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Sunday-School Movements in America

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Sunday-School Movements in America

BY

MARIANNA C. BROWN

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Preface

It is not unusual for a student to enter college with more interest in his fellow-students than in his books, and it was this general interest in character, rather than any especial concern about religious matters, which led me to notice that lamentable deficiency which Dr. Charles F. Thwing has so impressively described in his recent article entitled "Significant Ignorance About the Bible, as Shown Among College Students of Both Sexes." Observations among university students, and among those holding the highest degrees, showed that advanced scholars are also often deplorably deficient in biblical knowledge. Men who have enjoyed the advantages, not only of study, but of travel, of Christian parentage, and of church membership, seem hardly ashamed to show ignorance as to who David was, or who was the earthly father of our Lord. This seems incredible, but it is fact.

After leaving college the Sunday-school attracted my attention. Here I found class after class of scholars, both boys and girls, of all ages from eight to over twenty, studying year after year, and not learning such fundamental matters

as what the first four books of the New Testament are about. Scholars who have grown up in Sunday-schools in the best part of New York City reach the Bible classes, and even consider themselves ready to leave Sunday-school or to teach younger classes, without being able to tell correctly the story of the Nativity or the circumstances of the institution of the Lord's Supper.

The contemplation of this ignorance should arouse intelligent Americans. Yet worse than ignorance is to be found in many, if not in most Sunday-schools. Teachers and officers come late, act irreverently during the most solemn parts of the service, make promises which they never carry out, and in innumerable ways teach the most pernicious habits. Sometimes these evils are the result of indifference, but probably they are more frequently the result of an entire lack of appreciation on the part of well-meaning workers.

It was largely my growing interest in this subject which led me to a special study of the philosophy of education. Before forming an opinion as to the causes or remedies for the present condition of religious teaching, I also decided, at the suggestion of Dr. Nicholas Murray Butler, to make a careful study of Sunday-school movements in America. Accordingly, eight chapters of this dissertation are given to the uncolored history and description of those movements. Some of the material having never been in print, I was obliged to obtain it from the notes and verbal statements of

leading Sunday-school workers. In the conclusion detailed criticisms of the different movements have been omitted because it seemed more important at present to secure strong foundations for Sunday-school theory.

My study of this subject, which is here presented, was offered in partial fulfilment of the requirements for the degree of Doctor of Philosophy in the Faculty of Philosophy at Columbia University.

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It started the uniform lesson idea, publishes excellent periodicals, and introduced the Sunday-school library feature.

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At the Fifth National Convention, held in 1872, the Uniform or International Lesson System was inaugurated.

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The Congregationalists have a distinct and energetic Sunday-school organization. They use chiefly the International lessons but offer an inductive series. They have an active Superintendents Union at Boston.

The Episcopalians have only local Sunday-school associations. They offer and use a great variety of lessons, many of which are catechetical. They have high ideals of the Church's duty toward the young.

The Friends have flourishing First-day schools and use a variety of lessons.

The Hebrews differ among themselves in many ways, but they have a Sabbath-School Union and their schools require longer and more serious work than most Sunday-schools.

The Latter Day Saints have from the first given Sunday-school instruction to the young. They have a Sunday-School Union, though Sunday-school work is remarkably well organized under the State authorities. Much is done to direct and help the teachers.

The Lutherans lay great stress on the Church nurture of the young, but have only recently given much attention to Sunday-schools.

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ference requires and encourages the religious instruction of the young. They were virtually the starters of the Sunday-School Teachers' Institute movement, and lead in the Church Kindergarten and Home Department movements.

The Presbyterians work mostly in the undenominational Sunday-school movements. They teach chiefly the International lessons and the Westminster Catechism.

The Reformed Church uses chiefly the International lessons and the Heidelberg Catechism. It has always charged itself with the Christian training of the young. Recently increased attention has been given to Sunday-schools.

The Roman Catholics have some of the best attended and most carefully organized Sunday-schools in the country. The work is mostly catechetical. Their teaching appeals to the child nature.

The Unitarians were among the first to organize a Sunday-School Society. They early introduced graded lessons. Their teaching is not limited to the Bible, but is of a high grade intellectually.

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CHAPTER I

EARLY AMERICAN SUNDAY-SCHOOLS

Religious Instruction of the Early Settlers. The early New England settlers, unlike most of the settlers of the South, came to this country inspired with religious impulses. They had been influenced by the great Reformation movements; they lived in the time of the Thirty Years' War; and their ministers were men of ability, some of whom were vainly urged to return and take part in the work of the Westminster Assembly. It was to be expected that people such as they, even though surrounded by the necessary hardships of their newly found home, would not neglect the religious education of their children.

Probably the most energetic colonists were those of Massachusetts Bay, who came to America in 1630 and established Harvard College in 1636. With them we find the earliest provision for religious instruction, for an order of the General Court of Massachusetts, in 1642, and the Connecticut Code of 1650, provided: "That

all masters of families do, once a week at least, catechise their children and servants in the grounds and principles of religion, and if any be unable to do so much, that then, at the least, they procure such children or apprentices to learn some short orthodox catechism, without book, that they may be able to answer the questions that shall be propounded to them out of such catechisms by their parents or masters, or any of the selectmen, when they shall have called them to a trial of what they have learned in this kind." [1]

But the religious culture of the young was not left entirely to the masters of families. The "catechizing of youth" was found at that time among the common stipulations made with clergymen. In different parishes and localities, however, the ministers fulfilled this part of their duties in very different ways. In many cases religious instruction was given to the children on the Sabbath, and in the church; while in other cases, especially among the stricter Puritans, the children were gathered once a week, or once a month, at two o'clock on Saturday afternoon, to be catechised. As early as 1680[2] the Pilgrim Church, at Plymouth, passed a vote in these words: "That the deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath."

[1] Sunday-Schools and the American Sunday-School Union, American Journal of Education, vol. XV, p. 705.

[2] Historic View of Sabbath-Schools, E. H. Byington, Congregational Quarterly, vol. VII (1865), p. 21.

Besides the excellent system of family and church religious teaching in vogue among the Puritans, the schools of those days did much toward the spiritual training of the children. Public schools were established by law in Massachusetts in 1647,[3] and soon after in other New England colonies. As there was little sectarianism, religious influence was freely carried into the schools. One who attended a representative school of those days makes the interesting statement that the teacher "constantly prayed with us, every day, and catechised us every week." Even the books used in the schools were mostly of a religious character.

First Sunday-Schools. Consequently, the few Sunday-schools dating back to the seventeenth century whose names have come down to us belong to an entirely different movement from the Sunday-schools started at the close of the eighteenth century. The earliest Sunday-school on record seems to be one at Plymouth,[4] in 1669, of which the Rev. T. Robbins, D. D., in his address at Williams College, says that he has seen an authentic account. It is also known[5] that in 1674 a Sunday-school was established in Roxbury, Massachusetts, in the Congregational Church, at

[3] History of Sunday-Schools and of Religious Education, Lewis G. Pray, 1847, p. 194-5.

[4] Historic View, p. 21.

[5] Sunday-Schools and the American Sunday-School Union, p. 705.

which the boys and girls were instructed after morning service by men and women respectively, in the catechism and scriptures. Still, we have reason to think, that such Sunday-schools were not usual. The noted Dr. Bellamy, who labored at Bethlehem, Connecticut, from 1740 until his death, was not following a general custom when he habitually met the youth of his congregation for the purpose of catechetical and biblical instruction, and induced the members of his church to assist in the work. Such Sunday-schools were not only exceptional, but they were unlike those started a century later, both in being strictly religious and in being a development of the New England educational system.

The first Sunday-school outside of New England of which we have knowledge, and probably the only one of any account existing before the Revolution, was the Dunker Sunday-school, at Ephrata, Lancaster county, Pennsylvania. It was established by Ludwig Thacker, or Stiebker, in 1740,[6] and was conducted by him till 1777, when it was discontinued in consequence of the occupation of the buildings of that community for hospital purposes after the Battle of Brandywine.

Raikes' System Introduced. After the Revolution we find entirely new conditions. Ignorance and infidelity seemed to prevail. The Church and

[6] The Universalist Origin of American Sunday-Schools, Richard Eddy, Universalist Quarterly, Oct., 1882, p. 449.

the State had become separate. Sectarianism was increasing. In New England the practice of catechetical instruction by the clergy was almost entirely [7] abandoned. In the Middle and Southern States, where there had never been much love for learning or ardor for piety, little had been done during the war for the education of the rising generation. Accordingly, a new movement started, and it began in the place of greatest need, the Southern States.

In 1786,[8] Bishop Asbury organized a Sunday-school on Robert Raikes' plan, at the house of Mr. Thomas Crenshaw, in Hannover county, Virginia. Other Sunday-schools were soon started. (See Appendix I.) In 1787, a Methodist preacher in Charleston, South Carolina, conducted a Sunday-school for the African children of that city. In 1793,[9] a poor African woman, Katy Ferguson, knowing nothing of Raikes or of the Sunday-schools elsewhere, established one that was probably the first in New York City, for the benefit of the poor street children of the humble quarter in which she lived. It is said that a school for secular instruction on Sunday was organized in New York as early as 1791, and incorporated in 1796. Between 1801 and 1804, Mrs. Isabella Graham and her daughter, wife of the late

[7] History of Sunday-Schools, Pray, p. 199.

[8] Yale Lectures on the Sunday-School, H. Clay Trumbull, 1888, chap. 3, p. 122.

[9] American Cyclopædia, article on Sunday-Schools, vol. XV, p. 190.

Dr. Bethune, who had become familiar with the English Sunday-schools while traveling in Europe, established three of these schools in New York at their own expense. Mr. Samuel Slater, father of the cotton manufacture in America, established a Sunday-school, in 1797, in a room in his factory at Pawtucket, Rhode Island, for the benefit of his operatives.

The Sunday-schools of this movement usually had paid teachers, and the children were mostly the very ignorant and often vicious children of the lowest classes. The principal books used were the spelling-book and the hymn-book.

Church Sunday-Schools. But while this was going on, the churches had not entirely fallen asleep. In Washington, Connecticut, even in 1781, it was the custom for the elders of the church to gather the children around them upon the shaded green, in the summer Sabbath intermissions, and there instruct them in the Bible and the Assembly's catechism. Such schools existed in other sections of the country. In the Episcopal churches of America the practice of giving religious instruction to the children, on Sunday, openly, in the church, has always been followed.

John Wesley sympathized with the Sunday-school movement in Great Britain, and as early as 1784, in the first Discipline [10] we find, " Where

[10] Growth of the Sunday-School Idea in Methodist Episcopal Church, J. M. Freeman, Methodist Quarterly Review, July, 1871, p. 400.

there are ten children whose parents are in the society, meet them at least one hour every week." In addition to this, every Methodist preacher before being received was required to solemnly promise that he would diligently instruct the children. In 1790, we find the question asked, "What can be done in order to instruct poor children, white and black, to read?" And the answer was, "Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the Bishops, Deacons, or Preachers, to teach gratis all that will attend, and have capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, when it does not interfere with public worship. The Council shall compile a proper schoolbook to teach them learning and piety." So classes of one hour were formed for the children of parents able to teach them, and other instruction provided for poor children.

About this time, too, the Universalists and other denominations began to arouse themselves on the Sunday-school question. As a natural result of the increasing interest which the churches took in the matter, early in the nineteenth century there was a general reaction from paid to voluntary teachers, and from secular to religious instruction. This change, which has been attributed [11]

[11] Sunday-Schools and the American Sunday-School Union, p. 707.

to Wesley, commenced about 1809, and was simultaneous with the transfer of the control of the schools from individuals to churches.

Attendance of the Upper Classes. How an institution, begun in the interests of the forlorn and uncared for, came early in this century to be not only patronized, but attended by the upper classes, remains an unsettled question. Dr. Lyman Beecher thought perhaps he had had an important hand in bringing about this change.[12] He told Mr. Pardee that he saw the tendency of American Sunday-schools to be stamped as only for children of the poor and middle classes, as were the English Sunday-schools. He resolved to overthrow that system. He induced a number of the most prominent people in his congregation to send their children to Sunday-school. He took his. "And we all," he said, "turned our labor and influence on the Sunday-school movement, and it gave an unheard-of impetus to our Sunday-school, and by means of the press and by letters and personal conversation the facts became known and met with almost uniform approval and adoption in our country, and the reform soon became complete."

Rise of Unions. Meanwhile, another great change had begun. The Sunday-school idea was to be spread, and its work improved, and this was

[12] The Sabbath-School Index, R. G. Pardee, 1868, p. 18.

to be done more rapidly than individuals or even churches could do it. Accordingly, unions began to spring up, the earliest of importance being the "First-day or Sunday-School Society of Philadelphia," organized January 11, 1791, for the purpose of establishing Sunday-schools. This was the forerunner of the great "American Sunday-School Union."

CHAPTER II

THE AMERICAN SUNDAY-SCHOOL UNION

The First Sunday-School Association. Toward the close of the eighteenth century, some citizens of Philadelphia became impressed with the great need of a united effort to raise the condition and improve the lives of the boys of that city. There was in Philadelphia at that time no system of Free [1] schools. Accordingly, as a result of conferences between Bishop White of the Protestant Episcopal Church, Dr. Benjamin Rush, an avowed Universalist, and Matthew Carey, an eminent Roman Catholic, a meeting of the citizens of Philadelphia was held, December 19, 1790, " for the purpose of taking into consideration the establishment of Sunday-schools for that city." At a meeting on the twenty-sixth of that month, a constitution was adopted for " The First-Day or Sunday-School Society," the first permanent association for the promotion of Sunday-schools in the United States, of which we have any authentic [2] record.

[1] The History of Sunday-Schools and of Religious Education, Pray, p. 205.

[2] Sunday-Schools and the American Sunday-School Union, American Journal of Education, vol. XV, p. 707.

On the eleventh of January, 1791, the First-Day or Sunday-School Society was fully organized. Bishop White was elected its first President, and held the office until his decease. The object of the Society is stated as follows in the preamble to the Constitution: "Whereas, the good education of youth is of the first importance to society, and numbers of children, the offspring of indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; and whereas, among the youth of every large city, various instances occur of the first day of the week, called Sunday,—a day which ought to be devoted to religious improvement,—being employed to the worst of purposes, the depravity of morals and manners: It is therefore the opinion of sundry persons, that the establishment of Sunday-schools in this city would be of essential advantage to the rising generation; and for effecting that benevolent purpose they have formed themselves into a society." [3] The constitution required that the instruction given in the schools established by the organization, or receiving its aid, should be confined to "reading and writing from the Bible and such other moral and religious books as the Society may, from time to time direct."

After petitioning the legislature in vain for the establishment of Sunday-schools as free schools,

[3] The Universalist Origin of American Sunday-Schools, Eddy, Universalist Quarterly, Oct., 1882, p. 453.

the Society raised the necessary funds for compensating the teachers, by voluntary contributions, and three schools were opened during the first year, each with nearly two hundred scholars. By 1800 more than two thousand [4] pupils had been admitted. In 1797 the Society obtained an act of incorporation, under which it continued its work up to the year 1816, when Sunday-schools were established on the present voluntary system. From that time it has applied the income of the small fund it possessed to the purchasing of books for needy Sunday-schools in Philadelphia and its environs, and so still continues its usefulness. It is stated on good authority, that many of the most worthy citizens of Philadelphia were indebted to this Society for most, if not all, of the education which they ever received.[5]

Other Early Unions. During this time several less important societies of the kind were formed. Among them was the Evangelical Society, started 1808, for promoting Sabbath-evening schools in Philadelphia, with volunteer teachers.[6] In 1809 a systematic Sunday-school movement was organized in Pittsburg, Pennsylvania. In 1811, the Rev. Robert May, from London, gave a new start

[4] Universalist Origin of American Sunday-Schools, p. 454.

[5] History of Sunday-Schools and of Religious Education, Pray, p. 207.

[6] Sunday-Schools, by E. W. Rice; Schaff-Herzog, Encyclopædia of Religious Knowledge, vol. IV, p. 2265.

to Sunday-schools in Philadelphia, which proved the beginning of permanent progress.

As a result of a Sunday-school started in New York City, 1814, by Mrs. Graham and her daughter, Mrs. Divie Bethune, and of the suggestion of Mr. Eleazar Lord, who had observed the working of the Sunday-school system in Philadelphia, "The Female Union Society, for the Promotion of Sabbath Schools," [7] was formed in New York by the benevolent ladies of several denominations. It convened by public invitation, January 24, 1816. A constitution was adopted, and schools for the instruction of females were immediately opened. In 1825, the Society had thirty-eight schools, five hundred and twenty-five teachers, and three thousand and fifty-two scholars, under its care. In February, 1816, the gentlemen of New York held a public meeting in emulation of the ladies, and on the twenty-sixth of the same month the "New York Sunday-School Union" was instituted, and schools for boys were immediately put in operation. During the first year more than sixteen hundred scholars entered their schools. In 1825 they had fifty-eight schools, six hundred and sixteen conductors, and forty-four hundred and thirty scholars.

About the same time, in 1816, was organized the "Boston Society for the Moral and Religious Instruction of the Poor," under whose auspices

[7] History of Sunday-Schools and of Religious Education, Pray, p. 212.

the cause of Sunday-schools was prosecuted with much vigor. The first school of this Society, started in 1817, was the Mason Street Sunday-school, which has always maintained a high reputation.

Meantime, Watt, Fulton and Stephenson were at work, the "era of good feeling" in the United States was dawning, and the pendulum of Sunday-school movements was destined to swing far beyond the line of local organizations. The preparatory step was the formation [8] on May 26, 1817, of the "Philadelphia Sunday and Adult School Union" with this leading design, to "cultivate unity and charity among those of different names, to ascertain the extent of gratuitous instruction in Sunday and adult schools, to promote their establishment in the city and in the villages in the country, to give more effect to Christian exertion in general, and to encourage and strengthen each other in the cause of the Redeemer." The Association embraced the members of the several Sunday and adult school societies of Philadelphia and other parts of the State of Pennsylvania. In 1821 it employed a missionary who organized upward of sixty schools, in six different States. Later it employed two missionaries. It issued also a large number of Scripture tickets and such matter.

[8] Sunday-Schools and the American Sunday-School Union, p. 708.

Origin and Object of the American Sunday-School Union. Rapidly the tendency towards broad cooperation increased till, in 1820, the first public plea for a "general Sunday-School Union in the United States" was made by the New York Sunday-School Union, and printed in its Annual Report. The idea of a national society soon engaged the thoughts of Sunday-school workers in the various parts of the country. A plan for such a society was outlined and distributed for consideration. Delegates from various societies met in Philadelphia, December 11, 1823, and discussed and approved the plan, but referred action to the next annual meeting of the Philadelphia Sunday and Adult School Union. This second meeting [9] "was largely attended by prominent ministers and laymen of several different denominations, and from fifteen to twenty States (there were only twenty-four States then) and, after able addresses by several representatives, the name and constitution of the 'American Sunday-School Union' were unanimously approved, May 25, 1824." The New York and Boston Unions became auxiliary to the American Union as the national and parent Society. This organization has been and still is the most enterprising and widely beneficent of all the long list of such associations in America. Its objects, as stated in

[9] History of the American Sunday-School Union, by E. W. Rice, Sunday-School Missionary, June, 1899, p. 5.

the constitution, quoted on the cover of the annual reports, and kept constantly in view, are "To concentrate the efforts of Sabbath-school societies in different portions of our country . . . to disseminate useful information; circulate moral and religious publications in every part of the land, and endeavor to plant a Sunday-school wherever there is a population."

Management. The affairs and funds of the Society are under the direction of a Board, consisting of a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer and about thirty [10] Managers. To avoid sectarianism, this Board is restricted to laymen and includes members of the principal evangelical denominations of the country. As business increased it was found advisable to appoint special committees for the important branches of work, and at present there is a committee of twelve on Publication, one of eight on Missions, one of five on Finance, and an Executive Committee of three. Most of the members of these committees are from the Board. The general membership of the Society consists of annual subscribers of three dollars or more, and life members who have subscribed thirty dollars at one time.

Publications. From the outset, two distinct fields of labor opened before the Union, and were simultaneously entered upon,—the preparation of

[10] Annual Reports (recent).

suitable books and the establishment of schools. At the beginning of the century religious literature for the young was generally unknown. President Humphrey, of Amherst College, and Dr. T. H. Gallaudet, who were likely to be best informed on this subject, declared that they did not know of a score of reading-books of any kind suitable for the young,[11] even when they counted in the short list such sketches as "Glass Slipper," "Goody Two-Shoes," "Bluebeard," and "Who Killed Cock Robin?", with "Pilgrim's Progress," "Robinson Crusoe," "Watt's Songs," and "Martyrdom of John Rogers." Sunday-school children were employed committing to memory hymns and passages of Scripture, and there was no attempt at explaining the Bible or helping them to understand it. The Philadelphia Sunday and Adult School Union published twenty-one bound reading-books, which, at the time of its absorption in the American Sunday-School Union, were transferred to the new organization, together with the funds which amounted to about $5,000.

In the American Sunday-School Union, the finances of the publication department are kept entirely distinct from those of the missionary department. The expenses here are defrayed from the proceeds of the books sold, but as the department is for charitable, and not money-making

[11] Bird's-eye-View, by E. W. Rice, Sunday-School Missionary, Nov. 1895, p. 7.

purposes, the price of books is as near as possible to the cost of publication, and often, thanks to donations, merely nominal. Where it seems advisable, books are even given gratuitously.

The "Committee of Publications," at first consisting of only five members, now of twelve, is chosen from different evangelical denominations, and no publication is permitted that has not their unanimous approval. The work of this committee has been most varied. For the use of some schools, elementary books were needed, such as primers, spelling-books, testaments and hymn books, which were furnished at the very low price of from two to eight cents [12] each. Since the foundation of the American Bible Society, however, the publication of Bibles and testaments has been relinquished, to avoid a complication of interests; and for the same reason, upon the organization of the American Tract Society, and at its request, the Union ceased the publication of religious tracts, of which it had previously issued a large number.

As early as 1826 the Society started a system of selected uniform lessons. The first step was the selection of a definite portion of Scripture for the whole school. Next, came a systematic series of selections from the Gospel history, in chronological order, comprising forty-seven lessons of from ten to twenty verses each, printed upon

[12] Sunday-Schools and the American Sunday-School Union, pp. 710 and 717.

cards. Then a series of question books was devised by Rev. Albert Judson, at this time agent of the New York Sunday-School Union. After this the number of question books for children published by the Society rapidly increased, numerous aids for teachers and scholars were added, and other societies soon began to use the same plan. At the head of the list of Sunday-school aids published by the Society to-day,[13] is the well-known Sunday-School World, a monthly, which expands and illustrates the International Lessons, discusses manifold phases of Sunday-school work, suggests new and improved methods, and notes the literature of interest to those who would know what is being done by others.

The Sunday-School World leads not only as a lesson help, but as a periodical of the Society. From the first year of the Union, when the Teachers' Magazine was started as a monthly, the Committee has not ceased sending forth an interesting variety of periodicals, adapted to the demands of the times. Copies of many of these papers can still be seen at the Society's headquarters in Philadelphia, and an impressive idea of the advancement of the age can be gained by contrasting any of the numerous current publications with one of seventy years ago,[14] in one of the best of which we find the articles, "Native Indians," "Happy Death of a Sunday-School Scholar," "Sunday-

[13] Annual Report, 1898, p. 12.

[14] The Child's Magazine, July, 1828.

School Anecdote," " The Robber's Daughter," and a " Scripture Question for July, ' How can you prove that God's providential care extends to all his creatures? ' "

Another excellent work has been accomplished by this Department, namely the introduction of the library feature into Sunday-schools. At first, as has been said, the number of books was extremely limited, not above thirty or forty from all sources, and many of these were reprints of English books. The demand which soon arose was one which manufacturers did not care to supply, for the books had to be cheap and unsectarian. Such books the Society undertook to furnish. It circulated its price catalogues all over the land, and by 1827 had opened sixty-seven depositories at various points. At the annual meeting in 1837, the Board were instructed to prepare and furnish at the lowest price, a small select library for common schools. A selection of one hundred and twenty-one volumes was accordingly made from the books of the Society, and no labor or expense spared to introduce them to the notice of parties interested. The selection, however, was generally objected to as too strictly religious, and was adopted in comparatively few instances, though regarded with favor by those who understood the design of the Society in preparing it. Since then more successful libraries have been furnished, among others, the present " Half-Price Home Library " issued monthly at $1.15 per year; and

the total number of volumes published by the Society has risen to the thousands.

More and more attention has been given to the style as well as to the subjects of the books. The illustrations are not mere pictures to amuse children, but have often been prepared at great expense, and are chiefly [15] such cuts or engravings as give a notion of visible existences, such as the geography and natural history of the Bible. Much attention, too, has recently been given to biography, both biblical, as the lives of Moses, David, Daniel, Elijah, John the Baptist and Paul, and secular, as the lives of Washington, and sketches of Melancthon, Knox, Wishart, and Lady Jane Grey.

Finally, for some years this Committee has caused [16] the free distribution of literature to hospitals, asylums, penitentiaries, and houses of detention in the United States, with gratifying results. The chaplains and others in charge of these institutions have sent repeated thanks and reports of the helpful influences of this literature in reforming the vicious and unfortunate classes. The total value of publications distributed by the Society in its various lines of work has amounted to over $9,000,000.[17]

[15] Design, Character and Uses of the Books of the American Sunday-School Union (reprint), p. 8.

[16] Annual Report, 1898, p. 11.

[17] Sunday-School Missionary, 1899; History of the American Sunday-School Union, by E. W. Rice, p. 32.

Establishment of schools. The other, and even greater field of labor upon which this Union entered was that of establishing schools. The kind of Sunday-school contemplated was for religious instruction exclusively, and was to receive all classes of children and care for them alike. Even the First-Day or Sunday-School Society of Philadelphia had in view the moral rather than the religious instruction of children, so that for the new schools there was no precedent.

During the first year of the Society, therefore, agents, or "missionaries," as they were called, both clerical and lay, were sent out to explore districts that were especially needy, and there open new schools or prepare the way for them as might be practicable, to visit and encourage schools already existing, to organize auxiliary societies, and to solicit funds to defray their expenses. The compensation paid to such missionaries did not exceed, on an average, one dollar a day for the time actually expended. The total expenses of the missionary service for the first two or three years were defrayed [18] by the voluntary contributions made at the monthly concerts of prayer for Sunday-schools, and by the admission fees of members and auxiliaries.

In the second year the missionary work was placed in charge of a special committee, and a general agent was employed to visit the different sec-

[18] Sunday-Schools and the American Sunday-School Union, p. 710.

tions of the country for the purpose of awakening a more general interest in the Society, and to obtain contributions in the larger cities. The pecuniary results of this plan were small, but the Society was encouraged by the increased favor with which its labors were received, and by the new openings for more extended work. The receipts [19] of the Union, which had been $4,000 the first year, were $9,000 the second, $19,000 the third, and $58,000 the fourth, at the end of which year the debts of the Union were $35,000, and the effective capital was but $25,000. Opportunities for the organization of new schools in the West, however, were so many and favorable, and calls so urgent and incessant, that the Board were incited to more extended labors. A meeting of delegates representing the Sunday-schools of fourteen different States, and held at Philadelphia in May, 1828, encouraged the Society in its endeavors by promises of cooperation and an immediate subscription of nearly $5,000.

The Mississippi Valley Enterprise. In 1829 the first permanent agency in the Western States was established at Cincinnati, and that section was thoroughly explored with a view to a more systematic missionary labor. At the anniversary of the Society in May, 1830, it was resolved, so far as practicable, to organize a Sunday-school, within

[19] Sunday-Schools and the American Sunday-School Union, p. 713.

two years, in every destitute place in the Valley of the Mississippi. This plan was received with great favor, and entered upon with zeal. Nearly $25,000 was subscribed and collected in Philadelphia and New York within a few days, and ardent and enterprising missionaries were sent into the field.

As this is one of the most important events in the history of Mission Sunday-schools in America, it is worthy of a somewhat detailed account. It created a wave of popular enthusiasm which swept over the whole country, and was felt even in Great Britain.[20] Prominent ministers of all denominations, able statesmen, and noted merchants entered into the cause. Within two years, the contributions to the "Valley Fund" exceeded $60,000, perhaps not a large sum to-day, but princely gifts for 1830. Although the entire population of the Mississippi Valley was at that time hardly 3,000,000, it was rapidly increasing, and the persons who passed the resolution did not realize the magnitude of such an undertaking, nor how many years it would require to accomplish the desired result.

The first missionary chosen was B. J. Seward, who enlisted two others. Among the hundreds of Sunday-schools formed by these earnest workers was one at Winchester, Illinois, where a little child, Mary Paxson by name, led her father and was the means of his conversion. This Mr. Pax-

[20] A Fruitful Life, pp. 29-32 (note).

son soon became the greatest of the Mississippi Valley missionaries, and his life [21] shows the hardships as well as the successes of that occupation.

As the salary offered by the Society was one dollar for every day of work, and Mr. Paxson had little else to depend upon, he moved his family from their pleasant home to a rude log cabin in a wilderness of Pike county, Illinois. From there he started out upon his journeys, and with horse and buggy traversed the places destitute of religious instruction. It was his business to visit all the people in a neighborhood where there was no Sunday-school; to invite them to hold a meeting for the purpose of organization; to address them at this meeting; to instruct them in the best methods of conducting a school, and to provide them with necessary books and papers. While away on these trips Mr. Paxson could not hear from his home, as it was before railroads covered the West, and it was impossible for him to foretell his route. During his short home stays, reports had to be made out, letters written, and books ordered for needy schools. It is but just to the Union to say that in 1854 Mr. Paxson's salary was raised and he moved his family to where they could have some educational advantages. Two years later he was called to the East to speak in behalf of the work of the Union before the cultured audiences of the great cities. Year after year he was asked to return to the East in the

[21] A Fruitful Life, by B. Paxson Drury.

winter, when he spoke every night in the week except Saturday, and from three to five times on Sunday. Later he gave much of his time to convention work, but his incessant toil told on his strength, and in 1868 the Society gave him the easier position of taking charge of a Book Depository in St. Louis. By the end of his life, this extraordinary man, Stephen Paxson, had traveled from the Alleghanies to the Rocky Mountains, from the Lakes to the Gulf; had organized 1,314 Sunday-schools, with 83,405 scholars and teachers, where no Sunday-schools had before existed, besides encouraging and aiding 1,747 other Sunday-schools; and had organized a large number of conventions.

Methods of Reporting. After such a story it will be asked: Is there any way of testing such reports and statistics? Each missionary is required not only to state the number of schools he has organized and aided every month, but also to give the location of each school, the day on which it was organized or aided, and the name and post-office address of each superintendent. These reports are carefully preserved in the office of the Secretary of Missions, at Philadelphia, and are open to the inspection of any contributor or friend of the Society. This system has been found by personal [22] investigation to secure accurate and trustworthy statements.

[22] A Brief View of the Missionary Work of the American Sunday-School Union (revised), p. 8.

