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A PROPOSED CURRICULUM FOR THE DEPARTMENT
OF RELIGIOUS EDUCATION IN A CHRISTIAN COLLEGE

A Thesis Submitted in Partial
Fulfillment of the Requirements
for the Degree of
Master of Arts.

By

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CHAPTER I

INTRODUCTION

I. Introduction

Man is constantly changing old for new and better for best. Progress is obvious to him who stands today upon the top of the Woolworth tower and recalls ten years ago when he stood in the same place, overlooking the same city, yet a different one. The sky, then dotted here and there with a high tower, seems today to be one continuous skyline of towers. Progress is essential to mankind and his happiness. He is ever seeking to go forward, to accomplish more and utilize all the possible powers of nature.

In the educational world this progress is evident. The curricula of the colleges and universities have changed their contents, as well as their value of old subjects. Much of the science of ten years ago would today find its place in the college curriculum only as the history of the progress of science, and not as truths.

The department of Religious Education, as such, is a new department in many colleges and is a thing unknown to others. The Bible has had a place in the curriculum of the Christian College

since it was founded. The adequacy of this place is yet to be studied. The technique of religious education is new to many.

In this thesis the department of religious education will include those subjects which directly contribute to and are necessary for Christian leadership of highest efficiency. Religious education means education in religion. In this thesis this department includes Bible, technique (usually termed religious education), church history, and missions.

Today when every ^{practically} state has its university supported by the tax of the people, the Christian college is unnecessary and a useless expense unless it has some unique contribution to make or some specific need to fill. Therefore, the purpose of this study is:

1. To investigate the need of a department of religious education in the Christian college.
2. To study the self-acknowledged aims of the Christian colleges as stated in the catalogues.
3. To investigate the catalogues of various Christian colleges for the purpose of reveal-

ing the amount and type of work offered in the department of religious education, as it has been defined previously, toward the obtaining of the A.B. degree.

4. To propose an ideal aim for the Christian college and a curriculum which will be adequate for the accomplishment of this aim.

CHAPTER II

THE NEED OF RELIGIOUS EDUCATION

II. The Need of Religious Education

There is evidence of a genuine need in the society and the church for intelligent, well-trained leadership in religious education. This need is three-fold; first, well-trained leaders who will make teaching in the church-school their avocation; second, well-trained leaders who are looking toward the field of religious education as their unique field for service. The man in the ministry, especially, whether in a large or a small church, needs to be adequately equipped in order to wisely and efficiently organize the best forces of the church, and to train his teachers.

Today, many educators are interested in religion and the process by which it becomes effective in life. The value of religion to society has long been established. The influence of the church in a community is an old, old story. The power and influence of Christian leadership in society has been well characterized by Hocking "a dynamic of unknown magnitude."⁽¹⁾ America was

(1) Hocking, Wm. Earnest, Meaning of God in Human Experience.

founded about the church, colleges were the out-growth of the church, and the greatest men and women came from the church. This influence in society is a proof of its value.

It would be profitless and untrue, however, to hold up the church through the centuries as perfect; and to hold up the church today as ideal would be claiming far too much for it. It is appalling to notice the great number of children when the church is failing to bring into its fold even with the aid of the church-school.

"Churches want courses in religious education to become a part of the cultural service which the colleges render. There is an increasing conviction that colleges made possible by the financial support of the brotherhood owe more to the brotherhood than those institutions of learning which are supported by taxation. That debt can in part be paid by sending back to the churches their sons and daughters eager and ready to carry forward the work of the church. Here the need is greatest. The raising of the general average of intelligent sympathy for the skilled participation in the church's program of religious education is the

opportunity with greatest possibilities."(1)

This is the need of the church today, and the church expects this need to be met by the Christian colleges, in part compensation for the financial support and service rendered to them.

The efficient church must have well-trained Christian leadership - those who make this their avocation - whether it be religious education directors, Bible teachers, social workers, Sunday school superintendents or ministers. The following call is typical of the entire church world:

"The Methodist Episcopal church calls for thirteen thousand new leaders during the next five years to carry out the Centenary program. - - - It is estimated that Protestantism needs immediately five thousand foreign missionaries to bring the work to the point at which it would have been if the war had not occurred."(2)

This means that the Methodist church is calling for thirteen thousand volunteers to go into

- (1) Hopkins, Robert M., What the Churches Want from the Departments of Religious Education in Colleges. Taken from the Religious Educational Journal, May 1927, p.484.
 (2) World Survey, American volume, p. 197.

training for religious educational work of various types and degrees.

The training of these leaders, vocational and avocational, as well as pre-ministerial, rests largely upon the Christian colleges of the United States. This is their unique contribution and the outstanding reason for their existence. A large majority of America's institutions of higher learning was founded by the churches. This statement is not only true of our oldest colleges - Harvard, Yale, Princeton - but it applies to hundreds of the more recently established institutions. The state must engage in education but it cannot directly engage in the work of religion. Each denomination has a college, or colleges, for the training of leaders. If this is the reason for church colleges, surely the Christian college must live up to this expectation.

The week-day teacher has her pupils five days a week and nine months a year, or one hundred and eighty days out of three hundred and sixty-five, whereas the Sunday school teacher has her pupils only fifty-two days a year. The week-day school teacher has her pupils five times as many hours as the Sunday school teacher. In other words,

the Sunday school teacher must do a year's work in one-fifth of the time that the public school teacher has. Surely the church needs well-trained and efficient teachers for one hour a week.

The World Survey gives the following facts concerning the education of adult leaders; thirteen per cent college graduates; twenty per cent some college training; thirty-three and one-half per cent high school graduates, and twenty-seven per cent some high school training.(1)

The Indiana survey gives the following report: "There are as many Indiana Sunday school teachers who have had three years of high school training as there are who have not that amount. Two hundred thousand Sunday school pupils are taught each Sunday by Indiana teachers who have had less than ten years of schooling.

"The religious reading of the Indiana school teachers consumes between three and four hours each week. - - - Besides the five hundred and twenty teachers who have made some preparation

(1) World Survey, American volume, p.

for public school teaching, the professional training of the teachers is almost negligible. The rank and file of Sunday school teachers have had no courses in the Bible, religion or religious education in any institution of higher learning. The church colleges of Indiana have made little contribution to the training of the Sunday school teachers of the state. They have established special departments for the training of the public school teachers; but they have given little attention to the task of preparing teachers for the church school. - - - Brief training courses, with text books of a mediocre type, taught by teachers with no professional training, comprises the quantity and quality of the training courses that have been conducted in this state. The Sunday school teachers of Indiana are, as a class, untrained." (1)

One of the greatest reasons for the inefficiency of the church school is the lack of well-trained teachers who consider teaching in the church school as their avocation. The present

(1) Athearn, W.S., The Indiana Survey of Religious Education, V.I, pp. 409-410.

teachers accomplish much in comparison to the definite training for this work, but their training is not adequate.

Dr. Athearn, after a study of two hundred and fifty-six Sunday schools in Indiana, obtained the following facts in regard to the present qualifications of the Indiana Sunday school teacher, which will be taken as typical of the Sunday school teachers of all the states.(1) In the two hundred and fifty-six churches surveyed there were two thousand six hundred and seventy teachers, two thousand six hundred and four classes, and two hundred and fifty-five supply teachers. Of this number, two thousand and sixty-one replied to Dr. Athearn's questionnaire. Twenty-seven per cent were male, and seventy-three per cent female; fifty per cent were homemakers; twelve per cent professional, and about eight per cent students. One-fourth of the Sunday school teachers began teaching before they were eighteen, and one-half between the ages of twenty-five and forty-five. Almost as many began after the age of fifty as before. In his summary on this chapter, Dr.

(1) Cf. Athearn, W.S., Indiana Survey of Religious Education, V. I, pp. 357-383, Chapter XII.

Athearn gives the following facts: "The Indiana Sunday school teachers are mature men and women of the church, who assume, in addition to the home duties and business, the responsibility for three types of service in the local church because of profound convictions that the work is of supreme importance and worthy of sacrificial service."(1)

"A National Emergency."

"The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any church - Jewish, Catholic, or Protestant; third, there is an army of twenty-seven million Protestant children and youth under twenty-five years of age, who are not enrolled in any Sunday school or other institution of religious training.

(1) Athearn, W.S., Indiana Survey of Religious Education, V.II, p. 383.

"If these three armies should form in a double column, three feet apart, they would reach one and one-fifth times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President."(1)

This, in a very startling way, shows the vast need of the church for leaders to reach outside the church doors to help humanity. However, it is in those who are within the Sunday schools that we are especially interested now. There are fifteen million enrolled in the Protestant Sunday schools of the United States.(2) The responsibility is great, especially when it is the church alone which is responsible for systematic education in religion.

(1) The World Survey, American volume, 1920, p.203.
(2) The World Survey, American volume, 1920, p.215.

CHAPTER III

**THE ACKNOWLEDGED AIMS OF TWENTY-SEVEN
TYPICAL CHRISTIAN COLLEGES**

III. The Acknowledged Aims of Twenty-seven Typical Christian Colleges.

A study of the aims of the colleges should precede the study of the curricula in order that a most fair and just study may be made in the light of the acknowledged purposes or aims of the institutions.

The following are the aims as stated in the catalogues of the various colleges studied. When the aim or purpose is not stated, a quotation is chosen from the foreword, the discussion of "Religious Life," or some similar part which reveals the purpose and spirit of the institution as found in the catalogue.

"The general aim of St. Olaf College is to give young men and women a higher education on the basis of the Christian faith as taught in the Evangelical Lutheran church. The work is based on the conviction that there is no true culture or education without personal Christianity."(1)

"Baker University is not a Christian college - - - it does believe that the best results are obtained when higher education is received in the positive Christian atmosphere."(2)

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- (1) St. Olaf, College Bulletin of, 1925-26, p. 10.
(2) Baker University, Catalogue of, 1925-26, p. 18.

