the agencies not of the Sunday school work.
 2. In order to get at the essential facts as seen by those now directing this work, an inquiry was addressed to the present Director of Teacher Training Correspondence. The account as given here is taken partly from the reply received under date of Dec. 19, 1916.

of the American Baptist Publication Society, edited two series of books as texts for what was known as the National Teacher-Training Institute.¹ Since 1911 when Dr. Chalmers took charge of the teacher-training department, the work has been reorganized and the institute and correspondence work are cared for by special directors.² The institute work is now carried on under the general supervision of thirty-three directors in the various states.³

Among the Southern Baptists the Sunday School Board has been very active in the development of teacher-training, and has worked out a curriculum and methods of carrying on the work that are very effective. The Board began this work in 1901, "this being the first denominational effort to train Sunday school teachers".⁴ The Board has done a pioneer work in this line, publishing its own text-books and adding to the list as experience and needs pointed the way. These text-books are especially designed for use in the Sunday schools of the Southern States, but have not been confined to those states in their use. In addition to its own publications the Board has added other books to its course, especially for the post-graduate work. The teacher-training work of the Board is now

1. See editor's introduction in National Teacher-Training Text-Books, Book III, p. 5. Report Am. Bap. Pub. Soc., 1901, p. 75, 1902, p. 59, 1907, pp. 4-5, 1908, p. 4. The first suggestion of this work was made by Mr. James Edmunds of Oregon, in 1901.

2. Report of the Am. Bap. Pub. Soc., 1916, pp. 354, 364-365.

3. Report, 1916, p. 410.

4. Report of the Sunday School Board, 1916, pp. 10-16.

under the general direction of the Department of Sunday School Education, but is carried on thru a number of cooperating agencies. The reason for this is given by the Board in its report for 1916, as follows; "In the effort to carry forward a popular educational movement with a view of reaching our constituency in every part of our territory there must be the widest correlation of agencies and the fullest cooperation of the various forces. Some of the agencies at work may be named as follows:

The Sunday School Board,
 The State Mission Boards,
 Associated Mission Boards,
 The Theological Seminaries,
 The Schools and Colleges,
 Summer Assemblies,
 Foreign Mission Fields,
 Local Churches With Their Pastors."¹

To discuss all the courses used in the training of Baptist Sunday school teachers would lead us far from our present purpose, hence we shall be limited to the publications of the two agencies which we have just discussed, the Keystone Courses and the Conventional Normal Courses of the Southern Baptist Convention. The use of these courses has been extended by institutes, conventions, summer assemblies held by the various state workers, and by liberal advertising. The Sunday School Board publishes a number of pamphlets and other

1. Report, 1916, p. 13.

illustrative literature showing the benefit of the Convention Normal Course to teachers. The American Baptist Publication Society issues a Teacher Training Bulletin, giving methods of carrying on the work and encouraging notes as to its progress. Each course leads to a diploma, granted to those who pass a written examination.

The course offered until recently, by the teacher-training department of the American Baptist Publication Society has grown with the need, and as experience enabled the leaders to meet the need. As a result, the course is more extensive than it is unified.¹ The series of text-books, known as the National Teacher Institute Text-Books, edited by Dr. Hugh T. Musselman, was planned to give a complete course. The best books of other publishers have since been added to the suggestive list of the course as outlined in the catalog of the Society. Until recently two courses were offered, a regular course of two parts and an optional course. The introductory part of the regular course required a minimum of fifty lessons for diploma recognition, and the advanced standard course required one hundred lessons. The optional course was designed to meet the requirements of the Sunday School Council's suggestions. For this course a number of text-books are suggested, selection being allowed within a limited range.

Back of all these courses there has been an attempt to serve a specific aim, as is indicated in the following quota-

1. See the leaflets, Teacher-Training- What Shall We Study?, and Teacher-Training by Correspondence Study, also the Teacher-Training Bulletin, and recent reports of the American Baptist Publication Society.

tion; "Teacher-training began in the mists. There was a wide diversity of opinion as to what it was. But one thing was clear, teacher-training of some sort was needed. experience derived from various and sundry attempts has brought together the thought of the Sunday school workers..... The essentials of a teacher-training course for Sunday school work are now generally agreed upon. At least four subjects must be treated: The Bible, the Pupil, the Teacher, the School."¹ The earlier attempts at teacher-training put the Bible first, but more and more the workers have come to realize that the child is first and the Bible only a means to his development.

Conforming to the standards set by the Sunday School Council, a New Standard Course is offered, beginning January 1917.² This course will cover the four essentials mentioned in the standards of the Sunday School Council, and will require 120 lessons in a three year study for a diploma. The old diplomas are withdrawn. Of the new course Part I only has been issued to date. It is on The Pupil, and the subject is discussed from both the psychological and religious standpoint.

Granting for the present that these courses are valuable we need to know how many teachers are taking advantage of the opportunity offered before we can judge of their total effect upon the Sunday schools. During the year 1915 approximately 220,000 teachers and officers were reached by means of insti-

1. From the leaflet Teacher-Training - What Shall We Study?

2. See page 70.

tutes and about 18,000 were enrolled in the correspondence department.¹ In December 1916 there were enrolled with the correspondence department 25,861 students.² On the face of it this appears to be a large number, but when we note that in the churches of the Northern Baptist Convention there are 9,858 Sunday schools we see that the average number of teachers taking the training course is less than three for each school. But of those that are taking the training course the larger number are in a few Sunday schools, for there are training classes in only about 20% of the schools.³

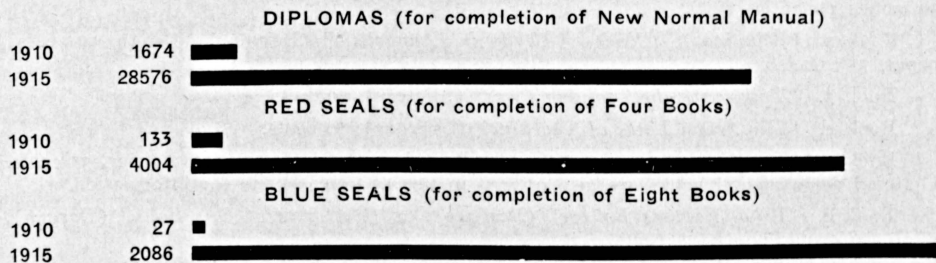
The Convention Normal Course has had a rapid development since its beginning in 1901.⁴ The Sunday School Board has always offered the most advanced courses it could secure and when suitable books could not be found has prepared its own texts. The first book of the course, The Convention Normal Manual, was published in 1901, and after a total issue of 70,000 copies was revised as the New Normal Manual in 1913. In 1905 The Doctrines of our Faith was added to the course, and in 1910 The Graded Sunday School. Since 1910 seven volumes including The New Normal Manual, have been issued. In 1915 a post-graduate course was added. In addition to the texts published by the Board, the department has added a number from other publishers to round out the present complete course.