Other Missionary Work. It is not intended in the above account to give the impression that Stephen Paxson far outshone all other missionaries of the Society, or that the Mississippi Valley scheme was the only enterprise of the kind undertaken. Other workers are not mentioned for the very fact that they are so numerous, and the other undertakings of the Union will need less description because one has been given in some detail. The Society's field of labor, though it might seem under the constitution not to be limited, has always been confined to the territory of the United States, and though repeatedly solicited, it has always refused to extend its missionary work beyond those limits. In 1833, however, an earnest appeal was made by the Board for Foreign Missions for assistance in translating its works for the use of schools at foreign missionary stations, and an agency was created which raised over $3,000 for the purpose. From this fund appropriations [23] were made to the missions in India, China, Greece, Persia, Turkey and the Sandwich Islands; donations of books were also made to Ceylon and India missions, and for distribution in South America, Russia and Prussia, and a depository for the sale of its books was established at Calcutta. Various translations have been made of the Society's publications into French, German, Greek, Swedish, Portuguese, Bengalee, and some other Indian languages.

[23] Sunday-Schools and the American Sunday-School Union, p. 714.

At the same time special attention was directed to the Southern States, and after a preliminary survey of the territory by the Rev. Robert Baird, D. D., the effort was made to supply the obviously existing want of Sunday-schools by missionary labor, as in the Mississippi Valley. But the attempt was met with suspicion and jealousy. Moreover, although $30,000 was contributed for the object, the appropriations to this field exceeded the donations by nearly $3,000. Since then the Society has thought it unwise to depend upon the temporary excitement of special enterprises, and has in the main ceased to work for such appropriations.

The missionary work, however, has steadily increased and to-day covers almost the entire territory of the United States. The field is divided into eight or nine districts, the larger ones having each a special superintendent. The Southern District contains a population of over sixteen million, nearly all living in small towns and rural tracts. It includes the destitute "poor whites" of the piney wood region, and illiterate colored people of the poorest kind; for which latter three colored missionaries are employed. The Central District confines its work chiefly to Michigan and Ohio. The Northwestern District is one of the largest and most active, giving especial attention to the frequent revisiting of schools. Here also, contrary to the usual aim of the Society, some energetic city work has been accomplished, as at Coun-

cil Bluffs, Iowa, where thousands of persons have been fed and clothed, hundreds given employment, and many rescued from evil lives. In this quarter the "student work" has been most successful.

The department of "student work" had been in operation from about 1850 to 1860, but was discontinued for want of funds, and was not renewed until 1897. It gives an opportunity for Christian work to college or theological students during their vacation. Reports were received from only thirty-five of the eighty-four students commissioned by the Union the first summer. These reported [24] fifty-five Sunday-schools organized, one hundred and eighty-nine teachers, and sixteen hundred and twenty-five scholars; six schools reorganized; three hundred and sixty-seven schools visited for the first time; twelve thousand three hundred and seventy-one visits made to families, of whom four hundred and eighty-six were without Bibles; thirty-seven hundred and sixty-six books distributed. These missionary students are advised to explain the work of the Union at the Gospel Meetings which they hold, and to take up an offering for it. The money so obtained must be reported to the Society, but the student is authorized [25] to retain as his own, in compensation for his services, a sum

[24] Annual Report of 1898, p. 36.

[25] Instructions for Student Missionaries of the American Sunday-School Union, p. 6.

not to exceed $30, for each month spent in the work.

The Pacific Coast, Rocky Mountain, and Southwestern Districts have fewer workers than the Northwestern; although their fields seem needy, and more schools are annually organized in the Southwestern District than in any other. The superintendent of this district believes that more people are reached by planting many schools than by "coddling" a few, and in fact one of the Southwestern schools [26] which the missionary founder was never able to revisit, flourished until through its influence five other schools in adjoining neighborhoods were established, which were not reported as the result of the missionary work of the Society.

In the East the work is entirely different. Pennsylvania still has two missionaries. New York and New Jersey have a secretary, the missionary work being now under the care of their state associations. The duty of this secretary seems to be chiefly to collect money for the support of missionaries in the growing West and the needy South.

New England also has a secretary, at Boston. Of late years, however, the movement of population from the country into the cities, which has greatly depleted the rural districts, has made it impossible to sustain the old-time services of religion, and has left multitudes stranded without

[26] Sunday-School Missionary, Nov., 1895, p. 10.

gospel privileges. To meet this need, five missionaries, including the wife of the Vermont missionary, are at work in Maine, New Hampshire, Vermont and Massachusetts, respectively. Besides collecting funds for the South and West, the New England secretary has been successful in encouraging ladies to send missionary boxes to the workers at distant posts. But the most striking feature of this district has been the employment by the Society of a native Chinese missionary. This missionary labors among those of his own nationality in Boston and other parts of New England.

Character of the Schools. As a rule the Union does not work in the large cities. The Sunday-school missionary goes where sometimes he is the only pastor in the section, visiting the people in sickness, burying their dead, and counseling them in hours of perplexity. His chief purpose from the time he starts a school is to lead the people toward its ultimate support. They are free to have the school on the union plan, or to make it of any evangelical denomination the majority may prefer. If the neighborhood is a growing one, the missionary desires and expects in time the formation of a church. In 1898, the organization of churches followed the establishment of Union Sunday-schools in eighty [27] cases. Among the reasons for establishing the school

[27] Report for 1898, p. 17.

before the church is the fact that in these rural communities there are seldom enough of one belief to form a church, and they will not unite except for the sake of the children. These schools become social and moral centres, and encourage intellectual life. Scores of young people graduate from these little country Sunday-schools, to enter academies, seminaries and colleges.

Conventions and Conferences. Apart from these two main lines of work, yet as an outgrowth of them, the American Sunday-School Union has been the cradle of the International work; for not only is the International Lesson System the development of this Society's "Uniform lessons," but even the great International Conventions had their origin in the work of this Union.

At a meeting[28] of the friends of Sunday-schools, held May 23, 1832, in Philadelphia, on the occasion of the anniversary of the American Sunday-School Union, and also of the meeting of the General Assembly of the Presbyterian Church, it was found that the workers present represented fifteen States. After some discussion it was resolved to hold a national convention of persons actually engaged in Sunday-school work, in New York, on the first Wednesday of the following October. The object was to deliberate upon plans for promoting the usefulness of the system of re-

[28] Report of the Eighth International Sunday-School Convention, 1896, p. 9.

ligious instruction, and to adopt, if possible, some means of rendering it more efficient. A committee was appointed to prepare a series of interrogatories for circulation over the land. They prepared seventy-eight questions on the following thirteen subjects: Schools (including infant schools), Organization, Discipline, Visiting, Modes of Instruction, Union Question-Books, Other Question-Books, Libraries, Other Means of Success, Superintendents, Bible-Classes, Adult Classes, Miscellaneous. Twenty-five hundred of these papers were distributed to superintendents and others in different parts of the country. About three hundred were answered; some replies were very copious, and the whole collection, a quarto volume [29] of 2,400 pages, was submitted to the convention, and is still to be seen at the Union's quarters in Philadelphia. The convention assembled October 3, 1832, and was the first of the "National Conventions" from which the "International Conventions" have grown.

Besides these great gatherings, local conferences are held, at which the experience and observations of the missionaries are compared with those of the managers. For example, the Northwestern District holds an annual conference at the Moody Bible Institute, in Chicago. In 1855 a particularly interesting and profitable convention of secretaries, agents and missionaries was held

[29] Bound Volume of the "Sunday-School Teachers' Convention," 1833.

at Cincinnati. We have already seen that Stephen Paxson worked in conventions; but Sunday-school conventions have been the special work of another organization.

Incorporation and Finances. With all this increasing work how have the finances of the Union prospered? The cost of the publications which were given away, and the expense of sending out missionaries, had to be met by benevolent contributions, or, when the gifts were too small, the difference went to swell "borrowed money," soon making a burdensome debt. At an early date suitable premises for the use of the Society were secured, at a total cost of over $40,000, of which one-third was contributed by the citizens of Philadelphia, and the remainder secured by a mortgage.

Soon after the Mississippi Valley effort the debt [30] was $47,000. This was alarming for those times; a reduction in benevolent work and sharp cutting down of business followed, and the debt shrank one-half. But the financial crisis of 1837 crippled givers, business, and benevolences alike, and soon the "borrowed" funds rose to $90,000. The burden of reducing this debt again fell largely upon the business department.

In 1845 the first legacy was received by the Society. This year, too, a charter was granted to the Union. More than fifteen years earlier the Society had become so extended that the Board

[30] The Sunday-School Missionary, Nov., 1895, p. 8.

of Managers sought an act of incorporation empowering them to hold a limited amount of property necessary for the carrying on of the business. But the application for a charter met with such suspicion and gave rise to such a degree and kind of hostility from the members of the Legislature as was wholly unexpected. The charter was denied and the application was not renewed till 1845.

While the Society was still struggling with its debt a fresh gigantic effort was proposed, to found schools in the still destitute communities of the United States and the Canadas. The missionary treasury was overdrawn $76,000, by this fresh enterprise, and that sum had been added to the former "borrowed" money, when the financial crisis of 1857 crushed the country. The Union had hardly recovered from this when the Civil War cut off a large army of its friends. Millions of its publications were soon wanted and freely given to the armies in camp and hospital, special funds coming for the purpose. Then followed peace and the resumption of work in the great South, calling for increased gifts. The debts accordingly grew, until the managers faced accumulated over-expenditures amounting to from $200,000 to $250,000.

After several who favored the overdrafts had shrunk from any attempt to remove the debt, a plan was matured to clear it off without interfering with current benevolent work. Mr. Alexander Brown of Philadelphia gave $40,000, and

in a few years not only was the entire amount paid, but from added bequests and gifts, especially by the $100,000 from the John C. Green estate, $50,000 from the John Crerar estate and $78,000 from the Mary Stuart bequests, the Society had income-bearing funds invested amounting to about $350,000.

To-day, even after the past few years of depression beginning with 1893, the Union is clear from debt. It has organized an average of more than three Sunday-schools a day [31] for over sixty-five years; and yet, if there was a call for the American Sunday-School Union in 1824, the call is far more urgent in 1901, for there are more than three times as many children unreached by Sunday-schools in the United States, as there were children in the nation in 1824.

[31] A Brief View of the Missionary Work of the American Sunday-School Union (revised edition), p. 8.

CHAPTER III

THE NATIONAL CONVENTION SYSTEM

Early Conventions. Early in this century, especially during the years between 1820 and 1830, local Sunday-school conventions were held[1] in many of the Eastern and Middle States. For instance Hartford county, Connecticut, had a County Sunday-School Union [2] which held Sunday-school conventions; and the annual reports of the American Sunday-School Union from 1825 to 1830 show that there were about four hundred such local organizations in active operation at that time. It was the interest and profit derived from this local form of conference which led to the National Sunday-School Conventions of 1832 and 1833.

First National Convention. As stated in the chapter on the American Sunday-School Union, at a meeting of the friends of Sunday-schools held May 23, 1832, in Philadelphia, on the occasion of the anniversary of that Union, and also of the meeting of the General Assembly of the Presby-

[1] Sunday-Schools, article in Schaff-Herzog Encyclopædia of Religious Knowledge, 1891, by E. W. Rice, p. 2265.

[2] A Fruitful Life, B. Paxson Drury, p. 42.

terian Church, it was found that the workers present represented fifteen States. After some discussion it was decided to call a national convention, to meet in New York in the fall of that year. Accordingly, a gathering which was the first of the great National Sunday-School Conventions assembled October 3, 1832, in what was called the Chatham Street Chapel. The Hon. Theodore Frelinghuysen, of New Jersey, was chosen president, and about two hundred and twenty delegates were enrolled, representing fifteen states, more than one-half of the then Union. The body was an imposing and influential one, including many religious leaders, both clerical and lay. Its chief work seems to have been to receive the answers to questions previously distributed, to appoint committees to consider the more important topics, and to prepare an outline of such topics under the following heads: Infant Sunday-School Organization; Discipline of Sunday-schools, including Plans for Visiting and Sustaining Sunday-schools; Plan of Instruction; Sunday-school Libraries; Qualifying Scholars to become Teachers; Duties of Superintendent and Teachers; Organization of County and other Unions; Propriety of having more than one session a day. This convention did not disband but adjourned to meet in Philadelphia the following spring. [3]

[3] Historical Sketch, Report of 9th (and also 8th) International Sunday-School Convention.

Second National Convention. The Second National Convention,[3] in reality the adjourned meeting of the first convention, met May 22, 1833, in the Cherry Street lecture-room, Philadelphia. The Hon. Willard Hall was chosen president. Only nine states were represented at this convention, the reassembling of the convention being impracticable so soon after the other sessions. It is worthy of note, however, that this body adopted the recommendation of the American Sunday-School Union, "that a systematic and simultaneous canvass of the entire country be made, to obtain scholars and enlist parents in the work, on the 4th of July following." The various committees made their reports, and after a few sessions of considerable interest, the convention adjourned. In the list of National Conventions this and the preceding are frequently counted as one.

It appears to have been more than twenty years[4] after this before either a state or a national Sunday-school convention was again held in this country, unless some state gatherings immediately followed the Second National Convention.

Growth and Character of the System. In 1855, a state Sunday-school convention was held in Massachusetts; but that was more for social stimulus than for organized work. It was during the early autumn of 1856 that the Sunday-school

[4] The Sunday-School Times, May 30 1896, p. 339, art. by H. C. Trumbull.

teachers of Massachusetts, one thousand strong, paid a visit to the Crystal Palace and the Sunday-school teachers of New York.[5] They were received with great cordiality, and mingled delightedly with the Sunday-school teachers of New York and Brooklyn during two or three days, closing with a grand Farewell Meeting in Plymouth Church, Brooklyn. This proved so interesting and profitable that Massachusetts called a three-days State Sunday-school Convention in the city of Boston, later in the fall of the same year; and New York held its first State Sunday-school Convention, for three days, in the city of Albany, in January, 1857. Both conventions were highly profitable, and those states have held such meetings annually ever since. Connecticut also held a State Convention in 1857. It was at this time that the plan of county secretaries for organized and systematic effort was inaugurated in those states. After this other states, East and West, followed with similar organizations, and there has since been no break in the course of organized work.

Meanwhile the West had been stimulated by another force. Stephen Paxson, of Missouri, the great early missionary of the American Sunday-School Union, was enthusiastic over the convention idea. He had succeeded in planting fifteen Sunday-schools in Scott county, Illinois. The

[5] The Sabbath-School Index, by R. S. Pardee, 1868, p. 24.

need of cooperation, sympathy, and union soon began to be felt in this region, and he determined to call the schools together. They met in a two-days convention in the old Presbyterian Church in Winchester. This is often considered the first county convention ever organized in the United States. It was in 1846. He then predicted that the time would come when there would be a county convention in every county in the state of Illinois. He himself organized forty in that state. From this beginning, it is said,[6] the system of district, county and state conventions has sprung.

Gradually the convention system has become more and more perfect, until to-day in most of the states the chain is complete. The international conventions take place every three years, composed of delegates from each state, territory and province. Once a year there is a state or provincial convention, composed of delegates from each county in the state or province. Next comes the county convention, composed of delegates from each township or district in the county; and last, the township convention, that embraces every Sunday-school officer and teacher within its boundary. The international organization is the watch-tower from which the whole field is overlooked.[7] The great cities containing from 250,000 to 1,000,000 people, and the single state of Nevada

[6] A Fruitful Life, pp. 43, 164.

[7] Eighth International Sunday-School Convention Report, p. 44.

present almost the only [8] soil too hard or too arid for the seed of the International Sunday-School system.

Third National Convention. The Third National Convention was held in Philadelphia, February 22 to 24, 1859. Ex-Gov. James J. Pollock, of Pennsylvania, was chosen president. Seventeen states and the District of Columbia were represented, with one representative from Great Britain. The meetings were held in Jayne's Hall, and the interest in the exercises increased from session to session until that spacious audience room could not contain the people. A committee was appointed to make arrangements for a "similar assemblage of the representatives of the evangelical Sabbath-schools of America." After this convention the Civil War interrupted the series of such gatherings contemplated by its managers.

The Movement in Illinois. Meanwhile a fire was being kindled in Illinois. The first Illinois State Sunday-School Convention was held in 1859. It was not a large gathering, hardly a score of persons being present. Mr. E. C. Wilder, then of Chicago, and the Rev. S. G. Lathrop were leaders in the movement. The three following annual conventions were also poorly attended. But in 1864, at Springfield, the evening before the opening service, Mr. Moody said, "This

[8] Ninth International Sunday-School Convention Report, pp. 97, 227.

thing so far has been a dead failure; we must do something to give it power." Beginning with a prayer-meeting, where perhaps half a dozen were present, within a day or two the whole city was moved. When the delegates went back to their homes they carried the spirit of the meeting over all the state. From that time Moody, Jacobs, Eggleston, Wilder, Reynolds, Alexander Tyng, J. V. Farwell, Major Whittle, P. P. Bliss and others were aflame with the one purpose to cover the state with suitably organized Sunday-schools. [9]

Fourth National Convention. In June, 1868, during the session of the International Convention of Young Men's Christian Associations, at Detroit, an informal meeting of Sunday-school workers was held and a plan was formed to call an international Sunday-school convention. A committee, with Rev. Edward Eggleston as chairman, was appointed to further the project. This committee, having learned that the national committee of the Philadelphia convention was still in existence, united with them and other prominent Sunday-school workers in issuing the call for the Fourth National Convention.

This convention was held in Newark, New Jersey, April 28 to 30, 1869. Its main sessions took place in the First Baptist Church, which, though large, could not accommodate the crowds desiring

[9] The Lesson System, by Simeon Gilbert, 1879, pp. 24, 25.

to attend, so that other meetings were organized in other rooms. The convention was called to order by Mr. Eggleston. Mr. George H. Stuart, of Pennsylvania, was made president. H. Clay Trumbull, J. H. Vincent and B. F. Jacobs were secretaries. Twenty-eight states and one territory of the Union were represented in the membership of the convention, besides the Dominion of Canada, England, Ireland, Scotland, Egypt and South Africa. The whole number of delegates was five hundred and twenty-six. The entire attendance at the convention was estimated at between 2,500 and 3,000 persons. It was said by the reporter of the proceedings that, " The spirit and power of the exercises can only be faintly shadowed. . . . Never before had so many Sunday-school leaders of the land been brought face to face. Taken as a whole it was the most memorable Sunday-school gathering ever assembled in the United States, if not in the world. "

Fifth National Convention.* The Fifth National Convention was held in Indianapolis, April 16 to 19, 1872; P. G. Gillett, LL. D., of Illinois, being president. Although smaller than that of 1869, this convention has acquired a historical interest on account of its inauguration of the Uniform or International Lesson System. According to the editor of the Sunday-School Times, as quoted by the Reports, " After the earnest speech of Mr. B. F. Jacobs, who had been appointed to lead the

* See chap. IV, p. 8.

discussion, and during the brief speeches for and against which followed, the scene was indiscribable. A quiver of eager desire seemed to thrill the whole body. . . . There was scarcely a corporal's guard of opponents to the measure. Although in the morning when the question was broached, repeated cries of 'question' were made, the council of caution prevailed, and the measure was not rushed through in hot haste, but left for the afternoon session. The ardor of its advocates had not at all cooled by the delay, the final vote being almost unanimous, and its announcement being greeted by the convention rising to their feet and singing the long meter doxology."

First International Convention. Since 1872, when the uniform lesson system was agreed upon, the conventions have met every three years, and have been called International. A new lesson committee has been chosen at the alternate meetings, that is one in every six years. The First International Convention was held in Baltimore, May 11 to 13, 1875, the Rev. George A. Peltz, of New Jersey, being president. A cablegram of greeting was received from the Church of England Sunday-school teachers assembled in Exeter Hall, London, to which the convention responded. Twenty Canadian representatives were present. Besides this great convention, twenty-one State Sunday-school conventions [10] were held that year.

[10] Cyclopædia of Biblical Literature, M'Clintock & Strong, 1881, vol. X, p. 23.

Second, Third and Fourth International Conventions. The next International Convention was held in Atlanta, Georgia, April 17 to 19, 1878, and was the first one held in the South. Gov. Alfred H. Colquitt, of Georgia, was chosen president. The convention was characterized by great enthusiasm at all its sessions, and was the beginning of thorough organization in Sunday-school work in the Southern states.

The Third International Convention was held in Toronto, Canada, June 22 to 24, 1881, the Hon. S. H. Blake of that city being chosen president.

The Fourth International Convention is of especial interest as including a Primary Teachers' Institute, and as receiving the formal announcement [11] of the existence of the National Union of Primary Sunday-School Teachers, organized the month before. The convention was held in Louisville, June 11 to 13, 1884, with the Hon. Thomas W. Bickwell, of Massachusetts, as president.

National Primary Union. Primary work has now become a clearly defined department of the International Convention system. "The idea that a teacher of little children in the Sabbath school needed any special training originated in the minds of a few teachers in the city of Newark, New Jersey, who held their first meeting for this purpose on February 18, 1870." [12] About

[11] Primary Workers' Manual, Phil., 1897, p. 33.

[12] International Primary Union, by Israel P. Black, in

the first of February, 1871, a little company of infant class teachers in New York[13] met "for consultation as to what means could be adopted to prepare the teachers to meet their little ones, and how best to advance the interests of a class which . . . was seen to be one of importance." A regular series of lessons for the Infant Class teachers was started at once. Miss Hattie Morris, of Brooklyn, was invited to teach the first model lesson, which she did to a class of little people from Olivet Chapel, on February eighth. About fifty teachers were present at this lesson, which was given at 15 Bible House. Various plans were afterwards tried for rendering these lessons profitable and interesting. Sometimes one teacher would give all the lessons for one quarter, and sometimes the changes would be more frequent. From February 1881 to June 1888, the lessons were taught almost exclusively by Mrs. Wilbur F. Crafts, under whose efficient management the Primary Class became, in 1881, the New York Primary Teachers' Union, and many of the members took up a regular course of normal study and received diplomas from the New York State Sunday-School Association.

Meanwhile other primary teachers had united. The Philadelphia teachers were the first actually

Report of 9th International Sunday-School Convention, p. 68.

[13] Silver Anniversary of the New York Sunday-School Primary Union, 1896, pp. 4-7.

to form a Primary Union, which they did on April 26, 1879. Washington followed in 1881, the same year the New York Union was formed. Before long a desire was expressed for a central organization, not merely as a bond of union and means of improvement, but to spread the idea in other places. To Mrs. Crafts belongs the honor of inaugurating the National Primary Union, which was organized on May 13, 1884, at the fifth anniversary of the Philadelphia Union, and of which she was made the president.

During the International Convention of 1887, the National Primary Union was changed into the International Primary Union of the United States and British Provinces. Its object according to the constitution is "Mutual helpfulness, for better work by correspondence, publishing, interchange of papers on practical topics and the formation of Local Primary Teachers' Unions." For some years the work of the International Union was confined to encouraging the formation of Primary Unions, which was carried on by means of correspondence and monthly publications. Its official organ is the "Quarterly Bulletin." By September, 1891, forty Unions had been formed, "which were mostly large Unions in important centers of the country." At the convention of 1893 fifty Unions were reported, and at the convention of 1896 one hundred and ten Unions were reported. At this latter gathering, the International Primary Union was made auxiliary to the International

Convention. Its constitution was amended to cover this new relation, and provision was made for a Primary Council consisting of a representative from each state and province. This council held its first meeting in connection with the convention of 1899. There is also, according to provision made in 1896, a Central Committee of the Council, appointed to act for the Council between the meetings of the International Conventions. In some states a primary secretary is employed to organize primary work and lecture on primary methods of instruction. All the teaching of this Union is supposed to be given in connection with the International Sunday-school lessons. The movement is rapidly spreading, and at the Convention of 1899 over three hundred and ten Primary Unions were reported in good working order.

Fifth and Sixth International Conventions. The Fifth International Convention was held in Battery "D" Armory, Chicago, June 1 to 3, 1887. Mr. William Reynolds, of Illinois, was elected president. The session of the convention for primary workers was held in Farwell Hall, and was led by Mr. W. N. Hartshorn, of Massachusetts.

The Sixth International Convention was held in Pittsburg, Pa., June 24 to 27, 1890, Hon. John G. Harris, of Alabama, being president. The executive committee submitted an exhaustive report of the work done in the field, the then present condi-

tion as to organization, the importance of organization, the need of more workers, Sunday-school statistics, financial plans, and other interesting matters. The reports from the field were hailed with delight, conveying, as they did, much encouragement, and inspiring the Sunday-school workers to resolve to achieve greater triumphs before the next convention.

The Executive Committee and Field Workers. The executive committee and the lesson committee represent the two great departments of the work of the International Convention system. The latter will be described in a separate chapter. The executive committee is composed of sixty members, one from each state and territory in the United States, and each province in Canada. These are recommended by the states, territories, or provinces, and elected for three years. During the interval between the conventions, the work is directed by the executive committee, which meets annually, and by the central committee of the executive committee, which is called by the chairman as often as is necessary.[14] The executive committee employs a field superintendent, also several field workers, and a colored field superintendent who labors among his own people in the South.

The work is conducted through the system of conventions and institutes held in the various states or provinces, counties, and townships or dis-

[14] Work of the International Sunday-School Convention, B. F. Jacobs, n. d. 1896 (?), p. 1.

tricts. The design is to reach every Sunday-school and every teacher in the land. The local ingathering is done by house-to-house visitation, and the upbuilding is accomplished by normal classes. This work, together with that of the lesson committee, is designed to cover "the entire range of Sunday-school work save the planting of schools, which is left to the several denominations and the Sunday-school unions." [15]

In 1892 a number of field workers, who were invited in conference with the international executive at Chautauqua, became deeply impressed with the significance of their work, and also with their limitations as individuals. Deeming that opportunity for mutual contact and counsel would tend to strengthen and improve each field worker so privileged, they then and there organized a field workers' conference. For seven [16] successive years evidence has continued to justify the wisdom of maintaining such a body, by the steady increase of membership and by the practical results to the work. Triennial conferences are held in connection with the International Conventions, and other conferences in the intervals. The organization has also arranged for an exchange among its members of a large number of periodicals, besides other helpful and practical literature. The work of this

[15] The Sunday-School Times, May 30, 1896, p. 343, article by William Reynolds.

[16] Report of Field Workers' Department, Alfred Day; Report of 9th International Sunday-School Convention, 1899, p. 48.

body owes much of its success and influence to the untiring labors of Mrs. M. H. Fergusson, who for six years acted as secretary. In 1899 the "Field Workers" were first honored by a distinctive place on the general programme of the International Convention.

Seventh International Convention. The Seventh International Convention was held in St. Louis, Missouri, in connection with the Second World's Sunday-School Convention and the First Conference of Field Workers, from August 30 to September 5, inclusive, 1893. Hon. Lewis Miller, of Ohio, was chosen president. The chief discussion at this convention related to the international lessons, and the system was approved. In connection with the World's Sunday-School Convention a movement to introduce Sunday-school work into Japan was started, many persons contributing one dollar apiece to begin a fund for the purpose. Also it was unanimously resolved by both bodies, "That it is the sense of this convention that the Home Class Department of the Sunday-school is a most practical and efficient method of Sunday-school work, and we do most heartily commend its adoption by all schools, and urge that all State and Provincial Associations make definite and systematic efforts to secure its general adoption."

Home Class Department. The idea of the Home Class Department may, for practical purposes, be

said to have originated with W. A. Duncan, Ph. D., the same year that the Christian Endeavor movement was begun. Dr. Duncan says,[17] "While attending a District Sunday-school convention in New York state in the spring of 1881, a woman who had a class which she held on a veranda, expressed to the writer her regret that her pastor showed no sympathy in her work. Living among those who did not and could not attend Sunday-school, she had gathered a class of students upon her porch for the study of the Sunday-school lesson. It was her idea that she was doing the work of the Sunday-school fully as much as any teacher attending its sessions, and that her efforts should receive the same recognition and help accorded to other Sunday-school workers. . . .

"Instantly the writer saw large possibilities in extending the boundaries of the Sunday-school to the furthest limit of the parish. This special case suggested to him the idea of the Home Class, or Home Department, of the Sunday-school as a new and important feature of Sunday-school work. He immediately proposed a fundamental change in the basis of Sunday-school membership, a change so radical and important that when it was presented to Bishop Vincent, he pronounced it the most valuable innovation in Sunday-school methods that had been proposed in one hundred

[17] Report of 9th International Sunday-School Convention, 1899, pp. 103-115.

years. The suggested change was the extension of the privileges of Sunday-school membership, with all its rights and privileges of Sunday-school membership, with all its rights of religious and social fellowship, invitations to the regular church and Sunday-school services, and to all entertainments, picnics, etc., and the free use of Sunday-school helps and library books, to all students who could not, or would not, attend the regular Sunday-school, but who were willing to study the lesson outside the school room, keep a record, and report the same to the superintendent of the main school. It was the application of the University Extension and C. L. S. C. methods of work to Bible study, and made the Sunday-school as broad as the parish. . . ."

Early in 1882 Dr. Duncan devised the plan of appointing Sunday-school visitors, " who were to divide and canvass the parish for students, and exercise continuous visitation and supervision over the classes organized by them." At first many superintendents and pastors opposed the plan of home classes, fearing that its successful operation would destroy the Sunday-schools. But experience in New York state soon proved that through the work of the visitor the attendance at the regular Sunday-school is increased.

Home class work was commenced in Kansas in 1883, in Connecticut in 1884, in Vermont and New Jersey in 1885, and in other states soon after-

wards; though on the whole it spread very slowly for the first ten or twelve years.

Meanwhile others, not aware of this beginning, started work which differed in some features, yet aimed at the same general end. The Congregational Sunday-School and Publishing Society, about the year 1885, issued a circular-letter prepared in substance by the Rev. Samuel W. Dike, LL. D., for the purpose of introducing what they called the "Home Department of the Sunday-school." This, like the Home Class, required the studying of the lesson for not less than a half-hour, and the filling out of pledge and report cards to be sent to the Sunday-school superintendent. It differed, however, from Dr. Duncan's original idea in making the home, that is the family rather than the formal class, the unit. It enlisted individuals or members of a family directly in the school, and, avoiding even the word "class," sought to bring out the home idea at this time "when congregations and classes of all sorts are drawing attention away from the home altogether too much." [18]

These two movements were before long united, and to-day the Home Department embraces the ideas of many earnest workers. It includes four kinds of "Home Classes":—individual, family, neighborhood and correspondence. An interesting

[18] The Sunday-School Times, July 28, 1894, p. 447, art. by S. W. Dike; see also number for Oct. 30, 1897, p. 696.

phase of the work is that carried on among railroad men, policemen, firemen, street car men, commercial travelers and soldiers. Especial letters were sent to the United States army in connection with the late Spanish war.