"The aim of the college is to develop men and women adequate to the tasks of life - - -. The college plans to be decidedly Christian in theory and practice and to apply Christian principles and methods in its work and regulations." (1)

"The college aims to provide opportunities for the students to secure a broad and liberal culture - - - the college is especially concerned with the moral welfare of its students and strives to preserve a genuine Christian atmosphere." (2)

"Coe College was founded to train young men and women to clear thinking, deep feeling, and generous ideals of Christian service - - - the college always subordinates a living to a life, believing that by a cultural and religious education it can best equip young men and women for independent and original achievement and prepare them for leadership under the complex and exacting conditions of modern life." (3)

"Abilene Christian College stands for the full rounded education. It desires a part in the erection and establishment of ideals in the minds and lives of young men and women." (4a)

"The Christian men and women who make Abilene Christian College possible have in mind the glory of God through the Lord Jesus Christ and the ennobling of mankind. - - - The purpose is to develop genuine Christian men and women, well equipped for efficient service in the honorable fields of human activity." (4b)

"The aims of Duke University are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God; to advance learning

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- (1) Cornell College, Bulletin of, 1925-26, pp. 68-70.
 - (2) Carleton College, Bulletin of, 1925-26, p. 35.
 - (3) Coe College, Catalogue of, 1925-26, p. 4.
 - (4a) Abilene Christian College, Bulletin of, 1926-27,
p. 11.
 - (4b) " " " " " " p. 16.

in all lines of truth; to defend scholarship against all false ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance; to discourage all partisan and sectarian strife; and to render the largest permanent service to the individual, and the affairs of this University always be administered."(1)

"The authorities of this institution are unwilling to take boys and young men away from the influence and restraints of the home - - - without bringing to bear the most direct and intentional effort to secure their religious well-being. - - - A profound Christian life is urged upon the students, and the Bible is systematically studied by every student in the College of Liberal Arts." (2a)

"The department of religious education aims, first, to prepare pastors for intelligent oversight in the field of pastoral labor; second, to fit those qualified by natural endowments and adequate preparation to become directors of religious education in the church or community, or employed Sunday school workers; third, to offer special graduate courses for those intending to become teachers of this subject."(2b)

"We are grateful to God for the inestimable blessing resulting from the prevalence of civil and religious liberty and intelligent piety in this land, and believing that the diffusion of sound learning is essential to the perpetuity of these blessings, have determined to found and liberally endow a college at Hillsdale."(3a)

"The Bible is taught as a rule of faith and fundamental to religious culture which is vital to any sound education."(3b)

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- (1) Duke University, Catalogue of, 1926-27, p. 50.
 (2a) Emory University, Catalogue of, 1926-27, p. 69.
 (2b) " " " " " p. 90.
 (3a) Hillsdale College, Bulletin of, 1925-26, p. 21.
 (3b) " " " " " p. 24.

"One of the aims of Howard College is to give such college training as will admit its graduates directly to the best graduate schools. Particular attention is directed to detailed courses in Bible and Religious Education. The Bible is so woven into every phase of life and thinking that it is impossible thoroughly to comprehend our civilization without the knowledge of moral teachings that constitute our Bible. Young men and women are offered such courses as will enable them to continue their Bible study in the seminary and Bible schools."(1)

"The purpose of Erskine College is to furnish the world with young men and women whose mental machinery is polished and adjusted; whose perceptions are keen and discriminating; and whose physical bodies are fit temples of the noble soul - - - life's greatness consists in service."(2)

"Morningside College is distinctly a Christian institution. It is the purpose of the leaders of the school to make it openly, frankly, wholesomely religious."(3)

"The purpose of the founders of Olivet Institution was stated thus: 'The whole object of this institution is the education of young men and women, especially such as are not rich in this world's goods. Our first purpose will be to lead our pupils to Christ and to consecration to His service.' The purpose is the same today. - - - Through immediate attention to the individual student, it seeks to develop his power and personality to the full, and to send him out capable of more efficient service."(4)

"The University is broad in its scope. While guarding its students with unmistakable Christian influence, it is not sectarian."(5a)

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- (1) Howard College, Catalogue of, 1925-26, p. 32.
 - (2) Erskine College, Bulletin of, 1925-26, p. 9.
 - (3) Morningside College, Bulletin of, 1926-27, p. 30.
 - (4) Olivet College Catalogue, 1926-27, p. 17.
 - (5a) Bulletin of Syracuse University, 1925-26, p.45.

"It is a well-known fact that our church schools are not turning out enough trained religious workers to meet the demands of the day. - - - Courses to train Sunday school teachers, superintendents, and home and foreign missionaries are being planned." (1b)

"This University has been designed upon a broad, liberal and modern basis. The articles of incorporation provide that all its departments and immunities shall be opened to all without distinction of sex, religion or race. In its management and influence it will aim at being Christian without being sectarian."(2)

"The maintenance of a wholesome religious life on the campus is the major aim of the college." (3a)

"It endeavors to be thoroughly Christian in its spirit." (3b)

"Findlay College aims at the development of the entire man, and recognizes the culture of the heart as an essential factor in this work. The faculty is composed of Christian men and women, who by precept and example endeavor to lead students to a love of the truth and a desire for vital piety."(4)

"As a denominational institution, Upsala College aims to serve primarily, the interest of the two Lutheran Eastern Conferences that support the institution. - - - Upsala believes that the ideal education consists in thorough technical training together with wholesome Christian ideals as to the things that are really worthwhile in life."(5)

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- (1b) Bulletin of Syracuse University, 1925-26, p. 269.
 - (2) Drake University, Catalogue, 1925-26, p. 8.
 - (3a) Evansville College, Bulletin, 1925-26, p. 17.
 - (3b) " " " " p. 18.
 - (4) Findlay College Bulletin, 1926-27, p. 14.
 - (5) Upsala College Bulletin, 1926-27, p. 8.

"The Institution furnishes sound preparation for the duties of life, and equips young men for high and intelligent citizenship, striving to develop in them qualities of mind and heart that will make them useful to their communities, their state and country. Above all, it endeavors to inculcate the principles that form the foundation of strong Christian manhood, and it does so under conviction that a Christian college, besides furnishing the usual college curriculum, in addition makes its students acquainted with Christianity, its origin, its characteristics, its development through history, its appeal and its present activities and methods."(1)

"Randolph-Macon Woman's College aims to promote the highest type of Christian womanhood and to develop the spirit of Christian service."(2)

"The ideal of Midland College is to afford opportunity for the earnest-minded boy or girl to develop their mind under favorable conditions - - - to impress upon each member of the student body a sense of the stewardship of life, and assure him that service is the highest accomplishment."(3)

"The aim of this Institution is to give thorough training. The college idea should be culture - - - the production of the best manhood and womanhood."(4a)

"It is the aim of our Bible department to have a living message of the Living Word and so attract the attention and awaken the individual interest that the student taking these courses will acquire a working knowledge of the Bible and a skill in handling 'aright the word of God' - - - and to enable those contemplating Christian work as a life calling to receive the necessary preparation."(4b)

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- (1) Bulletin of Furman University, 1926-27, p. 17.
 (2) Randolph-Macon Woman's College, Bulletin of, 1923-4, p. 18.
 (3) Midland College Bulletin, 1925-26, p. 6.
 (4a) Muskingum College, Bulletin of, 1925-26, p. 17.
 (4b) " " " " " p. 54.

"Penn College seeks to promote the moral and religious interests of the students, while giving a thorough intellectual training. The officers and instructors - - - strive to impress upon them the importance of seeking first the kingdom of God. - - - Penn College prides herself upon her ideals. Her religious ideal comprises a stressing of the fundamentals, maintaining of the equipoise, and a constant forward look to the better things of the prime importance of service."(1)

"It is the aim of Hampden-Sidney College to prepare the highest type of manhood to fill all the different callings of life. - - - Emphasis is placed upon the development of Christian character and sound scholarship." (2a)

"The purpose of the Bible department is: to lead the individual student into Christian experience, to give him a working knowledge of the factual contents of the Bible, to acquaint him with the best methods of Bible study, and to inspire him with a love for the study of the Bible."(2b)

"This Institution was founded for the purpose - - - of giving a liberal and Christian education to students. - - - The one aim is culture of the whole man."(3a)

"The purpose of the religious education department is to meet the needs of three types of students: first, those preparing for professional work in religious education; those preparing for the ministry; - - - and those who desire to make religious education their avocation, or leisure time pursuit in life." (3b)

"The University is founded and supported on the faith that education must be more than a train-

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- (1) Penn College, Catalogue of, 1927-28, pp. 12-13.
 (2a) Hampden-Sidney College, Catalogue of, 1926-27, p.69.
 (2b) " " " " " " " " p.50.
 (3a) Heidelberg College, Catalogue of, 1926-27, p. 21.
 (3b) " " " " " " " " p. 92.

ing of the mind; that the inculcating of those deep convictions that produce character, and the specific teachings of the truths of the Bible which is the basis of true civilization, are essential to the highest type of education."(1)

In Davidson College Bulletin there is no definite aim stated, or any single quotation that would give the spirit of the college, yet written throughout the Bulletin is unmistakably the idea that the college aims to turn out Christian men for service. In the historical sketch alone this is clearly seen. Regular attendance upon the church is required, which is on the college campus. One need only to know the college personally to verify these statements. (2)

In the catalogues studied, often the definite aim of the institution is not stated and even when stated, does not do justice to the real aims of the institution as indirectly stated in the contents of the catalogue.

In Davidson Catalogue there is no aim stated, yet in the four pages given to the historical sketch alone, one could not fail to know the aim of the institution. Also, the information given under the

(1) Texas Christian University, Bulletin of, 1926-27, p. 31.

(2) Davidson College, Bulletin of, 1925-26, pp. 6-8.

title of "General Information," (1) and "College Organization" (2) would make clear the aim. The importance given to the church activities and the Y.W.C.A. and other various statements surely show that the aim is to give to the world men of the highest type - Christian manhood for the service of the world.

It is interesting to note in the historical sketch given in the Hampden-Sidney college catalogue the institutions of learning which were founded, or revived and reorganized, by men identified with the college. This is a significant way of telling men of the aim of the college.(3)

Each of the twenty-six colleges express a desire to give young men and women culture and education under the influence of Christianity, or as one said, "in the positive Christian atmosphere."(4)

Some have stated this more positively than others. Many state that Christianity is vital to the completion of a well-educated person, believing that the best type of manhood and womanhood is

(1) Davidson College, Catalogue of, 1926-27, p. 138.
 (2) " " " " " " p. 103.
 (3) " " " " " " " "
 (4) Baker University, Catalogue of, 1925-26, p. 18.

best developed under Christian leadership and in a positive Christian atmosphere.

Eighteen colleges state a desire to train men and women for service in life, using, "the Christian service,"(1) "all-efficient service,"(2) "life callings,"(3) or similar statements. Only one college, St. Olaf, states in the aim, the desire to serve a particular denomination.

Where a department of religious education is established, often the aim is definitely stated with the accompanying statement of the needs of the church and the failure of the colleges to supply the needs. This is given as the reason for the existence of the department. Courses in technique of religious education are new in a number of colleges. Duke University states that full information cannot be given as to the course and credits in this line.