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1. Report of the Publication Society, 1916, p. 354.
 2. Reported by the Director under date of Dec. 19, 1916.
 3. Bulletin No. 5. Religious Education in the Five Year Program. p. 8.
 4. Report of the Board, 1915, 1916.

The course as offered at present by the Sunday School Board consists of two parts, the Convention Normal Course and the Post-Graduate Course. Each of these courses leads to a diploma which is granted after completing the required number of lessons and passing a written examination. The introductory Convention Normal Course covers three general topics, the Sunday school, the pupil, and the Bible, each of which is treated more fully in the succeeding books. The Post-Graduate course gives special opportunity for training in the work of the various departments of the Sunday school. The courses as outlined by the Board in January 1916 are shown here. For each of the books named a leaflet is prepared giving directions for doing the required work.

Complete publication can be found as a supplemental file.

GROWTH OF TEACHER TRAINING AMONG SOUTHERN BAPTISTS.



The training of Sunday school teachers is a key for the solution of the many problems of Sunday school life. Such training is the order of the day. Many schools have decreed that only trained workers shall hold places on the teaching staff.

SEND FOR LITERATURE AND START A TRAINING CLASS

The Convention Normal Course has proved its value by its popularity, tho there are yet a great many teachers in Southern Baptist Sunday schools who are unaffected by it. According to the statement issued by the Board November 29, 1916, there had been granted 36,954 diplomas for the Normal Course, and 2,852 had completed the eight books of the first course. For the Post-Graduate Course 384 had enrolled, of whom 146 had completed the course. The gain for the year from April 30, 1915 to April 30, 1916 was, first diplomas 4,869, post-graduate diplomas 144. For the five years from May 1, 1910 to May 1, 1915 the gain in first diplomas was 26,902. Remarkable as these gains seem to have been we see that there are yet a great many teachers who have not taken advantage of the course when we note that there are 18,575 schools among the Southern Baptist churches. Taking it for granted that each of the 36,954 teachers who have taken the course since 1901 are now teaching in some Sunday school there would be an average of only two teachers in each school who have completed even the first course.

A study of the reports of the various agencies that have carried on teacher-training in Baptist Sunday schools, show that three methods of conducting the work are in common use. The methods are only the means of getting the Sunday school teacher into contact with the subject-matter, hence different circumstances have given rise to different means. Perhaps the method most commonly used is that of a class in the local Sunday school, lead by the pastor or some Sunday school worker and meeting either at the Sunday school hour or at some evening during the week. The method that is oldest

in use, dating back at least to the early 60's, is that of the Sunday school institute. The institute is held from two days to two weeks, and consists of lectures and class work led by Sunday school specialists. The method of latest development is that of teacher-training courses in the colleges and seminaries.

It is impossible here to show how many teachers are reached by each of these methods, but an attempt will be made to show that they are important and are being used extensively by the Sunday school leaders. The Commission on Religious Education of the Northern Baptist Convention in Bulletin No. 5 reported 2,040 classes in Northern Baptist Sunday schools for the year 1915.¹ The Sunday School Board reported at the close of the year 1916 that 36,954 students had completed the work for the first diploma. Of this work the Board says in its pamphlet on Sunday School Education, "The largest part of this normal training work is done and must always be done in the churches". The American Baptist Publication Society reported 21,417 institutes held in the twenty years from 1895 to 1915, and during the year ending March 31, 1916, over 220,000 workers were gathered in institutes held by leaders under the direction of the Society.² The Sunday School Board thru its leaders conducts two forms of institutes, the summer assembly and the city training

1. See page 7 of Bulletin No. 5.

2. A.J. Rowland, Two Decades, an address, p. 14. Report of the American Baptist Publication Society, 1916, p. 354.

school. Of the summer assembly it is said, "That no less than one thousand teacher-training awards were given in the assemblies during the past summer within the bounds of the Southern Baptist Convention. The Summer Assembly is destined to be more and more an important arena for the carrying on of this work."¹ The city training school is led by the state workers who organize all the Baptist Sunday schools in the city and call in pastors and college teachers to assist in the instruction.¹ Southern Baptists have been especially active in teacher-training in the colleges and seminaries. The Sunday School Board reported that for the session of 1915-16 of Southern Baptist institutions, 69 colleges, academies, and theological seminaries cooperated in teacher-training work and gave 3,467 teacher-training awards, and 1,070 diplomas.² As an instance of this cooperation one of the field secretaries of the Board gives four months of each year to teaching Sunday school pedagogy in the Southern Baptist Theological Seminary.

In the questionnaire some inquiry was made concerning teacher-training. Of the replies, 37 in all,²⁹ stated that a class conducted by the pastor or some local Sunday school worker, met either at the Sunday school hour or some evening of the week. Replies from 4 schools showed that the teachers were doing teacher-training work in an interdenominational community school of Sunday school methods, while 3 replies

1. Sunday School Education, pp. 5, 8-9.

2. Burroughs, P.E. Teacher-Training in Southern Baptist Educational Institutions. (A pamphlet published by the Sunday School Board)

told of institutes held at stated times of the year, and 1 of the teachers taking advantage of the opportunity for training offered in the department of religious education of a university in the city.¹

Where none of these methods of teacher-training are possible yet another means is open to the Sunday school teacher, that of correspondence study. Both the Sunday School Board and the American Baptist Publication Society offer the work by correspondence. Altho this method is very important in its possibilities, it is not given much prominence here because it is difficult to tell from the reports just how the method is worked out and how extensively it is used.²

The value of teacher-training in the Sunday school must necessarily depend on its function and its effectiveness in serving that function. But its value as it affects the Sunday school in actual practice is the only value we may discuss here, and that we shall attempt to get at from two points of view. The first point of view is that of those who early saw the need for the training of Sunday school teachers, and the second is that of those who are in a position to observe its results in the local school. In an address before the anniversary meeting of the American Baptist Publication Society in 1884, Rev. Jas. Waters of Tennessee, speaking on Sunday school mission work said, "Many existing Sunday schools are a

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1. The work of the community school is a recent development. Some examples that have come to notice are The Malden School of Religious Education, Malden, Mass., The Teacher-Training Department of the Philadelphia County Sunday School Association. See Athearn, W.S. The City Training Institute.
 2. For references on teacher-training by correspondence see the Report of the American Baptist Publication Society, 1912, p. 11, 1914, p. 663.