Home Departments are denominational, like most Sunday-schools, but there in an interdenominational phase of cooperation in the canvass and supervision of large districts. In the state of New York, Home Department Unions or Town Associations were formed in the very earliest years of the movement. As a result of the resolutions adopted by the Seventh International Convention, in 1893, the Home Department has since that time been a regularly organized branch of interdenominational Sunday-school work. Five years later, at the meeting of the International Sunday-School Executive Committee in Philadelphia, it was decided to add to the previous requirements for becoming a " banner " township, that of " making Home Department work one of its special features. " A " banner " township, county or state is one fully organized according to the national plan. Indiana is now a banner state. Everyone of its ninety-two counties has adopted the Home Class Department work, and each has a superintendent whose duty it is to push it. The statistics for the United States and Canada, presented at the International Convention of 1899, show forty-eight states and districts as having undertaken this work, a total of five thousand

four hundred and ninety-seven Home Departments, and a total membership of one hundred and eighty-three thousand, three hundred and ninety-seven.

Eighth International Convention. The Eighth International Convention was held in Boston, Massachusetts, June 23 to 26, 1896. Hon. S. B. Capen, of Boston, was elected president. The sessions of the convention proper were held in the Auditorium of Tremont Temple. Two other halls of the same building were also used, besides Park Street Church which was used for committee meetings and for a special noonday service conducted by Mr. Moody. Each day's work was begun with a devotional hour under Mr. Moody's direction.

Ninth International Convention. The Ninth International Convention was held in Atlanta, Georgia, April 26 to 30, 1899, with the Hon. Hoke Smith, of Georgia, as president. The regular sessions were held in the Grand Opera House, while the meetings of the Field Workers' Conference and of the Primary Union were held in the First Methodist Episcopal Church. At the request of the International Executive Committee, and in order to be in close relation to the International Sunday-School Convention, the two above mentioned organizations slightly modified their constitutions, and adopted the names of the Field Workers' Department of the International Sun-

day-School Convention and The Primary Department of the International Sunday-School Convention, respectively. The two papers most strongly in cooperation with this great work are the Sunday School Times, of Philadelphia, and the International Evangel, of St. Louis. The latter sent a special train of delegates to the convention; and the former gave all the delegates a trolley ride over the principal thoroughfares of the city. On the whole the convention was considered "one of the largest, most harmonious and successful Sunday-school meetings ever held. It was remarkable for the fidelity with which the program was carried out, and the results accomplished."

State Associations. The work of the different states differs more or less in character as well as in completeness, but all seem to have the same end in view, and it is difficult to show in a short space the vast amount of time and labor devoted to this cause. In some of the most active states the entire organization seems to hang on one or two individuals, and the methods used are the expression of personality rather than the reproduction of machinery. In Massachusetts, for example, the State Association may be said to have been begun in 1889, though some such organization existed before that time. Its life and success are largely due to the devoted interest and practical help of Mr. W. N. Hartshorn. At his suggestion Miss Bertha F. Vella, an accomplished Primary worker,

first began systematic organization. The state, consequently, is especially strong in Primary work. Unlike the other states, it is not organized by counties and townships, but is divided into fifty-three districts, each district organization reaching the Sunday-schools and individual workers directly. The system is complete, and special maps are issued that all may understand its workings.

Illinois, too, though one of the first states organized, has by no means dropped into mere mechanical forms. Owing to Mr. B. F. Jacobs, Mr. W. B. Jacobs, and others, it is continually advancing new methods. The Loyal Sunday-School Army is one of its special features. This "Army" aims to do, as well as to know, and holds up the model "On Time Every Time; a Learned Lesson Every Time, and an Offering for Christ Every Time." According to the system, simple records are to be kept, credits given, and rewards, usually certificates, presented to those who reach a fixed degree of excellence. Illinois is also especially strong in Normal work, hundreds of graduates receiving the State Sunday-School Association diplomas every year. Many County Normal Superintendents have been appointed, and post-graduate courses are encouraged. Under existing conditions "union" normal classes are still necessary in many places, but the aim is to have a teachers' training class in every Sunday-school.[19]

[19] 39th Illinois State Sunday-School Convention Report, 1897, pp. 25-29.

General. The object of this entire International Convention system is Organization for Evangelization. A good summary is presented by the Secretary, Mr. M. D. Byers, in his Statistical Report [20] of 1899, where he says, "There are many signs of advance along the line. City Sunday-School Unions are springing up in the larger cities; special attention is being given to house visitation in large cities, counties and states, with a great degree of success. Great advance is evident in the various departments of the work, especially in the Normal, Home and Primary Departments. We have at present fifty-seven States, Provinces and Territories organized, of which twenty-three . . . (see appendix II) "are considered thoroughly organized, fourteen . . . where the organization is considered good, and twenty . . . where the organization is fair, leaving but six unorganized. . . .

"Field Workers, Missionaries and Secretaries are now employed in thirty-three States, Provinces and Territories, the total number being sixty-seven. Wherever paid workers are employed the results are good and the reports are always better. Much has been accomplished in a general way since the Boston Convention by our International Field Workers, especially by way of strengthening and upbuilding the State and Provincial organizations."

[20] 9th International Convention Report, p. 255.

CHAPTER IV

THE UNIFORM OR INTERNATIONAL SUNDAY-SCHOOL LESSON SYSTEM

Preparatory Movements. The American Sunday-School Union, formed in 1824,[1] did much to accustom the minds of the people of our nation to the thought of popular, united Bible study, irrespective of sectarian divisions. It also took the first steps towards improving the loose and careless methods of Bible study practised early in this century. In 1825[2] it inaugurated the "Limited Lesson Scheme," a reaction against the then existing custom of ceaseless memorizing. This scheme provided a five years' course including the principal parts of the Bible. It was in the form of text and questions and was widely adopted.[3] Rev. Albert Judson was engaged, in 1826, to prepare a monthly series of questions on the lessons for the use of teachers.[4] The following year Mr.

[1] American Journal of Education, vol. XV, Sunday-Schools, p. 708.

[2] The International Evangel, Massachusetts Edition, May, 1895, p. 21.

[3] Sunday-School Work, Pedagogical Seminary, June, 1896, p. 384.

[4] The Lesson System, by S. Gilbert, 1879, p. 11 ff.

Judson published a question book, designed as "a first annual course of instruction." Two years later it was stated that "the Selected Lessons are now almost universally introduced" and the advantage was claimed that every class was to receive instruction on the same lesson at the same time.

In 1832 the first National Sunday-School Convention was held. From that time conventions and institutes did much to mould sentiment in favor of plans to improve Sunday-school instruction and to increase interest in this line. Little advance, however, was made in the lesson system till 1864, when, at a convention in Springfield, Illinois, Mr. Moody inspired the delegates with new life and Mr. B. F. Jacobs, Mr. Eggleston and others returned to their homes aflame with zeal.

Beginnings. The "Sunday-School Teacher." In 1865 Rev. John H. Vincent, then a young Methodist preacher in Chicago, conceived the idea of the "Sunday-School Teachers' Quarterly," since called the "National Sunday-School Teacher."[5] He was supported in this by the "Chicago Sunday-School Union." This society undertook to be responsible for the salary of Mr. Vincent, who gave his whole time to the services of the "Union." The leading idea of the Sunday-School Teachers' Quarterly is shown in the first number, where we find such introductory sen-

[5] The Lesson System, p. 25 ff.

tences as "The teacher needs teaching. The problem that perplexes one, another is able to solve." "The obscure school has its ingenious and successful superintendent who devises practicable plans. There are a thousand schools in need of his suggestions." A special feature of the Quarterly was its four optional series of lessons, one of them arranged from the London Sunday-School Union, and one prepared by the editor. At the beginning of the following year the Quarterly became a monthly named "The Sunday-School Teacher."

Mr. Vincent's lesson scheme was called "Two Years with Jesus: A New System of Sunday-School Study." It included twenty-four lessons for the year, two Sabbaths being given to each lesson. These lessons were accompanied in the "Teacher" by analysis, notes, questions, maps, anecdotes and other illustrations of the lesson. Also in connection with each lesson was a single selection of Scripture to be memorized, called the "Golden Text"; and "Home Readings" were appointed in much the same way as in modern leaflets. A "Plan of Analysis" was proposed and followed, designated by four P's and four D's: Parallel Passages, Persons, Places, Dates, Doings, Doctrines and Duties.

Only slight improvements have been made upon that plan since then. Every feature was not new, but the completeness of the scheme was new, and it introduced a new era. It presented the first

series of analytical lesson notes and scholars' papers ever periodically issued in the United States, if not in the world, and they were undenominational. A large number of schools in Chicago and vicinity at once adopted the system, and the first year four thousand copies of the "Teacher" and twenty thousand copies of the "Lesson Paper" were published. The plan was found to work admirably.

But before the close of the first year the Rev. Mr. Vincent was convinced that providential indications called him to labor in his own denomination. He therefore severed his connection with the Chicago Union, May first, 1866, having been editor of the "Quarterly" one year, and of the "Monthly" four months; and went to New York to serve in connection with the Methodist Episcopal Sunday-School Union. He continued, however, to prepare lessons for the "Sunday-School Teacher" throughout the year. He was succeeded as editor by the Rev. H. L. Hammond, who occupied the position four months, and he in turn was succeeded by Mr. C. R. Blackall, who was editor five months. The "Teacher" then passed from the control of the Chicago Sunday-School Union to that of the firm of Adams, Blackmer, and Lyons. Fortunately the Rev. Edward Eggleston, also a young Methodist minister, at this time became editor. Under Mr. Eggleston the scheme came into wide repute and was changed in 1869 to the "National Sunday-School Teacher."

Within three or four years "The Teacher" attained a monthly circulation of thirty-five thousand copies, and the "Scholars' Lesson Paper" a circulation of more than three hundred and fifty thousand.

Efforts for National Uniformity. In the fall of 1865, at an institute held by the Chicago Union the question had been formally proposed by Mr. Vincent: Is it practicable to introduce a uniform system of lessons into all our schools? Dr. Eggleston, on the other hand, stoutly opposed any scheme of general prescribed *uniformity* in Sunday-schools, as being repressive of individuality and freedom. Meanwhile many denominational papers were allowed to copy the "Teachers'" lessons. Rivalry and imitation increased the tendency toward uniformity, until finally Mr. B. F. Jacobs of Chicago conceived the idea of extending the benefit of uniformity to the whole country and so to the whole world. In 1868 he induced the "Standard," the Baptist paper of the West, published in Chicago, to begin the printing of weekly lesson notes prepared by himself. These were the first lesson notes published regularly by any weekly paper in this country.[6] Soon after, he visited the East and urged the adoption of his plan by editors there.

Mr. Jacobs also began to agitate the subject before Conventions and Sunday-school Associations,

[6] The International Evangel, Massachusetts edition, May, 1895, p. 21.

though not without strong opposition from many quarters. In 1869, having charge of the separate conference of superintendents, he reported to the National Convention in Newark, New Jersey, in favor of uniform lessons. At Mr. Jacobs' suggestion, too, representatives from twenty-nine religious publishing houses met, August 8, 1871, to consider the subject. This meeting finally resolved to try the experiment, and appointed a committee of five to select a series of lessons for 1872. The five appointed were Drs. Eggleston, Vincent and Newton, Rev. H. C. McCook and Mr. B. F. Jacobs. Three of this committee in the absence of the two others, decided it could not be done then, and sent a notice to the papers headed "Uniform Lessons—The Failure." By Mr. Jacobs' persistence, however, the decision was reversed the next morning, the card to the public recalled, and a notice published that a series of lessons would soon be forthcoming.

At first, not a single denomination[7] was, as a denomination, in favor of the International Lesson plan. Nearly every great religious publishing house was opposed to it; nor could any one of these houses adopt it without rendering useless valuable plates and copyrights of series of lesson helps. Dr. Eggleston himself wished his lessons to be adopted rather than a union series formed. Nevertheless,

[7] Yale Lectures on the Sunday-School, by H. C. Trumbull, chap. 3, p. 137.

difficulties were overcome and the first series of uniform lessons was that prepared for 1872 by Mr. Jacobs and his committee.

Inauguration of the Lesson System. The Fifth National Sunday-School Convention was held [8] at Indianapolis, Indiana, in April, 1872. Twenty-two states and one territory of the Union were represented by two hundred and fifty-four delegates authorized according to the terms of the call, and by eighty-four representatives without such authorization. Representatives were also present from Canada, Great Britain, and India. The interest of this convention culminated, as was expected, in the uniform lesson question. Earnest speeches were made both for and against the measure, and an intensity of feeling was exhibited that is rarely seen in a public assembly. When at last the question was put, the measure was carried by a strong majority. In accordance with the vote, the first committee,—consisting of five clergymen and five laymen from the United States, and one clergyman and one layman from Canada,—was appointed to select the lessons for the first seven years' course, from 1873 to 1879.

History of the Lesson Committee. The original command laid upon the committee was merely as far as possible to embrace a general study of the whole Bible, alternating between the Old and New

[8] Report of 8th International Sunday-School Convention, 1896, pp. 11, 12.

Testaments semi-annually or quarterly, as they deemed best. Every six years, or at every second International Convention, a new committee has been appointed. At the Atlanta Convention in 1878 the number of persons on the committee was increased from twelve to fourteen, beside two members of the Sunday-School Union of London, England, to act as corresponding members. Six members of the first committee were appointed on the second committee. At the Louisville Convention, in 1884, eight members of the second committee were appointed on the third.

The fourth committee, formed at the Pittsburg Convention in 1890, was of fifteen members beside the English corresponding members and a corresponding member in France. Thirteen members of the third committee were appointed on this, four having served from the beginning. This committee was instructed to provide a Temperance Lesson once in each quarter, in the regular order, if possible, and if not then, at the end of the quarter. At the St. Louis Convention, in 1893, all restrictions except the Temperance Lesson were withdrawn, leaving the committee at liberty to depart from the course previously selected, if a better plan was found. At this time, too, the course of study was shortened from seven years to six. The period of seven years had been chosen as representing the length of time an average child attends Sunday-school. It will be seen that owing to the previous arrangement of lessons lasting for

seven years and committees holding office only six years, this fourth committee, which was elected in 1890 to hold office till 1896, prepared lessons to be used from 1893 to 1899.

At the Convention in Boston, in 1896, a new committee of fifteen, beside the corresponding members, was formed. Eight of the last committee were re-elected, and no new instructions were given.

Methods of Work. These lesson committees are not formed at random or by nominations from the floor. The members are most carefully chosen with reference to denominational and territorial representation, as well as to personal qualifications. (For denominational representation, see appendix III.) The meetings are held in widely distant cities, and usually six or eight times during each period of six years.[9] The traveling expenses of the committee are paid by the leading publishers of the International Lesson Helps, and no other expenses have been incurred. Time and thought have been freely given for love of the cause.

The method of selecting the lessons is for the American Committee to first arrange and agree upon an outline for the entire term, and second, to select the lessons, usually a dozen or so verses each, with the Titles and Golden Texts for one year. This selection is then sent to the correspond-

[9] Report of 8th International Sunday-School Convention, 1896, p. 168.

ing members of the committee, and carefully considered by them. After three or four months it is returned to the American Committee with such changes or modifications as the corresponding members think best to make. At the next meeting of the American Committee the work is carefully reviewed and revised, the suggestions from abroad are accepted or declined, as is thought best, and in some instances new changes are made. The lessons as revised are then sent to the press. The development of the lessons is left absolutely to each denomination or publisher.

Principles and Advantages. The fundamental principles [10] that govern this system are:—

First, a uniform lesson for all grades in all schools. This enables the publishing houses by cooperation, and incites them by competition, to employ the best talent available. Twenty-five years ago, when the system was started, the advantage in this line was no small consideration. This uniformity also increases the usefulness of teachers' meetings for the study of the lessons; it enables people in different grades, perhaps members of the same family, to more easily help each other and feel in unity; and it facilitates the changing of a scholar from one school to another.

Second, substantially the whole of the Old and New Testaments to be covered by the lessons in equal proportions. This is to prevent the neglect

[10] The Sunday-School and Its Work, The Independent, Feb. 4, 1897, A. F. Schauffler, D.D.

of large portions of the Bible, as is apt to be the case when less systematic work is required. A glance at the relative number of lessons assigned to the various books of the Bible from 1873 to 1899 will show how the lessons have been distributed. (See appendix IV.) More than one-third of the lessons have been from the Gospels.

Third, the course to be completed in six years. As the average child was found to attend Sunday-school for seven years, he will thus have covered the entire ground of the Bible.

Fourth, a temperance lesson to be chosen in each quarter of each year.

Primary Adaptation. For some years the question of having separate lessons for the primary has been agitated. At the St. Louis Convention, [11] in 1893, the lesson committee formally asked "Is it your judgment that we would better hereafter have a separate series of lessons for the Primary Department? or, do you still adhere to the plan of uniform lessons for all classes and in all the schools?" This question was discussed in the Primary Workers' Conference, held in the Second Presbyterian Church in St. Louis during the Convention. No such meeting of primary workers had ever before been held. The results reached were embodied in a resolution earnestly desiring that the old plan be continued; and after the report of this conference was presented to the Conven-

[11] Report of 8th International Sunday-School Convention, 1896, pp. 169-170.

tion, not a voice was there raised in opposition to the decision.

Nevertheless, at the meeting of the lesson committee, held in Philadelphia in the fall of 1894, a large body of primary workers met it with petitions for a separate primary course. Among the petitioners were many of the most influential workers for whom the convention exists, and they assured the committee that the best interests of the common cause would be served by the course suggested. The committee took the facts laid before them into most careful consideration. Though still in favor of uniformity, the committee determined to try the experiment. They received help from persons who had made a special study of the child-mind, and selected a course of optional primary lessons, for one year. The special lesson list first appeared in the Sunday School Times of the twenty-eighth of September, 1895.

Recent Measures. With the exception of the optional primary lessons, the committee has so far worked purely chronologically through the Bible, with no educational ideals. The recent lessons, however, have shown a tendency to keep to one subject, as the Life of Christ, or the Acts and Epistles, for a continuous year. It was urged, too, at the Boston Convention, 1896, that it was not wise to have four temperance lessons a year. But as some wanted twelve temperance lessons a year, no change was made.

The new committee, whose lessons began with 1900, have planned [12] to make a course of study giving two and a half years to the Old Testament, and three and a half to the New Testament, including a year and a half of continuous study of the Life of Christ, by the use of a harmony of the four Gospels. The course has begun with the lessons on the Life of Christ. Prominence is to be given to biography; selections from the Prophets and Epistles are to be studied in chronological sequence in connection with the historical parts; and parallel and related passages are to receive greater attention than heretofore.

The lesson committee appointed a sub-committee to consider the matter of a separate primary course, the one offered by the last committee having been given up after a trial of one year. Many communications and suggestions were received from both America and Great Britain, but after extended investigation the committee decided that "it could not at present unite on any separate plan of lessons for primary classes which would be generally acceptable in connection with the International Lesson System."

On the whole the committee has decided to "keep most prominently in mind those who most need its help, that is, those least able to select a fit course of lessons for themselves." This suggests to those better prepared for Sunday-school teach-

[12] Report of 9th International Sunday-School Convention, 1899, pp. 51-53.

ing the need of care, lest they measure themselves by low standards. At present Sunday-school work is beset with problems, but strong hands are grappling with the difficulties, and time alone can show what advances will be made in the new century.

CHAPTER V

INSTITUTES AND THE CHAUTAUQUA MOVEMENT

The Institute Idea. As early as 1833, Dr. Channing said, "Higher ability is required for the office of an educator of the young, than for that of a statesman." He frequently dwelt on this thought and sought to inspire others with an appreciation of the teacher's high office. In 1837 he said: "One of the surest signs of the regeneration of society will be the elevation of the art of teaching to the highest rank in the community. . . . Socrates is now regarded the greatest man in an age of great men. The name *king* has grown dim before that of *apostle*. To teach, whether by word or action, is the highest function on earth." He pleaded for an institution in which teachers should be professionally trained. That same year he preached his great sermon on Sunday-schools at the meeting of the Unitarian Sunday-School Society where, after describing the importance of knowledge and skill on the part of the teacher, he said, "Like all schools, the Sunday-school must owe its influence to its teachers. I would, therefore, close this discourse with saying, that the

most gifted of our congregation cannot find a worthier field of labor than the Sunday-school. . ."

Since 1837, institutes for the improvement of teachers and methods in the public schools have been frequently held. Mr. Barnard, who was prominent in originating and conducting these gatherings said:[1] "A Teachers' Institute is a gathering of teachers—old and young, experienced and inexperienced, of both sexes, and of different grades—in such number as will develop the sympathies and power of a common pursuit, and yet not so large as to exclude the freedom of individual action; for a period of time long enough to admit of a systematic plan of operations, and yet not so protracted as to prove a burdensome expense, or an interruption to other engagements; under the direction of men whose only claim to respect and continued attention must be their experience and acknowledged success in the subjects assigned them, and in a course of instruction at once theoretical and practical, combined with opportunities of inquiry, discussion and familiar conversation."

Beginnings. Before long Sunday-school workers began to feel the desirability of this form of instruction, and to see its appropriateness for Sunday-school teachers. Even before this movement, as long ago as 1827, the New York Sunday-School

[1] The Lesson System, by Simeon Gilbert, 1879, pp. 18-20.

Union,[2] in its Eleventh Annual Report, had particularly recommended this plan "of a school for the training of Sabbath-school teachers." But the recommendation appears not to have been carried out. The Unitarians, perhaps owing to Dr. Channing's influence, seem to have adopted the plan earlier and with less effort than other Sunday-school bodies. The Rev. Henry G. Spaulding, when secretary of the Unitarian Sunday-School Society, spoke [3] of a Sunday-school teachers' institute held by that society in 1854, as though there was nothing unusual in such a gathering. Possibly these institutes were but slightly different from what other workers held under the name of "conventions." However this may be, the wide-spread national movement was not an outgrowth of this Unitarian beginning.

In 1847, the Rev. Dr. D. P. Kidder, corresponding secretary of the Methodist Episcopal Sunday-School Union, suggested that the teachers' institute, so profitable to public school teachers, would be of use in improving the haphazard methods of Sunday-school work then in vogue. He strongly urged the formation of "Normal Sunday-Schools." The next year he renewed his appeal, but expressed his discouragement in the words "We confess, however, that we fear the day is

[2] The Sabbath-School Index, by R. G. Pardee, 1868, p. 32.

[3] Sixty Years of the Unitarian Sunday-School Society, Henry G. Spaulding, 1887, p. 12.

distant when the Church will take as high ground on this subject as that already assumed by several states of this Union."

The First Permanent Institute. In 1857, Rev. John H. Vincent, then pastor of the Methodist Episcopal Church in Joliet, Illinois, organized what he called a "Normal Class" in his church. This was very successful. At the Rock River Annual Conference of the Methodist Episcopal Church, held in Chicago, in October, 1860, the Conference Sunday-School Committee, at the suggestion of Mr. Vincent, reported—"The importance of Teachers' Institutes to the educational interests of our country cannot have escaped your attention. May we not profitably introduce something similar among us? Such an institute, conducted by our ablest Sunday-school educators, could not fail to elevate our standard, and improve our system of religious culture." This report was unanimously adopted by the Conference. At the Galena District Convention, held the following year, on April 16 and 17, in Freeport, Illinois, the question was proposed and discussed, "How may we carry out the suggestion of our Conference Sunday-School Committee, relative to the Sunday-School Teachers' Institute?" A constitution was adopted, the fourth article of which read,, "A meeting of the Institute shall be held during each convention of the District. Each Sub-District shall hold an Institute at such time as the President, resident Vice-President, and resident

Secretary shall determine." On Wednesday, the second day of the Convention, an excellent institute program was carried out under the direction of Mr. Vincent, who was made president. This was probably the first regularly organized and permanent Sunday-School Teachers' Institute in the country.

Other Early Institutes. The district was subdivided, and sub-district institutes were held that year at Council Hill, Mount Carroll, Warren and Freeport.[4] Practical normal drills were given, and the good attendance and great enthusiasm were most gratifying. On June 25 and 26, 1861, the Detroit District held the first of the semi-annual meetings of its permanent Methodist Episcopal Sunday-School Institute. The session was held in Detroit, with the Rev. M. Hickey as president. The following year three more districts organized institutes. On November 17, 1864, an elaborate paper was read by Mr. Vincent before the Cook County Sunday-School Teachers' Convention, in Chicago, urging "A permanent Sunday-School Teachers' Institute for the Northwest." The Chicago workers took the suggestion, and that same year a "winter course" of institute lectures and other exercises was carried through. A great variety of maps, pictures, and panoramic views adorned the walls; three or four tables were filled with curiosities from the Holy Land; one

[4] Sunday-School Institutes and Normal Classes, J. H. Vincent, 1872, p. 66.

evening was devoted to the study of Jerusalem; and many other means were adopted to make the sessions interesting and profitable.

Quite independently of this movement in the West, a similar line of work was started in the East. During the years 1863 and 1864, some eastern convention leaders observed [5] that, the Sunday-school conventions which were once interesting were in danger of losing their power. They had fallen into a routine, and had begun to be monotonous to the regular attendants, because they were not sufficiently practical and profitable. The question was therefore forced upon the leaders, "What must be done?" Deliberation and consultation brought the answer: "We need more *instruction.*" In the State Sunday-School Convention at Buffalo, New York, in 1864, the Rev. W. A. Niles suggested to Mr. Pardee the idea of a Sunday-school institute. On November 22, of the same year, a program was issued, and on December 6, Mr. R. G. Pardee and Mr. Ralph Wells held their first regular Sunday-School Institute. The experiment proved successful, and from that time Mr. Pardee and Mr. Wells devoted their energies to this kind of service. Mr. Vincent, too, had by this time given himself, with the utmost enthusiasm, to aggressive institute work, both east and west, and within ten years after the first Illinois Sunday-School Teachers' Institute the plan

[5] Sabbath-School Index, p. 92.

had been widely adopted throughout the United States.

Biblical Museums. In 1866, at the request of Dr. Wise, Mr. Vincent had been appointed General Agent of the Methodist Episcopal Sunday-School Union, to travel throughout the country holding institutes, and furthering all the interests of the Society. This he had done with such activity and success, that in 1868 the General Conference created a Department of Sunday-School Instruction, making Dr. Vincent the superintendent.[6] In October, 1869, at what has been called the "Anniversary Institute" of the Sunday-School Union of the Methodist Episcopal Church, held in Columbus, Ohio, the Normal Department of the Union opened its Biblical Museum. This large and valuable collection of Oriental antiquities comprises more than one hundred and fifty of the photographs of the Palestine Exploration, two hundred highly colored diagrams, illustrative of Eastern manners and customs, antiquities of Egypt, Nineveh, Babylon, and Greece, and the beautiful photographs of the Ordnance Survey of Jerusalem. It includes models of Eastern objects of interest,—a model of the Temple of Solomon, a model of the Jewish Tabernacle, a model of an Eastern khan, or inn, and

[6] Growth of the Sunday-School Idea in the Methodist Episcopal Church, Methodist Quarterly Review, July, 1871, by J. M. Freeman, p. 410.

one of the city of Jerusalem and its surrounding country. It includes also complete Eastern costumes; and valuable relics, as lamps, bottles, and shells; and many other objects "designed to teach and unfold Scripture truth by way of suggestion and of visible illustration."

After this, other biblical museums were started. The Methodist Sunday-school of Akron organized one which was geological, historical and archæological.[7] Mr. A. O. Van Lennep, of New York, made one of the largest collections of pictures, maps, models, Sunday-school requisites, specimens, and Oriental curiosities in the United States, and used them to illustrate popular lectures which he gave before conventions, institutes, normal classes, and Sunday-schools. This collection is now in the possession of Rev. Dr. J. S. Ostrander, of Brooklyn, but is little used. A Mrs. L. Von F. Mountford, a native of Jerusalem, also has an interesting Oriental collection, of which she would like to make use. But whatever the explanation may be, there seems to be little demand for instruction and help of this kind. Makers and publishers of Sunday-school supplies do not offer such objects for sale, nor help to rouse a desire for them. The average Sunday-school teacher of today could not, if he would, secure a model of Palestine or Jerusalem. In short, this particular

[7] The Modern Sunday-School, John H. Vincent, 1887, pp. 135, 301.

movement, desirable as it seems, is not progressing.

Growth. Sunday-school Institutes, however, have spread all over the Christian world. Many men are employed to organize and conduct them. It has become part of the International Sunday-School System that every state or province should have a state or provincial institute, and that where practicable, the counties and smaller divisions should also have institutes. From its earliest years, the Normal Department of the Methodist Episcopal Sunday-School Union, under the direction of Dr. Vincent and a standing normal committee, prepared courses of study, conducted examinations, and issued diplomas.[8] This normal work, too, has spread, until to-day some states and some denominations look for a normal class in every Sunday-school.

The First Chautauqua Assembly. Under a charter granted by the Legislature of the State of New York, in 1871, a body of Methodists held a number of camp-meetings at Fair Point, Chautauqua. During the fourth of these meetings, held in August, 1873, Dr. Vincent and Mr. Miller visited the place, and selected it for an "Assembly" to be held the following year. This Chautauqua Sunday-School Assembly was formally instituted by the board of managers of the Sunday-School

[8] The Normal Class, J. L. Hurlbut, n. d., p. 1.

Union of the Methodist Episcopal Church at their regular meeting in October, 1873, when the following resolution was adopted:[9] "*Resolved,* That we approve the project of a Sunday-school teachers' assembly in August, 1874, on the Chautauqua Lake camp-ground, and that we refer the whole matter, with full power to order and arrange, to the committee of this board in charge of the normal department." This action was in response to a request from the executive committee of the Chautauqua Lake Camp-Ground Association.

Immediately after the adjournment of the board a meeting of the normal committee was held. The design of the assembly was decided to be[9] substantially as follows: "To hold a prolonged institute, or normal class, occupying from ten to fifteen days, for the completion of the course of normal study prescribed by the department (see Hand-book, 1872, pp. 48-53); to secure the presence of as many pastors, superintendents, and other officers and teachers, as possible, that a new and general interest may be awakened throughout the Church on the subject of normal training for Sunday-school workers; to command as far as practicable the best talent in the country to assist in the conduct of this assembly; to utilize the general demand for summer rest by uniting daily study with healthful recreation, and thus render

[9] The Chautauqua Movement, J. H. Vincent, 1886, pp. 23-25.

the occasion one of pleasure and instruction combined. The name, "The Sunday-school Teachers' Assembly' was adopted. Lewis Miller, Esq., of Akron, Ohio, was elected president, Rev. Dr. J. H. Vincent superintendent of instruction, Rev. Henry M. Simpson secretary. The committee issued an announcement urging all pastors and superintendents to organize normal classes at once in their several churches, that before August 1, 1874, there might be a large number of teachers ready to begin with the second or junior course of normal study. The committee at the same meeting passed the following resolution: 'Whereas this course of study is in substantial agreement with that adopted by the normal departments of the Baptist, Presbyterian, and American Sunday-school Union boards, and as the leading workers in these and other branches of the Christian Church will be at the assembly to assist by their experience and counsels, and as it is our purpose to make the occasion one of the largest catholicity, the committee cordially invite workers of all denominations to attend, and to participate in the services of the assembly.'" The assembly was widely advertised, and for a whole year efficient committees worked hard.

On Tuesday evening, August 4, 1874, the first Chautauqua Assembly opened. It was not a "camp-meeting" in any sense, except that it was held in the woods, and most of the members lived in tents. No "evangelistic" services were held.