The summary of the acknowledged aims of the Christian colleges may be stated thus: The aim of the Christian college is to furnish the world with

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- (1) Coe College, Catalogue of, 1925-26, p. 4.
 - (2) Abilene Christian College, Bulletin of, 1926-27, p. 11.
 - (3) Muskingum College, Bulletin of, 1925-26, p. 54.

Christian men and women, adequately equipped for various fields of service; to supply society with Christian citizens of the highest type of Christian character, intellectual training and sound scholarship, equipped and inspired to serve the nation, the state, the community and church,

The specific aim of the religious education department was occasionally stated thus: To supply our churches with young men and women who are sufficiently trained and equipped with the knowledge of the conditions and needs of the church, with a knowledge of the methods and principles of teaching, and an ability to meet this need.

CHAPTER IV

THE CURRICULA OF RELIGIOUS EDUCATION
AS OFFERED IN THE CHRISTIAN COLLEGE
TODAY

IV. The Curricula of Religious Education as Offered in the Christian College Today.

As a result of the study of the aims of the Christian colleges it was found that the desire and expectation is to train Christian men and women and equip them for efficient and willing service in life and in the church. The aim of Christian colleges is Christian training in Christian atmosphere. Do they offer work in the curricula which will enable them to realize this aim?

There is much influence from the various activities as Young Women's Christian Association, Young Men's Christian Association, Chapel, and evangelistic services which many colleges claim promote the Christian spirit. This is true, but these organizations cannot train men and women for service in a direct way. It cannot take the place of definite study, equally offered to all. We would not dare to leave the learning of medicine or the preparation of the public school teacher to such uncertain methods, and neither should we leave the training of Christian leadership to such methods.

A study of the courses offered in religious education in twenty-seven colleges is found in chart form. These colleges represent all of the more universal denominations, all sections of the United States. Only those colleges are chosen which are designated as Christian colleges; most of these are denominational. Colleges of various sizes are represented and of various collegiate standing. It is believed that these results will be typical of all Christian colleges.

The following is a list of the colleges studied with the location, size, denomination and standing (for explanation of abbreviations, see p. ³⁰25):

Abilene Christian College	- - - - -	Texas
Christian		800
	A.T.C.	
Baker University	- - - - -	Kansas
Methodist		608
	*	
Carleton College	- - - - -	Minnesota
Congregationalist		865
	Standard	
Goe College	- - - - -	Iowa
Presbyterian		1373
	F.G.S.C.	

Cornell College	-----	Minnesota
Methodist		677
	C.A.C.	
Davidson College	-----	North Carolina
Presbyterian		639
	S.A.C. & A.A.C.	
Duke University	-----	North Carolina
Methodist		1307
	S.A.C.	
Drake University	-----	Iowa
Disciples of Christ		756
	F.G.S.C.	
Emory University	-----	Georgia
Methodist		700
	*	
Erskine College	-----	South Carolina
Associate Reformed Presbyterian		153
	S.A.C.	
Evansville College	-----	Indiana
Methodist		563
	*	
Findlay College	-----	Ohio
Moravian		469
	H.S.S.C.	
Furman University	-----	South Carolina
Baptist		527
	*	
Hampden-Sidney College	-----	Virginia
*1		249
	*	

Heidelberg College	- - - - -	Virginia
Reformed Church of America	536	
	O.C.A. & N.C.A.C. & A.A.U.	
Hillsdale College	- - - - -	Michigan
*1	503	
	*	
Howard College	- - - - -	Alabama
Baptist	862	
	S.A.C.	
Midland College	- - - - -	Nebraska
Lutheran	300	
	F.G.S.C.	
Morningside College	- - - - -	Iowa
Methodist	743	
	F.G.S.C.	
Muskingum College	- - - - -	Ohio
United Presbyterian	884	
	A.O.C. & N.C.A.C. & A.A.C.	
Olivet College	- - - - -	Michigan
*	336	
	S.C.	
Penn College	- - - - -	Iowa
Friends	683	
	F.G.S.C.	
Randolph-Macon Woman's College	- - - - -	Virginia
*	632	
	*	
St. Olaf College	- - - - -	Minnesota
Lutheran	1000	
	*	
Syracuse University	- - - - -	New York
*	5646	
	S.C.	

Upsala College - - - - - New Jersey
 Lutheran 215

*

Texas Christian University - - - - - Texas
 Christian Brotherhood 1220
 A.T.C. & S.A.C.
 & A.A.C. & N.E.A.

A.T.C. Association of Texas Colleges.

F.G.S.C. First grade state certificate.

C.A.C. Central Association of Colleges.

S.A.C. Southern Association of Colleges.

A.A.C. American Association of Colleges.

A.A.U. Association of American Universities.

N.C.A.C. North Central Association of Colleges.

A.O.C. Association of Ohio Colleges.

* Not given.

*1 Definitely stated as Christian.

The following is the outline used in making the
original chart of
Religious Education in the Christian College Cur-
ricula of the Twenty-seven Colleges:

I. Bible

A. Old Testament

- (1) History
- (2) Poetry
- (3) Prophecy
- (4) Biography
- (5) Critical Studies

B. New Testament

- (1) Gospels
- (2) History
- (3) Doctrinal
- (4) Prophecy
- (5) Biography

C. Miscellaneous

- (1) Book Study
- (2) Geography
- (3) Philosophy

II. Technique

- (1) Methods, principles and organization
- (2) Psychology
- (3) History of Religious Education
- (4) Pedagogy of the Bible
- (5) Miscellaneous

III. Church History

- (1) Early period, before the Reformation
- (2) Later period, after the Reformation
- (3) General
- (4) Miscellaneous

IV. Missions

- (1) Comparative Religions
- (2) History of Religions
- (3) General
- (4) Philosophy of Religion.

Table I. Distribution of the twenty-seven colleges by courses offered in Old Testament History.

Courses	Number of Colleges
0 - - - - -	2
1 to 2 - - - - -	17
3 to 4 - - - - -	5
5 to 6 - - - - -	<u>3</u>
	Total 27

All but two colleges offer courses in Old Testament History. Seventeen offer one or two courses. The mode is one. Eleven colleges offer only one course in Old Testament. The median is two. The maximum is six. Two colleges offer as much as six courses in Old Testament.

GRAPH No I DISTRIBUTION OF COLLEGES BY COURSES OFFERED
IN TWENTY SEVEN COLLEGES IN OLD TESTAMENT HISTORY

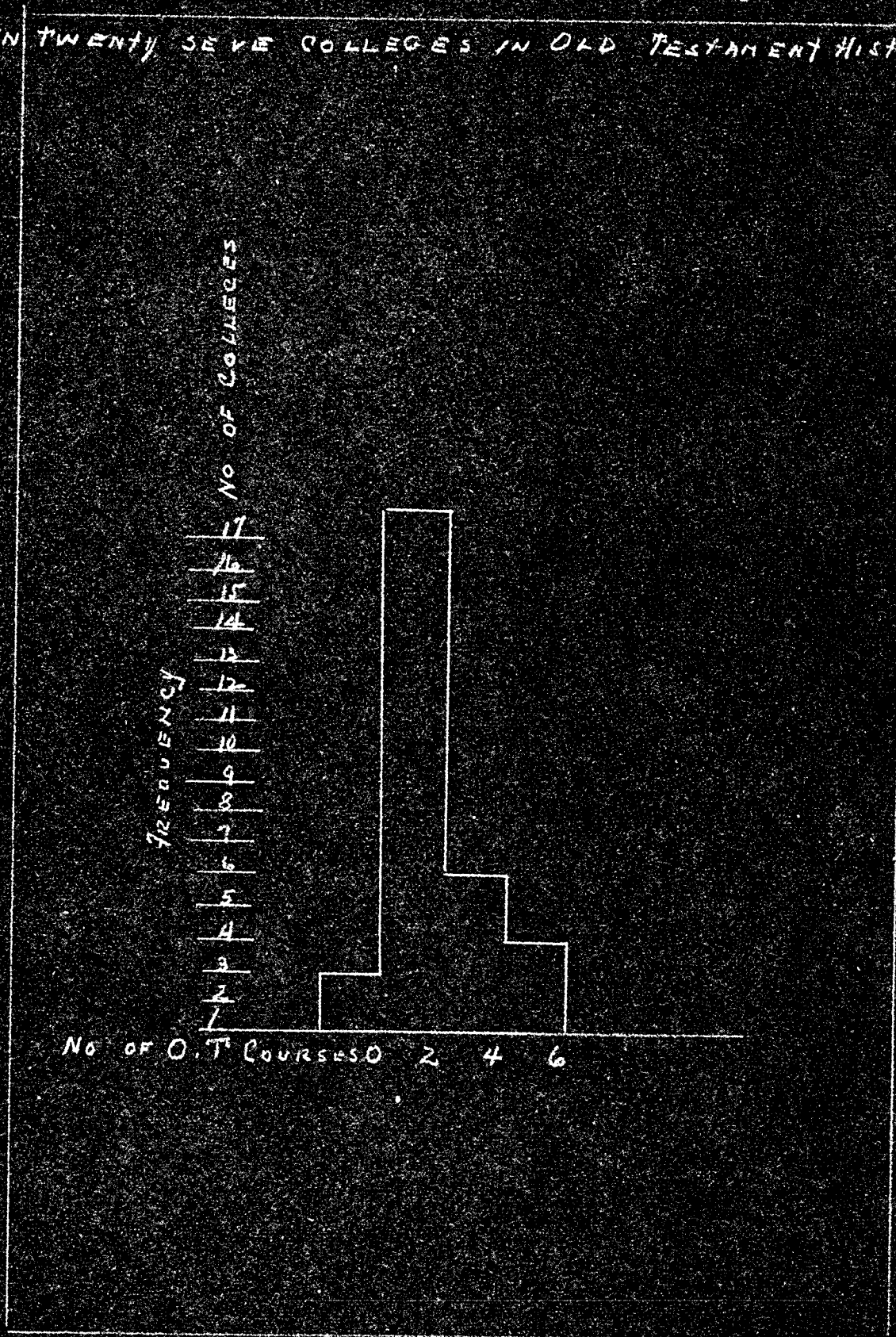


Table II. Distribution of the twenty-seven colleges by semester hours offered in Old Testament History.

Hours	Number of Colleges
0 - - - - -	2
1 to 2 - - - - -	3
3 to 4 - - - - -	6
5 to 6 - - - - -	7
7 to 8 - - - - -	1
9 to 10 - - - - -	5
11 to 12 - - - - -	2
13 to 14 - - - - -	0
15 to 16 - - - - -	<u>1</u>
Total	27

Of the twenty-seven colleges, two offer no hours. The mode is six, seven colleges offering six semester hours. The maximum offered is sixteen semester hours. This is offered by only one college. The median is six semester hours.