mere travesty upon genuine Sunday school work..... Sunday schools must often be conducted by people who have not qualified themselves to teach anything much less to teach the Gospel. The times for practice are so far apart, that progress in the art of teaching must be slow. The majority of them have no opportunity to learn from the masters of the art. Consequently the average Sunday school teacher is far less proficient than the average public school teacher. We have no normal schools for training teachers. The public schools do have them. If we do have institutes they are not held more than three or four times per annum. The public schools hold theirs twice a month. Attendance with us is voluntary, with them compulsory."¹ At a meeting of the Publication Society 12 years later, Mr.W.W.Main, Secretary of the Massachusetts Sunday School Association, spoke of normal classes as one of the requisites of greater efficiency in Sunday school work. After discussing the nature of the training received in these classes he says, "These are our coming teachers, leaders, and preachers, and Baptists may as well be at the front, 'holding forth the word of life', as stagglng at the rear".² In the preface of the series of National Teacher-Training Text-Books, Dr. Musselman says, "The aim of these books is to furnish teachers and officers of our Sunday schools with a working knowledge of the Bible as a book and as a message of God to men, of the personality of the pupils with whom they have to deal,

1. Report of the American Baptist Publication Society, 1884, p. 41.

2. Report, 1896, p. 25.

of the principles and methods of pedagogy as applied to Sunday school teaching, of the organization, aim, and work of the Sunday school as a school, and of the best way and means of introducing and conducting mission study in the Sunday school." ¹

The point of view of those actually engaged in the work of teacher-training and in a position to judge its value from the results achieved will be shown in a number of quotations, mainly from the replies to the questionnaire.

"A trained teacher studies the pupils as well as the lesson and knows how to make the contact between the two and obtain results."

Fourth Baptist S.S., Providence, R.I.

"Same as normal training for public school teachers."

First Baptist S.S., Caldwell, Idaho.

"The question of teachers' supply met."

First Baptist S.S., Ottumwa, Iowa.

"A necessary thing for efficiency."

First Baptist S.S., Cheboygan, Mich.

"It is absolutely essential."

First Baptist S.S., Everett, Wash.

"It increases efficiency in the present teachers and instructs future teachers."

First Baptist S.S., Elkins W. Va.

"It is indispensable."

First Baptist S.S., Fond du Lac, Wis.,

and the same reply from four other schools.

"It gives the teacher a vision of his task and qualifies him for it."

First Baptist S.S., Cheyenne, Wyo.

A total of 34 replies were received, 33 of which in terms such as have been quoted. In one school teacher-training was given up because no one would take the course. One criticism was received to the effect that the course as usually conducted is too short, and not enough attention is given to departmental training.

1. See Book III. The Sunday School Teachers' Pedagogy, pp. 5-6.

Two statements from other sources will be added to the quotations given in the preceding paragraph. "The teacher-training course would mean little or nothing to us if it did not give us a better understanding of the human heart and its needs, and bind us together in our work for a more sympathetic personal touch with the individual. The thought and problems of others and how to meet them, as given in the course which embraces a study of the Bible, the pupil, and the school, and culminates in the all-important topic of missions and the early church, enable us to meet more wisely the difficulties which continually confront us."¹ Another sums up the results of teacher-training in a local church under these statements; "1. An enlarged sense of the importance of the teacher's task. 2. More efficient class work. 3. A better organization of Sunday school forces. 4. A more comprehensive conception of the Sunday school and its missions."²

The Commission on Religious Education of the Northern Baptist Convention recognizes teacher-training as one means of attaining the goal of the Five Year Program, and in a recent Bulletin says, "Every teacher should be trained to teach. There is not a more devoted body of religious workers in Christendom than the faithful Sunday school teachers. But modern improvements in teaching methods and lesson construction require that they receive specific training in the principles of scientific pedagogy." ³

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1. The Teacher Training Bulletin, Oct. 1916, p. 7.
 2. Sunday School Education, pp. 19-20.
 3. Bulletin No. 5. Religious Education in the Five Year Program, p. 3.

Directors

The office of Director of Religious Education has been

of created in response to a need for direction of the education-
 Religious al functions of the church. Just as in every movement we find
 Education.the need recognized before a step is taken to meet the prob-
 lem presented. Dr. Cope expresses the need thus; "The con-
 ception of the school as a serious educational agency demand-
 ed nothing less than a man who should be a specialist in re-
 ligious education".¹ Another writer has stated the need in
 strong terms thus; "One of the crying needs of modern Sunday
 school work is competent educational leadership in the church-
 es".² Dr. Soares puts it differently but means about the same
 thing when he says, "Churches which are engaged in signifi-
 cant educational work are coming to recognize that they need
 two ministers". After discussing the duties of these two min-
 isters the second of whom is concerned with the educational
 development of the children and youth of the church, he says,
 "There is needed a man to give his entire time to the educa-
 tional task. Conspicuous churches all over the country are
 calling men of the first rank to such service."³

In this connection it is interesting to note the rea-
 sons given for the creation of their office by ~~the~~ Directors
 at present employed in this work. Their reasons summarized
 are these. One ascribes it to the need of true religious ed-
 ucation along scientific lines. Another says it is due to a

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1. Cope, Evolution of the Sunday School, p. 149.
 See also his Efficiency in the Sunday School, Ch. IV.
 2. Report of the American Baptist Publication Society, 1911, p.8.
 3. Soares, T.G., in Our Church Paper published by the Hyde
 Park Baptist Church of Chicago, March, 1917.

recognition of the "plain need" for direction of religious education in the church, One Director ascribes it to modern ideals of religious and educational aim, another to a desire for more efficient work, and yet another to the effort of the church to be in the front lines of Sunday school development.

The first Director to be employed was in the service of the New Haven Religious Education Federation in 1907, and he was to do for the Sunday schools what the Superintendent did for the public schools of the city.¹ Soon after 1907 individual churches began to employ Directors. Among the first Baptists were churches in St. Louis, Providence, Rochester, Philadelphia, Chicago and New York.²

The Religious Education Association encouraged the movement for Directors of Religious Education in the local churches, and in 1912, at the meeting of the Association a department session of Directors was held.³ In 1914 at the meeting of

1. Cope, Evolution of the Sunday School, p 149.

It is of interest to note that the early New England churches had an officer in addition to the pastor, whose function was to teach the members of the church. For a discussion of this early institution in its relation to the modern problem of religious education, see Phelps, V.V. The Pastor and Teacher in New England, in the Harvard Theological Review, Vol. IV, pages 389-399.

The idea of supervision of the educational function of the church is also contained in the Committee on Religious Education which is a part of many church organizations. For the work of this committee see the Folder No. 1 and Bulletins No. 2 and No. 3 of the Commission on Religious Education of the Northern Baptist Convention.

State Directors of Sunday School Work have been employed by the national Sunday school agencies for some years.