It was a Sunday-school institute protracted to the length of two weeks. The work may be summarized as follows:[10] "Twenty-two lectures on the Sunday-school work,—theory and practice. Seven lectures on Bible history, geography, evidences, etc. Sectional Meetings: nine primary; six intermediate; one senior; one superintendents'; four pastors' and superintendents'. Eight normal-class and institute-conductors' *conversazioni.* Normal sections A, B, C, and D, six each. Three teachers' meetings for the preparation of the lesson; two specimen Sunday-school sessions; four Bible-readings; three praise services; two children's meetings; and six sermons.

"All the leading Protestant denominations were represented. Persons were present from twenty-five States; also from Ontario, Montreal, Nova Scotia, Ireland, Scotland, and India." The "Vesper Service" was considered one of the most beautiful and impressive features of the occasion. Besides the more serious aspect, there were recreative features such as concerts, fireworks, and humorous lectures. The crowning work of the Department of Recreation was a Park of Palestine, about seventy-five by one hundred and twenty feet, presenting accurately the outline of the country, the principal hills and valleys, the watercourses, and the cities.

Expansion and Character of the Chautauqua Movement. Since this first session of the Chau-

[10] The Chautauqua Movement, p. 262.

tauqua Assembly, similar meetings have been held at Chautauqua every summer. While of Methodist origin, they have from the first been of a broad and catholic nature. Nearly all the leading denominations are represented on the faculty. All churches have opportunity to meet in their several centres for prayer and conference, and on one day every season, a denominational congress is held. The utmost good feeling has always prevailed.

Breadth of view is also characteristic of Chautauqua in educational matters. Mr. Miller and Dr. Vincent both believe in "work-day power." They hold that "life is one, and that religion belongs everywhere. Our people, young and old, should consider educational advantages as so many religious opportunities. Every day should be sacred. . . Kitchen work, farm work, shop work, as well as school work, are divine. . . The proper study of the Divine WORD leads to and requires the more careful study of the Divine works. The Author of the Book is the Creator of the universe, and the Ruler of the race." Accordingly, while the exercises of the first season were devoted to the Sunday-school, since then a great variety of secular studies have been gradually introduced. Practical causes have helped to bring this about. The theory of Sunday-school work was still simple, or little understood, so that the workers were not content with the discussion of the same old questions year after year. Again, it was thought possible to insist upon too many

hours of Bible study each day. Many people came who were not interested in Sunday-school discussion or in biblical studies. These needed the Assembly because they needed the awakening which comes from great ideas, and the Assembly needed them because of the financial support which they gave to the organization.

Not only have the subsequent programs of the Assembly differed from the first, but entire new departments and "schools" have been added. In 1879, the Chautauqua Teachers' Retreat, for secular teachers, and the School of Languages were organized. Since then schools of Literature, Science, Psychology and Pedagogy, Music, Practical Arts, and even Physical Training, have been added. Moreover, a College of Liberal Arts, and a School of Theology have been formed. Chartered by the State of New York, Chautauqua has the right [11] to foster learning of a grade equal to that of the full-orbed university, and to confer all university degrees.

Nor does the work of Chautauqua end with the camp limits. Chautauqua pleads for a universal education, and seeks to give to people out of school opportunities for intellectual progress. One of its chief and characteristic features is the Chautauqua Literary and Scientific Circle, organized at the Chautauqua Summer Assembly in 1878. Its purpose is "to provide a systematic course of reading in history, literature, science and art, thus

[11] The Chautauqua Movement, pp. 36, 182.

securing to those who have been denied college opportunities, something of the college student's general outlook upon the world and life, and to give college graduates an opportunity to review the studies of earlier years." The course is for four years, and may be pursued by individual readers at home, or by local circles. At the end of the four years' course the reader is entitled to a certificate, upon which seals are put for written review work and for extra reading. Religion does not enter into this work, except in the two mottoes "We study the Word and the Works of God" and "Let us keep our Heavenly Father in the Midst." Since its organization the Chautauqua Literary and Scientific Circle has enrolled [12] more than 250,000 members, of whom nearly 50,000 have graduated from the four years' course. The Chautauqua College of Liberal Arts is on much the same plan as the reading circle, only that study is required instead of reading, theses must be submitted, and on every part of the college curriculum the students must pass written examinations in the presence of eye-witnesses.

As might be expected, the movement at Chautauqua soon brought into existence similar assemblies, other "Chautauquas." With all its departments, Chautauqua, at Chautauqua Lake, as President Harper of the University of Chicago said,[13]

[12] The Chautauqua Reading Circle (leaflet), 1899, p. 2.

[13] American Church History, vol. V, by J. M. Buckley, p. 672.

" is something small and insignificant when compared with the world-wide Chautauqua. When we recall the scores of Chautauqua assemblies throughout the United States, the Oxford summer meeting established on the basis of the Chautauqua idea, the hundreds of thousands of readers who have been connected with the Chautauqua Literary and Scientific Circle, the tens of thousands of homes into which a new light has penetrated as a result of the Chautauqua idea, the hundreds of thousands of books which have been bought and read by those who were eager for a learning which had been denied them, we obtain a faint conception of the meaning and significance of the term ' Chautauqua.' "

Development of Sunday-School Normal Work. Interesting as the entire movement is, it only concerns us as a setting for the Sunday-School Normal Department, and the more recent Chautauqua Normal Union. These include not only the stimulating exercises of the summer sessions at Chautauqua proper, but the work of other " Chautauqua " assemblies, and the local and home work of the members of the Union. It should be remembered that the first Chautauqua Assembly, in 1874, was held under the auspices of the Normal Department of the Sunday-School Union of the Methodist Episcopal Church. For several years the normal diplomas of Chautauqua were awarded

in the name of that Union,[14] and a close connection has always been maintained between the two organizations. The normal courses for both Unions are identical.

At the Chautauqua Assembly in 1876, a committee on a "Course of Normal Class Lessons" was appointed. The members represented ten different denominations of Christians. They made a report, which was unanimously adopted at a meeting of persons of all denominations interested in Sunday-school normal work. The report included the following:—"That the course comprise forty lessons, to be called the 'Chautauqua Course of Sabbath-school Normal Lessons;' the time of each lesson to be divided between the consideration of the 'Bible and its contents,' and the 'theory and practice of teaching.'

"The Chautauqua Course of Sabbath-school Normal Lessons may be adopted and used by any church, society, union, association, or institution of learning. . . .

"Normal classes who desire to issue diplomas may obtain them from the Chautauqua Committee, with the heading 'Chautauqua Sabbath-school Normal Class Diploma,' and upon which may be placed the stamp or name of the church, society, union, association, or institution of learning, with which the class is connected; these diplo-

[14] The Normal Class (a leaflet), by Jesse L. Hurlbut, D. D., n. d., p. 1.

mas to be signed by the local committee of instruction."

This system required "Normal Praxes," or in other words, written exercises on the different processes of the teacher's work, as, thinking, memorizing, finding central and root thoughts, word-picturing, analogies, collecting illustrations, lines of approach and map-drawing. The books to be read were: Fitch on *Questioning;* Freeman on *Illustration;* Trumbull on *Reviews;* Fitch on *Attention;* Vincent's *Helpful Hints;* Chautauqua Text-Books, No. 1, *How to Study the Bible;* No. 8, *What Noted Men Think of the Bible;* No. 10, *What is Education?* No. 11, *Socrates;* No. 12, *Pestalozzi;* No. 15, *Froebel;* No. 18, *Christian Evidences;* No. 19, *The Book of Books.* Adaptations of these lessons were made for pupils of all grades.

There were also "Teachers' Union" and "post-graduate" courses provided. The post-graduate course, as announced in the Hand-book for 1880, required the following books to be studied: *Outlines of Church History,* Dr. Hurst; *Short History of English Bible,* Dr. Freeman; *Companion to the Bible,* Dr. Barrow; *The Church School,* Dr. Vincent; *Christological Studies,* Dr. Buck. Each candidate for a certificate was expected to present two papers containing not less than one thousand words each, one on a biblical, the other on a Sunday-school theme. Candidates were also required

to answer in writing a series of fifty questions, based upon the above books.

The Assembly Normal Union. In 1880, at the Sunday-School Centennial, in London, at Dr. Vincent's suggestion, a committee was appointed to prepare an international course of study.[15] This International Sunday-School Normal Committee, as it was called, was composed of workers in England, America and France. The lessons were at first used by comparatively few.[16] When the first series of books was issued by the committee, an association of assembly conductors and teachers of normal classes was formed in America, for the purpose of bringing the normal Sunday-school work throughout the country to a common standard. This was in 1884. The association was called the Assembly Normal Union. Outline lessons were prepared and a course of reading arranged in connection with them, including the books of the International Normal Committee.

The Chautauqua Normal Union. In the summer of 1886, a reorganization was effected, by which the Assembly Normal Union became a department of the Chautauqua University, under the name of the Chautauqua Normal Union. Its Board of Counsel holds an annual meeting at

[15] The Chautauqua Normal Union (a leaflet), J. L. Hurlbut, 1897 (?), pp. 4, 5.

[16] "The Study," No. for Jan., 1885, p. 2.

Chautauqua. The course, according to the current circular, includes studies in the Bible and in Sunday-school work, to be carried on through four years. Each year's work, however, is separate, and is recognized by a separate certificate of postal-card size, awarded to all who complete it and pass the requisite examination. When four such certificates have been obtained upon different annual courses, they entitle the person whose name they bear, to the full diploma of the Chautauqua Normal Union, upon payment of the diploma fee of twenty-five cents. The courses for the last four years were as follows, the first book of each course to be studied, the second to be read: Course of 1897,—*Studies in the Book of Acts,* B. B. Loomis; *The Life of St. Paul,* James Stalker. Course of 1898,—*Studies in the Four Gospels,* J. L. Hurlbut; *The Book Divine,* J. E. Price. Course of 1899,—*Studies in Old Testament History,* J. L. Hurlbut; *Teaching and Teachers,* H. C. Trumbull. Course of 1900,—*Revised Normal Lessons,* J. L. Hurlbut; *The Modern Sunday-School,* J. H. Vincent. The courses may be taken up in any order which the student chooses.

There is also a Junior Department of the Chautauqua Normal Union, for children and young people. The courses of this department are strictly biblical and not normal. They are divided into two grades,—the Junior, or Children's grade, in general for those under twelve years of age, and the Intermediate, or Young People's grade, for

those between twelve and eighteen years of age. Diplomas are given to those who attain seventy per cent. in the examinations of a first course, and seals are given for equal results in subsequent courses. The juniors and intermediates have different diplomas, though in some cases they may take the same courses.[17]

The influence of this Chautauqua Normal Union is by no means limited to the hundreds who work for Chautauqua honors. Many individuals, and even organizations throughout the country, use the books recommended by it. Yet with all this effort it must be acknowledged that the great majority of Sunday-school teachers are still practically untouched by the Chautauqua movement.

Sunday-School Normal Work in other Institutions of Learning. Some effort has been made to introduce preparation for Sunday-school work into other organizations. As early as 1872, Dr. Vincent says [18] that in the Northwestern Female College, Evanston, Ill.; the Cincinnati Wesleyan Female College; the Baldwin University, in Ohio; Cornell College, Iowa; Dickinson College, Penn., and in other institutions of learning, regular Sunday-school normal classes had been started. Nevertheless, the work has not spread widely among secular institutions. On the other hand,

[17] Junior Department of the Chautauqua Normal Union (leaflet), Jesse L. Hurlbut (?), n. d.

[18] Sunday-School Institutes and Normal Classes, J. H. Vincent, 1872, p. 135.

many training schools for Christian workers are giving considerable attention to Sunday-school teaching. The New York Training School for Deaconesses, in connection with the Episcopal Church, gives not only excellent Bible work, but careful and thoroughly pedagogical personal training in the Art of Teaching. The Moody Institute in Chicago, and the Bible Normal College in Springfield, Mass., give so much attention to Sunday-school work that they are sometimes called training schools for Sunday-school workers. Apart from this movement, yet of the greatest possible service to it as well as to the Christian world in general, is the present movement, introducing into our colleges and academies courses of Bible study, conducted by specialists, and commanding the same earnest application and high respect that is given to the most modern subjects.

CHAPTER VI

THE CHURCH AND SUNDAY-SCHOOL WORK

ALTHOUGH it became necessary to form great unions and associations which undertake much of the Sunday-school work in America, and solve many of the perplexing problems that develop, the Church has not forgotten its duty toward the young. These organizations have been the servants, not the supplanters of the Church in this matter. For the sake of convenience and to keep near the sources of information, it seems well to discuss the work of the Church under denominational sub-heads, but our object is not a comparison of the denominations. Indeed especial care must be taken with regard to making such comparisons in this connection, for whole branches of Church work which affect the Sunday-school must be left undescribed. In the case of the Moravians, for instance, there seem to be no distinguishing features of Sunday-school work important enough for us to note, and yet during the seventeenth and eighteenth centuries there was probably no body of Christians that gave as much attention to Bible schools and early Church training as they. If the question of religious teaching in the home and in the week-day school was to

be included, certainly the denomination which Comenius loved and labored for could not be so lightly passed by.

It must be understood, then, that our point of view is both national and limited. Statistics are not of much value here, and there will be no attempt even to mention all of the one hundred and forty-five denominations, with their subdivisions, of which the United States census gives a list.

Looking back to colonial days, we found that the Puritans of New England had their ministers, once a week in some towns and once a month in others, gather the children and youth of the parishes at two o'clock on Saturday afternoons to catechise them. This system was a very thorough one, involving careful home instruction. It continued in New England for more than a hundred years. Also some denominations, among which the Roman Catholic Church leads, hold that religious instruction is an essential part of all education, and accordingly, before the rise of our great public school system, they had little need for the Sunday-school. The Episcopal denomination, however, is said to have always in this country followed the practice of giving religious instruction to the children, on the Sabbath, openly, in the church.[1]

Baptist. The Congregational churches, both Trinitarian and Unitarian, together with the great

[1] Historic View of Sabbath-Schools, Congregational Quarterly, vol. VII, p. 20, E. H. Byington.

denomination of Baptists, represent intense independency. The churches of these denominations are not bound together by the recognized authority of ecclesiastical bodies. They may form groups by habit of association, and they may in a general way hold to more or less distinguishing doctrines, yet they lack that denominational unity and exclusiveness which would lead them as denominations to make conspicuous advances in Sunday-school work. Owing to this lack of strong central organization, there is among the Baptists an increase of local efforts. The size of the denomination makes some of these local bodies equal if not superior, to the numerical strength of some other entire denominations. The Massachusetts Baptist Sunday-School Association,[2] organized in 1885, and incorporated in 1892, for example, is no small, inactive affair. Moreover, like the Methodists, the Baptists have been prominent in undenominational lines, especially in the great "International Lesson Movement."

Although the Baptists have no national Sunday-school union or association, they have two bodies which attend to Sunday-school interests. In February, 1824,[3] Noah Davis, a zealous young minister, addressed a communication to J. D. Knowles, then editor of "The Columbia Star," which led

[2] "Massachusetts Baptist Anniversaries," annual reports.

[3] American Church History, vol. II (Baptists), by A. H. Newman, 1894, p. 426.

to the calling of a meeting and the organization of the Baptist General Tract Society, with its headquarters at Washington. This became one of the most important and successful of the denominational enterprises. The receipts, which were for the first year, $373.80, amounted to $20,803.78, for the year ending in April, 1845. As early as 1826, owing to great inconveniences and loss from being at a distance from a publishing and distributing center, the Society removed its headquarters to Philadelphia. In 1840 a revised constitution was adopted, and the name of the Society changed to the American Baptist Publication Society. Sunday-school work is distinctly recognized in the new constitution, and has, since 1840, been pushed with great vigor. The Society is said to have been the first in America to engage in colportage. Its missionary department has sent colporteurs the length and breadth of the land distributing literature, preaching in destitute places, and establishing Sunday-schools. Its publication department issues a number of Sunday-school periodicals. The International lessons are used almost exclusively, though the Society publishes a primary course entitled [4] "Two Years With Jesus."

In 1891 the Convention appointed a Sunday-school Board, whose chief function is to supply periodicals, song-books, Bibles, Testaments, cards,

[4] "Two Years With Jesus," by Miss Juliet E. Dimock, teachers' edition and scholars' edition.

maps, and other requisites for Sunday-schools. The Board has its headquarters at Nashville.

Before leaving the Baptists, it will be interesting to note a change which, though hardly a denominational movement, was instigated by a Baptist. Henry J. Howland "is entitled to the distinction of having originated the first Infant Sunday-school, so far as is known,[5] in this country or any other." In 1829, when only an apprentice boy nineteen years of age, at the suggestion of his sister, he obtained leave of absence to investigate a certain school for the care of young children whose parents were obliged to be away from home at their work. He saw and heard enough to satisfy himself that the religious part of the exercises there could be usefully adapted for a number of small children who frequented the Sunday-school of the First Baptist Church of Boston, but who had no place in any of the classes. He explained the work at a meeting of the Sunday-school teachers, proposing that an infant class be formed, and suggesting that one of the lady teachers should take charge. This resulted in the formation of such a class with young Mr. Howland as teacher. Besides the teaching and singing of hymns, he prepared Bible pictures to interest the children, and worked out the lessons on the catechetical plan, using the Bible for his answers, and instilling into the minds of the children the

[5] "The Watchman," May 6, 1897 (vol. 78, No. 18), p. 20.

Scripture language. He published the first book of lessons for the primary department. His heart was in the work and his school was a great success. Till the year of his death, 1897, he was an active and prominent Sunday-school worker.

Congregational. The Congregational (Trinitarian) Church, like the Unitarian, has a distinct Sunday-school organization of considerable national importance. This Congregational Sunday-School and Publishing Society, is the result of the combination of two independent movements. In May, 1825, the Massachusetts Sabbath-School Union was organized, and was auxiliary to the American Sunday-School Union, formed the preceding year. In 1826, forty of the fifty-five Sunday-schools thus associated were Congregational, the rest Baptist. In 1832, it was thought best for the two denominations to divide, one-third of the assets going to the Baptists, and two-thirds to the Congregationalists.[6] The Massachusetts Sabbath-School Society had its origin in this way and remained auxiliary to the American Sunday-School Union till 1839. It was incorporated in 1840.

During its first seven years it published 352 books, of which 203 were for libraries, 17 were question books, and 3 were singing-books. The Wellspring was first issued in 1844. In 1853, one

[6] A Brief Historic Sketch of the Congregational Sunday-School and Publishing Society, n. n., 1894.

of its books was called by the now popular name, "The Inductive Question Book." By 1868 it had issued 750 publications, of which 700 were for Sunday-school libraries. The Society also carried on missionary work, aiding both Presbyterian and Congregational Sunday-schools until the plan of union was given up. No special missionary agents were employed until 1853, when the Western Sabbath-School Agency was formed. Within six years eleven different missionaries were employed in New York, Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa. During the Civil War this work was broken up and the Society addressed its publications and its distributing work largely to the boys in camp and hospital, and to the "contrabands" and freedmen.

Meanwhile, the Congregational Board of Publication, the second movement referred to above, had developed. On March 9, 1868, the Massachusetts Sabbath-School Society, and the Congregational Board of Publication, at the request of both organizations, were consolidated by act of Legislature into The Congregational Sabbath-School and Publishing Society. The object of the new Society was to "explain. . . . and support the Congregational faith and polity," and to promote Sabbath-school organization and education. In 1870 the name was changed for convenience to The Congregational Publishing Society. Its business meanwhile rapidly increased. At this time a society called The Society for the Promotion of

Christian Knowledge disbanded and gave it $5,000, the annual income to be used in the distribution of books.

In accordance with the advice of the National Council, in 1874, on April 1, 1876, the missionary work was transferred to the American Home Missionary Society. This change was against the judgment of the officers of both societies. Interest in the Sunday-school work decreased; and the amount contributed for it diminished from $12,224, in 1873, the year before the change was proposed, to $1,464, in 1879. In May, 1882, this work was restored to the Publishing Society and the next year the name of the Society was changed to " The Congregational Sunday-School and Publishing Society," that it might correspond with the work which was again assumed.

The organization has steadily grown till of recent years it has kept about thirty-five Sunday-school missionaries in the field, starting hundreds of new schools annually and holding hundreds of local institutes and conventions. Under the name of the " Pilgrim Press " it issues literature that spreads far beyond the denominational lines. It presents two systems of lessons, the International and an inductive series on the Life of Christ and the History of Israel, so that schools or classes can take their choice.

There is also an energetic Congregational Sunday-School Superintendents' Union of Boston and Vicinity, with a membership of between one and

two hundred. This was organized in November, 1879, pursuant to a call which originated with several of the Congregational Delegates to a Sunday-school convention at Worcester a few days before. The Union meets once a month to discuss practical subjects such as "How to Reach and Hold Young Men in our Sunday-schools," the "Object and Work of the Training School for Christian Workers, in Springfield," and "What may the Sabbath-school learn from the Public School?" Sunday-school institutes and conventions have been held at its suggestion, and its influence has been felt by every[7] Congregational Sunday-school in Boston and vicinity.

Episcopal. The Episcopal Church, as has been said above, has always given attention to the religious instruction of children on Sunday. It has not succeeded, however, in maintaining a national Sunday-school union. One was organized in New York early in the century, but it never secured a strong support from the church in whose interests it was founded and whose name it bore. It acted for a time as a publication society and after some years of rather languid existence, its interests were sold to a private bookseller.[8]

On the other hand, the denomination has active local Sunday-school associations, of which the

[7] Congregational Sunday-School Superintendents' Union, n. n., 1896, p. 7.

[8] Cyclopædia of Biblical Literature, article Sunday-Schools, by D. P. K., vol. X, p. 25.

most influential is that of the Diocese of Pennsylvania, organized February 15, 1870.[9] The first meeting of this Association was called by a circular issued to the Sunday-schools of Philadelphia by a committee of the Teachers Association of the Church of the Holy Apostles. For several years after its organization the Association held monthly meetings in the various city parishes. At these meetings a special topic was always presented by a leading clergyman or layman, and then briefly discussed by others. In a year or two this method was changed and a course of special monthly lectures was delivered by leading bishops and clergymen. This course lasted about two years. The first Sunday-School Convention of the Association was held in the Church of the Epiphany in 1875, and was well attended. The first Sunday-School Institute was held in Grace Church on January 16, 1883, and a Sunday-School Conference was held at the Church of the Epiphany in October, 1883, during the session of the General Convention which was then meeting in that city. This was very largely attended, and not less than twelve bishops made addresses. The American Church Sunday-School Institute was formed through the influence of this Association in October, 1884, and the weekly meetings for the study of the Sunday-school lessons were begun in April, 1885.

When the International Series of lessons began

[9] The American Church Sunday-School Magazine, Feb., 1895, p. 126.

to attract attention they were used in many Episcopal schools, but they were so incongruous with the Church year that although several attempts were made to adapt them, it was found to be impossible. A meeting was therefore held in Grace Church, New York, in 1874, at which the committee known as the Joint Diocesan Committee was inaugurated. The members of this committee are appointed by the bishops of the several dioceses and include delegates representing the Brotherhood of St. Andrew and the American Church Sunday-School Institute. The regular meetings take place twice a year, each course of lessons being for six months. The methods of work are practically the same as those of the International Lesson Committee. In 1897 an effort was made to decide on a course of study for five years, from 1899 to 1904. The object of the Committee is to put forth instruction in accordance with the principles of the Episcopal Church or the Church year; to secure thorough familiarity with the Church catechism, a portion being set forth in each lesson; to make everybody familiar with the leading doctrines of Christianity as they are associated with the Church year; to call frequent attention to the prayer book and its devotional uses; and to bring before the minds of all the methods and obligations of Christian work in its different branches, especially the missionary operations. The number of teachers and pupils using these lessons is over four hundred thousand in the United States and

Canada.[10] There are a number of publishers who employ editors to prepare the lesson papers, the two most popular of these courses being the Whittaker and the Jacobs series.

Other lesson series, as the International and the Bible Study Union, are used in many Episcopal Sunday-schools. In addition to these periodical papers, a single denominational publishing house in New York City can supply nearly a hundred different Episcopal manuals for Sunday-school instruction. These are mostly catechetical and many of them are in graded courses carefully prepared to lead the child through studies in the Bible, doctrines, and Church history.

Church music and church forms of worship are usually used in the Sunday-schools, and a special church service for children, in tone with the older services, is a regular appointment in many parishes.

Conferences, conventions and institutes are becoming more frequent and more serious in this denomination, and great effort is being made, with the aid of leading scholars in the philosophy and art of education, to solve the pressing problem of the Church's duty in the matter of national religious training.

Friend. Prominent in the history of Pennsylvania are the Friends and their First-day schools, often called by them Bible or Scripture-schools.

[10] Dictation from a member of the committee (Dr. Shinn).

They formed a Bible Society in Philadelphia in 1830.[11] About the same time, Hannah C. Blackhouse, of England, visited America in company with her husband, Jonathan Blackhouse, who was a minister. She found to her sorrow, much neglect of the Bible among American Friends, and established the first Bible schools among them. The movement was not rapid at first, but for many years now such schools have been almost universal in the orthodox branch of the Society. Most of the schools use the International Lessons, and all of the "Yearly Meetings" except one have standing committees whose duty it is to encourage and help the schools in the various localities. The minutes of a recent Iowa "Yearly Meeting" have a remarkable record in the relatively large numbers in Bible-schools, and in the large proportion of families that have some defined religious home training.

The Hicksite body of Friends have flourishing First-day schools, some of which have adopted the International Lessons. Others use a series of lessons selected and prepared by a Central Committee of their own body. These schools are not all confined to Bible lessons,[12] but deal sometimes with ethical or humanitarian subjects. For instance,

[11] American Church History, vol. XII, Thomas & Thomas, p. 281.

[12] Sunday-Schools, United States Bureau of Education, Report of Commissioner of Education for 1896-97, p. 389.

one book which they use is "American Charities: A Study in Philanthropy and Economics," by Amos G. Warner. Also a "Book of Devotional Poems," and "Selections from Whittier's Poems," are considerably used. The Hicksites tend to make much of literature, and in some places, especially in New York, they circulate traveling libraries among the country schools.

Hebrew. The Hebrew Sunday-schools are, in general, of two kinds, Orthodox and Reformed. The Orthodox differ very little from schools in vogue before Christ.[13] The Reformed vary, and it is not easy to make general statements regarding them. Each congregation is a voluntary association governed by its own rules and responsible to no other association, except through its own pledges.[14]

In 1872 the Jews at Cincinnati made an effort to form a union of congregations, "the object of which should be,—First, to establish a Jewish theological faculty; second, to furnish proper books for our Sabbath schools; third, to adopt a code of laws defining Judaism." Out of this movement grew the Union of American Hebrew Congregations; the Hebrew Union College in Cincinnati; and the Hebrew Sabbath-School Union. To make the Sabbath-school work more efficient,

[13] Sunday-School Work, Ellis, Pedagogical Seminary, June, 1896, p. 393.

[14] Sunday-Schools, United States Bureau of Education, 1896-97, p. 405.

prizes were offered for the best biblical history, the best post-biblical history, and the best catechism. In 1878 a prize was offered for the best hymn-book for Sabbath-schools.

The Hebrew Sabbath-School Union, formed in 1886 by a Sabbath-school convention in Cincinnati, adopted a constitution which included the following from article VII, section 1: The executive committee shall prepare plans to carry into effect the unification of the work of the Hebrew Sabbath-schools as specified in the following sections: (a) Instruction in the principles, doctrines, and precepts of Judaism. (b) Instruction in the reading of the Bible in the vernacular. (c) Instruction in the Hebrew language at least to the extent of understanding the Hebrew prayers and appropriate portions of the Bible. (d) Instruction in Jewish history covering the biblical and post-biblical periods. (e) Instruction in music, with a view to prepare children to participate in the service. Section 2. In addition to the foregoing, which shall constitute a six years' course, including a one year's course for confirmation, the executive committee shall also provide for a two years' course of instruction for a post-confirmation class and a complete course of study for normal classes.

Most Hebrew Sabbath-schools have sessions on Sunday morning from nine o'clock to eleven or half-past eleven. Some have an additional session on Saturday from nine to ten a. m. The rabbi

is the superintendent, or where there is no rabbi, a layman has charge of the school. A considerable proportion of the teachers are paid.

Probably the best Hebrew Sunday-school in America is that at the Temple Emanuel, on Fifth Avenue, New York, described by Mr. Ellis. The school meets every Sunday morning, but follows completely the principles and methods of the public schools. Children must obtain permission from the educational committee of the church in order to enter the school. After the opening exercises of devotion, the school divides into five grades, each grade going into an entirely separate room, and each studying one of the five grades of Katzenberg's Biblical History. There is also opportunity to study a post-biblical history, by Hecht.

Latter-Day Saint. Besides those branches of the Church which trace their ancestry back across the Atlantic, there is, in the western part of our land a younger, yet large and rapidly growing body,—the Latter-Day Saints. Fifty years ago, the "Saints," after being driven from their homes on the banks of the Mississippi, settled in Utah. Here in the wilds of the Rocky Mountains, amidst adverse circumstances, Richard Ballantyne saw and felt the need of religious instruction for the young. Accordingly, in May, 1849, he formed the purpose of starting a Sunday-school to train the youth in the principles of the Gospel and knowledge of the Mormon scriptures. By the second Sunday of the

following December he had built a suitable house for the purpose, and he, with his wife and babe, and the members of the school were gathered there. The Sunday-school numbered about fifty pupils. They furnished their own books, and the lessons were from the New Testament, Book of Mormon and Doctrine and Covenants. The study of the New Testament predominated. The school began at eight o'clock in the morning, and closed in time for those who wished to attend the general meeting of the "Saints."[15]

In succeeding years, others, inspired with an interest in the education of the children, became pioneers or leaders in Sunday-school work in other wards and setlements. On the fourth of November, 1867, a meeting of those interested in the Sunday-schools of the "Saints" was held at the Thirteenth Ward Assembly Hall, Salt Lake City, for the purpose of organizing a Sunday-School Union. This was the first meeting held for that purpose. At an adjourned meeting on the eleventh of that month, the first steps were taken toward a permanent organization, and Elder George Q. Cannon was elected president, with a recording secretary and two corresponding secretaries. A committee of three was also appointed to examine and decide upon books suitable for use in the Sunday-schools.

It was not till 1872 that the Union assumed a

[15] Juvenile Instructor, vol. XXXIV, Nov. 1, 1899, pp. 667-674.

compact and definite shape. From that time the efforts and labors of the Union became more practical. Monthly meetings of the teachers and superintendents were held in Salt Lake City with great regularity, and continued to grow in proportions and interest until they were among the most popular and most largely attended of any of the assemblies of the people of Zion. The Sunday-school books published by the Union are now widely used. They are carefully adapted to the various sub-divisions of the work. The Stake organizations are one means by which the influence of the Union is extended. Stake Superintendents of Sunday-schools are now almost invariably appointed when the organization of a stake is perfected. In every stake of Zion there is a Stake Superintendent of Sunday-schools, subject to the President of the Stake, with assistant officers to look after and care for the Sunday-school interests of that stake. In 1884 the general monthly meetings were put in charge of the stake Sunday-school authorities and the general meetings of the Union were appointed to be held twice a year at the times of the General Conferences of the Church.