GRAPH NO II DISTRIBUTION OF COLLEGES BY SEMESTER HOURS OFFERED IN TWENTY SEVEN COLLEGES IN OLD TESTAMENT HISTORY

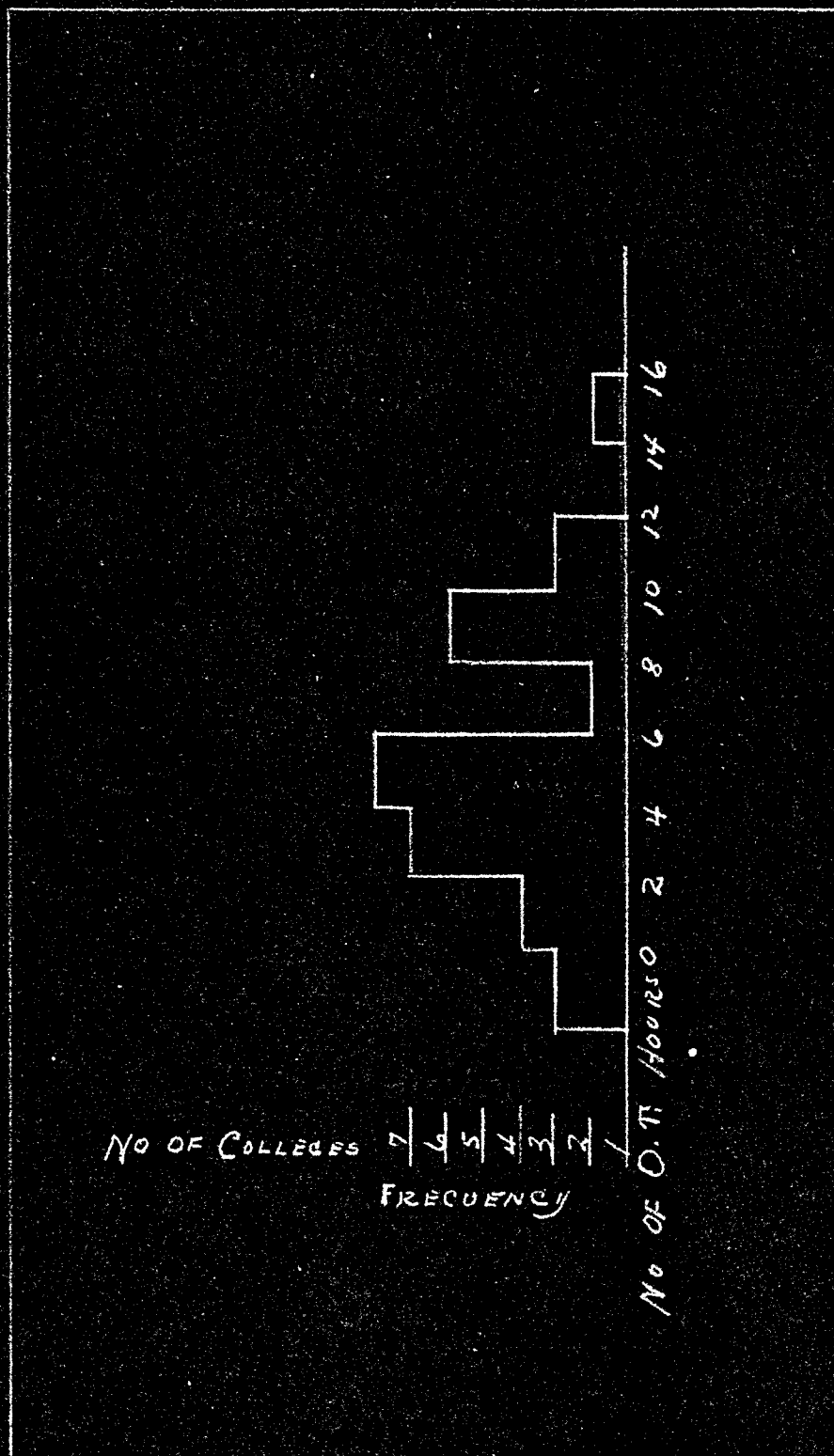


Table III. Distribution of the twenty-seven colleges by courses offered in New Testament study.

Courses	Number of Colleges
0 - - - - -	1
1 to 2 - - - - -	14
3 to 4 - - - - -	6
5 to 6 - - - - -	<u>6</u>
	Total 27

Of the twenty-seven colleges, fourteen offer one or two hours. The mode is two, eight colleges offering two courses. The maximum offered is six courses. The median is two. The mode of the courses offered in New Testament is higher than that of the Old Testament. More courses are offered in New Testament than in Old Testament.

GRAPH III DISTRIBUTION OF COLLEGES BY COURSES OFFERED
IN TWENTY-SEVEN COLLEGES IN NEW TESTAMENT STUDY

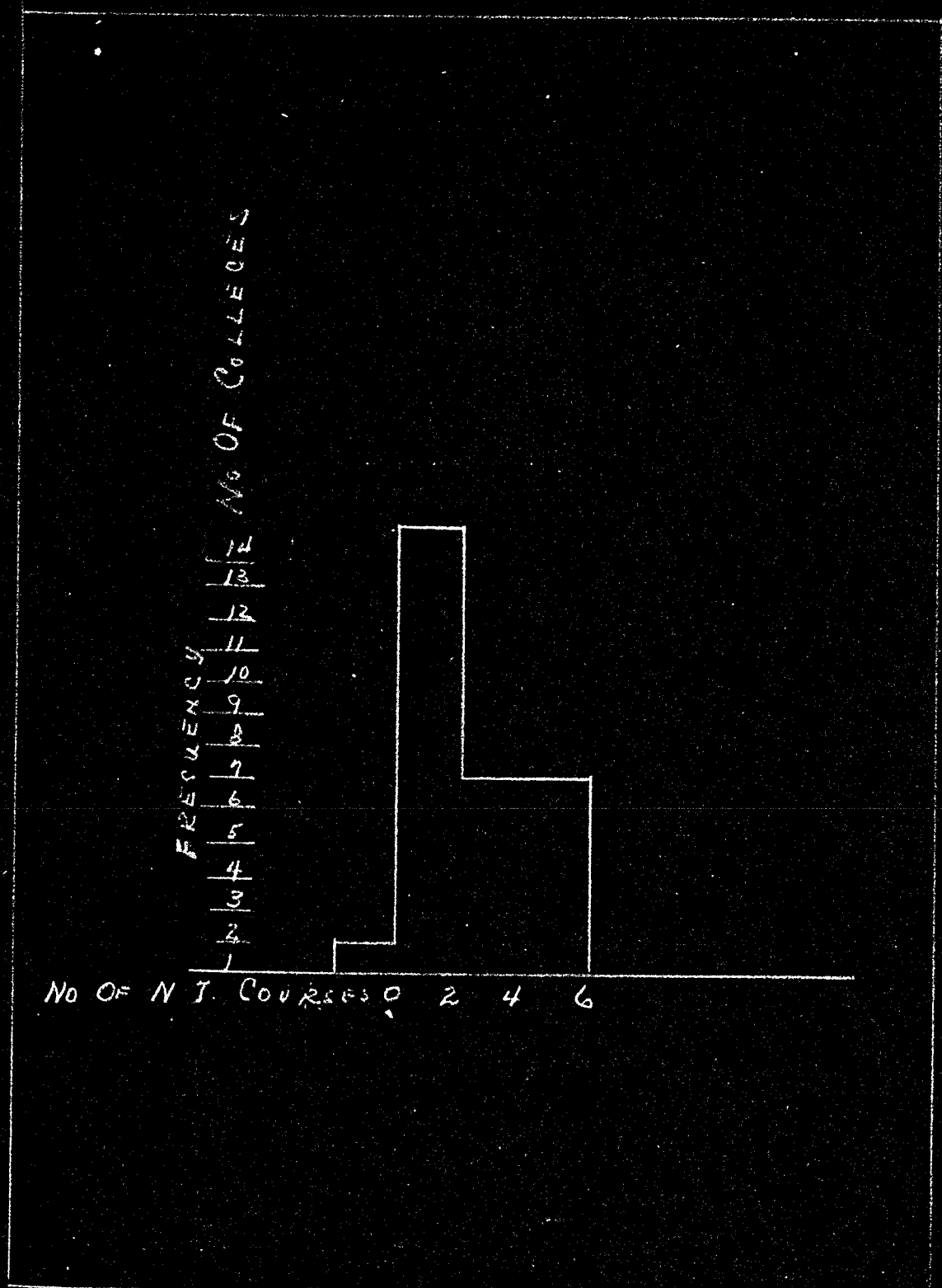


Table IV. Distribution of the twenty-seven colleges by semester hours offered in New Testament.

Hours	Number of Colleges
0 - - - - -	1
1 to 2 - - - - -	5
3 to 4 - - - - -	1
5 to 6 - - - - -	8
7 to 8 - - - - -	2
9 to 10 - - - - -	5
11 to 12 - - - - -	2
13 to 14 - - - - -	1
15 to 16 - - - - -	0
17 to 18 - - - - -	1
19 to 20 - - - - -	0
21 to 22- - - - -	<u>1</u>
Total	27

Of the twenty-seven colleges, only one offers no semester hours in work in the New Testament. The mode is six. Eight colleges offer six semester hours in the study of the New Testament. The maximum offered is twenty-two, which is offered only by one college. The median is six.

GRAPH II DISTRIBUTION OF COLLEGES BY SEMESTER HOURS OFFERED
IN TWENTY-SEVEN COLLEGES IN NEW TESTAMENTO.