2. This list of churches is taken from Cope, p. 150, and also from the replies to the questionnaire.

3. Religious Education, Vol. VII, p. 279.

the Religious Education Association the Association of Church Directors of Religious Education was formed, and has since held yearly meetings.¹ The purpose of the Association of Church Directors, as expressed in the preamble to the constitution adopted, is, "to help define the position of Director of Religious Education and his relation to the church and to the pastor, and to help create and maintain proper standards of professional training and equipment for those occupying this position: also to promote fellowship and the exchange of ideas among these workers". The qualifications for membership-set the standard for all Directors of Religious Education. An active member of the Association must meet the following conditions; (1) he must have a college degree or its equivalent in training, (2) he must have had a three years theological course with courses in religious education or two years in an approved school of religious pedagogy, (3) he must be a salaried worker, either in a church or a denominational position on a full time basis.

The qualifications set by the Association of Directors is high, and as yet not many are able to reach the standard.² There are approximately 20 Directors employed in Baptist Churches in the United States.³ Of this number six replied to the

1. See Religious Education, Vol. IX, pp. 186-188, for the constitution of this association, adopted in 1914. See also Vol. XII, pp, 50-51.

2. A number of seminaries are now offering courses in preparation for this work; among them Chicago, Union, Yale, and Boston University; other schools offer some work. For a suggested course see Religious Education, Vol. VIII, 472.

3. This number is based on an estimate from the replies to the questionnaire, and replies to inquiries sent to the Religious Education Association, and the Am. Bap. Pub. Soc.

questionnaire sent them. Of these six, five have the college degree of A.B. and three of the five also have the degrees of A.M. and Ph.D. Three have had seminary training and one the equivalent in a missionary training school. One has had experience on both the home and foreign fields as a missionary, one had been for ten years a paid state secretary of a Sunday school association, and two had experience as pastors and leaders of various forms of religious educational work, before taking up their present positions. Of the six Directors heard from, three only, met all the qualifications set by the Association of Church Directors for membership.

The Director has duties concerned with the whole life of the church, but his most important work is done in and thru the Sunday school as the church school. His function is to unify the whole educational life of the church, to organize, correlate and supervise all the religious activities, and to select and train the educational leaders.¹

As to the value of the Director of Religious Education in the general development of the Sunday school, one cannot speak except in the most general terms. As yet very few Baptist churches have employed Directors, hence it is difficult to state the specific value of the movement to the Sunday school. There seem to be great possibilities for development,

1. This general statement is summarized from the statements of six directors who replied to the question concerning their duties.

See Religious Education, Vol. IX, pp. 3-5, for the function of the Director as outlined by the Association of Directors; Vol. X, pp. 55 ff., for a discussion of the work of the Director from the standpoint of the problems he has to face.

yet one of the leaders among Baptist Sunday school workers says, "The work of the Director of Religious Education in the local Baptist church has not developed as rapidly as it seemed to promise a few years ago".¹ There are two possible explanations for this lack of development. In the first place there are few men prepared for such positions, and in the second place there is the financial difficulty of paying a second highly trained man in the local church.

In its development the Sunday school has gradually found it necessary to extend its function beyond that of the original Sunday school idea and to cooperate with other agencies which have an educational aim.² As the Sunday school came to be the real school of the church it had to meet the requirements of a real school, and this meant an extension of its activities beyond the brief session on Sunday. The education that could be given in 52 half-hour periods per year, manifestly cannot compare favorably with the education received in the public schools with their longer sessions.³ In its work of education the Sunday school has also found other agencies which are working to a common end, and therefore, for the sake of efficiency, has begun to seek means of cooperation. This indicates an enlarged view of the place

1. Chalmers, Wm. E., Educational Secretary of the American Baptist Publication Society, under date of Jan. 3, 1917.

2. Cope, H. F. The Modern Sunday School and its Present Day Task, Ch. XXII.

3. Replies from 47 Sunday schools show that the length of the sessions in 28 schools were 30 min. or less, in 9, 40 min., in 10, 45 min. Only one, an adult class, holds a session of more than 45 minutes.

of religious development in the general education of young people and a recognition of the fact that the religious and secular agencies must complement each other's work, since they both aim at the best possible development of the individual.

This extension and cooperation has gained expression in a number of different forms, such as the Daily Vacation Bible School, and cooperation with the public schools. A careful reading of the reports of various organizations for Sunday school development and of the recent literature, on both religious and secular education, will show that the leaders, in both fields are giving a great deal of attention to the problem of cooperation.¹ The replies to the questionnaire also show that the local Sunday school workers are trying to meet the problem, and in addition to cooperation with the public schools, are trying to use other religious agencies for the purpose of expressional activity and practical application of the training received in the Sunday school. Among the agencies named in the replies are the Y.M.C.A., young peoples' societies, mission societies, and community teacher-training institutes.

It is yet so near the date of the origin of these various forms of extension and cooperation that it is difficult to select the more valuable. Those selected for discussion here are taken as typical rather than as a complete list. Daily Vacation Bible Schools and cooperation with the public schools

1. See the references in the bibliography, especially the volumes of Religious Education for the current literature on this general subject.

are the forms most discussed in the current literature and consequently the best known. It must be kept in mind that they are not really part of the Sunday school itself, hence it is not our purpose to discuss them except in so far as they are related to the development of Baptist Sunday schools.¹

The Daily Vacation Bible School is a school conducted during the summer vacation, in a church, or a school, or other suitable building, by expert Christian teachers. It has as its purpose the "conservation of child life". The pupils range in age from four to fourteen. The sessions of the school are usually held five mornings during the week. Its course of study consists of the following parts or something similar:²

Bible - Stories, memory, handwork, drama,

Music - Church and gospel hymns, nature, patriotic, folk-songs.

Manual- Handwork in cord, cloth, paper, reed, raffia, wood, metals etc.

Habit talks, first aid, calisthenics, games, outings, stereopticon lectures, picnics etc.
Commencement and exhibit at the close.

The origin of the Daily Vacation Bible Schools goes back to the middle of the nineteenth century, but in their present form they grew out of the problem presented by the arrival of large numbers of foreigners, and the congestion they caused

1. See Wood, C.A. School and College Credit for Outside Bible Study, and Chappel, H.B. The Church Vacation School.

2. Chappel, Ch. I.
See also the leaflet of the Am. Bap. Pub. Soc., Baptist Daily Vacation Bible Schools "In the Heart" of the Five Year Program, from which this is taken.

in the larger cities of the eastern states.¹ The situation in the foreign settlements of the cities was analogous to that in the colonial days when charity Sunday schools arose, and the leaders of various denominations recognized their opportunities for practical mission work at home.² The Vacation School is no longer confined to foreign settlements but is spreading throughout the Middle West, as will be shown later.