In 1887 a new feature was introduced into the services of the Sunday-schools, by direction of the First Presidency of the Church, namely the administration of the Sacrament of the Lord's Supper. All children who are more than eight years

of age, if baptized, or if "willing and anxious to be baptized" are to partake. [16]

Great care is given to the matter of music. The Deseret Sunday-School Musical Union, organized in 1875, was of short duration; nevertheless, both individuals, and the Sunday-School Union, have accomplished much by their efforts to promote the musical interests of the Sunday-schools.

It is also interesting to note that there are nearly forty per cent. more male teachers and officers in the Sunday-schools than female. Much is done to direct and help the work of the teachers, and there are even Normal Sunday-school training classes in the academy at Provo. [17]

Some of the principal events [18] of recent years have been: the holding of an annual Sunday-school Conference in each stake; the more thorough grading of the pupils into different departments; the establishment of Nickel Day, on which all members of the Sunday-schools are invited to contribute at least one nickel to aid the Sunday-school cause; the observance of Humane Day, on which special efforts are made to inculcate the principles and practice of kindness and mercy to animals; the preparation of lessons on the Bible, the Book

[16] Proceedings of the First Sunday-School Convention of the Church of Jesus Christ of the Latter Day Saints, 1899, p. 75.

[17] Sunday-Schools, United States Bureau of Education, 1896-97, p. 416.

[18] Juvenile Instructor, p. 671.

of Mormon and history of the Church, in leaflet form; and the holding of a Sunday-school Convention in November, 1898, which was well attended by delegates from the different schools and stakes extending from Canada to Mexico, and which proved to be a great success.

Lutheran. The Lutherans have, during recent years, been turning their attention to Sunday-school questions. In 1830 a Sunday-school Union had been formed, of which Rev. C. F. Heyer was agent. During the first year he traveled nearly five thousand miles, preached in three hundred places, and established a large number of Sunday-schools.[19] From twelve to fifteen thousand Sunday-school books and tracts were sold and distributed. After this, however, no important steps seem to have been taken till the formation of a Council lesson system, four years ago. This is largely owing to the maintenance of parochial day-schools in which religious instruction is given.

Both the Lutheran and the Protestant Episcopal Churches generally have catechetical classes, or some form of special instruction, for weeks and often months previous to Easter or the time of confirmation. Many Lutheran Sunday-schools hold two sessions. In New York, for instance, nearly, if not all of the schools, have a morning session before service and another in the afternoon.

[19] Lutherans, by H. E. Jacobs; American Church History, vol. IV, p. 374.

Great stress is laid on the service and hymns of the church in the Sunday-school. Dr. Trabert voices the general opinion of his denomination when he says: "It is of the greatest importance that the children early learn to appreciate the church's magnificent treasures in her matchless hymns and unrivaled service. The Sunday-school must lead into the inner sanctuary by acquainting the children with and awakening a love for the full service of the sanctuary. To this end the matin and vesper services are peculiarly adapted." The Lutheran Church Review of October, 1896, is almost wholly devoted to the subject of Sunday-schools. Conferences are being held on the subject, and there are many signs of advanced thought and methods which would be suggestive to other denominations.

Methodist. The most prominent people in Sunday-school work are the Methodists. In the conference of 1779, five years before the organization of the Methodist Episcopal Church, the question was asked, "What shall be done with the children?" The answer was given, "Meet them once a fortnight, and examine the parents with regard to their conduct toward them." In the first Discipline, 1784, we find, "Where there are ten children whose parents are in the society, meet them at least one hour every week.[20]

[20] Growth of the Sunday-School Idea in the Methodist Episcopal Church, J. M. Freeman, Meth. Q. Rev., July, 1871, p. 400.

John Wesley, it is claimed,[21] instituted Sunday-schools as early as 1737, in Savannah, Georgia. However this may be, he no sooner heard of Robert Raikes' Sunday-schools than he approved of them. He published an account of them in the American Magazine for January, 1785, and exhorted his Societies to imitate this laudable example. They took his advice.[22] Bishop Asbury, at that time "Superintendent of the Methodist Church in America," also encouraged and assisted the establishment of Sunday-schools.

Unlike some other Sunday-schools of those times, the Methodist schools included the three important ideas of gratuitous instruction, religious instruction, and books "to teach learning and piety," which ideas were, in 1790, officially incorporated in the Discipline. Two kinds of Sunday-schools were organized by the early Methodists. Both are frequently referred to in the Discipline. First, there were classes of one hour a week for children whose parents were able to teach them. Especial directions were given by the Conference of 1787 for the formation of such classes, and the children were to "graduate into the Church." Second, the question was asked in 1790, "What can be done in order to instruct poor

[21] The Rise and Progress of Sunday-Schools, John Carroll Power, 1863, p. 22.

[22] Annual Report of the Sunday-School Union of the Methodist Episcopal Church, 1851, p. 93.

children, white and black, to read?" The answer was given, "Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship" which shall give instruction "from six o'clock in the morning till ten, and from two o'clock in the afternoon till six," and such schools were established.

From this time the Sunday-school idea grew slowly and steadily. In 1824 the General Conference passed three resolutions on Sunday-schools. It was made "the duty of each traveling preacher in our connection to encourage the establishment of Sunday-schools"; arrangements were made for the compilation of a catechism for Sunday-school children; and the book agents were instructed "to provide and keep on hand a good assortment of books suitable for the use of Sunday-schools."

On April second, 1827, the Sunday-School Union of the Methodist Episcopal Church was organized in New York City, this location being chosen because of "the facilities afforded by our Book Concern for printing and circulating books." The objects of the Union were "to promote the formation, and to concentrate the efforts of Sabbath-schools connected with the Congregations of the Methodist Episcopal Church, and all others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God. This Society flourished

until 1833,[23] when it was merged with the Bible and Tract Society. The new organization was dissolved after three years. In 1840 the Sunday-School Union was reorganized and it put forth new life which has not since languished. In 1872, however, a change was affected making the Board of Managers to be appointed by the Church through its representative body, the General Conference. This necessitated a new charter, and the objects of the Corporation were stated to be "charitable and religious, designed to advance the interests and promote the cause of Sabbath-schools in connection with the Methodist Episcopal Church in the United States and elsewhere."

The work of this large and progressive Society falls under three departments. The Department of Instruction prepares lesson books, papers and practical helps of various kinds for both scholars and teachers. It also has a well-defined system of Normal Instruction, comprising the use of text-books, prepared especially for the purpose, and the holding of Normal Classes, Institutes, Assemblies, and other meetings for recreation and instruction. The Department of Publication works in cooperation with the Book Concern. It both edits publications connected with Sunday-school work and purchases supplies from the Book Concern for needy schools. The Department of Benevolence seeks to organize and sustain Sunday-schools in

[23] The Sunday-School Union of the Methodist Episcopal Church, J. M. Freeman, p. 3.

destitute places, both here and in foreign lands, and to furnish books and requisites for the schools when the people are unable to pay for them. The Union does a large and useful work among the colored people of the South, among the Indians, and especially among the immigrants, thousands and thousands of whom are gathered into its Sunday-schools. It also has thousands of schools in foreign lands.

The same year that the Union was reorganized, the General Conference [24] made it the duty of the Presiding Elder carefully to inquire at each quarterly conference if the rules for the instruction of children had been faithfully observed. These rules were entirely remodeled and enlarged, covering more than two pages of the Discipline. Also the Preacher in charge was required "to visit the schools as often as practicable, to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months," and to form Bible classes for the instruction of older members.

In 1852 male superintendents who were members of the Church, were admitted to the quarterly conferences, with the right to speak and vote on questions relating to the Sunday-schools. Four years later such superintendents were made full members of the quarterly conference, with the one proviso that the quarterly conference shall first ap-

[24] Growth of the Sunday-School Idea in the Methodist Episcopal Church, J. M. Freeman, M. Q. R., p. 404.

prove of the appointment of the superintendent to his office.

In 1844, during the session of the General Conference, a Sunday-school convention had met which resulted in the creation of the Department of Publication, described above, with the Rev. Daniel P. Kidder as editor. As early as 1847 Dr. Kidder urged the formation of Sunday-School Teachers' Institutes. In 1857 Rev. John H. Vincent, [25] then pastor of the Methodist Episcopal Church in Joliet, Ill., organized what he called a "Normal Class" in his own church. In the Conference of 1860, the matter was again urged, and the following year, in connection with the Galena District Convention, a constitution was adopted, and under the direction of Mr. Vincent an excellent Institute program was carried out. This, Dr. Vincent believes "to have been the first regularly organized and permanent Sunday-school Teachers' Institute in the country." [26] Sub-district sessions were held in several places during the year, with good attendance and great enthusiasm. Other institutes followed in other places soon after.

The Sunday-School Union organized, February 8, 1867, a "Normal College" having for its object, "To elevate the standard of Sunday-school

[25] The Lesson System, Simeon Gilbert, 1879, p. 20.

[26] Sunday-School Institutes and Normal Classes, by J. H. Vincent, 1872, p. 65.

management and teaching in the Church, to furnish facilities for training teachers, and to unite all local Normal Classes and Institutes in a central organization." The course is for three years, the classes being called, the Preparatory, the Second or Junior, and the Third or Senior. Certificates are given to those who complete the work of one or two years, and diplomas to those who complete the entire course. [27]

At the Anniversary of the Sunday-School Union held in Columbus, Ohio, October 1869, the Normal Department opened its Biblical Museum.

In 1866 the Rev. Dr. Wise, Corresponding Secretary of the Union, asked the Board of Managers for the appointment of a General Agent to travel throughout the country to hold institutes, and to further all the interests of the Society. The Board appointed Mr. Vincent, who fulfilled the duties of the office with such activity and success that when, in 1868 the General Council created the "Department of Sunday-school Instruction" he was appointed to its superintendency in connection with the Corresponding Secretaryship of the Union and the office of Editor of the "Sunday-School Journal." It was in the discharge [28] of his duty as Corresponding Secretary of the Union that Mr.

[27] Sunday-School Institutes and Normal Classes, p. 140.

[28] American Church History, vol. V, J. M. Buckley, p. 671.

Vincent, in 1874, founded the great educational system known as the Chautauqua Movement.*

It is difficult to estimate the extent of the influence of these great advances, especially as we lose the perspective in drawing nearer the present. Two more points, however, deserve at least to be mentioned. One is the Methodist kindergarten of the Church, which has for its purpose "to introduce the principles of the kindergarten into the primary department of the Sunday-school; also to recommend that there be five sessions for this department during the week in addition to the one on Sunday." The other is the Home Department of the Sunday-School Union, on the same plan as other home departments, and numbering, in 1897, when it was first recognized in the Sunday-school system of the Methodist Episcopal Church, more than seventy-seven thousand members.

Presbyterian. In Sunday-school work the Presbyterians have done perhaps more as individuals than as a branch of the Church, but it is as the latter that we must here consider them.

In colonial days Presbyterian ministers were expected to meet and catechise the children of their charges every week on Wednesday or on Sunday, with the help of some of the elders, or, if she were a notable woman, of the pastor's wife. The West-

* For fuller account of Institutes and the Chautauqua Movement, see chapter on the same.

minster Shorter Catechism was taught in the Presbyterian day-schools, especially in Pennsylvania. If a child of a Lutheran or Methodist family was in the school, he went through the whole curriculum, and his parents were glad to have it so.[29] After mastering the headings in the spelling-book and some primer, the only other reading book was the Bible. The New Testament was read by the junior class, and the Old Testament by the seniors. With the introduction of Sunday-schools at the beginning of the century, this work declined and the Presbyterians gave large support [30] to the extension of the Sunday-school system. The Board of Publication also changed after a while from employing agents merely to carry on the sale of its books, to directing its agents to seek to establish Sunday-schools in neglected districts. For this reason in 1887 the General Assembly enlarged the title of the Board to include this work, and appointed a secretary to take charge of it. It also has placed the statistics of Sunday-school membership and contributions on the same footing as those of the congregations. [31]

There is no Presbyterian Sunday-School Union. The Cumberland Presbyterians issue, through their Board of Publication, the usual Sunday-

[29] United Presbyteria Church of North America, by Scouller, American Church History, vol. XI, p. 240.

[30] Presbyterians, by Thompson, American Church History, vol. VI, p. 131.

[31] Presbyterians, by Thompson, p. 200.

school literature. This Board was organized in 1867 and located at Nashville. The Southern Presbyterians have laid upon their Committee of Publication the general oversight of all the Sunday-school interests and the advancement of the work in all practicable ways.

Among all branches of Presbyterians the International Lessons and the Westminster Catechisms are widely used, the former being presented in a variety of quarterlies and helps. In the line of music there is little that the Presbyterians have not attempted, either as to instruments or hymn-books.

Reformed. The Reformed Church is Calvinistic like the Presbyterian. It uses chiefly the International Lessons, as issued by the German Reformed Church in the Heidelberg series, and the Heidelberg Catechism. The Sunday-School Board of the Reformed Church in the United States, some times called the German Reformed Church, was first incorporated in 1897, though it had carried on an active work for years. In 1898 the Board of Publication of the Reformed Church in America, colloquially called Dutch Reformed, made a contract with the above Board of the German Reformed Church,[32] according to which the Dutch Board has an editorial representative on the German Board and receives its own imprint on the publications, some slight changes being made.

[32] Triennial Report of the Sunday-School Board of the Reformed Church in the United States, 1899, p. 24.

From the first, a marked characteristic of the Reformed Dutch Church, and perhaps hardly less of the entire Reformed Church, has been her care for the instruction of the young. Christian nurture was regarded as the chief means of perpetuating the Church. Christian parents were expected to present their children for baptism; to train them for God, and to expect covenanted grace for them, so that at a suitable age they would be led to make a sincere profession of their faith in Christ.[33] The Synod of Dort said much on this subject. It was required of every minister that the sermon on Sunday afternoon should be explanatory of one of the "Lord's Days" of the Heidelberg Catechism, so that the whole catechism might be expounded in the course of the year. The ministers are still required by the Constitution and by their calls to do this work, but are allowed four years in which to cover the catechism.

In 1839, the Board of Sabbath-School Union was formed, the object of which was to increase interest in the Sunday-schools and to secure, as far as possible, the teaching of the catechisms of the Church in them. The power of the Board was advisory, though it also did some publishing, established new schools, and aided and encouraged feeble ones. It was abolished by the General Synod in 1862.

Recently, in all departments of the Reformed

[33] The Reformed Church in America, 4th edit., 1889, by David D. Demarest, p. 156.

Church, there has been a tendency toward more complete organization. Sunday-schools have received much attention. In the German Reformed Church a general secretary has been appointed to direct this important interest.[34] In the Dutch Reformed Church, the Sunday-school Committee reported in 1899 that "with the exception of the Classis of Raritan all the classes of the Church have appointed permanent Sunday-school Committees, and through these the Sunday-school work has a care and oversight such as it never had before. The vast responsibility of the work is urged upon pastors, superintendents and teachers, and the study of methods of work is earnestly commended."

Normal classes are formed in an increasing number of the schools. Young people's work, especially in a missionary line, is prominent in the Sunday-schools and is considered to have educational results.

Roman Catholic. Since the Roman Catholic Church insists upon daily religious instruction, the Sunday-school has not been so prominent in that Church as a dependence upon it for religious teaching would make it. Within recent years the number of children who attend public schools, and the conditions regarding these schools, have apparently prompted greater attention to Sunday-

[34] Reformed Church, German, by Dubbs, American Church History, vol. VIII, p. 420.

schools. They have now some of the best attended and most carefully organized Sunday-schools in America.

The work is kept under ecclesiastical supervision and direction. The Church has a number of brotherhoods and sisterhoods devoted to teaching, for which the members are carefully trained, and there are summer professional schools which even experienced teachers attend annually. Some priest, chosen for his fitness, has the responsible supervision. The gradation in the schools is more or less formal, according to circumstances, and ranges from the youngest class in a catechism of elementary faith and duty to adult classes with text-books in Bible or Church history. The celebration of the mass is in many instances the preparatory service for the Sunday-school, and often includes the exposition of the Scripture lesson for the day. Some churches have also Saturday morning classes for pupils of the public schools.[35]

In most Roman Catholic schools little is taught save a series of catechisms, containing the Church doctrines. Of these catechisms there is a great variety, and there are several authors whose works are used in the study of Bible and Church history. No national uniformity in lessons exists, though all the various catechisms contain about the same matter. A priest or publishing house prepares a catechism, obtains its approval by some bishop,

[35] Sunday-Schools, United States Bureau of Education, 1896-97, pp. 413 and 353.

and any school may use it. A catechism was prepared and enjoined by order of the Third Plenary Council of Baltimore, in 1885, in hope of bringing about uniformity in this country, but it was not satisfactory from a pedagogical standpoint and therefore not universally used.

The school of the Paulist Fathers, [36] Fifty-ninth Street, New York, represents probably the most advanced methods and ideas among the Roman Catholics, and is far superior to the average school. It meets at nine on Sunday morning with about eighteen hundred people from three to thirty years of age, of all social classes. The large assembly hall is hung with pictures and mottoes and furnished with images. Mass is said and the children use the "Sunday-School Manual" prepared for them by the director, simplifying the whole, appending a collection of spirited hymns to be interjected, and adapting it to children. Then folding doors separate the departments and the regular lessons are taken up by the teachers. The smallest children are put through kindergarten movements, listen to legends and some Bible facts, and are taught to make the sign of the cross and say various short prayers of the Church, and to repeat the Apostles Creed. Above this there are five more grades each using catechetical instruction of increasing fullness concerning the Christian life and duties and the Roman Catholic doc-

[36] Sunday-School Work, Pedagogical Seminary, June. 1896, Ellis.

trine. This school meets on Wednesday as well as on Sunday. The parents are required by the laws of the church to teach the catechism to their children at home during the week. The school has a regular series of examinations, and a certificate of graduation is granted to those passing the first examination. It offers a gold medal for the best paper and makes full use of rewards and the stimulus of rivalry. The course is so arranged as to take advantage of the great incitement afforded by a sense of mastery of something. The directors and teachers show earnestness, enthusiasm, personal interest and sympathy with the children and a pedagogical insight. They go from the known to the unknown. The service of mass with a decorated altar, the solemn music and the united singing, the robed priests and acolytes, are all most aptly chosen to appeal to the soul of the child and to create a sense of reverence.[36]

Unitarian. The Unitarians were among the first to start a denominational Sunday-school Society. This was organized in Boston, April 18, 1827, under the name of the Boston Sunday-School Society. Its members were pastors, teachers, and officers from the ten Unitarian Sunday-schools in the city.[37] The first Unitarian Sunday-school in Boston, formed in 1824, had met with strong disapproval, lest the important work of the religious

[37] Sixty Years of the Unitarian Sunday-School Society, 1887, by H. G. Spaulding.

instruction of the young should be taken out of the mother's hand; but this opposition was soon proved a mistake. The Society met once in three months, with an annual meeting in December, and debated important questions. In the second year of its existence, an arrangement was made with the infant American Unitarian Association, whereby certain text-books should be published, bearing the imprint of the two Societies. It was not till 1884, however, that the first attempt was made to instruct young people by a manual of Unitarian belief. In 1831 the Society dropped the word "Boston" from its name. The influence of this society can be better appreciated by looking at the names of those who addressed its meetings, among which are found those of Horace Mann, Dr. Channing, and others of almost equal eminence.

In 1852 an important forward step was taken by the publication of a series of eight graded manuals written by leading ministers. Two years later the Unitarian Sunday-School Society was reorganized, and the same year a Sunday-school teachers' institute held, at which Edward H. Clarke, M. D., urged the consideration of the laws of the soul's growth, and earnestly advocated a graded system of studies. This institute, though perhaps less characteristic, permanent and widely influential, was seven years earlier than the famous Methodist institute of 1861.

In 1866 the Ladies' Commission was formed as

a volunteer auxiliary to the Society, its chief work being the preparation of carefully sifted lists of books suitable for Unitarian Sunday-school libraries.

On the fifteenth of October, 1873, the Western Unitarian Sunday-School Society was organized at Chicago, and since then a number of Unitarian Societies and Unions have risen. It is interesting to note that the Unitarian Sunday-School Union of the Pacific Coast, organized November, 1891, pledges itself to work in cooperation with the "Unitarian Sunday-School Society." [38]

For more than fifteen years the Unitarian Sunday-School Society has been aiding feeble schools and giving special attention to practical helps for teachers. The first summer assembly held by the Society was in July, 1890. Beginning with 1892 the Society issued annually a One-Topic Graded Course on such subjects as the Old Testament or Story of Israel, Great Thoughts of Israel, the Life of Jesus, Teachings of Jesus, and the Beginnings of Christianity. The Primary Grade papers of this series contain some of the best illustrations supplied for Sunday-school children. The Unitarians are among those who do not limit their work to the Bible. One of their most prized series is entitled "Noble Lives and Noble Deeds" and embraces a wide variety of subjects. It would be a lengthy task to describe the publications of each

[38] Directors' Annual Report of the Unitarian Sunday-School Society, 1892, p. 20.

denomination, but it should be observed that the Unitarians rank among the foremost of those who, incited by a marked difference of belief, have attempted to supply their children and youth with helps to religious study.

Universalist. The Rev. Richard Eddy claims great credit for the Universalists in the origin of the American Sunday-school. In 1790, the Philadelphia Convention of Universalists adopted a regulation for the institution of church schools in which children should be instructed in the Bible. At this time Dr. Benjamin Rush was among the avowed Universalists in Philadelphia. As a result of conferences which he held with Bishop White of the Episcopal Church, and Matthew Cary of the Roman Catholic, they united with him [39] in a call for a meeting of the citizens of Philadelphia for the purpose of taking into consideration the establishment of Sunday-schools for that city. This resulted in the organization of the well-known "First-day or Sunday-School Society" of Philadelphia, the earliest Sunday-School Society in this country. Also, in April, 1791, Oliver Wellington Lane, a school-teacher in Boston, and a deacon of the Universalist Church, opened a Sunday-school in his school-room. This was according to Raikes' plan, and there is little doubt that it was the first

[39] The Universalist Origin of American Sunday-Schools, Rev. Richard Eddy, Univ. Q., Oct., 1882, p. 453.

Sunday-school on that plan set up in New England. [40]

In many other ways the Universalists have shown their care for children. Not believing in the baptism of children, they instituted a rite of Dedication for them. This was probably started as early as 1780 by the Rev. Mr. Murray. [41] On the second Sunday in June, 1856, C. H. Leonard, D. D., then pastor of the church at Chelsea, Mass., instituted "Children's Sunday," a day for the special observance of this rite, and for services particularly adapted to the capacity, needs and enjoyment of the children of the Sunday-schools. The service has been annually observed in that church ever since, and was soon taken up in other Universalist churches. In 1867 the General Convention held in Baltimore commended the observance to all. At the session held in Providence, in 1868, the following resolution was adopted: *Resolved,* That while it may be proper to dedicate children on any day of the year, uniformity of action is desirable in this as in all other matters, and we recommend that the second Sunday in June, of each year, be named and set apart as "Children's Sunday." At the session held in Gloucester, in 1870, the following was adopted among the Laws of the Universalist Church: It shall be the duty

[40] American Church History, vol. X, The Universalists, R. Eddy, p. 483.

[41] American Church History, vol. X, The Universalists, R. Eddy, p. 484.

of every Parish to set apart at least one Sunday in each year to be denominated Children's Sunday—in all cases where practicable the second Sunday in June, or as near thereto as possible, and parents and guardians shall be encouraged and invited to bring their children to the altar on that day for baptism or dedication to the service of the Lord. "Children's Sunday" is now very generally observed, and has been so designated and used by other Protestant Churches, especially by the Methodists, Presbyterians and Baptists, who find it a valuable means of connecting the children of the Sunday-school with the Church.

The Universalists, besides using the undenominational lesson series, have their own Sunday-school periodicals, catechisms and other lesson books. In many of the states they hold regular Sunday-school conventions, in some states they have local Sunday-school Unions, and even the Sunday-school institute is not untried by them.

General. On the whole the denominations profit but little by each other's experiences. In most of the denominations each separate school lives its own life with only a chance knowledge of other schools, denominations, or Sunday-school organizations. Nevertheless, the Church militant has come to realize the importance of training her young soldiers, and in these days of rapid communication it cannot be long before the better methods spread.

CHAPTER VII

THE BIBLE STUDY UNION

Origin. It is usual when ministers give Bible lectures, or even Bible lessons, for them to follow some plan of their own, thus giving life and personality to the course. So the Rev. Erastus Blakeslee prepared his own lessons when he undertook to lead a young people's week day Bible class in the church of which he was pastor in Spencer, Massachusetts. The work began in 1888 and resulted in the preparation of some lessons which proved eminently successful. Early in 1890 Mr. Blakeslee attempted to apply his methods to the International Sunday-School Lessons, publishing leaflets on them for the months of April and May. [1] But this combination was impossible. The reason can be easily seen by noting Mr. Blakeslee's fundamental theories.

The Fundamental Theories. He considers first that the aim of Sunday-schools should be to instruct the children and youth of our congregations in the facts, teachings and practical truths of the Bible. Thus far the International Sunday-school

[1] Report of Meeting for the Organization of Bible Study Union, pp. 5, 6.

Lesson Committee might agree with him. His second theory is that a comprehensive general acquaintance with the Bible as a whole, especially in its relation to the person and work of Christ, should precede the minute and thorough study of its individual parts. Third, that after this general study has been completed, it should be followed by the most exhaustive possible study of individual books or subjects. Fourth, that as the doctrine of redemption is the principal theme in the Scriptures, the Bible should be studied first with reference to this fact; and therefore our Sunday-school study as a system should begin with the study of the Life of Christ, and this not from any one Gospel, but from them all and as a whole. This should be followed by a similarly comprehensive study of the results of His work, as given in the rest of the New Testament. Then should come the Old Testament with special reference to the origin and progress of the Messianic idea. Fifth, that this comprehensive study of the whole Bible should be carried through a graded series of lessons which should present to each grade such facts and truths as are suited to it, so that the child should go through the Bible once in four or five years, each time in a different grade. Sixth, that these graded courses of study should be looked upon as a definite and characteristic portion of Sunday-school Bible study; that they should be so arranged that if begun in childhood they will be completed at maturity, or if taken up later, will

be completed in from four to eight years; and that their completion should mark the time of graduation from the Sunday-school into the Bible class, properly so called. Seventh, that it should be always kept in mind that these Comprehensive Outline Studies are intended to provide a broad and firm foundation for subsequent minute and exhaustive study. [2]

Early Steps. It is clear that the graded school is essential to the carrying out of most of these ideas. This alone so conflicted with the principle of uniformity which underlies the International Lesson system as to make any combination impossible. Accordingly, Mr. Blakeslee, not willing to withdraw from what seemed to him a much needed work, began the preparation of an independent course of lessons. In October, 1890, he published an abstract of a series of lessons on The Life of Christ, designed for treatment by his methods. The favor with which this outline was received led to the publication of lessons based upon it, in January, 1891. In July of the same year The Bible Study Publishing Company in Boston began the issue of Sunday-school lessons,[3] and the plan was started of forming a Union to prepare and introduce a system of graded Bible study. The first step was to issue a circular dated

[2] An Advance Step in Sunday-School Bible Study, Oct., 1891.

[3] Report of the Meeting for Organization, pp. 5, 6.

September 24, 1891, setting forth a basis of organization. The names of a number of persons joining the Union on that basis were published in connection with the lessons. In 1892 a course of lessons on The Apostolic Church was published.

Organization. In April, 1892, a conference of certain gentlemen connected with the Union was held in Boston. This conference issued a minute (see appendix V), which was unanimously adopted and which was made the basis of agreement for the formation of The Bible Study Union. Nothing further, however, was done in the line of organization till the fall of 1893 when a meeting of The Bible Study Union was held at the Collegiate Reformed (Dutch) Church, Fifth Avenue, corner Forty-eighth Street, New York City, on November twenty-third, for the purpose of making a permanent organization.[4] The call to this meeting was signed by over four hundred persons, including such as Dr. George P. Fisher, Dr. Charles F. Thwing and Dr. William J. Tucker, who became the original members of the Union. At the meeting the constitution (see appendix VI) was formed and the officers elected, Rev. David H. Greer, D.D., rector of St. Bartholomew's Church, New York City, being made president.

Business Methods. The methods of working in this Union have been largely the result of circumstances. Two important standing committees exist—the Executive and the Lesson Committee.

[4] Report of the Meeting for the Organization, pp. 3-7.

The latter, besides seven elected members, has two "office editors" from the Executive, a number of "Special Editors" who do perhaps most of the course and lesson planning, and two "Denominational Editors" who are Episcopal ministers and adapt a set of the lessons to the Episcopal Church Year and other denominational requirements. This committee does not meet at appointed times, but on call; and since most of the members are business men from different cities, it is called as seldom as possible. The leading members, however, meet frequently in New York. They then send accounts of their work to the other members whose advice is asked. This method is thought to give more time for developing plans.

The Original Lesson System. The Lesson Committee held its first meeting in Boston, February 27, 1894.[5] It was there decided that the system of study should be known as "The Bible Study Union Graded Lesson System," or more briefly, "The Union Graded Lessons." Since the outline of courses then planned still underlies the more complicated recent developments, it will be well to consider it carefully.

The system was divided into four series: First, for Children, second, Historical, third, Doctrinal, and fourth, Bible Class. Each of the first three of these series was again divided into three courses, each course covering one year. These courses

[5] Statement of the Lesson Committee of The Bible Study Union, 1894, pp. 1-4.

were to be published in different grades. The courses in the Children's Series were to be in two grades: Primary Leaflets with Kindergarten Cards for the youngest children, and a simple Quarterly for those who are beginning to read and write. The courses in the Historical series were also to be in two grades: Intermediate, for the younger classes in the main body of the Sunday-school, and Progressive for those who are older. The courses in the Doctrinal Series were to be in the Senior grade, for adults. The Bible Class Series has an indefinite number of courses all of a Bible Class grade.

The subjects of the courses were to be as follows: In the Children's Series, one course on the Gospels, one on the rest of the New Testament, and one on the Old Testament; treated to give the most important stories, facts and truths of the Bible. In the Historical Series, one on the Gospels, one on the Apostolic Church, and one on the Old Testament; treated to give a comprehensive and connected view in outline of the historical material of the Bible. In the Doctrinal Series, one on the Teachings of Our Lord, one on the Teachings of the Apostles, and one on the Teachings of the Old Testament, especially on Messianic prophecy. In the Bible Class Series, the courses would be on the Gospels, the Epistles, the Prophets, other books of Scripture, Doctrines and Duties, Biblical Theology, the Ethics of the Bible, the Poetry of the Bible, and other such subjects.