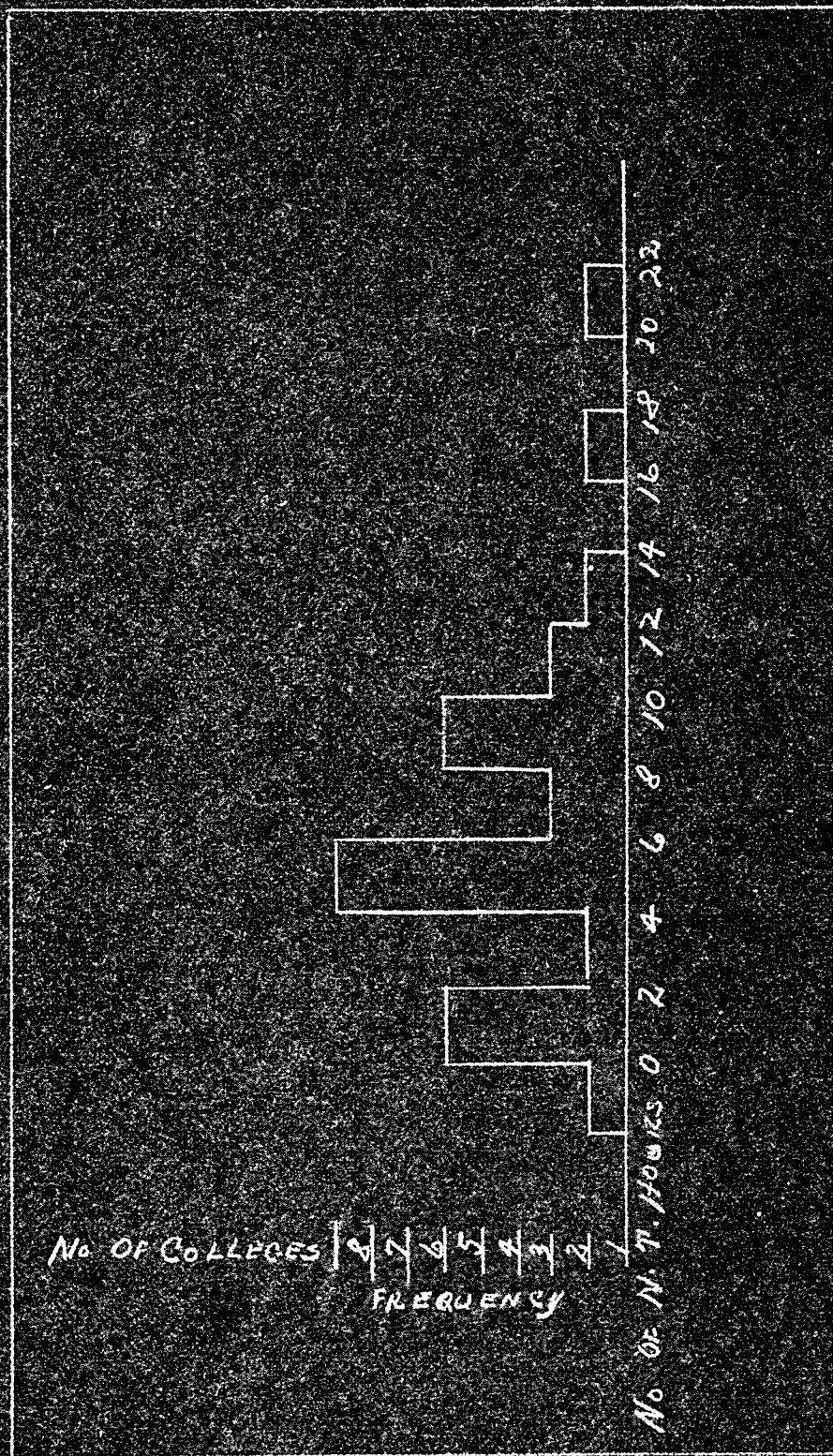


Table V. Distribution of the twenty-seven colleges by courses offered in Bible. This is a summary of Tables I and III.

Courses	Number of Colleges
0 - - - - -	0
1 to 2 - - - - -	6
3 to 4 - - - - -	6
5 to 6 - - - - -	7
7 to 8 - - - - -	4
9 to 10 - - - - -	3
11 to 12 - - - - -	0
13 to 14 - - - - -	0
15 to 16 - - - - -	<u>1</u>
Total	27

There is no college that does not offer at least one course in Bible study. The mode is two. Five colleges offer two courses in Bible. The average college offers five in Bible. The median is five. The maximum offered is sixteen, but only one college offers over ten courses, of the entire twenty-seven colleges.

GRAPH V DISTRIBUTION OF COLLEGES BY COURSES OFFERED IN
TWENTY-SEVEN COLLEGES IN BIBLE

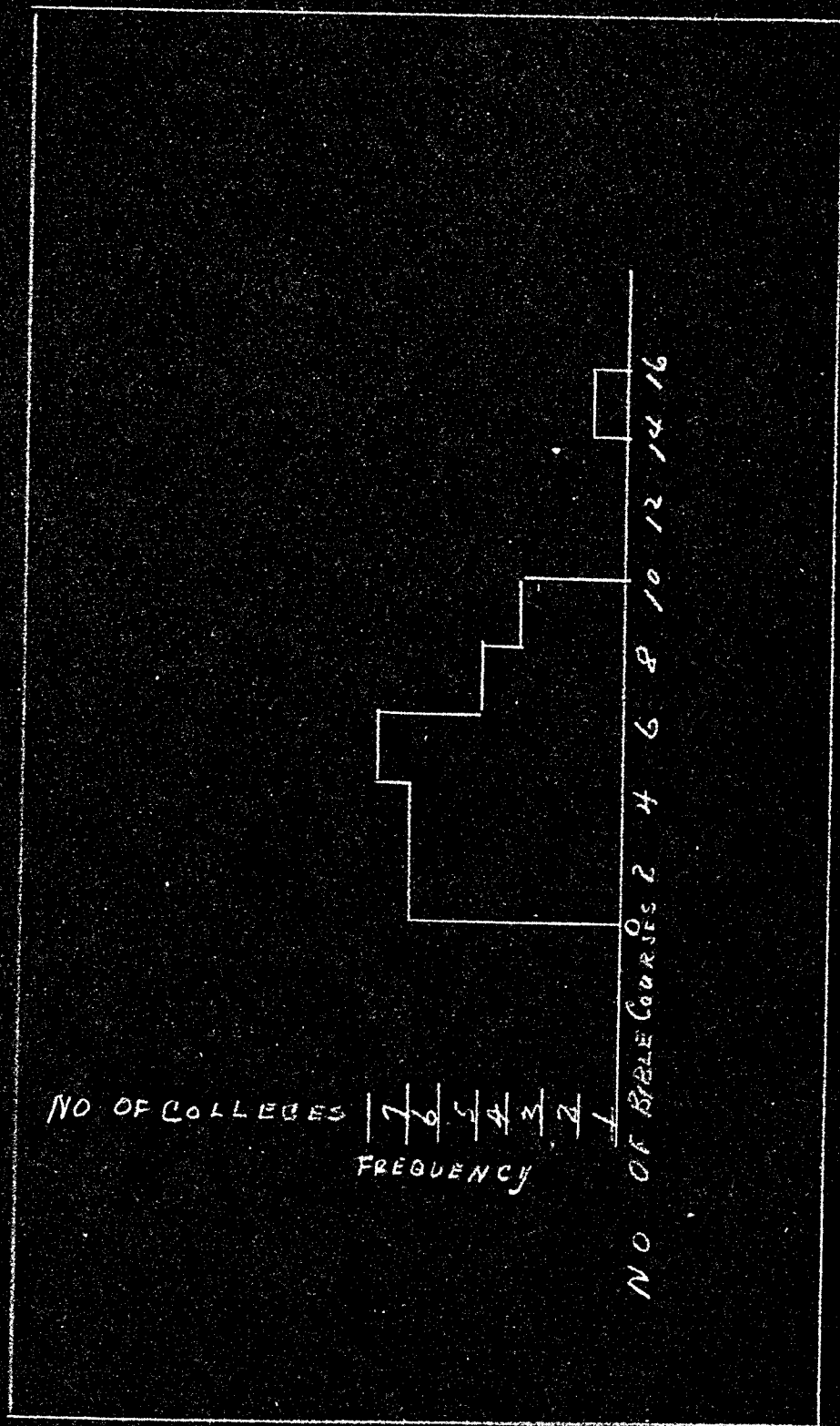


Table VI. Distribution of the twenty-seven colleges by semester hours in Bible. This is a summary of Tables II and IV.

Hours	Number of Colleges
0 - - - - -	0
1 to 2 - - - - -	0
3 to 4 - - - - -	3
5 to 6 - - - - -	2
7 to 8 - - - - -	0
9 to 10 - - - - -	2
11 to 12 - - - - -	5
13 to 14 - - - - -	2
15 to 16 - - - - -	5
17 to 18 - - - - -	0
19 to 20 - - - - -	2
21 to 22 - - - - -	3
23 to 24 - - - - -	1
25 to 26 - - - - -	1
27 to 28 - - - - -	0
29 to 30 - - - - -	<u>1</u>
Total	27

Each of the twenty-seven colleges offer as much as four semester hours of Bible study. The mode is twelve, five colleges offering twelve hours. Four colleges offer fifteen semester hours of Bible study. The median is fourteen. Only one college offers as much as thirty hours in Bible study, eight offer between nineteen and thirty; fourteen offer between nine and nineteen; and only five offer less than eight hours.