So far as the Baptists are concerned, the Daily Vacation Bible Schools were first established by Rev. Robert G. Boville, in 1901, in five different churches in New York city.³ These schools were later incorporated in the National Daily Vacation Bible School Association. The work continued local in character among Baptists for a number of years, but was assisted by the American Baptist Publication Society when possible to do so.⁴ The number of these schools increased until the attention of the national leaders was called to them, and at the Northern Baptist Convention in 1914, a resolution was passed requesting the Publication Society to investigate the matter of the Daily Vacation Bible Schools with a view to the superintendence and development of them. As a result of this movement the Society appointed a Superintendent for the work, beginning January 1, 1916. Since then, a literature has been prepared and an organization effected to carry on the work. The Superinten-

1. See Chappel, Ch. I.

2. See page 6 and ff.

3. Boville, R.G. in Encyclopedia of Sunday Schools and Rel. Ed.

4. Report of the Publication Society, 1915, p. 1041, 1916, p. 380.

dent reported that in the summer of 1915, in the churches of the Northern Baptist Convention, 10,000 children were enrolled in such schools. An interesting fact is noted, that of 70 schools reported during 1915, only 10 were west of the Mississippi river, and of these 5 were in Missouri. New schools to be held in 1916, were provided for in Salt Lake, Kansas City, Los Angeles, San Diego, Long Beach, San Francisco, Oakland, San Jose, Sacramento, Portland, Seattle, Denver, and Trinidad, showing that the movement was rapidly going westward.

It is yet too early to judge of the value of the Vacation School, because it is impossible to tell just how extensively it is used, and because there has been as yet no standardizing of the work. Both the Northern and Southern Baptist leaders recognize it as a means of value in religious education. This is seen by the fact that the Vacation School is discussed in the publications of the two publishing houses, on methods of extending the educational work of the church.¹

As will be seen in the following discussion there are two general plans according to which the Sunday school cooperates with the public school for religious training out-

1. See leaflet of the Sunday School Board, Present Day Movements for Bible Study in Educational Institutions, and leaflet of the American Baptist Publication Society on Daily Vacation Schools, also report of the Society, 1916, p. 380 and ff.

In the replies to the questionnaire the Fourth Baptist Sunday school of Philadelphia was the only one to report a Vacation Bible School.

side of its own session. Each of these general plans is worked out differently in the various localities where they have been tried, but for sake of convenience and simplicity we shall consider only those that are essentially different, and classify them under the types of "Week-Day Religious Instruction" and "Accredited Bible Study".¹ The characteristic of the first is that the instruction is given during the regular school hours but outside the public schools, the children being dismissed from the public schools to go to such church schools as the parents may choose. The characteristic of the second is that credit is given in the public school for work done in the regular Sunday school. Evidence will be given to show that Baptists are cooperating in both of these forms, tho at present it is not possible to show how extensive the cooperation is.

The Interdenominational Committee on Week-Day Religious Instruction of New York City has worked out a plan which attempts to fit, in detail, the complications that arise in a large city where there are many denominations and where the public school system is of such a nature as to permit of the closest cooperation. According to the plan as published by the Committee two principles are involved, as follows; "(1) The development of the child's life should be a unitary process in the light of modern psychology and education. That

1. Prof. Coe makes this distinction in A General View of the Movement for Correlating Religious Education with Public Schools, in Religious Education Vol. XI, pp. 109-122.

development should include in proper correlation the physical, mental, and religious training of child life. (2) The American principle of the separation of church and state is reaffirmed."¹ The Committee has also made definite requirements as to teachers and equipment and has worked out a schedule of class work. The religious instruction may be given in schools conducted by a local church or by a community school in which a number of churches cooperate. All the various denominations are represented on the city and district committees and the whole work is conducted in an undenominational spirit. It is not worth while to discuss the plans in detail because they are just now taking shape and any description would be inaccurate in a short time. An interesting experiment is now under way in a community school centering around Public School No. 45 in the Brooklyn district, under the leadership of a Baptist pastor.

In other cities similar plans are being worked out, but the only direct information at hand is from Toledo, Ohio, where the Ashland Avenue Baptist Sunday school reports cooperation in a community Week-Day Religious Education Council.

Perhaps the best known plan is that adopted by the churches in Gary Indiana. Much has been written about this plan and it has been adopted in more or less modified form.

1. This is quoted from a leaflet sent by Miss Davis, Assistant Secretary of the Committee.

See Religious Education, Vol. X, pp. 559-565, and Vol. XI, pp. 123 ff.

The recent changes in the plan in the school centering around Public School No. 45 were made possible by the adoption of the Gary Plan for the public school.

in a number of other cities. In brief the plan is this. The children of the elementary and high school grades are excused from the public school for from one to six hours per week in order to attend classes in their churches. They are excused only at the request of the parents, the attendance at the church classes being in no way compulsory. The churches provide the teachers and the teachers must have special training for the work. No public school fund is used to pay for the religious instruction, no instruction is given in the public school, and no public school teachers are employed. The churches pay the expense of the instruction, provide all the equipment, and plan the curriculum. The plan was made possible by a change in the time schedule of the public schools in such a way as to allow the church school work to be dovetailed in. Other than the time schedule there is no connection between the work of the church schools and that of the public schools. The plan was suggested by the Superintendent of the Gary Public Schools in 1914, and has since been worked out by the different denominations.¹

The Baptist church-school in Gary correlates closely with the Sunday school. The curriculum is an amplification of the Keystone Series of Sunday school lessons. The grading follows the grading of the Sunday school and not that of the public school. The classes meet at the church on two days of the week at special hours arranged to suit the public school

1. For complete discussions, mainly from the interdenominational and the public school points of view, see Religious Education, Vol. IX, p. 392, Vol. XI, pp. 109-122, 5-19, 221-226, 434-443.

The reply to the questionnaire and material from The Gary Baptist Bulletin were used in this account.

schedule. This gives three periods each week for the same sort of work as was formerly done in the regular Sunday school period.

-In December 1916, this school enrolled 16 classes with a total membership of 106. In the Sunday school classes of corresponding ages there were enrolled at the same time 160. That the work is successful and is of value is indicated by the fact that it is continuing after two years of trial, and also by the fact that the enrollment increased from 66 in January 1916 to 106 in December of the same year.