The idea seems to have been that a child entering the kindergarten or infant class at the age of five would spend about six years in the Child's department, taking all three courses first in the lowest grade and then again in the next grade. This would bring him to the Historical Series at about eleven or twelve years of age. In the same way he would spend about six years in this department, which would form the main body of the Sunday-school; and enter the Senior grade for the Doctrinal Series at about seventeen or eighteen. This Series being in only one grade, he would reach the Bible class at twenty or twenty-one. It will be seen that not only is adaptation to each stage of the child's development possible by this system, but that any school using these courses can be studying in all its departments a given portion of Scripture, as, for instance the Gospels; but each department would be studying according to its own ability and needs.

Other courses were to be issued as might from time to time seem best. All the courses are to be revised as often as may be necessary to embody in them the results of scholarship and experience, so that they may become text-books for permanent use. Like ordinary school books, the lessons are undated; though, like most Sunday-school books, they may be had in the form of small periodicals. Each course is to be accompanied by "The Bible Study Manual," which will give such help as teachers need.

The Present Lesson System. Since the original outline of courses was planned, in 1894, a number of changes have taken place. Without tracing the development, a brief description of the present system may serve to show the results of the last six years' growth. The term "series" is now applied not to the four largest divisions of grading, but to subject-matter.[6] There are six series, three biographical, namely, The Life of Christ series, the Peter, Paul and John series, and the Great Men of Israel series; and three historical, namely, the Gospel History series, the History of the Apostolic Church series, and the Outline of Old Testament History series. Each of these series is in seven grades, with Helper and Manual for Teachers. A child in Sunday-school is not expected to take all the six series of a grade before passing to the next grade. The course of a single child might be something as follows:

Primary Department.	First Grade Primary cards	Gospel Stories Stories about Apostles	Biographical Series.
	Second Grade Primary Monthly	Old Testament Heroes A Year with Jesus	
	Third Grade Child's Monthly	A Year with the Apostles Old Testament Stories	Historical Series.
The Main School.	Fourth Grade Junior Quarterly	Life of Christ Three Great Apostles Great Men of Israel	Biographical Series.
	Fifth Grade Intermediate Quarterly	Gospel History History Apostolic Church Old Testament History	Historical Series.
And so on with the other Quarterlies.			

[6] Graded Lessons, 1899, p. 4 (no name).

This plan would keep a child six years in the Primary Department:—two years in the first grade or infant class, two years in the second grade, and two in the third grade. Then he would pass to the Main School, and so on.

Other Characteristics. Perhaps the most laudable characteristic of this Union is its success in obtaining and embodying the results of the latest and best scholarship in its line. An illustration of this was the revision in 1893 [7] of the lessons on the Life of Christ, in order to base them upon more recent investigation. [8] An Analytical Outline of the Life of Christ [9] was carefully prepared by William Arnold Stevens, D. D., Professor of New Testament Interpretation in the Rochester Theological Seminary, and Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago. This outline is in reality an analysis of the steps of progress in the Life of Christ, and is divided into appropriate parts, chapters and sections. It includes the entire material of the Four Gospels. Upon this work are based all the Gospel courses of the Bible Study Union, from those suited to the infant class to those worthy of Bible classes and college students.

[7] The Gospel History of Jesus Christ, Progressive Grade, Preface.

[8] The Bible Study Manual, Life of Christ Series, Appendix, p. i. Also Adaptation versus Uniformity, p. 14.

[9] An Outline Handbook of the Life of Christ, Stevens & Burton, Second Edition, Revised, pp. 6-18.

And not only is the subject matter carefully treated but child study is also considered. Miss Lucy Wheelock, instructor in Kindergarten Methods, Chauncy Hall School, Boston, Massachusetts, has prepared most interesting sets of Bible Stories [10] adapted especially for the little ones and illustrated with sewing or drawing cards according to the grade.

The sewing card is the infant class form of home work, and the home work feature runs through all the grades. One means of securing work is the fact that the lesson does not consist of a dozen or so verses that may be skimmed over after reaching school. The lesson is a subject, requiring each student, above the grades where the teacher tells the story, to turn to the different parts of the Bible where the given event or truth may be treated. The lesson is built up by each member of the class, and home written work shows the development of the topic.

One other trait seems especially worthy of mention, namely, the attitudes towards different religious denominations. The Union is for Bible study. How should it treat denominational peculiarities? Any one set of lessons appeals as little to people of different beliefs as to people of different ages. The Union, true to its theory of adaptation, agrees to differ, and welcomes the edit-

[10] See Children's Courses of The Bible Study Union, as "A Year with Jesus Primary Lessons and Cards, Primary Monthly, Child's Quarterly.

ing of its series with denominational modifications. It publishes already not only special Christmas, Easter, Missionary, and Temperance Lessons, and examination papers, but even a Protestant Epicopal Church Edition of its different courses, prepared and edited by the Rev. D. H. Greer and the Rev. Geo. H. McGrew. Perhaps it is largely due to this breadth of feeling that the lessons so rapidly spread among the different denominations and out to the missionary fields of Turkey, Persia, India, Burma, China, Japan and Africa.

CHAPTER VIII

MISCELLANEOUS

Sunday-school Books and Periodicals. Beside the great national Sunday-school movements already described, there have been many smaller, and many collateral movements. The smaller ones have been put aside as too numerous to be discussed here, though many of them are most excellent. The collateral movements have been cut off somewhat arbitrarily. For instance, the subject of Sunday-school libraries and Sunday-school periodicals has been hardly more than touched upon, and that only when the discussion of other subjects has made it seem necessary. Yet not only has the American Sunday-School Union done a great work in introducing and building up the Sunday-school library, but other organizations and other forces have affected this movement. The subject could fill more than one volume. As early as 1850 nearly all the larger denominations had publishing houses and by 1869 thirty-six houses were engaged in publishing books for Sunday-schools, employing a capital of over five million dollars.[1] In the early seventies a number of pub-

[1] The Sunday-School Library, A. E. Dunning, 1883, pp. 19-27.

lishers offered premiums, in some instances as high as $1,000, for the best manuscripts without regard to subject. Prizes were also offered for the best books on particular subjects. Under such conditions the writing of Sunday-school books soon became a profession, and great quantities of more or less profitable books for children were produced.

Of recent years the condition of Sunday-school libraries has provoked considerable comment. Some Sunday-schools admit all kinds of secular literature, with more or less effort to have it "standard," while others admit only Bible helps. Comparatively few Sunday-schools now have libraries composed of religious stories written for the purpose. In fact the object of the Sunday-school library seems to have changed, if indeed Sunday-school workers are at all clear or agreed as to what the object is.

Besides Sunday-school library books, there are innumerable Sunday-school periodicals, sometimes subscribed to in large numbers by entire schools, and sometime singly by individuals or families. These are usually especially attractive to children on account of their illustrations. Among those of interest to older Sunday-school workers, the Sunday-School Times and the International Evangel lead. Nearly every State in the Union has a State Sunday-school paper devoted exclusively to Sunday-school work. In some cases these State papers are special editions of the Evangel. There are also a great variety of de-

nominational periodicals for children and young people. The United States Bureau of Education [2] mentions over seventy in its "partial list." In addition to all these there are the publications of the American Sunday-school Union, of smaller organizations, and of private parties. Sunday-school literature has unmistakably become a force whose moulding influence should not be left to chance. The subject deserves separate and careful investigation, and the serious attention of educators.

The International Bible Reading Association. Another line of work that is more or less connected with the Sunday-school, is home studying or reading of the Bible apart from the Sunday-school lesson. A number of organizations seek to encourage and direct such work. Of these the International Bible Reading Association is in closest touch with the Sunday-school. It was organized in England in 1882, but has branches in every part of the world.[3] Its object is to promote the daily study of the Bible by Sunday-school teachers, scholars, and others, combining with such study, preparation for the International Sunday-School Lesson. Each day's reading consists of about ten verses having some relation to the lesson for the following Sunday. Circular letters

[2] Report of the United States Commissioner of Education, 1896-97, p. 422.

[3] The Study, April, 1885, p. 64.

containing hints on the daily readings are sent each quarter.

The American Institute of Sacred Literature. The American Institute of Sacred Literature is not intended as a Sunday-school movement, though its Outline Club Course is used in some Sunday-school classes. The courses of the Institute are not divided on the seven-day basis, but on the basis of months. The aim of the organization is to bring into closer cooperation those who desire to promote the study of the Bible from the historical standpoint and the study of other sacred literature as related to it; to induce properly qualified persons to undertake this work; and to extend an acquaintance with right methods of Bible study and their results. The work of the Institute is controlled and directed by a body of representative biblical teachers called the Council of Seventy, of whom Dr. John Henry Barrows is President, and Dr. William R. Harper, Principal. The direct management is intrusted to a Senate composed of the officers of the Council. The work of the Council, or in other words of the Institute, may be described under five heads, as follows: 1. *Correspondence Courses* in Hebrew, New Testament Greek, and the English Bible. 2. *Reading Courses,* including (1) The Outline Bible Club Course for Christian Organizations, (2) The Bible Student's Reading Guild. 3. *Summer Schools* held independently or in connection with Institutes and Assemblies. 4. *Lectures* in Exten-

sion courses, at Colleges and Local "Institutes," at Conventions, and under independent auspices. 5. *Examinations* (1) in Hebrew, New Testament Greek, and the English Bible, open to College Students, (2) upon the International Sunday-School Lessons, open to every one.

The American Society of Religious Education. A third organization promoting Bible Study, is the American Society of Religious Education. This Society was started in Indiana, in 1889, but reorganized in 1894, and its headquarters removed to Washington. Its object is "to awaken increased interest in the subject of religious education; to engage scholars in the study of man's spiritual nature; to devise improved methods of Bible study and teaching for the home, the Sunday-school, the public school, and the college; to collect and preserve at the National Capitol, information of all systems of religious instruction." The first[4] work undertaken was the training of Sunday-school teachers. For the purpose a two years' course of study was prepared, to be begun at any time and in any place, by individuals or classes. By the first of January, 1896, nearly ten thousand[5] teachers had pursued the course in whole or in part, and on that day the Sunday Teachers' Normal College was organized, adopt-

[4] Journal of Religious Education, Dec., 1897, p. 10. Also Normal Lesson Manuals, etc.

[5] American Society of Religious Education, Annual for 1896, p. 10.

ing the same course of study, but providing some new features. The Society has eight other departments, among which are the Bible Readers' Union, Home Child Culture, Conventions, the Bible in College, and Sunday-School Extension. The affairs of the Society are managed by a board of twenty-one regents, all residents of Washington, assisted by councillors, or educators from the different states. There is also a board of trustees to hold property and administer bequests. Although this work appears to have begun with the idea of training Sunday-school teachers, it has presented so little that was new to Sunday-school work, and has undertaken so many other branches of religious enterprise, especially those clustering around the daily reading of the Bible, that a detailed description o. it hardly seems in place here.

The Foreign Sunday-School Association. Perhaps the most interesting work omitted as collateral is that of the Foreign Sunday-School Association. It would be given a separate chapter except that, while its headquarters are in America, its work does not appreciably influence the American Sunday-school system. Albert Woodruff, the founder of the Association, was born in the little town of Sardinsfield, Massachusetts, among the Berkshire Hills, in 1807.[6] He started in business early, but continued his studies with the hope of entering college. At the age of twenty

[6] Sunday-Schools Abroad, article reprinted from The Independent, n. n., n. d., p. 1.

he gave up his college hopes and went to New York, where he entered the fish and salt business in partnership with his brother. In 1844 he removed to Brooklyn where he was one of the original members who organized the Church of the Pilgrims, and was the first superintendent of its Sunday-school.

In 1856, while enjoying a holiday trip abroad, Mr. Woodruff was stirred by the prevalent desecration of Sunday, particularly in Paris. Being convinced that the best hope of the evangelization of the world was in voluntary lay effort, it now occurred to him that in Europe the Sabbath could be best redeemed to Christian uses by the establishment of Sunday-schools. A few Sunday-schools already existed in Paris and on other parts of the Continent, but their influence upon European religious life was very slight. Mr. Woodruff began by improving the condition of the Sunday-schools in Paris. A committee was then formed under the Rev. H. Paumier for the promotion of similar work throughout France. The Rev. J. P. Cook became the first Sunday-school missionary on the Continent, and Switzerland as well as Southern France, showed the results of his labor. The success of this work so impressed Mr. Woodruff with its importance, that in 1860 he withdrew from active business and devoted the rest of his life to its advancement.

The Association was incorporated in 1878.[7]

[7] Cyclopædia of Biblical Literature, 1881, vol. X, p. 25.

The work is one of love, no officer or member of the society receiving any salary. It is divided among four committees of correspondence, each committee taking the name of the country in which originally most [8] of its schools existed. The work now reaches far beyond the boundaries of Europe. The method of work is simple. The address of any reliable Christian who is engaged, or can be induced to engage, in Sunday-school work, is secured from any trustworthy source. A printed circular in a language likely to be understood, is mailed, describing a simple method of organizing and conducting a Sunday-school. With this is sent a letter of " warm Christian sympathy, inquiring the condition and prospects of Sunday-school work in his vicinity." This correspondence is continued as long as help is needed, and sometimes results in warm friendships. Nor is advice the only kind of aid given. Many of these schools are in need of such simple aids as Bibles, hymn-books, and suitable religious reading for children. These the Association helps them to obtain. It has started illustrated papers for children in a number of languages; such a paper begun in Germany having now not only reached self-support, but become a source of revenue for the German Sunday-school committee in Berlin. The Association has also translated a number of Sunday-school library books into from one to eighteen languages each, and distributed many thousands of the volumes.

[8] See Annual Reports.

These books and papers are highly valued aids, since they help to attract the children into the schools, and to secure their regularity. From both China and Madagascar, tidings have come of conversions [9] attributed to the reading of these books. It may be interesting to note that the first translated, and the most widely used is Christie's Old Organ, or "Home, Sweet Home," by Mrs. Walton, a pathetic little story of the conversion and hardships of a poor homeless boy.

Since the death of Mr. Albert Woodruff, some years ago, his son, the Rev. Henry Collins Woodruff has served as President of the Foreign Sunday-school Association. The organization energetically continues its work, but does not present statistical reports, since it does not aim to keep Sunday-schools under its control. It has not been distracted by the usual pride in organization and numbers, but still looks away from itself to the needs of others.

[9] Report of the 8th International Sunday-School Convention, '96, p. 313.

CHAPTER IX

CONCLUSION

Part I

A century ago it was the function of the Sunday-school to teach reading and morality. A large proportion of the children of that day had no intellectual training apart from that given in the Sunday-school. Most of those who had other educational opportunities considered themselves above joining with their less fortunate neighbors, except in the more formal church services. The Sunday-school was a sort of mission school among the illiterate. To-day the scene is changed. The American child is expected to read from the time he is eight, or at most nine, years of age. The boards and teachers of the secular schools discuss with great earnestness the best methods for promoting morality and virtue, and those who are obliged to leave school at an early age are provided for by clubs, evening schools and extension lectures. The Sunday-schools are attended by rich and poor alike, by the student preparing for college as well as by the child compelled to work as early as the law permits. What now is the object of the Sunday-school? Is it time for it to be abolished, or has it still in this age of intensity

and struggle a mission worthy of the expenditure of money, thought and energy necessary for its life and growth?

Since general learning and morality are being more properly and thoroughly provided for in the secular school system, it seems evident that the future work of the Sunday-school is not to be in that line. Let us be firm in this decision. Nevertheless, there is a need for which, as yet, no other adequate provision has been made. It is the spiritual. Two other means are suggested, but let us consider to what extent they are effective.

One is the day-school. Many educators hold that school work should not only give opportunity for strong moral training, but also for the highest spiritual development. The teacher, with unsectarian, spiritual insight, should see the Divine Hand through science, and history, and economics, and should constantly, though unobtrusively, point the child upward. In addition to this, which could be made a wonderful force, the more spiritual and least controverted parts of the Bible could be read and taught, and short devotional exercises could be daily held; exercises carefully planned to lead the child to the Deity without introducing questioned doctrines.

Such schools, as a matter of fact, exist. That is, they exist so far as any ideals can be expected to be actually realized. Why not increase their number, leave minor doctrinal teaching to the parents and homes, and so settle the entire question?

Because such a compromise, desirable as it may be from some points of view, in reality satisfies very few. The religious enthusiasts with good reason object to the child having excellent specialists in every other subject and in this most vital matter only secular teachers. Let the school principal be a minister and the conditions might be better balanced. On the other hand, many do not wish any spiritual influences mixed with the compulsory intellectual schooling. Again, from the child-study point of view, the child, like the race, must ordinarily pass through more elementary stages of spiritual growth. The small boy who, in his troubles, looks up at night to the deep and starry firmament and wonders about the Being he dimly pictures beyond, is fed by the more concrete, imaginative and symbolical stories which attach themselves to specific creeds. In the school, nature-study comes before science, and distinct branches of science before philosophy. So in the spiritual world, the child should have his concrete creed and stories before he can expand to a vital conception of the all-pervading God.

In this connection it would be well to consider the harm that may be done, and is done in some schools, by teaching children Bible stories from too philosophical a point of view. Bible stories admit of many interpretations. Even adult students differ in their attitudes towards them, some leaning towards poetical and allegorical interpretations, and others seeking scientific and historical ex-

planations. Be ready to give the child all the explanations he wants; but remember that his imagination is more ready than his reason. He has not learned to trace cause and effect in history. He can not see the development of races nor the progress of the ages. When the teacher has, with ingenious skill and delicate conscience eliminated all narrow or sectarian interpretations from the Bible lessons, and pointed only to the laws of science and the hand of an abstract Providence, he has left the child's plane of contact. If the child thinks of Providence at all it is with cold joy. To teach the Bible in this way is to take the charm from the child's best story-book. When the child is a little older the result is even worse. There comes a time when the young person catches the trick of looking for a scientific cause for everything. This habit can be easily exaggerated, and is sometimes even carried to the extent of arresting the development at this stage. The Bible can, at this period, be made one of the strongest means of preventing this arrest. But alas, the method used in some schools, simply intensifies the analytical tendency, and robs that holy fountain of its life-giving power.

The other means suggested for the supply of spiritual needs is the home. Here again, however, is in most cases the lack of a specialist. Ministers' families are fortunate in having the specialist among them, and some other families succeed in giving the child far more than the

Sunday-school ever can. But these are exceptions. Although the sweetest spiritual influence should always be that of the home, it is not rational to expect the man of the world, or the woman of ceaseless household cares to be always so aglow with spiritual thoughts or so in touch with the child's "nascent periods" as to equal the teacher of other special branches. As the unsectarian school tends to be too cold and advanced in its religious teaching, so too many homes tend to hang behind the child and the age. Only geniuses pass beyond, or even reach, their teachers. Human nature falls below its ideals. To intrust the religious teaching of children to those of the preceding generation who have made no special study either of the subject-matter, or of the art of teaching, would be to let it steadily degenerate. Moreover, the child is a social being and needs the psychological stimulus of other children, and other people along his spiritual path, as well as along his intellectual one. In the American home this can be but slight. Differences of creed among friends, relatives and even among members of the same family, reduce religious beliefs, out of courtesy, almost entirely to silent, secret thoughts. The child should express his inner life. Let the Sunday-school of the parent's choice supplement the home in opportunities for the child's spiritual self-expression and social stimulus, as well as in supplying religious specialists to lead the young soul onward.

From this point of view the aim of the Sunday-school can be more definitely fixed. Let it be to quicken spiritual life and insight, and to give knowledge and understanding of the means of spiritual growth, as the Bible and the Church. To accept such an object in practice as well as in theory would settle many of the present difficulties of the Sunday-school. Think of the time and worry spent by so many conscientious Sunday-school teachers in pointing morals and hoping and praying that the children may put them in practice through the week, or at least be moved by them at some future time. True the mission school teacher must still concern himself with the moral training of his scholars, and no teacher should be forgetful of moral habits and principles; yet the day has passed when the teacher of children from intelligent homes and proper week-day schools should need to shorten the fleeting Sunday hour with digressions or expansions on morality. Let the teacher mostly limit his open suggestions to such as can be put in practice in the Sunday-school. Children who have not already had considerable moral training, and acquired more moral force than many grown people, can hardly be expected to carry out moral principles, or form moral habits, unless those who have given the theoretical side of the matter, can start them in the practice. Too many Sunday-school teachers seem deplorably unconscious of the harm that may be done by training a child to hear every

week moral principles which he hardly ever attempts to practise.

It is not intended by this to undervalue the importance of actions and moral habits. Certainly the character, and the real inner life is expressed in every outward deed; yes, in every motion. The child whose religious teaching is not shown in daily life has not made much progress. It is rather because of the great and fundamental importance of moral habits, and of the hourly opportunities the child has for turning one way or the other, that the teacher who has the child for an hour or so each week should not attempt much direct influence in that line. The Sunday-school has a vitally important work to do, but that is the very reason why the home and the school should assume all that circumstances do not force upon the Sunday-school. All three institutions must cooperate. Fortunately the schools are realizing this and giving increasing attention to questions of character and morality, so that the Sunday-school can restrict its work to what is more exclusively spiritual.

The child's spiritual life, according to the above aim of the Sunday-school, is to be quickened. This is to be done more by the atmosphere of the school than by any other means. Not that there should be anything intentionally emotional about the Sunday-school, but rather that the inherent social nature of the child should be allowed to join with others in spiritual self-expression. Hymns, re-

sponsive prayers, and free discussion in small classes are natural means. Kindness, promptness, and similar habits should be insisted upon, for if moral habits of self-expression are slighted in the Sunday-school, what can be expected of the week-day life? Yet the directly spiritual is the chief aim of the Sunday-school. The early Church lived and grew partly because "All that believed were together, and had all things in common." Each individual was stimulated by the others to do everything unto the Lord. They broke bread daily together, and according to some, every meal was a Eucharist. If the mixed creeds in America prevent us from the daily social expression of our religious faith, we must take especial care that this lack is balanced for the tender child.

This brings us to the question of spiritual insight. The elimination of religious expression from daily social life makes it exceedingly difficult for the child to understand what is meant by "doing all things unto the Lord." What is the connection between play, school, and other daily occupations and the spiritual life of which the young person is conscious on Sunday, and a few other occasions? Does he not need some unifying principle? Truly the influence of the day-school can do much to help the child to find this.

Herbart and others have tried to unite the school work of the child around a single core. That certainly was a great advance from the extreme disconnection that had almost insulated

every separate subject of study. Indeed a life without some underlying core of unity is "unstable in all its ways." More recent writers, however, have seen that complete unity about a single core in school work was not as profitable to the child as had been expected, but resulted in destroying the force of certain subjects. Therefore some educators propose that several comparatively distinct cores be adopted, as the "humanity," the scientific and the economic cores. Now, most naturally, the specialist in religious training thinks his line the true uniting core. But in the first place religion is not to be prominent in American schools, and in the second place, only after one has passed through the school stage of independent causes, and the college stage of systems of causes, and has reached the philosophical stage of seeking and seeing the ultimate and unifying Cause, can one expect to know the force of religion as the true core of unity. Accordingly, one great function of the Sunday-school is to give dogmatically some high principle of unity to lives unable, from youth or other cause, to work out such a principle, and to help all to gain such spiritual insight that they may understand and form such unifying principles for themselves.

For this reason it is of vital importance that the Sunday-school teacher should have himself reached the highest stage of insight. If he has never studied nor read what his scholars are studying and reading through the week, how can he

expect to show them the relation of that work to the spiritual life and religious core? If he has never thought out and lived out the daily problems of life in the light of his philosophical and religious system, how can he hope to make that system more than a set of formulæ, to the active child or youth? If the Sunday-school is to do the work we are describing it is absolutely necessary that it should have a far greater number of teachers who have reached this philosophical stage of insight.

On the other hand, with the child's entire life, as with his school life, too much attention to this principle of unity is unpedagogical. The little child neither sees nor wishes to see the connection between his different occupations. Diversity and frequent transitions are his delight. He hears you say that there is a connection and an object in view, but only as his mind grows older does he begin to know the advantage of such unity of purpose and take an interest in it. Even at this older stage his unifying principle is mostly theoretical. In reality he feels rather, as has often been said, that he lives in a city of inheritances; that through the southern gates enter the "humanities" and art; through the northern gates, science; through the western gates, economics and the social sciences; and through the eastern gates, philosophy and religion. He knows that to close any of these gates is to forfeit a part of his birthright and to narrow his life. Well is it for him if his teach-

ers can incite him to keep them all open until his theoretical principle of unity becomes a constant and practical reality.

For this reason far more must be demanded of the Sunday-school than merely that it should offer opportunity for spiritual self-expression and seek to quicken spiritual insight. That alone would be sufficient reason for the continuance and improvement of that much neglected institution; but when we think how many bright minds and strong natures deliberately close their eastern gates because of the poverty and wretchedness of the importations, do we not see the importance of some radical changes?

To be sure, some of the eastern inheritance has been divested of its characteristic beauty and value, and smuggled in through the other gates. The Church has misused its power as an instrument for freeing man from sin, for lifting him to communion with the unseen and spiritual world, and for making him a co-worker with the Creator. Men have lost their respect for this holy institution, yet there still lurks a half-conscious intuition that there was some great good to be had from it. Accordingly its social functions are increased and distorted, and if, attracted by these, the church-goer happens to be half as much edified by the sermon as he might be by a week-day lecture, he flatters himself that his religious inheritance is prospering worthily. The same with that extraordinary product of the East, the Bible. Its power to in-

fluence character has been first abused, and then, as a natural consequence, reduced to a minimum. Still the intellectual world, conscious of the peculiar force and value of these eastern writings, urges that they be allowed some influence as history and as literature; in other words, that they be allowed to slip in through the southern gates.

Now it is the work of the Sunday-school, as an educational institution, to make known to the youth of America the character and value of this eastern inheritance, and to keep the eastern gates open till the young lives have become mature. Yet how many of our Sunday-schools are almost entirely in the hands of superintendents whose week-day lives are devoted to business, or law, or medicine, and who know practically nothing of what the East has to offer. Even the girl of fifteen or sixteen who feels herself called upon to take a class, may, by pure intuition, have as much idea of the real meaning of the work as many of our superintendents. The Sunday-school is too often thought successful when the children keep in good order, and the older people talk with them, or to them, on profitable subjects of almost any description. The Sunday-school would be an entirely different institution if the minister, fresh from the study and contemplation of the intense Oriental struggles for union with the Spirit of good, and in warm sympathy with those of this age, who are hungry and forlorn for want of that very union, should come to the Sunday-school deter-

mined that every teacher and every scholar should reap the benefit of his study and experience. Each child must, to some extent, live over again the world's struggles. If happily he is brought up as a spiritual plant, and expands easily year by year, he needs the study of man's spiritual development as shown in sacred history and literature, in order to enrich his life, to give him fuller appreciation of why others differ so much from him, and to make him understand the historic force of much that is about him, and is comparatively worthless except as commemorating struggles dear to the human race. If he be of those whose lot is doubt and anxiety and inward turmoil, then defend him against the barrenness of much that is called Sunday-school work. Bring him at least once a week into close and personal contact with those who, in person or in sympathy, have passed through rough waters, and stand firm on the Rock to "stretch out a loving hand to wrestlers with the troubled sea." Let such lead him eastward. Let such make him acquainted with David and Elijah, with St. Paul and St. Augustine, and if they and their band can show him nothing more in the East than history and literature, then let him for the rest of this life close his eastern gates.

This, then, is what is meant by giving "knowledge and understanding of the means of spiritual growth." It is giving knowledge and understanding of those things which spiritual people and spiritual races have found helpful for their highest

life. It is studying the Bible in the light of all the knowledge that can be obtained, in order to draw from it the spiritual help and inspiration that it offers to the present. It is studying the Church, not primarily as a social organization, but as an institution tossed about by varying winds; expressing and embodying the most sublime aspirations of humanity; and affording the most tangible aids to spiritual growth. It is studying the thoughts and lives of the richest characters that have ever lived, with a view to learning what means they used to gain their spiritual superiority.

In thus restricting the aim of the Sunday-school to quickening spiritual life and insight, and giving knowledge and understanding of the means of spiritual growth, it must not be forgotten that circumstances often make it expedient to give part of the Sunday session to other matters. But the superintendent and other leaders in the school should then realize that more than one line of work is being carried on. Just as when a country post-office, so called, includes the express office, news stand, store, employment bureau, and a list of other occupations, the manager must all the while be conscious of a clearly-defined difference between the post-office proper and any other business carried on within the same walls.

Part II.

In order to understand this aim of the Sunday-school fully, it is necessary to correlate it

with the ultimate aim of education. What then is the ultimate end of education? The world has not decided. Perhaps it never will. Some educators hold that the end should be the fullest development of the individual. This aim has its good points. The expression "fullest development" is elastic enough to include almost anything, and implies the effort to include everything. The word "individual" emphasizes the Christian idea of the worth of each human being as a character. But we have learnt empirically that every characteristic in man has two opposite uses, and this definition of the end of education fails to show us which of these uses should be cultivated. Again, in seeking his own development a man is forced to center his thoughts upon himself, a condition which Christianity has convinced the more enlightened portion of the world to be contrary to man's highest development.

Other educators hold that the end of education should be social service. This is the most recent and popular aim among scholars in pedagogy. It certainly emphasizes much that the other aim neglected. It also admits of many interpretations. But "society," even in the best use of the term, is a product of the past. When we read Dr. John Dewey's assertion that,[1] "Apart from the thought of participation in social life the school has no end or aim," are we not naturally reminded of Sparta and

[1] The Third Yearbook of the National Hubart Society —1897—p. 12.

China? Upholders of this aim answer,—yes, but we have learnt to use the term "society" in a broader way, we now know society to be progressive, and in fitting the child for his environment, in preparing him for social service, we must prepare him both to yield to those constant changes and to lend his services towards effecting changes for the better. A good answer, but the end "social service" does not guide us as to what changes are for the better, and indeed it was only by breaking away from social service as an ideal that we found the importance of social progress. May not this aim, high as it is, blind us to future discoveries concerning the meaning of education, even as it for centuries has blinded races to the idea of social progress?

Aims such as those stated above have a practical working value. The discussion of such aims, too, throws light upon pedagogical method. The objection is chiefly when we look upon such aims as ultimate. For practical purposes the teacher may speak of memory, and imagination, and reason, as faculties or powers; but psychologists laugh at the idea of building up a theory of mind by the combination of these powers, or by exalting some one power to the supreme place. Yet this is precisely the sort of work done in the philosophy of education. Psychology, sociology, and such words are to the philosopher only terms designating cross sections of truth made for purposes of practical convenience. But educators look chiefly,

if not exclusively, to such sciences for their theories of education. While this is the case, there is little hope of attaining a truly philosophical conception of the matter. As the psychology of mind is far too subtile and profound to be fathomed by the mere study either of brain combinations, or of the so called mental powers, so the ultimate end of education, which should form the basis of the philosophy of education, is too transcendent to be determined by the mere consideration of a few of these arbitrary divisions of truth, called sciences. Unless education is to stop short of philosophy and of life, its end or aim must not be expressed in terms more narrow than those of philosophy.