GRAPH II DISTRIBUTION OF COLLEGES BY SEMESTER HOURS IN TWENTY-SEVEN COLLEGES IN RIBLE

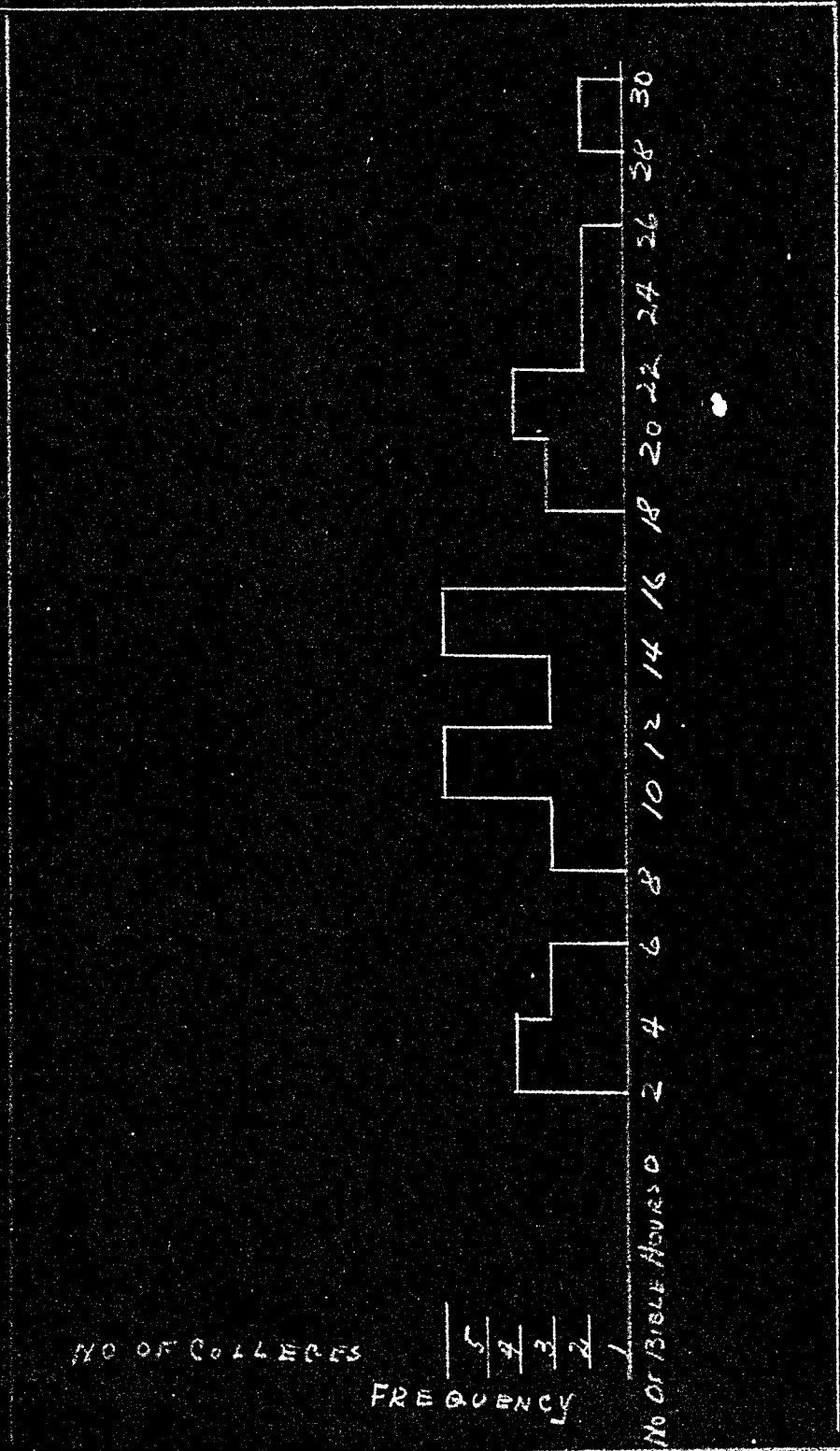


Table VII. Distribution of the twenty-seven colleges by courses offered in technique.

Courses	Number of Colleges
0 - - - - -	7
1 to 2 - - - - -	5
3 to 4 - - - - -	7
5 to 6 - - - - -	4
7 to 8 - - - - -	2
9 to 10 - - - - -	1
11 to 12 - - - - -	<u>1</u>
Total	27

Of the twenty-seven colleges, seven offer no course in technique. This includes methods and principles of religious education, organization and administration of the various church activities, psychology of childhood, adolescence, program work and the like. A mode is zero; however, seven offer three or four courses, which gives a tie between the two. The maximum number of courses offered is twelve. Only one college offers as *many* as this. Only four offer over six courses.

GRAPH III DISTRIBUTION OF COLLEGES BY COURSES OFFERED IN TWENTY-SEVEN COLLEGES IN TECHNIQUE

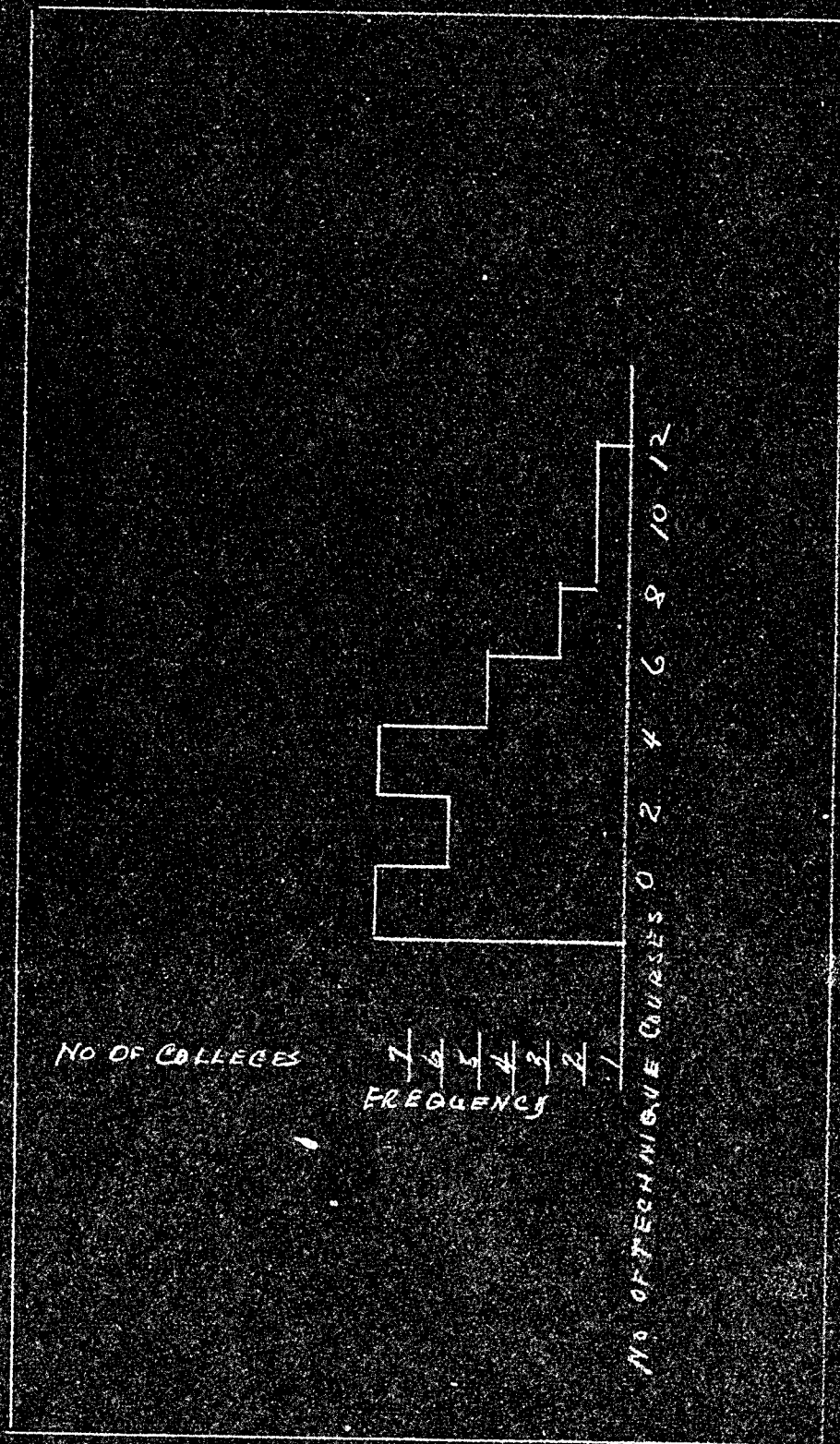


Table VIII. Distribution of the twenty-seven colleges by semester hours offered in technique.

Hours	Number of Colleges
0 - - - - -	7
1 to 2 - - - - -	1
3 to 4 - - - - -	1
5 to 6 - - - - -	4
7 to 8 - - - - -	2
9 to 10 - - - - -	4
11 to 12 - - - - -	1
13 to 14 - - - - -	1
15 to 16 - - - - -	3
17 to 18 - - - - -	1
19 to 20 - - - - -	0
21 to 22 - - - - -	1
23 to 24 - - - - -	0
25 to 26 - - - - -	0
27 to 28 - - - - -	0
29 to 30 - - - - -	0
31 to 32 - - - - -	1
Total 27	

The department of technique, or religious education as it is more often called, is new and has no part in many of the curricula of the colleges. Seven of the twenty-seven colleges have no courses in religious education, while one college offers as many as thirty-two hours. There is no standard for the number of semester hours for the college. Each college decides; many see its value and have given it a place in the curriculum and often too much of a place, or at least too many courses, while others have failed to see its value enough to give it any place.

Seven offer no semester hours; eight offer under six; ten offer from ten to twenty- two offer from twenty-one to thirty-two. The mode is zero. The point of greatest frequency is between six and ten hours. Thirty-five per cent fall within the six to ten hour group.

GRAPH VIII DISTRIBUTION OF COLLEGES BY SEMESTER HOURS OFFERED
IN TWENTY-SEVEN COLLEGES IN TECHNIQUE.