The Sunday school workers of the state and national agencies have assisted the Gary Baptist Church in the work of this week-day school. Early in 1914 the Educational Secretary of the American Baptist Publication Society went to Gary to study the situation.¹ The Director of Sunday School and Young Peoples' work for Indiana, (an officer under the Educational Department of the American Baptist Publication Society) also spent considerable time in Gary assisting in working out the plan. The Publication Society has also aided in the work by helping to pay the teachers of the church week-day school. Since the beginning of the school assistance has also been given by the state and national Elementary Work Directors of the Publication Society.²

The Sunday school leaders of the denomination are working on this plan of cooperation with the public school, and when methods and curricula have been standardized the plan will

1. Report of the Publication Society, 1915, pp. 1041, 1056.

2. See the Gary Baptist Bulletin, Nov. 26, 1916, p. 3.

be tried out in other schools. The American Baptist Publication Society has recognized the importance of the work in Gary to the extent of sending its workers to assist in making the plans and also of giving aid in payment of the special teachers. The work of the Gary Baptist church school is reported in the 1915 report of the Society, in which it is said in commendation, that, "one marked feature of the day school work is the atmosphere of work and study which is found in the classes and which is often absent from the Sunday school class.... The flexibility of the plan and its adaptability under varied conditions are shown by the fact that it is now in successful operation under most of the conditions likely to be met with in any community."¹ Further recognition by the denomination has been given thru the Commission on Religious Education of the Northern Baptist Convention in its Bulletin on The Church and the Public School in Religious Education, and thru the Sunday School Board in its leaflet discussing Present Day Movements for Bible Study in Educational Institutions.²

We come now to a type of cooperation in which the public school does not change its schedule to allow time for day school instruction in the churches, but gives academic credit for work done in the regular Sunday school. In the week-day religious instruction there is no credit given by the public school or the church school for the work of the other. This

1. Pages 1055-1056.

2. There are many administrative problems to be solved before the plan can be put into operation very extensively. For a discussion of some of these problems see Religious Education, Vol. XI, pp. 109-122.

movement for public school credit for Bible study is entirely distinct from the week-day religious instruction plan, in its origin and development. Two general plans of Accredited Bible Study are found, the North Dakota Plan and the Colorado Plan. These plans have been adapted in various cities and states in the western and southern portions of the United States.

" The North Dakota Plan is a plan to encourage thorough Bible Study by high school students. By it the work is planned, standardized, and given academic credit. It was proposed by Prof. Vernon P. Squires of the University of North Dakota, at the meeting of the State Educational Association held in Fargo, N.D., in November, 1911. The proposal was that, as a guide to systematic Bible study, the State Board of Education which has general direction of the high schools of the state, should authorize a syllabus for use by students individually or by such groups as might be organized outside regular school work, and that to any one passing an examination based on the syllabus a half unit of credit on the high school course should be allowed." ¹ A committee was appointed to draft a detailed plan and the syllabus ^{was presented} to the High School Conference of city superintendents from all over the state, and given unanimous endorsement. Soon after this the plan was officially adopted by the State Board of Education, in May, 1912. Since its adoption the plan has been put in a number of the high schools of the state and has received the support of the state Sunday school association and

1. Squires, Vernon P. in Religious Education, Vol. XI, pp. 20-27. Prof. Squires tells how he became interested in this subject, in Religious Education, Vol. VIII, pp. 286 ff.

of practically all the denominations.

The Colorado Plan originated at about the same time as the North Dakota Plan, but had an entirely independent origin. The first suggestion seems to have come from the Young Women's Christian Association at State Teachers College at Greeley, and was approved and an outline course planned by the Ministerial Association of the city, under the leadership of Rev. D.D. Forward, pastor of the First Baptist Church.¹ At the beginning of the school year of 1911-12, the State Teachers College offered credit for Bible study in the churches of the city on a par with the credit given to students who had come from other colleges where courses in Bible were pursued for credit. Immediately the plan was adopted by eight churches and a total of 133 students were enrolled, 30 of whom in the Baptist Sunday school. The college set certain standards as to the qualifications of the teachers and the character of the work that was to be accredited. This same plan has since been extended to the high schools of the state where the work has to meet the general conditions of the standard of the North Central Association in order to be approved.²

These plans have also received recognition by the denomination in the reports and bulletins named previously, but no information has ever been collected showing how many Baptist Sunday schools have been affected by these plans of coopera-

1. See Religious Education, Vol. VI, pp. 35-36, 460-463; Vol. XI, pp. 124-128; and Bulletin Series XII, No. 17, pp. 5-6, and Series XIV, No. 7, of State Teachers College, Greeley, Colo.

2. Religious Education, Vol. XI, pp. 124 ff.

tion with the public school. In order to get information from some of the schools taking advantage of these plans, the questionnaire asked for plans of cooperation with the public schools. The facts as given in some of the replies will be cited here. In Manhattan, Kansas, a plan has been arranged for credit in the Kansas State Agricultural College, for outside Bible study, tho at the present time no classes are being conducted in the Baptist Sunday school. The First Baptist Sunday School of Greeley, Colorado has classes for credit in both the State Teachers College and the high school of the city. The First Baptist Sunday School of Burlington, Vermont reports that a syllabus has been prepared by the state Sunday school association and the public school authorities, work on which is given credit in the public schools. The First Baptist Sunday School of Everett, Washington reports a similar arrangement. Other Sunday schools that reported some form of cooperation with the public schools, are the Fourth Baptist of Providence, Rhode Island, the First Baptist of Urbana, Illinois, and the Second Baptist of St. Louis.

Cooperation between the Sunday school and the public school is of so recent origin that as yet no standardization has been effected. The public school leaders have been more active in the work than the Sunday school leaders, tho the latter are awakening to their opportunity.¹ The leaders recognize the

1. The North Dakota Plan originated with Prof. Squires, of the University of North Dakota, the Colorado Plan was made possible by the authorities of the State Teachers College, and the Gary Plan by the change in the schedule of the public schools, originated by the city superintendent, Mr. Wirt, See also Religious Education, Vol. X, pp. 540-548.

need for more unity of action between the two groups of workers if there is ever to be the development that is demanded by the welfare of the young people concerned. Every plan that has been worked out has^{as} its aim the religious education of the boys and girls it is to reach, but it interprets that aim in the light of local conditions, hence as we have seen, every plan differs from every other in method. Each plan also differs in its curriculum. In Gary, the church supplies the curriculum, in Colorado and North Dakota, the curricula are based on syllabi prepared by or subject to the approval of the state authorities. The organization is of three types, the vacation school which is apart from either the Sunday school or the public school, the week-day religious instruction in the church school during the time of the regular school hours, and the work in the Sunday school accredited in the public school.

Whether these plans will continue as they are, or become unified into a standard plan, or be wholly discarded, at least this much has been accomplished: they have shown a widespread recognition of the principle that the religious education of young people is a matter for serious consideration, and that it should be put on a basis comparable to that of the general education acquired in the public schools.

Among Baptists the lead has been taken by the Commission on Religious Education of the Northern Baptist Convention whose Bulletin, The Church and the Public School in Religious Education, reviews the work done and offers suggestions for its extension and improvement. The principle on which the cooperative

work is based is stated as follows:

" The Baptist position of the separation of church and state leads to the conclusion that it is inconsistent to use tax supported institutions for private religious purposes.