Philosophy speaks of an ultimate Cause or Will. Philosophy shows us that the universe is in harmony with this ultimate Cause, or is the expression of this ultimate Will. Philosophy shows us that if man is free, his freedom is in the power to be in or out of harmony with the universe. What else can a free being, in harmony with the ultimate Will of creation, be, but a cooperator with the Creator? Why not then express the ultimate aim of education as,—Cooperation with the Creator and Ruler of the universe; or in more strictly philosophical terms,—Cooperation with the ultimate Cause or Will behind the universe?

It is not the object of this paper to decide upon the ultimate end or aim of education, but the writer believes that until the aim is expressed in terms of philosophy rather than in terms of any

one, two, or even twenty sciences, we can not hope to correlate all educational processes with it. Such an aim as that suggested, exalts the aim of individual development, and adds an infinite motive to the finite aim of social service. It elevates all advanced education and search for truth from the low plane of serving the individual or society to the higher plane of revealing the supreme Will.

Such an aim would also help to reunite our divorced religious and secular learning. It may be well in America to have two institutions, one for religious, and one for secular instruction, but it can hardly be well that these two institutions should have different ultimate aims. The present condition of education in America suggests a house divided against itself. Children in day-school are practically taught to look upon the social life of this world as their highest aim. Children in Sunday-school are constantly taught that they should renounce the world as evil. No sciences can set an ideal which will satisfy the Church. No religious standard, in the narrower sense of the term, can be satisfactory to an avowedly secular school system. But philosophy, as the sister of religion and the parent of the sciences, can show how the proper aims of both should culminate in their common Source.

From this point of view, the Sunday-school should give a deeper meaning to the work of the day-school, and the day-school should give greater reality to the teachings of the Sunday-school. The

child cannot reach the Creator through philosophy. His only means of seeing the high end to which education would lead him, is through religious instruction. Accordingly, the Sunday-school should be considered part of the American educational system. It should be given organization and methods which stand comparison with our other educational institutions, and which are worthy of our Nation.

Part III.

What then is the first great need of the American Sunday-school as it stands to-day? The question at once suggests so many and such fundamental weaknesses that the answer can not come hastily. We believe, however, that the first great need is the trained superintendent. If the Sunday-school is to stand on a plane with other institutions of learning its superintendent must stand as an equal among the principals of these institutions. How can the cause of education prosper, when a large branch, affecting children of all ages, is practically never represented in the gatherings of educational leaders? Sunday-school superintendents care little, and know less, about the great topics under investigation among trained educators. Our high-school boy spends five days of the week under the influence of a well rounded and highly educated man, a man of executive ability, a man technically trained both in the leading subjects of his school and in the science of education,

a man of strong personality, and awake to the life of the times. Does the superintendent of the institution to which our high-school boy is urged to come for his deepest thoughts and sublimest inspirations possess such qualifications?

The importance of the superintendent being a well rounded and highly educated man, was partially brought out in speaking of the aim of the Sunday-school. Just in proportion as the institution is to show the child a core of unity in life, the head of the institution must know the demands of life and the pupil's other means of preparing for life. Again, as holding a prominent position in the national system of education, he should know enough of other branches to properly correlate his own with them. American time, and especially the brief Sunday-school hour, is too precious to be wasted in duplicating the work of the day-school; and the present custom of teaching contradictory principles in the different institutions is worse than ridiculous. The well rounded and highly educated Sunday-school superintendent will command the respect not only of his teachers and scholars, but of the world, and of other educators, so that his attempts to adjust his work to the great scheme of education need not all be concessions.

Moreover, if the Sunday-school superintendent is to hold this high position as an educator, he must have technical training in the philosophy of education. Well is it for him if he be skilled in the

art of teaching, but this is of secondary importance, since the superintendent is less a teacher than an influencer among teachers and thinkers. It is his business to know what the child is, and whither it tends, what forces it needs to help it in the desired direction, which of these forces are provided for outside of the Sunday-school, and how to secure the desired forces within the Sunday-school; and it is most strongly urged that the superintendent should not content himself with a training-school treatment of these profound subjects. His studies in the philosophy of education should be carried on in the university spirit [1] and should include something of the philosophy of life, and of the philosophy of religion. With such a training the influence of the Sunday-school superintendent may reach far beyond his own little school. He may help to establish higher ideals concerning the ultimate end of education. In short he may take his proper place in the world's history.

The superintendent's need of executive ability is generally conceded, although many Sunday-schools fail to secure the services of one who possesses it. Religious knowledge and training, though theoretically accepted by most Sunday-

[1] Our United States Commissioner of Education questioned the advisability of this remark on the ground that, while it is ideally true, too many universities of today give courses in the Philosophy of Education which are not, in his opinion, truly philosophical, and which tend to lead the student away from such methods as Dr. Harris thinks should be used in the Sunday-school.

school workers as the prime requisite, is much more willingly ignored. Yet how would any other technical institution prosper with a superintendent who knew little or nothing of the subject? Imagine a school of philosophy with a dean who was not a philosopher, or a school of art whose principal was not an artist, or a kindergarten with a principal who knew nothing of child-play. Fortunately most of our Sunday-schools are connected with churches. In some of our best managed schools the real superintendent is the nominal superintendent, that is, the executive head, plus the minister. Where the two really work together, each appreciating the other's position, and neither neglecting his own part, this is a most happy arrangement. Unfortunately, in too many cases where this is theoretically the plan, the minister, pressed by other parochial duties, steps back and ceases to be a vital influence in the school. Left with only an executive head, the teachers soon lose the glow of high ideals, and the warmth and intensity which radiates from the presence of a specialist aflame with love for his subject. The spirit of the institution is gone.

It is to the lack of leaders with these four vital qualifications that we trace nearly all of the shortcomings and mistakes of the modern Sunday-school. The American Sunday-School Union does an excellent work in planting Sunday-schools where there is a dearth of religious teaching, but it must look to other organizations for the up-

building of these schools and the training of suitable leaders. The National Convention Organization undertakes this work. It did well to make the start. It does well in that it reaches thousands who need its encouraging word "Go on," and its suggestions as to organization. But where are the ideals of this gigantic machine? How can it plan a lesson system abreast with the times, while it magnifies loyalty to its first attempts, and regards knowledge of the child or of educational theory as of less importance than conservatism? How can it train teachers and superintendents, when its leaders have no knowledge of the problems under consideration by the educational world? How can it build up Sunday-schools that will quicken spiritual life and insight, when it encourages the extensive and public offering of material rewards, and, notwithstanding the large proportion of ordained ministers among its leaders, exalts "organization" as its chief aim and pride?

Chautauqua has seen a higher ideal, and has made a wonderful beginning. It has grappled with the Sunday-school's great problem,—the education of its workers. It has sought to reach the many, offering both broad knowledge and special training, yet urging spiritual aims. The Chautauqua movement is almost the only movement of the present that seems to see where the Sunday-school is most in need, and even Chautauqua seems in discouragement to have scattered its blessings when a more concentrated and persistent service

might do more to raise the condition of the Sunday-school. Moreover, the times now demand that at least in city Sunday-schools the superintendents, if not the teachers, should be required, rather than urged, to give themselves a thorough training for their work. They should be expected to devote not merely an hour or so a day to study, but entire years, just as if preparing for one of the so-called professions.

This does not mean that a Sunday-school superintendent should spend two years at some training school for Christian workers in preference to a longer period of combined practical preparation and Chautauqua study. On the contrary, the latter would probably produce the better result. Chautauqua has the ideals of a university, if it has not all its advantages. The schools for Christian workers are comparatively narrow and misleading. "Christian work" is not a profession in itself, requiring a technical school. If the "Christian worker" is to be a teacher or a superintendent, he needs the same preparation that other teachers and superintendents need. If his specialty as teacher or superintendent is to be biblical or religious, let him attend a divinity school and elect fitting courses just as a scientific specialist attends a school of science and elects his courses. In other words, preparation for a Sunday-school superintendent should ordinarily be either university work in the philosophy of education, with work at the theological seminary as a minor subject, or a theo-

logical course with university work in education as prominent electives. Obviously the former course would fit the superintendent better for a Sunday-school of small children, and the latter course would fit him better for work with older scholars.

A man with such preparation could not be expected to carry on some business of an entirely different nature through the week. He must be either an educator or a minister by profession. If an educator, he should plan his time as the principal of a boarding-school would, and consider his Sunday work part of the same interest as his week-day work. All men are not Thomas Arnold's, yet there is little reason why our school system should not expect its week-day superintendents to serve as religious teachers on Sunday, and reserve strength for the proper fulfillment of such Sunday work.

On the other hand, if the Sunday-school superintendent be a minister he should deliberately plan to give a large proportion of his time and thought to educational interests, and to the Sunday-school. But ministers feel that they are already overwhelmed with more pressing and important duties. If so, we need more ministers. Perhaps we need two kinds of ministers. There are some who are by nature and education preachers, who can attract large numbers of adults, fill great city churches, and produce an almost unending succession of brilliant intellectual conceptions beyond the reach of the child mind. These do a

grand work and are in a sense the successors of St. Paul. Others are more of St. John's temperament. Their work is no less important because less notorious. Let such as have the power in them prepare themselves as sacred educators. The small church needs the educator type, for he must teach both old and young. The large church needs a minister of each type.

Moreover, with regard to the institutions of learning, in proportion as theological seminaries and university departments of education come into closer contact, respect and sympathy rises between them. This increasing interest will add to the number of intelligent ministers and of religious educators. More than this, if the courses of both institutions are open to all who can profit by them, there is more incitement to maintain such courses as must command respect, and more inclination on the part of students, and even outsiders, to respect what can evidently stand inspection. The day has passed when a theological seminary should teach with closed doors, as though its mysteries were a sort of occult lore. The Church in this land is not an Oriental bride who should keep her face veiled. America respects what it sees is worthy of respect. If we would have an intelligently religious nation and a Church free from self-fostered error, let us open the doors of our seminaries and bring them into the closest possible relationships with the universities.

Some stress has been laid upon the importance

of the Sunday-school superintendent being qualified to take a position among educational leaders, and lend a hand in moulding the educational standards of the nation. This is by no means the only use to which his broad training is to be put. Within the Sunday-school he has a great and unplanned work. Unplanned, yes, but fortunately so, since those who have offered plans have mostly been poorly qualified to form them. He must act, yet with only indirect guidance. He must add to his other duties that of building up a theory upon which to act, and if possible a theory sufficiently broad and scientific to serve as a guide to others. For instance, there is the great problem of Sunday-school music. Children enjoy singing; psychology and child-study encourage it; and our first study should be what kind of hymns children of different ages enjoy. When the hymns are properly adapted to the child, singing becomes a means of self-expression and one of the greatest means of quickening spiritual life. And since we have this definite end in view as the object of our Sunday-school work, our second study should be, which of the hymns that children enjoy, or that they can normally be taught to enjoy, best serve this end.

When first entering upon Sunday-school work the writer was much impressed by the fact that a certain large class of boys, ranging from eight to seventeen years of age, who had a Sunday hour in a room with only themselves and the teacher,

showed a strong preference for hymns of heaven. Was it the sentimental or the spiritual that they sought? They were encouraged to suggest the opening and closing hymns and even on one occasion to choose the topic of a request lesson. With one accord all wished the request lesson to be about heaven, or as some expressed it, the last chapter in Revelation. It seemed that they were reaching out to connect themselves with the spiritual world. The lesson was treated in this practical way, and all imaginative descriptions omitted, and those active boys were so gratified that they asked to have the lesson time doubled.

Since that the writer has in several connections studied the preferences of young people with regard to hymns. At one time psychological tests were being made on the pupils of a private day-school in New York. The scholars represented a variety of religious denominations. They were tested in small groups and their work was written, so that there was a minimum of temptation to work for show. No credit was given for the work. The papers were not shown to any of the school teachers, and the testor was not otherwise connected with the scholars. Between other tests the pupils were requested to name their favorite hymns. After the names were on paper, they were asked to state whether they thought they cared more for the music or the words. Then they were requested to write out as much of the hymns as they could remember, or if no definite words

were recalled, to give the thought that the hymn expressed. These tests did not include young children, but it was surprising that scholars twelve years old and over, who must have heard many catchy and worthless hymns, in every case took strong and standard ones, and in every case either remembered the leading and characteristic words or expressed well the real theme in their own words.

The subject requires further investigation, and the trained Sunday-school superintendent seems the man to undertake the work. The following suggestions are offered only as a provisional basis of action. Infant class and primary children enjoy descriptive hymns such as, "While shepherds watched their flocks by night," "I think when I read that sweet story of old," "Saw you never in the twilight," and Bishop Brooks' "O little town of Bethlehem." They also enjoy hymns of love and of guiding care, such as, "Saviour, like a shepherd lead us," "Now, the day is over," and "Children of the Heavenly King." But with very little children the fondness for the hymn depends largely upon the frequency with which it is sung. They learn hymns slowly, but when once learnt they rarely forget them. Obviously it is important to teach them hymns of which they will never weary.

Children between about eight and twelve care most for the active, social hymns, hymns of spirit and hymns with choruses. Nevertheless, they are

often deeply impressed by hymns of subdued tone and delicate expression. Is this the time to teach them some of those hymns which grow richer with after life, but which may have a morbid influence if taught during the adolescent stage?

Older boys and girls, while enjoying the swing and social influence of hymns such as "Onward, Christian soldiers" and "We march, we march," appreciate them mostly at the opening and closing of a service. Their real favorites, as noted by the writer, are such as "Rock of ages," "Come, ye disconsolate," "Lead, kindly Light," "From every stormy wind that blows," and "One sweetly solemn thought;" together with hymns of great ideas such as "The Church's one foundation" and Bishop Heber's "Holy, Holy, Holy!"; and the evening hymns, and hymns of heaven, including Faber's immortal and justly popular "Hark, hark, my soul! Angelic songs are swelling."

If this is the case, it would be wiser to fit our teaching more to the growing intensity of our scholars' lives, and make less attempt to keep down to what we imagine they ought to like. Encourage young people to express their spiritual life, for this is the chief object of the Sunday-school. Let them as often as possible choose their own hymns, and let there be no comments to embarrass them in choosing, or incite them to unnatural selections. Children and young people live intense lives. They want something through which they can pour their rising emotions. Good

music and appropriate hymns may keep them from bad literature and bad company.

Yet our object is not alone to provide an opportunity for the scholar's self-expression. We must guide him in a right development. Here it would be well to study the Greek thoughts as to music; for some artistically beautiful hymns are unquestionably morally enervating in their effects. Too much passive resignation and sighing submission is not in tone with healthy young life. "Peace, perfect peace" is but a transient or misguided desire for the young Christian warrior. Hymns of struggle and hymns expressive of life's deepest emotions; hymns of redemption from sin, and hymns of guidance through crises; hymns of love, of praise and of heaven, these are what the young soul longs for. Both words and music in keeping with these subjects are what the Sunday-school scholar needs; for music has a moral tone of its own. Compare the protracted languor and sustained emotions of some Italian music with the stronger movements of most German measures. The introduction of weak, sentimental music accompanied the fall of Greece.

Again, we should lead children to the Church as one of the great means of spiritual growth. Since they early learn to take delight in singing the standard church hymns, there is less danger than some people fear that the service of the Sunday-school will lead to neglect of the church service. When young people learn to enjoy singing

hymns they will enjoy going where those hymns are sung. By all means let us keep the two services in harmony so that the enjoyment of one implies enjoyment of the other. It can be made one of the surest ways of leading the young to church. If possible have the church organist play for the school, but if this is done be sure that the organist can refrain from elaborate music. It is the touch which the children will hear in church, and the musician's sensitive appreciation, that we want in the Sunday-school. The mere question of time, so apparently simple and fundamental, requires great skill. If the time falls a little below the normal, serious music becomes languid, martial music becomes lifeless, and whatever the theme the scholars are left in a weary frame, unlikely to put any good thought into action. If the time is unappreciatively hastened and the worshipful element is lost, the child has neither time nor inclination to think of the divine Presence to whom his hymn is addressed, active impulses are over-excited, and the atmosphere of the room tends to disorder. Give us the best music attainable in both church and Sunday-school, and each will add to the influence of the other.

A second great subject which should be studied by the trained educator whose specialty is spiritual development, is Sunday-school prayers. This subject is closely related to the former. In fact many hymns are prayers, and the scholars should feel that they are. In the same way it is quite

appropriate that they should feel that the actual, so called prayers may be expressed in words set to music. It is all worship, and one advantage in music is that it helps the child to take part in the service. Every one has seen Sunday-schools where the prayer was a mere form, and the best children only behaved quietly till it was over. What education is that? The children's thoughts must be drawn to the prayer, and one of the best ways to do this is to set some simple petition to appropriate, solemn music, let them hear it repeatedly, and set them the example of reverently joining in it. Most people have felt what Henry Ward Beecher meant when he said that music in a service had an effect which one could never obtain while alone in the closet. Children feel this in the musical prayer. The kindergarten uses it, and offers us one of the most beautiful of children's prayers in that little song, "Father we thank Thee for the night." Why should the Sunday-school lag behind?

Besides the effect of the music, other principles are involved in song prayers, though those principles may be made use of without music. One, is that of self-activity. A little child may wonder in silence, he may listen to a story in silence, but in most matters silence and inactivity mean that he is not taking part, he is wondering about something else. Give him something to say and do in the prayer, and the prayer may become his. Give him words to say or sing and an attitude to take,

and if they are fitted to his nature they will probably become part of self-expression. When once the child has learned to take the prayers as his, he may be led up through responsive prayers to those in which he takes no audible part. In churches where amens are said after the prayers, children should learn to consider it a matter of principle to say the amen, otherwise it is like sending an unsigned letter or presenting a ragged offering. In short, children should both be given a decidedly active part in the Sunday-school prayers when young, and be incited to feel it an obligation to take whatever part is offered them when older.

As to the advisability of young people leading in extemporaneous prayers, or even in any prayers, there is division of opinion. One thing, however, is sure, namely that few people, young or old, can do it without to some extent addressing the prayer to the audience rather than to God. It requires no further remarks to show the great harm that such praying must do the young leader.

Another principle involved in the song prayer is that of repetition. If Sunday-school prayers are for the children to take part in, they must both express what is within child nature to wish, and express it in a way which children can understand. A new prayer must be exceedingly simple and rather short if a child is to grasp it. But when the same prayer is used frequently the child grows into the meaning. This same principle holds with hymns, anthems, and all other parts of the service.

Imagine a person singing for the first time the words,—

Lord, now lettest thou thy servant depart in peace, according to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
(To be) a light to lighten the Gentiles, and (to be) the glory of thy people Israel.

Even an adult would do better to listen than to try to sing, and could get no real idea of the meaning till he knew the story of Simeon. Yet when a Sunday-school, excepting the infant class, is taught to sing that to simple, expressive music, and is carefully told the story behind it, the manner and expression of the children, as well as their answers to questions about it, show that they have considerable understanding of the matter. The intrinsic solemnity and sublimity of such words has a spiritually elevating effect which can rarely be obtained by the use of words so simple that they are appreciated the first time they are heard. A careful treatise on the Sunday-school use of what might be called classic prayers, indicating among other things the average ages of the children to whom the prayers are empirically found adapted, would be of great value to the Sunday-school.

The process of teaching prayers is an exceedingly delicate one. To have children recite or rehearse them tends to make them commonplace.

In fact it frequently leads to irreverence. If it is possible, the best plan is to have a number of older people, or better still older children, know the prayer and take part. Where this is done the younger or newer children quickly learn to join in. A slight suggestion, a word of encouragement, or a short explanation is all the teaching that should be necessary to bring the prayer within their reach.

If prayers are rightly used, they can, above any other part of the Sunday-school exercises, tend to quicken spiritual life. To this end they should be strictly spiritual. Let them include thanksgiving; petitions for forgiveness; for help, strength, guidance and the divine presence; for others, and for the coming of the kingdom of God. Yet, important as prayers are in the Sunday-school, they should be decidedly short. The habit of lengthy petitioning is not natural to childhood. Is not the highest use of prayer the bringing of one's self to the consciousness of the divine presence, and putting one's self in harmony with the supreme Will? The child can easily be taught to feel this. He can also be taught that on coming into Sunday-school he is coming more especially into God's presence, and that a short prayer in acknowledgment of this is the natural opening or closing. There are reasons for preceding this opening prayer by a hymn of praise or call to worship. But these details must be left for the investigation of our trained superintendents.

The much disputed question as to whether the Sunday-school superintendent should assume directly instructive work, either in the general exercises or in a special class taught during the school session, depends to such an extent upon the circumstances in which the school is placed that the answer should be left largely, at least for the present, with each trained worker. One rule, however, seems clear; namely, that since children learn by doing, the superintendent should see that they have opportunity not only to sing and to pray, but to act in connection with their other teaching. To this end superintendents should apply more trained knowledge and power to the question of Sunday-school exercises and entertainments. Much that most children now either never learn, or acquire with hard work, could be made a delight. Secular schools now give entertainments and commencements which are highly educational and still a great pleasure to the scholars. Is there anything so peculiar about religion that its special occasions must be celebrated by exercises foreign to its regular work and aim?

The writer knows a Sunday-school where each Easter celebration is made attractive by the appropriate religious exercises of the children. These take the place of the sermon, only a few remarks being added by the minister. One year, for instance, the children recited the ten chief appearances of our Lord between His Resurrection and His Ascension. Each child learnt one verse

from the Bible. All who had verses concerning a given appearance came to the front of the church together, stood in order, and reciting in turn gave a complete account. After the ten appearances were finished, some of the older scholars recited from 1 Corinthians xv, concerning the meaning of the Resurrection for us. Behind the place where the children recited was a large green board, elevated above their heads, and containing in gilt letters the words "'Christ is risen' He was seen at least 10 times." This was framed with fern leaves. After each group recited, each member of the group handed a small bunch of flowers to a young man who stood by, and the flowers were placed in holes made in the frame between the fern leaves. The effect was beautiful. But what is of more account, the children are so anxious to take part on these occasions that those who are not regularly appointed to recite, learn sometimes several parts with the hope that an opportunity can be made for them. The chairman of the committee always finds some place for the most industrious enthusiasts, so there is no ill-feeling. More strange than all, the chairman has not observed any intentional irreverence during any rehearsal or celebration, but is confident that the majority of the children appreciate the work from a religious point of view.

If the above Sunday-school can succeed in presenting, year after year, a variety of such educational, yet strictly religious exercises, it seems

strange that so many Sunday-schools still celebrate their sacred festivals, either in an extremely monotonous and uninteresting manner, or by introducing secular and quite irrelevant material. Here again we see the need of trained religious teachers showing the Sunday-school world what can be done, and perhaps even presenting the actual outlines of a variety of such services that they may be adapted and used by weaker schools.

We have seen that leaders in educational thought and study need the representative of religious training. We have also seen that children need such a man to direct and conduct their Sunday-school exercises. Still another class needs the trained superintendent. It has been suggested that the teachers need the inspiration of the presence of a specialist. They need more than that. They need his personal encouragement and guidance.

This need is strongly felt by a large proportion of Sunday-school workers, and the result is that efforts are made to bring officers and teachers together in what are called teachers' meetings. But most Sunday-schools find it difficult to secure even a small attendance on these occasions. No day or hour seems to accommodate a majority. No scheme of work seems to arouse a lasting interest. Those who come, come from a sense of duty, or for social purposes. Why should this be? It is because the meetings are not worthy of the teachers. Even the executive business is too often con-

ducted in either an arbitrary or a shiftless manner. When it comes to the educational work, the leader does not know where to begin. The plan of teaching the lesson for the following Sunday is usually resorted to. What is the result? The teachers learn to lean on the easy arm of the leader instead of searching for themselves the great authorities which the leader has reviewed for the occasion. Worse still, they build up their lessons from what has impressed them in the teachers' meeting, and they lose that power which comes from planning a lesson upon the fresh consciousness of the needs of the young lives over which they should have a strong personal influence. If there is any advantage in the system of small classes in vogue among our Sunday-schools, this advantage is lost when the teachers develop their lessons from the suggestions of those who do not know the individual scholars. Just so far as the teacher receives help from such a class or lecture he becomes a machine.

What then is the needed help which the superintendent should give? It is the stimulation which comes from broad and practical ideas. Let him call the teachers once a month, or once a week as he sees fit, and discuss with them the concrete questions of method which arise in every such institution. Let them discuss the work of the individual classes and teachers, that each may know what his neighbour is doing, and be incited by a mutual giving and receiving of suggestions.

Under the present conditions it is a great advantage when the minister or Sunday-school superintendent can give some course of lectures or studies collateral to the regular Sunday-school work. For instance, a course on child-study could hardly fail to be suggestive to the majority of Sunday-school teachers. A short course on general method might easily be made interesting as well as profitable. Some addresses or discussions on recent Sunday-school movements and on the different lesson systems would have a broadening influence. Concrete studies of great Bible characters or of the grand and quickening themes of Scripture are always helpful, whether they be given as lectures to teachers, as courses in a seminary, or as addresses and sermons to parishioners.

Part IV

The second great need of the Sunday-school is of such importance that many consider it the first. It is the qualified teacher. The two great needs are so akin that the supply of one would greatly facilitate the supply of the other. In fact while the thoroughly trained superintendent can achieve little in a large school without qualified teachers, he can, as has been suggested, do much to produce such teachers.

There are three important qualifications which should be insisted upon. The first is such personality and general power as will enable the teacher

to create a spiritual atmosphere for his class. It is a radical mistake to let young teachers or Bible class scholars feel that the one who possesses knowledge of the Bible and ability to keep a class in order deserves an appointment as Sunday-school teacher. Sunday-school teaching is not to be looked upon as a privilege to which those who have attended Sunday-school regularly are entitled. It is a work fraught with obligation and self-sacrifice, not with popular privileges. The teacher must control conversation and treat all subjects in a sacred light; for his object is to quicken spiritual life and to make the children feel a core of unity in all their interests. While exercising a personal influence upon his class, he must constantly turn the children's thoughts away from himself to the Church, to the Bible, and above all to Him who alone is changeless and perfect. Truly the Sunday-school exists partly that children may be stimulated in their religious life by social contact, but many leave the Sunday-school with such slight interest in other means of spiritual growth, that when the social influence of their teachers is withdrawn their religious life wanes. Scholars should be taught and teachers should be required to have the power of drawing spiritual life and influence from the immortal Source.

That this power is important for the superintendent is beyond question, but it is hardly to be supposed that it would be lacking in one who has made a specialty of religious training. Many

Sunday-school teachers, however, act as though the idea of spiritual atmosphere was unknown to them. This is inexcusable. The power under discussion, while of vital importance to the Sunday-school, is less a matter of the specialist's enthusiasm than of general character.

The next essential qualification for the teacher is a knowledge of the child and how to reach him. This too is partly a matter of general character, and especially with a woman it is largely intuitional. Nevertheless, nature can be developed, and the hints and suggestions which pedagogy has to offer can greatly help the teacher in his process of learning by experience. The teacher is an artist, and while he should give his native powers full opportunity for action he should remember that some rules are the very means of freedom and power.

This suggests the problem of Sunday-school normal classes. It seems incredible that at this stage of the history of education classes of grown and almost grown men and women should meet time after time and learn lists of names and of facts, should even take examinations upon their memory of those lists and receive diplomas, and think they are becoming exceptionally well prepared for the highest kind of teaching. How much can any number of memory drills fit a teacher to guide that most delicate of all creations, the soul of a little child? It seems rather that the normal class should deal with the child nature

and with the essentials of method in teaching; though for those who have little experience, it should touch on even these subjects in a light and suggestive way, lest it kill the native powers. When the normal class deals with subject-matter it should be from the point of view of method and child-study, otherwise it gives the unconscious impression that Bible study is of value not for the rich personal life it nourishes but for the cold purpose of being able to hand down formal knowledge. In so far as Bible study is undertaken for the sake of the members of the class, the gathering should be called a Bible class.

Knowledge of the subject-matter to be taught is the third qualification to be insisted upon. This must not be confused with knowledge about the subject obtained from other sources. In the case of the Bible, for instance, the direct study of the Bible itself must be demanded. How much of this knowledge should be required? Just so much as will give the teacher the feeling that he not only loves the children but has something which has given him deep pleasure and which he therefore longs to impart to them. Beyond this it is not necessary that every teacher should be a specialist, though it is highly desirable if he has broad general training to keep him balanced, that he should have such religious training as will make him a sympathetic coworker with the minister. Indeed if the leading teachers in each school could have some university and theological training, and

study in the same classes with the ministers and superintendents, there would be much less indifference and clashing between them. The teachers of Bible and normal classes, at least, should have that philosophical insight which comes with a full and rounded education, for in accordance with the above ideas of the aim of the Sunday-school, to impart this philosophical insight is one of the teacher's chief duties.

As soon as we have Sunday-school teachers with these three qualifications we find dissatisfaction with the present lesson systems. This is most natural. The International Lesson System, as we have seen, ignores child-study. Moreover it avowedly adapts itself to those who are the least qualified as teachers. This policy is a good one, and should not be checked so long as the great majority of the teachers are unqualified for their work. Nevertheless it results in the disuse of the system by the better teachers.

The Bible Study Union system is a step in advance of the other. It embodies some admirable and fundamental theories. Yet it is formal and monotonous. Its knowledge of the child and of methods of teaching extends little beyond the chance intuitions of a few individuals. Its questions, while often excellent in themselves, prevent the teacher from developing the lesson according to the needs of his individual class and with the glow of his own personality. What trained teacher of any other "content" study would in

this age be satisfied to develop each lesson according to another's plan, and ask the very questions supplied by others?

Catechisms are the only other important method of religious instruction in extensive use. While many of these catechisms begin with the known and lead on in true pedagogical manner, yet the very fact that the questions and answers are prescribed and ever the same gives them a deadening influence upon the awakening spiritual life. Beyond this, it need hardly be argued that the best and most used of our catechisms are monuments of the past. It must be confessed that even the most orthodox of our teachers rarely believe in all that the catechism of the Sunday-school teaches. Why then such mockery? Children are quick to feel it. In after life it frequently becomes a cause of bitter reaction against religion. The consequences are too serious. Let us cease to write catechisms for children, and let us study such wonderful productions as Luther's catechisms, the Westminster catechisms, the Heidelberg catechism and the Episcopal prayer book catechism, in the light of Church history.

At first thought this leaves the teacher in need of a new lesson system, and there are those who are trying to supply this apparent want. But a lesson system is exactly what the qualified teacher should avoid. The true teacher must think and live, and give of his thoughts and life as his class can take. The Sunday-school already has a text-

book, which children easily learn to love, namely the Bible. An educational course of study in the Bible would leave the teacher as free as teachers of secular history and literature are to choose just what details they wish to emphasize. For instance, if the first class above the infant school were given an edition of Genesis, in separate book form, or even in two or three little volumes, with a few omissions, but these carefully indicated, and with perhaps illustrations and notes, the teacher might be left free to use his discretion as to the weekly lessons.

The following course of study will serve to illustrate the kind of work the Sunday-school should encourage. It is based on a three-term season in the belief that children enjoy frequent changes and that Christmas and Easter make natural divisions for terms of about ten or twelve lessons each. It gives the Messianic theme increasing emphasis as the child grows older. While leaving the teacher at liberty to have isolated texts committed to memory, it requires the child, during that period when he memorizes easily, to learn some sixteen to twenty or more of the most elevating passages literature contains, and this on a variety of themes and with less work than is required by the golden-text plan.