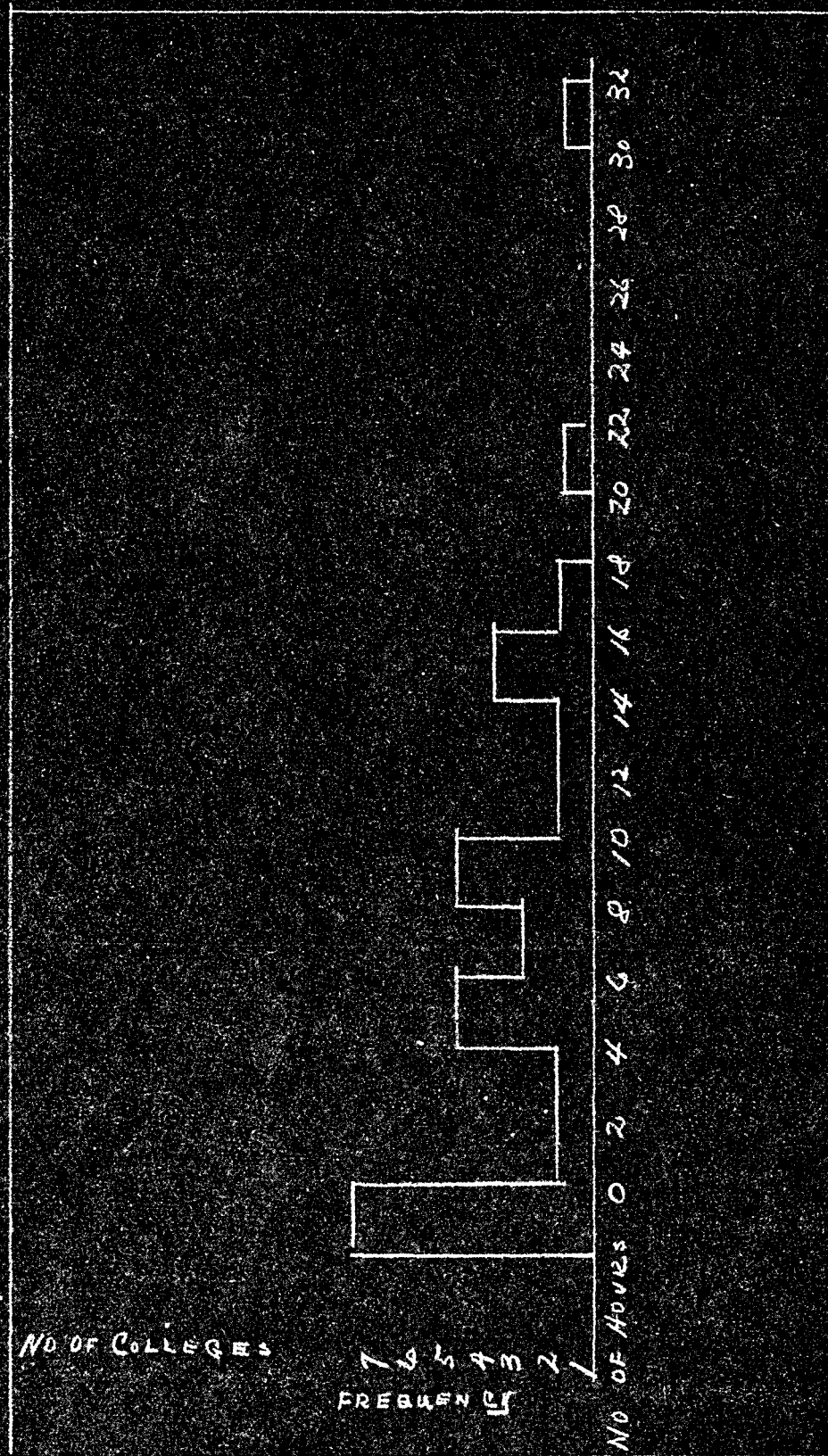


Table IX. Distribution of the twenty-seven colleges by courses offered in church history.

Courses	Number of Colleges
0 - - - - -	10
1 to 2 - - - - -	12
3 to 4 - - - - -	2
5 to 6 - - - - -	3
Total	27

A course in church history is offered usually in the theological department, and often in the department of religion; but it is generally taken only by those preparing for the ministry. This should not be. Of the twenty-seven colleges, ten offer no course in church history. Twelve offer one or two courses. Without considering the zero group, the mode is a tie, two or one. Six colleges offer one, six offer two. The maximum offered is six courses.

GRAPH IX DISTRIBUTION OF COLLEGES BY COURSES
OFFERED IN TWENTY-SEVEN COLLEGES IN CHURCH HISTORY

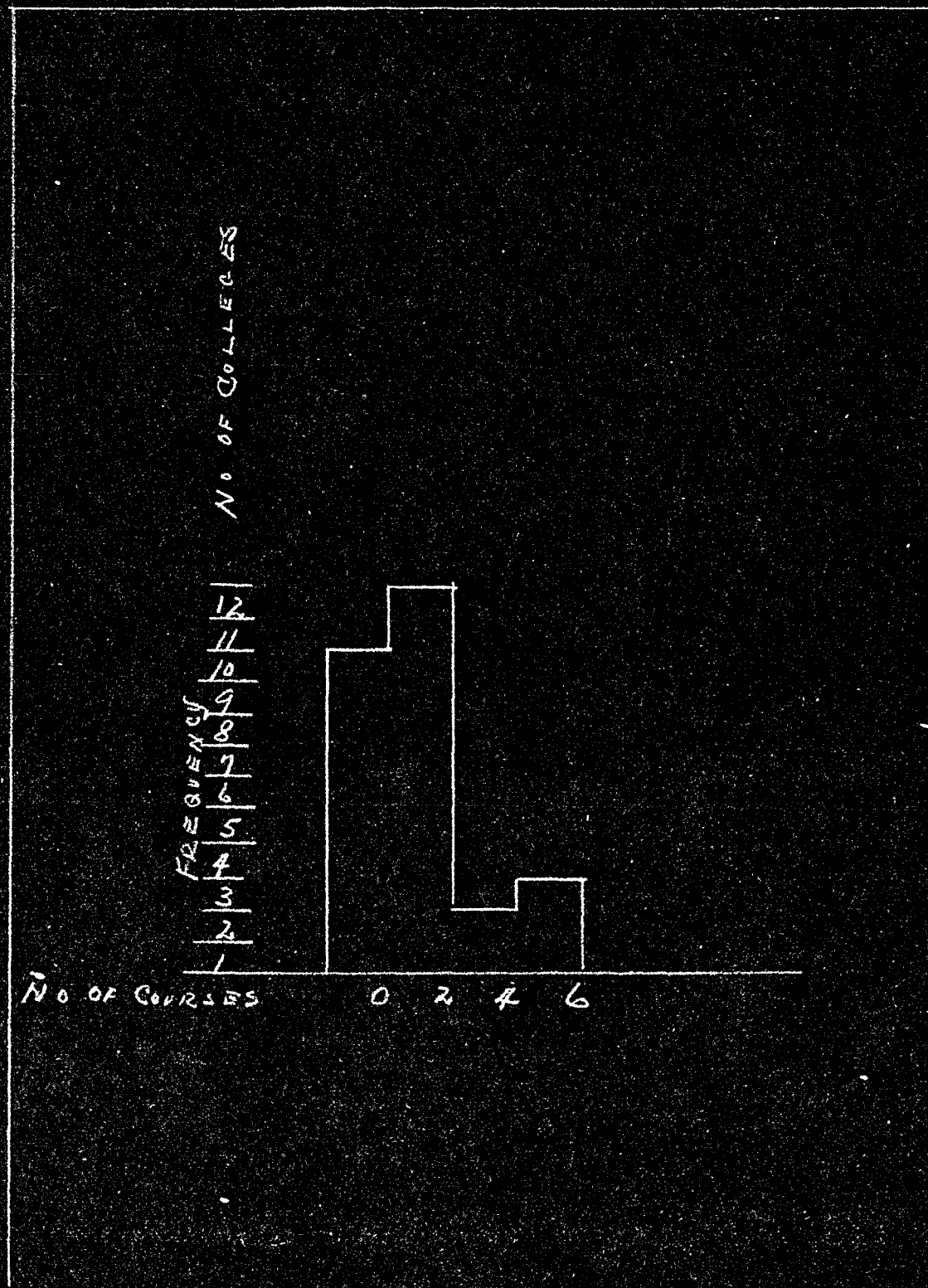


Table X. Distribution of the twenty-seven colleges by semester hours offered in church history.

Hours	Number of Colleges
0 - - - - -	10
1 to 2 - - - - -	2
3 to 4 - - - - -	5
5 to 6 - - - - -	4
7 to 8 - - - - -	1
9 to 10 - - - - -	1
11 to 12 - - - - -	0
13 to 14 - - - - -	0
15 to 16 - - - - -	2
17 to 18 - - - - -	0
19 to 20 - - - - -	0
21 to 22 - - - - -	1
23 to 24 - - - - -	0
25 to 26 - - - - -	<u>1</u>
Total	27

Ten of the twenty-seven colleges offer no hours in church history. Seven offer less than four semester hours. Two colleges offer more than twenty, the maximum being twenty-six hours. The mode is zero; but omitting these zeros, the mode is three semester hours.

GRAPH I DISTRIBUTION OF COLLEGES BY SEMESTER HOURS OFFERED IN TWENTY-SEVEN COLLEGES IN CHURCH HISTORY

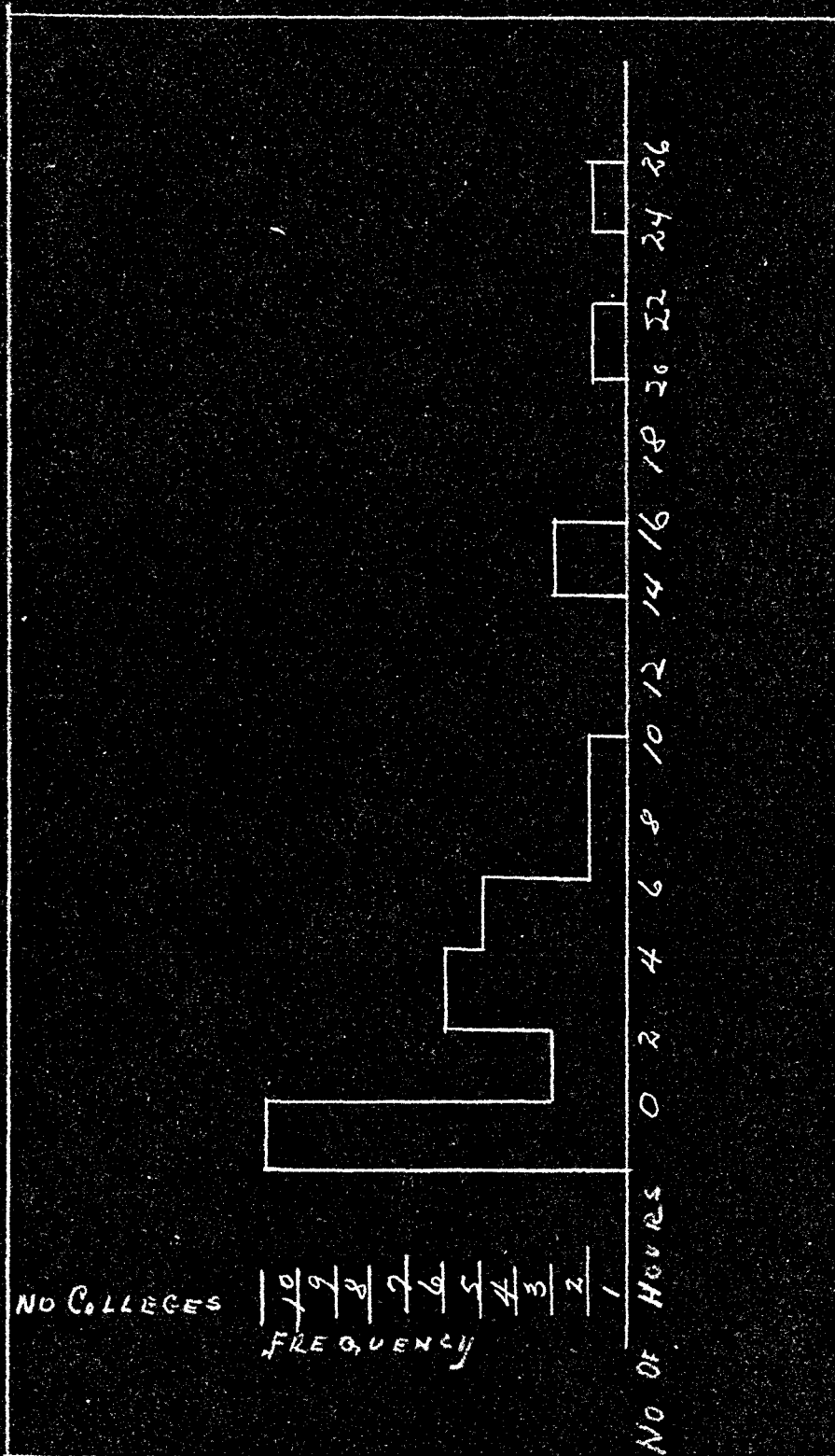


Table XI. Distribution of the twenty-seven colleges by courses offered in missions.