The teaching of religion is a private responsibility. Religious instruction means instruction in some faith. Matters of faith are of private judgement and not of public choice.

The primary responsibility for religious instruction lies in the family. The secondary responsibility lies with the church.

Every church will lose one of its greatest privileges if it relinquishes the teaching of religion to the state.

It is important that the development of the child's life be a unitary process. The conception of education must include religious training, since education is the process of developing a religious person."

In its recommendations the Commission advises that full preparation be made in order to insure efficiency in the work, and with regard to the week-day cooperation says,

" Week-day instruction affords opportunity to complement, not to duplicate the work of the church school on Sunday. If the child can have three periods of work in religion each week instead of one, it will be possible to arrange a fairly complete curriculum of religious instruction, something at present not yet provided in the United States."

Among the recommendations of a practical sort offered, are a course of study for all grades up thru the high school and a schedule planned to fit all the grades. In addition it offers the following as a general guide to leaders:

" Recommendations

- (1) A more serious study to provide an adequate program of religious education for the young in the time now available, especially on Sunday morning. No demand should be made for the use of public school time until we make adequate use of the time now available.
- (2) The raising of educational work of the church to the point of efficiency where we can claim the right of credits and academic recognition.
- (3) Plan to secure community unity of action on :
 - (a) A thorough survey of the needs.
 - (b) A program of work in religious education.
- (4) Better physical equipment for educational work in the church.

(5) Secure the employment of professionally trained directors:

(a) Either for a local church or (b) for a group of churches.

(6) Prepare for week-day instruction special courses of study and plans of coordinated activity of service. This gives the opportunity for the much-needed work in history, doctrine, conduct, church relations, and general religious ideas.

(7) Develop the vacation Bible school plan. This affords opportunity to experiment in the field of week-day religious instruction.

(8) Become acquainted with the work of the public school." ¹

The Commission, in its broad vision of the possibilities of this work, recognizes the practical limitations to which the local church is subject and so recommends, not for Baptist welfare alone, a community Council of Moral and Religious Education, in which not only the Sunday school and church, but also the Y.M.C.A., the Y.W.C.A., the city clubs, and the public school officers should be represented.² This would lead in the end, not to a school in every individual church but to a community school, more effective because better-equipped and better-administered, leaving to the Sunday school the specific function of giving the distinctive church teachings.

1. Bulletin No. 4. pp. 4, 7, 8.

2. Bulletin No. 4. p. 10.

SECTION IV

The Present Status
of the Sunday
School among
Baptists in the
United States.

To summarize the results of the devel-
opment within Baptist Sunday schools in the
United States, we find there are now certain

very definite organizations that have developed as means of aiding the Sunday school in realizing its aim. First, and in direct contact with the young people in whose lives the aim centers, are the local Sunday schools. But the local schools were not able to secure for themselves the best curriculum, trained leaders, or adequate equipment without cooperation, hence directing organizations have arisen. These are the state Sunday school boards and associations which maintain expert superintendents and directors to aid and guide the local schools, and the national organizations which perform the double duty of giving national supervision and producing and distributing the materials of the course of study and the equipment needed by the local school. In addition to these direct Sunday school organizations, the school has found that cooperation with the public school is of value in helping to realize its aim.

With all these means of extension and development, it would seem that there is sufficient machinery of organization. But these things are means to the end which the Sunday school has in view, not the end itself. In realizing its aims there are yet some problems that the Sunday school must solve.

The
Needs
of the
Sunday
School
at
Present.

The immediate problems of the Sunday school rapidly change with the change in surrounding conditions. At the beginning of the present century one of the great problems was that of providing an adequate curriculum.¹ Altho this problem has not been finally solved the general method of its solution has been worked out. Other problems, to which more or less successful solutions have been suggested, were teacher-training, and the training of leaders in religious education who had the same broad point of view as to aim, methods, organization, and curriculum as the leaders in public education. But these problems are yet present in varying degrees in the local schools.

With a view to getting a direct expression from the present workers as to the problems before their schools, in the questionnaire it was asked, "What, in your opinion, is needed to further the immediate interests of the school and add to its efficiency in realizing its aim?" The replies from 38 schools have been tabulated under a number of headings. Some replies gave several needs, others gave only one or two, while one expressed a condition all too common by saying, "Don't know".

| <u>The needs-----</u> | <u>No. of replies.</u> |
|---|------------------------|
| Better departmental equipment----- | 5 |
| New building adapted to graded school work----- | 10 |
| A library----- | 1 |
| Curriculum--A course better adapted to the present needs.----- | 1 |
| Better trained teachers----- | 14 |
| Teacher-training class----- | 1 |
| Trained officers----- | 3 |
| Director of Religious Education----- | 3 |

1. See reports of the Am.Bap.Pub. Soc.,,1901, p. 70, 1902,p. 22.

A reply of an entirely different character, but no less representative, comes from the Temple Baptist Sunday School, Minneapolis, Minn. (Enrollment 580)

" Deeper responsibility on the part of the teachers.
 More alert attention on the part of some department superintendents.
 Need a feeling of the purposefulness of the whole thing."

A reply from a smaller city indicates that the needs there are much the same as in the larger cities.

" A new church equipped for modern Sunday school work.
 A library.
 More trained teachers.
 More complete organization of the departments which cannot be had without separate departments for all."
 (First Baptist Sunday school, Clinton, Mo. Enrollment 450)

From the replies of some of the workers in the best schools there comes the very definite statement that a need of another sort from those that have been mentioned, is making itself felt. This is a need for a closer correlation of the work of the Sunday school and the church, with training for real service and expressional service for those that are trained.

It would be of value to compare the needs of the rural Sunday schools with those of the city, but as yet there has been no such study made on a scale large enough to warrant general conclusions. By way of illustration of what may be found in the rural Sunday schools, the condition in those of the Baptist churches of Boone County, Mo., is of interest. There are 19 active rural Baptist churches in the county. Of these 4 have no Sunday school. Of the Sunday schools that are in existence 2 are not continued the full 12 months of the year. As to equipment, only 2 of the schools have as many as 2 rooms for their sessions, 3 of the schools have maps, 4 have one blackboard each,

3 have libraries with a total of 290 volumes. Of the 72 teachers in all the schools, 10 have had some pedagogical training, but none have had special training in the Bible with a view to teaching it. Graded lessons are used in 3 of the schools, but the others use Uniform Lessons. The total Sunday school enrollment in the Baptist Sunday schools of the county is 647, while the church membership is 2,538.¹

The Aim of the Sunday School.