A proposed Course of Sunday-school Study.

Approximate Age of Child.	Term.	Subject.	Reference.	Theme.
Infant cl., 3-7 or 8	....	Bible stories (oral).....	Old & New Test.	God as Father, Christ as Brother.
		To be memorized during the year.		
		[S. Matt. vi. 9-13]...5 verses	.....	Lord's prayer.
		Ex. xx. 22.....1 "	.....	5th commandment.
		S. Luke. ii. 8-14.....7 "	....	Angels' Nativity song.
		13 "		
Primary, 8	1	Book of Genesis—to promise to Abraham.	Gen. i-xvii.....	Men who walk with God.
		Stories of the Nativity, 2 or 3 lessons in Dec.....	S. Matt. and S. Luke.....	Christmas.
	2	Book of Genesis—to Joseph.	Gen. xviii-xxxvi.	Men who walk with God.
	3	Book of Genesis—Joseph.....	Gen. xxxvii-l.....	Men who walk with God.
		To be memorized during the year.		
		[Ex. xx 3-12].....	.....	Commandments 1—5.
		Psa. i.....6 verses	.....	The godly.
		Prov. iii. 13-18 ..... 6 "	.....	Wisdom.
		S. Matt. v. 3-10..... 8 " (in response)	.....	Beatitudes.
		20 "		
9	1	Moses.....	Ex. i-xvii.	God as Guide.
	2	The Law and the Tabernacle	Ex. xviii-xl.....	God as Guide-Obedience.
	3	The Israelites in the wilderness (5 lessons)	Lev. Num. Deut.	God as Guide-Obedience.
		Christ, His Law of Love. (5-7 lessons—Parables; Washing of the disciple's feet; and one lesson on His Death and		

		Resurrection from the point of view of love.)	The Gospels.	Christ as Guide—His Law of Love.
		To be memorized during the year.		
		[Ex. xx. 3-17]..	.....	Commandments 1-10.
		Psa. xxiii..... .....6 verses	.....	The Lord is my Shepherd.
		(S. Jo. x. 1-18) optional. (18 ")	.....	(Christ the door and the Good Shepherd.)
		1 Cor. xiii.....13 "	.....	Charity.
		19 or 37 "		
10	1	Joshua.	Joshua.	Joshua as leader and type of Christ.
	2	Christ (Nativity and early life carefully, 6 lessons. Baptism, Preaching, Healing, Death, Resurrection and Ascension, not in detail,— 4-6 lessons.) (The Creed?).....	The Gospels.	Characteristics of Life of Christ.
	3	Judges and Ruth.....	Judges and Ruth	A nation with the Unseen God as King.
		To be memorized.		
		Psa. li. 7-17.....11 verses.....	.....	Repentance.
		(S. Luke i. 76-79) one or both.....	.....	(Words of Zacharias.
		(" " ii. 29-32) 4 (or 3) verses.....	.....	Words of Simeon.)
		1 Cor. xv. 20-22, 51-57...10 "	.....	The Resurrection.
		25 or 29 "		
Main Dpt. 11	1	1st Book of Samuel.....	1 Sam.....	The Unseen uses earthly and visible means.
	2	David—(Psalms-Hymns.).....	2 Sam.....	David as king and ancestor of Christ.
	3	Christ (Herod's fear of—Power over the sea—over devils, etc.—Triumphal entry—Resurrection, Ascension and 2 or 3 lessons on Christ in heaven.).....	Gospels and Rev.	Christ as King.
		To be memorized.		
		Psa. xix..... .....14 verses.....	.....	God's glory shown in the visible
		(Eccles. xii. 1-8 and 12-14) optional (11 verses).....	.....	Remember thy Creator.

A proposed Course of Sunday-school Study—(Continued).

Approximate Age of Child.	Term.	Subject.	Reference.	Theme.
		Rev. xxi 1-7.....7 verses.....	.....	Heaven.
		(or Rev. vii. 9-17).....(9 ").....	.....	Heaven.
		21 or 34 "		
12	1	Solomon and the Temple (6 lessons).....	1 Kings, 1 Chron.	God in the universe and in the Temple.
		Gospel of S. Mark. i-vi. (4-6 lessons)	S. Mark.	Christ in the world.
	2	Gospel of S. Mark. vii-xvi.	S. Mark.	Christ in the world.
	3	Outline of book of Acts.....	Acts.	The Holy Spirit in man.
		To be memorized.		
		Psa. cvii 23-31.....9 verses.....	.....	God's wonderful works.
		S. Jo. xiv. (may omit 7-13) 24 (or 31) verses.....	.....	The Holy Spirit.
		33 or 40 verses		
13	1	From division of the Kingdom to the Captivity. (Especially Elijah and Elisha.)	Kings, Chron....	Servants of God. Character.
	2	Jonah and Daniel	Jonah, Daniel...	Servants of God. Character.
	3	Ezra, Nehemiah, Esther and portions from the Prophets including prophecies of Christ.....	Ezra, Neh., Esth. and the Proh.	Servants of God. Character.
		To be memorized.		
		Psa. ciii.....22 verses.....	.....	Bless the Lord . . . ye that do His commandments.
		Ephes. vi. 14-17.... .....4 "	.....	Armour of God.
		(Jas. i.) optional.....(27 ")	.....	Resisting temptation, etc.

		Isaiah lv.....13 verses	.....	Spiritual food.
		39—		
Upper Dpt.				
14	1	Life of Christ—to Baptism..... (Condition of the world, etc.)	The Gospels.....	The need of a Redeemer.
	2	Life of Christ—to Holy Week..... .. (Omit parables.)	The Gospels.	Christ as an Example.
	3	Life of Christ—from triumphal Entry to Ascension.	The Gospels.....	Christ as Redeemer.
15	1	The Apostles in time of Christ.	The Gospels.....	The influence of personality.
	2	The Apostles in the rest of the New Test.	Acts, Epistles and Rev.....	Redeemed life to be used for others.
	3	Idem (Special attention to the Lord's Supper and to Doctrines.)		Redeemed life to be used for others.
16	1	The Old Test. in the Messianic Light. .... To the kingdom, including book of Job. Special attention to the Passover.	Job. Gen.-Ruth..	Symbols, figures and types of Christ.
	2	The Kingdom and the Poetical Books, ..	1 Sam.-2 Chron .. Psa.-Song of Sol.	Symbols, figures and types of Christ.
	3	The Captivity and the Prophets.	Ezra-Esther, Isa. Mal.	Symbols, figures and types of Christ.
Bible	Clas	ses, Church History Classes, Normal Class	es, etc.	

The portions of Scripture appointed to be memorized are all such as can be appropriately woven into the general exercises of the Sunday-school. This should not be overlooked, for the use of selections adds greatly to the facility and interest in learning them. The six selections from the Psalms, and the three from St. Luke, are especially fitted to be sung or chanted as anthems. The Lord's Prayer, if repeated every Sunday, need never be recited. The Beatitudes should be used as responses, the leader saying the first part of each and the children responding the why. This avoids the routine work of remembering the order. The few remaining selections can be used in a variety of ways as recitations or responsive readings.

Some denominations may at first think that this course does not provide for enough doctrinal and denominational teaching. But denominational doctrines are supposed to be drawn from the Bible. If this is the case a thorough course in the Bible gives the teacher opportunity to introduce such teachings. It may be of interest to know that the writer has already planned its combination with the teachings of one denomination and found the result highly satisfactory.

In the same way biblical geography and oriental customs should not be treated as a disconnected subject, but should be kept in the closest possible connection with the Bible work. The above course is not too hurried to allow a fairly

full treatment of such matters. Schools might spend some of the money now used for lesson papers for maps, instructive illustrations, and models. Great care, however, should be taken in the use of such helps lest the children substitute the memory of the help for the fuller picture which the imagination should form. Models especially should not be kept in constant view of the children, but should only be used to start their mental conceptions on a correct basis.

With work done in the careful way suggested, and by a teacher so qualified that each lesson becomes correlated with the child's entire life and knowledge, there is no need in extending the Sunday-school session beyond an hour and a half, or at most two hours. Obviously this does not apply to schools where intellectual and moral teaching must be to any great extent included. It applies to the Sunday-school of children who are provided for by good schools and homes.

The division of time should be something as follows: The opening exercises should not exceed ten minutes. A period of forty-five minutes should then be given to uninterrupted class work. For the younger classes this should be definitely divided into two periods, say a period of fifteen or twenty minutes for memory work, Bible geography, or more especial Church teachings, and then a period of thirty or at least twenty-five minutes for direct Bible study. Five minutes should close the Sunday-school proper and allow

the children to take their places for a service, or better still to pass into the church. This service, as already suggested, should be conducted by the trained superintendent, whether minister or educator, though it would be an advantage, if this superintendent be not the regular preacher of the church, to have the preacher present at least once a month. The older children, that is, those in the upper department, or over about fourteen years of age, should use the entire study period of forty-five minutes for Bible work. They might also attend the half-hour Sunday-school service only once a month, perhaps the Sundays that the minister is present, and use those periods the other Sundays for Church history, or some such line of less biblical sacred study.

Part V

It still remains a problem how to obtain suitably qualified workers, and how to bring those children who most need religious teaching within the reach of the Sunday-school. This is rapidly becoming a more and more pressing question. Ingathering by house-to-house visitation, which is the plan of the International Convention, is good as far as it goes, but it cannot keep pace with our growing population. Efforts to secure truly qualified workers have been few and individual, or at best local, while attempts to qualify those already engaged in Sunday-school work can no

longer satisfy the demands of our national educational system.

This condition of affairs has become so serious that it seems almost necessary for the state to take action in the matter. Is the Church in need of some such external pressure? What if the state should say that after a specified year, wherever a Sunday-school exists which is maintained according to certain standards, and conducted by a superintendent qualified according to certain requirements, attendance upon such Sunday-school will be as compulsory as attendance on the day-school; though where two or more such Sunday-schools exist parents may choose for their children as in the matter of day-schools? Such a law might incite the different denominations to prepare their ministers for such work or to secure the services of qualified educators. In small towns denominations of similar teachings might see more clearly the desirability of united efforts.

Still we must confess that it would be better if the desired change could come more heartily from the Church. Is there no national functionary of education that can rouse the Church to an appreciation of the importance of this matter? Ministers could do infinitely more in this line than they now do.

Earnest and religious young women, graduates of good schools, perhaps even of colleges, sit by their windows reading light literature, or pass

their mornings engaged in some trivial work. Their parents object to their "slumming." They are troubled and depressed at not finding a work which calls forth the powers they have been cultivating. They long for something worth grappling with. The minister calls. Why does he not drop the weak topics of formal conversation, and the annoying topics of conventional religiousness? If his interest is in the problem of religious instruction he can see in such women great possibilities. He can direct them in such studies as will fit them for the high and noble work for which they unconsciously long. More than that, these young women have brothers and friends, young men of good education and noble powers, men who have influence over boys, men who have not found the satisfactory place to go on Sunday afternoons, men who would be glad to find that their services are wanted by a minister who will guide and appreciate their efforts. Nor should the minister be lax in his demands upon these young people. They respect and enjoy the work more when it is made serious, and when it supplies the longing for responsibility and self-sacrificing service.

Another great opportunity which most ministers neglect to use in the interest of religious training is the pulpit. Few, even of those who make some of their sermons instructive, will leave their general themes of exhortation for a serious, practical and earnest presentation of the Sunday-

school problem. To call for more Sunday-school teachers every fall is a monotonous duty, and it is felt as a monotonous appeal. A change can be made. It might begin in theological seminaries. The young men there might be taught the deplorable condition of religious teaching, and sent out aglow with determination to improve matters. When in charge of parishes, they might treat this subject as part of the now favorite topic,—church attendance. Church attendance undoubtedly does something towards making our country a God-fearing land, but the religious training of the young must ever remain the normal means of securing church attendance, and the natural as well as biblical method of producing a nation where all are "kings and priests unto God."

When the minister has, by repeated and practical talks on the subject, convinced the people of a real need, a need which affects them and their children, a need which is as vital as life itself and as deep as the immortal nature of man, then there opens before him still another opportunity. He now leads his congregation in prayer for the whole world, for the Church in general, for his own congregation, for the clergy, for the national rulers, for our Congress when assembled, for prisoners and captives, for the sick and afflicted, and even for those who cross the Atlantic. Is not this question of the religious training of our children worthy of a place in our congregational prayers? Can we expect the people of a nation to

work together with unity and strength in a great and holy cause for which they do not pray?

But it is less the object of this conclusion to discuss the means of bringing about a change in Sunday-school ideals and methods than to emphasize the importance of such a change and to indicate the direction which it should take. According to the standards of the Church the Sunday-school is at present not a success. According to our national standards of education it is even less a success. It is largely under the management and influence of those who have but slight or one-sided training for the work. Yet it is the most important work intrusted to the Church, and the most holy work under the influence of the State. It demands the united efforts of both.

Appendices

APPENDIX I

American Sunday-schools before 1800

(*Before the Revolution*)

Date.	Place.	Authority.
1669.....	Plymouth.....	E. H. Byington—Historic View of Sabbath-schools—Cong. Q.—Vol. VII., p. 21.
1674.....	Roxbury, Mass..... (Congregational)	Sunday-schools and the American Sunday-school Union. Amer. J. of Ed.—Vol. 15, p. 705.
1737.... ?....	Savannah, Georgia (doubtful)..... (John Wesley)	The Rise and Progress of Sunday-Schools—J. C. Power—1863—p. 22.
1740.....	Bethlehem, Conn..... (Rev. Dr. Joseph Bellamy)	Byington—p. 21.
1740.....	Ephrata, Penn..... (Ludwig Stucker—Seventh-day Baptist)	Power—p. 22.

(*After the Revolution*)

1781.....	Washington, Ct..... (Summer—Informal)	Amer. J. Ed.—p. 706.
1786 (or 1783 ?)	Hanover Co., Virginia..... (Bp. Asbury)	Byington—p. 26. Amer. J. Ed.—p. 706.
1787.....	Charleston, S. C..... (George Daughaday, a Meth. min.)	Power—p. 247.
1791.....	Philadelphia, Pa..... ("First-day" schools)	Amer. J. Ed.—p. 706.

1791.....	Boston.....	H. C. Trumbull—Yale Lectures on the Sunda y School—1888—p. 123.
1791.....	New York, City..... (No relig. instruction)	Amer. Cyclopædia—Vol. XV.—p. 190.
1791 (or '97 ?).	Pawtucket, R. I..... (Mr. Collier and Mr. Samuel Slater—Bapt.)	Byington—p. 26. (Most authorities give 1797 as the date.)
1792.....	Stockbridge, N. Y..... (Sister of Rev. Samson Occum)	Power—p. 255.
1793.....	New York, City..... (Katy Ferguson)	Amer. Cyclopædia—Vol. XV.—p. 190.
1794.....	Paterson, Passaic Co., N. J..... (A cotton manufacturing company)	Power—p, 256. Trumbull,—p. 123.
1796.....	New York — same as that started in 1791.	

APPENDIX II

Triennial Statistical Report

Made to the Ninth International Sunday-School Convention, Atlanta, Ga., April 26-30, 1899

UNITED STATES.	Sunday Schools.	Membership.			Per ct. of population in Sunday-school.	County Organiz'ns			Home Departm't.		Primary Unions.	Paid Workers.
		Officers and Teachers	Scholars.	Total Enroll't.		No. of Counties.	Organized.	Banner Counties.	Number.	Membership.		
¶ Alabama	4,000	24,750	215,000	239,750	14	66	66	10	50	2,500	15	1
¶ *Alaska Ter.*	15	52	982	1,034	4	....	....	....	.....	.....	....	....
§ Arizona Ter.	81	594	5,280	5,874	7	5	2	....	.....	.....	....	....
† Arkansas	2,050	13,962	151,000	164,962	13	75	16	....	.....	.....	....	....
¶ California (Northern)	1,187	9,187	82,683	91,870	11	45	25	1	23	491	....	1
* California (Southern)	654	7,848	58,860	66,708	19	8	8	....	12	256	3	....
* Colorado	476	3,200	44,000	47,200	9	60	7	1	25	617	4	....
¶ Connetiout	1,200	20,000	125,000	145,000	18	8	8	8	325	10,000	11	6
* Delaware	446	5,885	45,667	51,552	30	3	3	....	20	250	1	1
* District of Columbia	247	5,774	46,050	51,824	19	1	1	1	23	460	1	2
§ Florida	2,400	12,119	94,870	106,989	22	45	32	2	.....	.....	2	...
* Georgia	4,616	35,778	253,410	289,188	14	137	126	....	.....	.....	2	....
¶ Idaho	150	800	6,700	7,500	5	21	....	....	.....	.....	....	....
* Illinois	7,965	93,591	698,623	792,214	18	102	102	23	466	12,407	26	8
† *Indian Ter.*	387	2,942	16,393	19,335	2	7	....	....	.....	.....	..	....
* Indiana	5,617	68,389	515,568	583,957	26	92	92	57	620	15,874	6	2
* Iowa	6,286	50,288	414,152	464,440	22	99	99	..	60	1,506	7	2
* Kansas	4,601	43,073	282,397	325,470	25	105	105	....	117	2,750	6	1
Kentucky	3,389	25,782	223,332	249,114	12	119	60	4	50	1,250	6	2

* **Louisiana**	820	6,151	48,559	54,710	4	59	17	....	19	475	2	....
¶ **Maine**	2,006	13,590	96,725	110,315	17	16	16	.	.....	.....	9	1
* MARYLAND	2,531	32,903	206,156	239,059	21	23	20	2	76	1,901	2	3
* MASSACHUSETTS	1,965	38,614	305,000	343,614	13	14	14	14	384	14,935	26	3
* MICHIGAN	4,460	49,880	355,200	405,080	18	83	82	7	150	3,750	13	1
¶ **Minnesota**	1,606	18,410	153,040	171,450	10	81	38	3	10	256	3	2
† **Mississippi**	1,664	11,967	94,533	106,500	7	74	25	....	.....	.....	....	....
* MISSOURI	7,236	70,013	613,106	683,119	23	115	115	27	125	3,125	13	1
¶ Montana	270	1,765	14,634	16,399	8	24	11	....	40	1,037	....	....
* Nebraska	2,522	21,854	148,355	170,209	17	90	63	....	125	3,125	3	1
† *Nevada*	59	868	3,342	4,210	10	15	....	....	.....	.....	....	....
* NEW HAMPSHIRE	610	6,200	57,600	63,800	16	10	10	7	112	2,826	1	1
* NEW JERSEY	2,329	40,552	316,650	357,202	21	21	21	2	351	12,319	17	1
† New Mexico	90	592	4,900	5,492	3	13	1	....	.....	.....	....	....
* NEW YORK	8,696	125,725	1,238,723	1,364,448	20	59	59	7	1,376	38,610	16	8
§ North Carolina	5,905	46,897	392,706	439,603	25	96	16	3	.....	.....	....	....
¶ North Dakota	694	5,376	42,719	48,095	16	46	21	....	.....	.....	....	....
* OHIO	7,664	97,042	679,788	776,830	23	88	88	20	310	7,750	16	2
* **Oklahoma Ter.**	893	6,644	34,322	40,966	15	23	20	2	4	130	2	1
† Oregon	1,223	11,863	80,017	91,880	24	32	19	....	9	225	4	1
* PENNSYLVANIA	9,209	140,558	1,224,571	1,365,129	23	67	57	12	500	12,500	44	5
* RHODE ISLAND	361	6,327	4,932	55,859	17	16	16	3	63	1,575	1	1
* **South Carolina**	4,703	42,080	340,303	382,383	31	41	25	....	5	125	2	1
* South Dakota	800	6,000	48,378	54,378	14	78	25	....	100	.....	1	....
* TENNESSEE	4,475	35,912	239,406	275,325	13	96	73	...	.....	750	10	1
† **Texas**	3,852	29,796	240,993	270,789	9	250	10	....	5	125	....	....
§ Utah	135	800	8,500	9,300	4	23	14	....	3	76	1	....
* VERMONT	778	7,900	54,755	62,655	19	14	14	....	65	1,685	...	....
¶ Virginia	4,201	48,531	293,336	341,867	20	100	14	3	.....	.....	....	....
* Washington	882	7,000	53,000	60,000	14	35	26	....	27	1,000	2	1
* West Virginia	2,024	20,545	152,945	173,490	19	55	13	2	.....	.....	....	....
* Wisconsin	6,768	22,880	447,617	470,497	23	71	33	...	45	1,225	1	1
† Wyoming	95	455	8,480	8,935	9	12	8	....	.....	.....	1	..
Totals in U. S.	137,293	1,399,711	11,327,858	12,727,569	16	....	....	....	.....	.....	....	....

APPENDIX II—(*Continued.*)

CANADA.	Sunday Schools.	Membership.			Per ct. of population in Sunday-school.	County Organiz'ns			Home Departm't.		Primary Unions.	Paid Workers.
		Officers and Teachers	Scholars.	Total Enroll't.		No. of Counties.	Organized.	Banner Counties.	Number.	Membership.		
† Alberta	70	300	3,000	3,300	.....	....	....	...	.....	.....	....	...
§ *Assiniboia*	190	1,140	7,600	8,740	.....	....	....	....	.....	.....	....	....
† *British Columbia*	143	1,080	9,980	11,060	.....	....	....	....	.....	.....	....	....
* **Manitoba**	625	3,964	34,550	38,514	.....	20	17	6	19	475	2	1
* New Brunswick	945	6,312	46,749	53,061	.....	15	15	....	100	2,550	1	
* **Nova Scotia**	1,420	8,718	78,283	86,991	.....	22	19	3	30	775	1	1
* Ontario	5,794	51,463	422,905	474,368	.....	66	59	22	120	3,016	12	2
* **Prince Edward Island**	210	1,100	10,250	11,350	....	3	1	1	5	125	...	....
* **Quebec**	777	5,423	44,135	49,558	.....	65	19	....	65	1,612	1	1
Totals in Canada	10,174	79,500	657,442	736,942	.....	....	....	....	.....	.....	....	....
† Newfoundland and Labrador.	353	2,374	22,766	25,140	.....	....	....	....	1	40	...	....
§ *Mexico*	319	723	9,259	10,082	.....	....	....	....	.....	.....	1	....
Total	148,139	1,482,308	12.017,325	13,499,633	.....	....	....		.....	.....	....	....
Reported Gain	5,992	7,817	457,088	464,905	.....	....	....	....	.....	.....	....	....

ADDENDA—STATISTICAL.

*—Accurate reports made by State, Provincial or Territorial Association to the NINTH INTERNATIONAL CONVENTION, Atlanta, Ga., April 26-30, 1899.
¶—Estimated reports made by State, Provincial or Territorial Association, to the NINTH INTERNATIONAL CONVENTION, Atlanta, Ga., April 26-30, 1899.
§—Reports made to the WORLD'S THIRD CONVENTION, London, England, July 11-16, 1898.
†—Reports made to the EIGHTH INTERNATIONAL CONVENTION, Boston, Mass., June 23-26, 1896.
NOTE—The membership of the Home Department is mostly estimated on a basis that is considered conservative.

ORGANIZATION.

57 Organized States, Provinces and Territories (United States and Canada), printed in Roman.
6 Unorganized States, Provinces and Territories, printed in *Italics*.
23 States, Territories and Provinces, where organization is thorough, printed in SMALL CAPS.
14 States, Territories and Provinces, where organization is good, printed in full-face Roman.
20 States, Territories and Provinces, where organization is fair, printed in small Roman.

MEMORANDA.

NOTE—The population of each State is taken from the report of the Commissioner of Education, Vol. I, 1895-1896.
The percentage of population for Canada and Mexico is omitted because we could get no recent accurate report of the population.
All reports made to the Convention include the Sunday Schools of the colored people.

APPENDIX III

Denominational Representation of the International Lesson Committee *

Members.	*Denominations.*	*United States.*	*Canada.*	*Total.*
3	Baptists (all)	4,100,000	75,000	4,175,000
1	Congregational	600,000	7,000	607,000
1	Christians and Disciples	1,034,000		1,034,000
1	Episcopal (all)	636,000	162,000	798,000
1	Lutheran (both)	1,400,000	16,000	1,416,000
3	Methodist (all)	5,450,000	212,000	5,662,000
3	Presbyterian (all)	1,500,000	189,000	1,689,000
1	Reformed (both)	341,000		341,000
1	United Brethren	263,000		263,000
15		15,324,000	661,000	15,985,000
	All other Denominations	733,000	27,000	760,000
15	Total Membership	16,057,000	688,000	16,745,000

Each member of the lesson committee represents over 1,100,000 church members. Each member from the United States represents over 1,200,000 church members.

* Taken from the report of the Eighth International Sunday-School Convention, p. 258.

APPENDIX IV

International Lessons

Relative number of lessons assigned to the various books of the Bible in the years 1873 *to* 1899, *inclusive.*

Genesis.....80	Isaiah.....27	S. Luke.....137
Exodus.....50	Jeremiah 11	S. John.....112
Leviticus.....13	(Lamentations....0)	Acts.....165
Numbers.....14	Ezekiel..... 6	Romans.....15
Deuteronomy.....6	Daniel.....21	1 and 2 Corin. 19
Joshua.....34	Hosea.....2	Galatians.....4
Judges.....12	Joel.....1	Ephesians 5
Ruth.....4	Amos.....4	Philippians.....4
1 and 2 Samuel....75	(Obadiah.....0)	Colossians.....3
1 and 2 Kings.....92	Jonah.....5	1 and 2 Thessa. 5
1 and 2 Chron. 28	Micah.....1	1 and 2 Timothy....6
Ezra.....9	Nahum.....1	Titus.....1
Nehemiah.....14	(Habakkuk.....0)	(Philemon.....0)
Esther.....7	(Zephaniah.....0)	Hebrews.....5
Job.....6	Haggai.....2	James.....7
Psalms.....27	Zechariah.....4	1 and 2 Peter.....4
Proverbs.....24	Malachi.....5	1 John.....4
Ecclesiastes.....5	S. Matthew.....130	(Jude..... .....0)
(Song of Solomon..0)	S. Mark.....115	Revelation.....11

From The Independent—Feb. 4, 1897—Article on the Sunday-School and its Work—by A. F. Schauffler, D.D.—p. 3.

APPENDIX V

The Minute *

Which was made the basis of agreement for the formation of the Bible Study Union:

"Gratefully recognizing the service rendered in Bible study by the International course of Sunday-school lessons, we think that there is abundant evidence that the time has fully come for the organization of a course of lessons so framed as to promote a systematic study of the Bible on some graded system, with the aim of securing comprehensive instruction in the facts and teachings of the Bible, with constant reference to the development of Christian character.

"Such a system must recognize at least three departments in the Sunday-school: a primary department, including pupils up to eight or ten years of age; an intermediate department, including pupils from eight or ten to eighteen or twenty; and adult classes, including pupils from eighteen or twenty upwards; and separate Scripture courses should be selected for each of these three departments; these departments to be further graded as experience may indicate.

"Such a system may properly recognize the

* Taken from the report of the meeting of the organization of the Bible Study Union, p. 4.

Church Year by an alternative lesson adapted for each of the more important seasons of that years, and by a liturgical or other service or services with responsive readings, for the use of such schools as may wish to adopt them.

"We approve the general principles embodied in what are known as the 'Outline Inductive Bible Studies,' prepared by the Rev. Erastus Blakeslee, and published by The Bible Study Publishing Company."

APPENDIX VI

Constitution of the Bible Study Union

Article I. *Name.* This organization shall be called The Bible Study Union.

Article II. *Object.* Its object shall be to promote improved methods of Bible study.

Article III. *Basis of Organization.* As embodying the principles of Bible study which we approve, we hereby adopt, as the basis of this organization, the Blakeslee Graded Lessons, to be enlarged and modified as may hereafter seem best, and to be known as the Bible Study Union Lessons.

Article IV. *Members.* The members of the Bible Study Union on record prior to November 1st, 1893, the signers of the call for the meeting at which this Constitution is adopted, and any persons present at said meeting who approve of its object and basis of organization, as stated in Articles II and III, are hereby declared to be original members of The Bible Study Union, as now organized. Others may become members by signing this Constitution. Membership in this Union involves no pecuniary liability.

Article V. *Officers.* The officers shall be, a President, fifteen or more Vice Presidents, and a

Secretary and Treasurer, whose duties shall be those usually pertaining to such offices. There also shall be a Lesson Committee and an Executive Committee, as provided in Articles VI and VII of this Constitution. The first board of these officers shall be elected at the meeting at which this Constitution is adopted. Subsequent elections shall be held at each annual meeting, except as hereinafter provided.

Article VI. *Lesson Committee.* The Lesson Committee shall consist of two classes of persons, *viz.:* First, sixteen persons elected by the Union at one of its regular meetings. Those members chosen at the first election shall be divided into four classes, to serve one, two, three, and four years, respectively; the four members elected annually thereafter shall serve for the term of four years; and no person who has served a full term of four years shall be eligible for re-election until after the expiration of a year from the close of such service.

The second class shall consist of the Editorial Board. This Board shall include, first, one or more office editors; secondly, special editors, of whom at least one shall be a specialist in the Old Testament, and one a specialist in the New Testament; thirdly, denominational editors, of whom one or more may be appointed in behalf of each denominational or other publishing house issuing denominational editions of The Bible Study Union lessons. The first Editorial Board shall

be elected by the Union at the meeting at which this Constitution is adopted; thereafter members of said Board shall be appointed by a two-thirds vote of the Lesson Committee present and voting at any meeting, notice of the nomination of such members having been given in the call for the meeting. Members of the Lesson Committee who are such by reason of being on the Editorial Board shall continue to be members only so long as they continue on the Board.

No one except the denominational editors shall be responsible for any denominational teachings or peculiarities which shall appear in denominational editions.

The Committee chosen at the time of the adoption of this Constitution is authorized to fill up its own number, exclusive of the Editorial Board. The Committee is authorized to fill vacancies occasioned by death or resignation, until the next meeting of the Union.

It shall be the duty of the Lesson Committee to provide a general plan for the Lessons to be issued under the auspices of the Union, to arrange the several courses of study, to determine the order in which they shall be issued, and to make such other arrangements as may be necessary for preparing and publishing the Lessons.

Article VII. *Executive Committee.* An Executive Committee of seven members shall be chosen at each annual meeting. They shall have charge of all business connected with the Union,

except that which is provided for in previous articles; shall arrange for its meetings, and act generally in its behalf.

ARTICLE VIII. *Meetings.* There shall be an annual meeting of this Union, at such time and place as may be determined by the Executive Committee. Other meetings may be appointed by the Executive Committee at its discretion.

ARTICLE IX. *Local Unions.* The Executive Committee is directed to encourage the formation of State and other local Bible Study Unions, with a view to disseminate, as widely as possible, the principles on which this Union is based; and to promote, in Sunday-schools and elsewhere, the use of the Lessons bearing its name.

ARTICLE X. *Amendments.* This Constitution may be altered or amended at any regular meeting of the Union, provided notice of the proposed amendment has been given in the call for the meeting.

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