We have seen how, in the past, the aim of the Sunday school has changed with the changes in the conditions and needs of the time. Back of all the changes there is a fundamental aim that can be seen only in the light of what is being accomplished. Every worker must have a practical purpose or aim in view if he is to accomplish anything, and it is that practical aim that must always be considered in the present. With the purpose of getting a direct expression from the workers in the local schools this question was asked: "What is the present aim of your Sunday school?" The replies as received from 44 schools have been tabulated as follows;

Terms in which aims are expressed-----No. of replies.

| | |
|--|----|
| The religious education of children----- | 3 |
| The development of serviceable and efficient Christian character----- | 23 |
| Evangelism and conversion----- | 23 |
| Study and teaching of the Bible----- | 8 |
| Church membership from the Sunday school----- | 6 |
| Increase in attendance----- | 6 |
| Efficiency and better organization and equipment----- | 9 |

In the questionnaire, immediately following the question

1. From a recent survey of the religious conditions of Boone County.

quoted above, this one was placed: " To what degree is the school realizing its aim?" The replies give some good suggestions to one attempting to interpret the aims as tabulated in the preceding paragraph. To the question, 42 replies were received.

Taking the expressions most commonly given, we find statements which can be summarized as follows:

Conversions, four schools report 181 conversions within 1 yr.,
 9 schools report conversions without giving the number;
 Growth, 7 schools report a gradual growth, while 1 reported that its enrollment goal had been attained, another that it had been a "standard school" for 4 years;
 Development, 5 schools reported unsatisfactory conditions, but 16 reported encouraging development;
 Efficiency, expressed in some replies as approximately 50, 50, 70, and 75 per cent;
 Every reply indicated that there was some problem needing immediate solution if the school was to realize its aim.

There are always some leaders who set high ideals for the workers in any movement. The Sunday school has its leaders who set ideals for its workers. Some of these ideals we shall note. The Commission on Religious Education of the Northern Baptist Convention has defined the purpose of the Sunday school as " the development of efficient religious character by means of definite, organized, and carefully selected instruction in the Bible and in the religious life by the social grouping of young lives in religious environment, and by directed activity. It deals particularly with youth, and works principally by means of instruction and social grouping. It is 'the school of the church', meeting on Sunday for class study."¹ The Second Baptist Sunday School of St. Louis has its aim placed definitely

1. See Bulletin No. 2 A Program of Religious Education in a Local Church, p. 8. Also Bulletin No. 3, p. 8.

before its workers; " From the beginning to the end our aim is to let the pupil know the ideals of Jesus, to trust the pupil's conscience to appreciate them while the spirit of God reveals them thru our work, to induce him to practice them, and to strengthen his effort by the example and companionship of others who are trying to do likewise."¹ The Superintendent of the "Bible School" of the First Baptist Church, Los Angeles, California, in his discussion of "The Educational Plan" says, " We take the child from babyhood and endeavor to follow him throughout his life, suiting to his different stages of development the wholesome influences of Christian thought. We cherish as our ideal of work to produce manhood and womanhood that will reflect the image of the Master."

From the evidence submitted in this thesis it is obvious that Baptist Sunday schools have developed as the distinctive teaching institution of the denomination in the United States. This fact has been given recognition by the authorized educational leaders of the church who have set a goal for the school in the part it is to play in the development of the church itself in the immediate future. The Northern Baptist Convention in 1915 adopted as its goal a "Five Year Program" as follows:

- " 1. A million additions to our church by Baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers and Missidaries Benefit Board.

1. From the announcement of The Church School of the Second Baptist Church, p. 4.

4. Student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand in colleges and universities, and six million dollars for additional educational endowment and equipment at home and abroad.

5. An annual income of six million dollars for missions and benevolence."

The Commission on Religious Education of the Northern Baptist Convention at once adopted the program as setting its goal, and defined the place of religious education in attaining the church goal. No better tribute to the value of the Sunday school has been given than that which follows as stated by the Commission itself.¹

" The most completely organized teaching activity of the present day church is the Sunday school. With several systems of graded lessons available, it can readily be made the center of the church's training activities..... A Sunday school thoroughly graded and well organized with a staff of well-trained officers and teachers, using lessons adapted to each separate department, with ideals expressed in the ten-point standard adopted for Baptist Sunday schools, will soon be the most fruitful recruiting ground for converts to Christ and church membership. Statistics are said to show that in the normal growing church eighty-five per cent of the increase in membership is gathered out of the Sunday schools. The aim of every school should be to gather in every child and to keep every child for the church.

On the basis of these facts we conclude that beyond all controversy the Sunday school is the most important function of the church. Its efficiency will be the measure of success which will attend Northern Baptists in realizing the first goal of the Five Year Program, viz., a million additions to our churches by baptism."

1. Bulletin No. 5, p. 3.

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May 15, 1917

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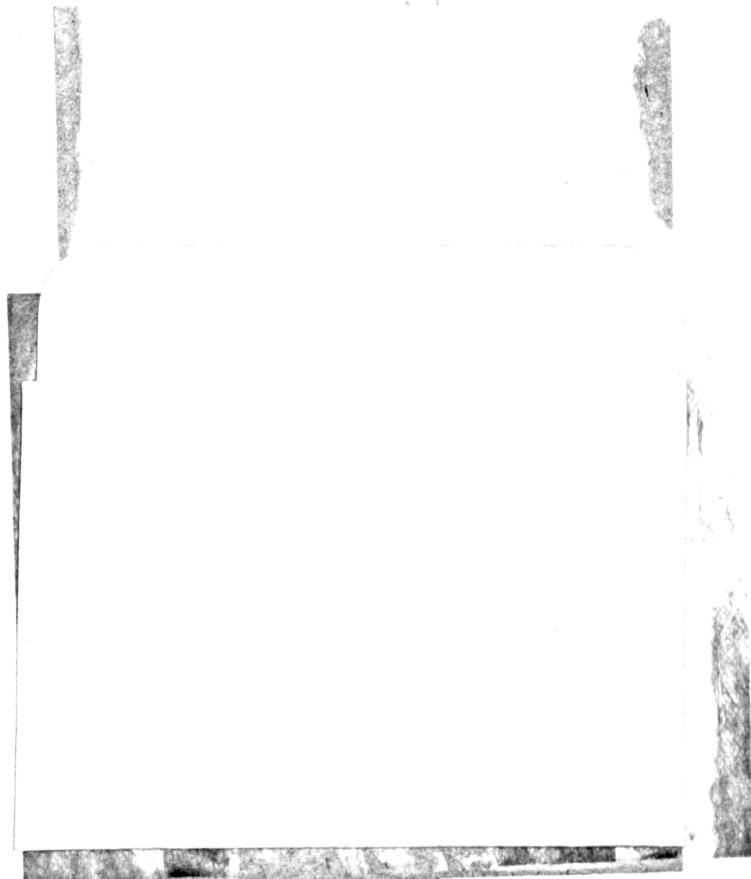
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