Courses	Number of Colleges
0 - - - - -	11
1 to 2 - - - - -	11
3 to 4 - - - - -	3
5 to 6 - - - - -	1
7 to 8 - - - - -	<u>1</u>
Total	27

Eleven colleges offer no courses in missions; eleven offer one or two hours; only five colleges offer above two. The mode is zero, the median is one.

GRAPH VI DISTRIBUTION OF COLLEGES BY COURSES
OFFERED IN TWENTY-SEVEN COLLEGES IN MISSIONS

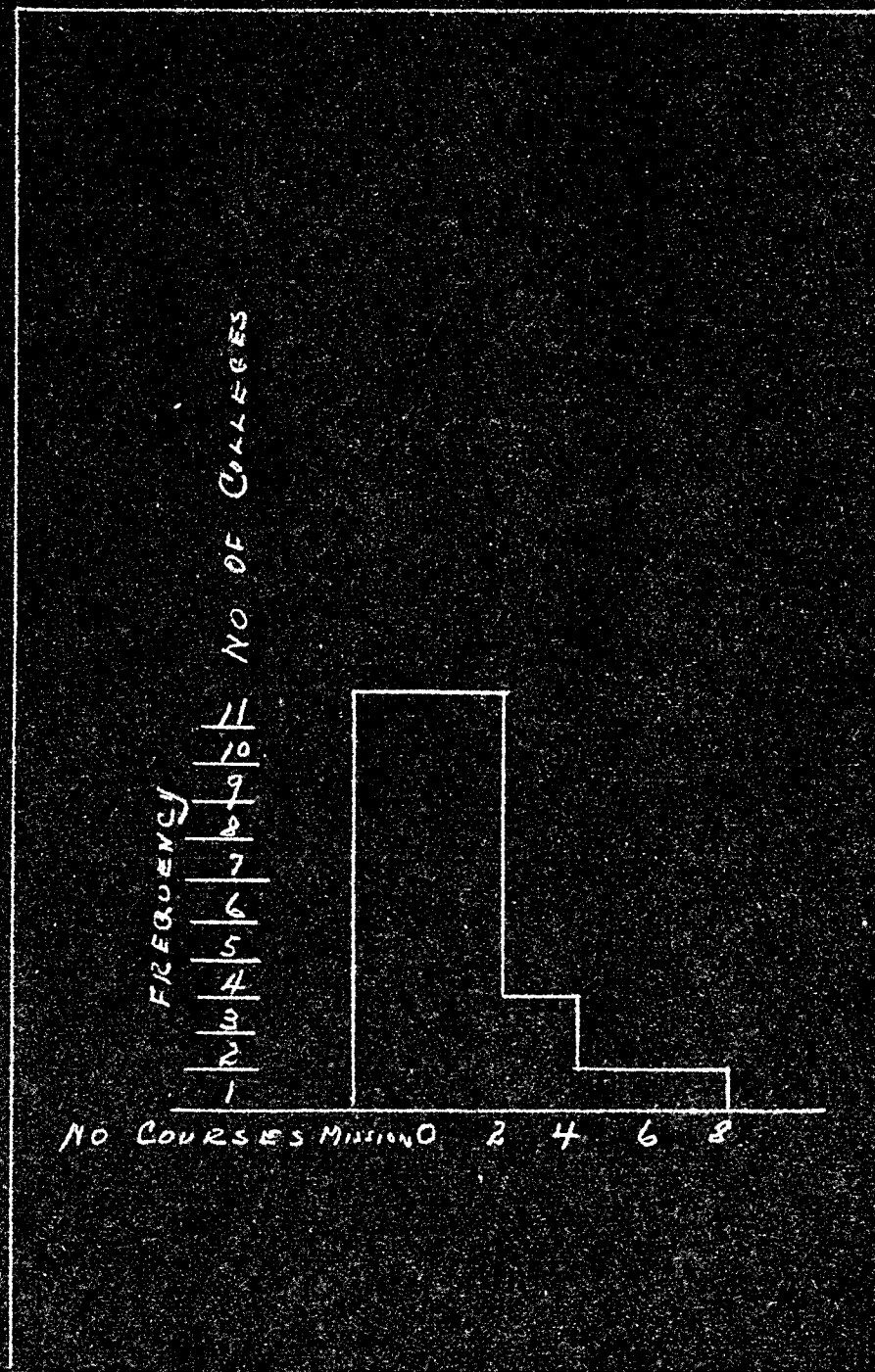


Table XII. Distribution of the twenty-seven colleges by semester hours in missions.

Hours	Number of Colleges
0 - - - - -	11
1 to 2 - - - - -	0
3 to 4 - - - - -	5
5 to 6 - - - - -	7
7 to 8 - - - - -	1
9 to 10 - - - - -	1
11 to 12 - - - - -	0
13 to 14 - - - - -	0
15 to 16 - - - - -	0
17 to 18 - - - - -	0
19 to 20 - - - - -	0
21 to 22 - - - - -	1
23 to 24 - - - - -	<u>1</u>
Total	27

The mode is zero; the median is three.

GRAPH VII DISTRIBUTION OF COLLEGES BY SEMESTER HOURS OFFERED IN TWENTY-SEVEN COLLEGES IN MISSIONS

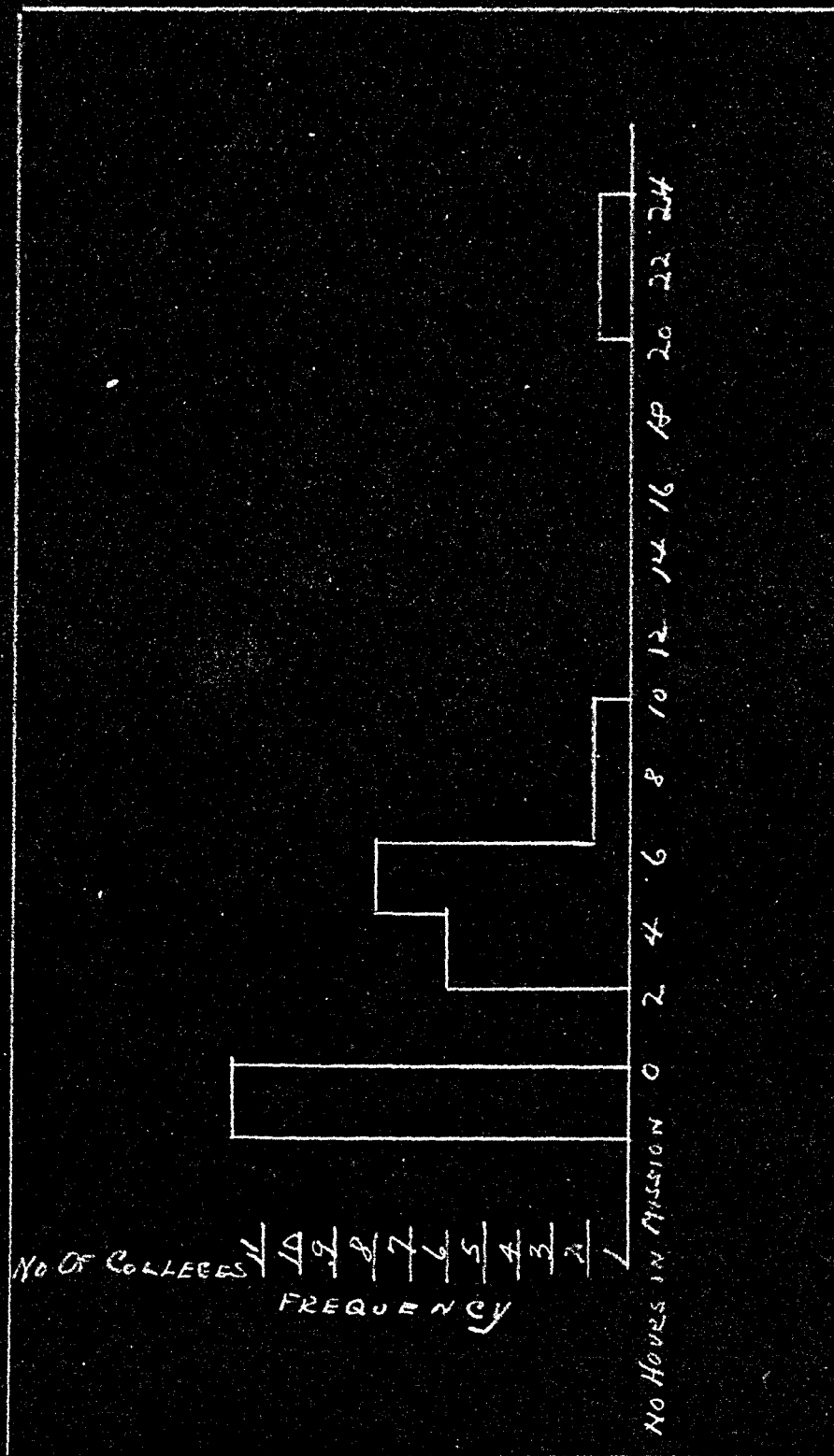


Table XIII. Distribution of the twenty-seven colleges by courses offered in the department of religious education. This includes Bible, Technique, Church History, and Missions. This is a summary of Tables I, III, VII, and IX.

Courses	Number of Colleges
0 - - - - -	0
1 to 2 - - - - -	1
3 to 4 - - - - -	0
5 to 6 - - - - -	4
7 to 8 - - - - -	3
9 to 10 - - - - -	8
11 to 12 - - - - -	0
13 to 14 - - - - -	2
15 to 16 - - - - -	2
17 to 18 - - - - -	3
19 to 20 - - - - -	2
21 to 22 - - - - -	0
23 to 24 - - - - -	0
25 to 26 - - - - -	1
27 to 28 - - - - -	<u>1</u>
Total	27

The mode is nine; the median is nine.

GRAPH III DISTRIBUTION OF COLLEGES BY COURSES OFFERED IN TWENTY-SEVEN COLLEGES
IN THE DEPARTMENT OF RELIGIOUS EDUCATION INCREASES BIBLE-TECHNIQUE
CHURCH HISTORY.

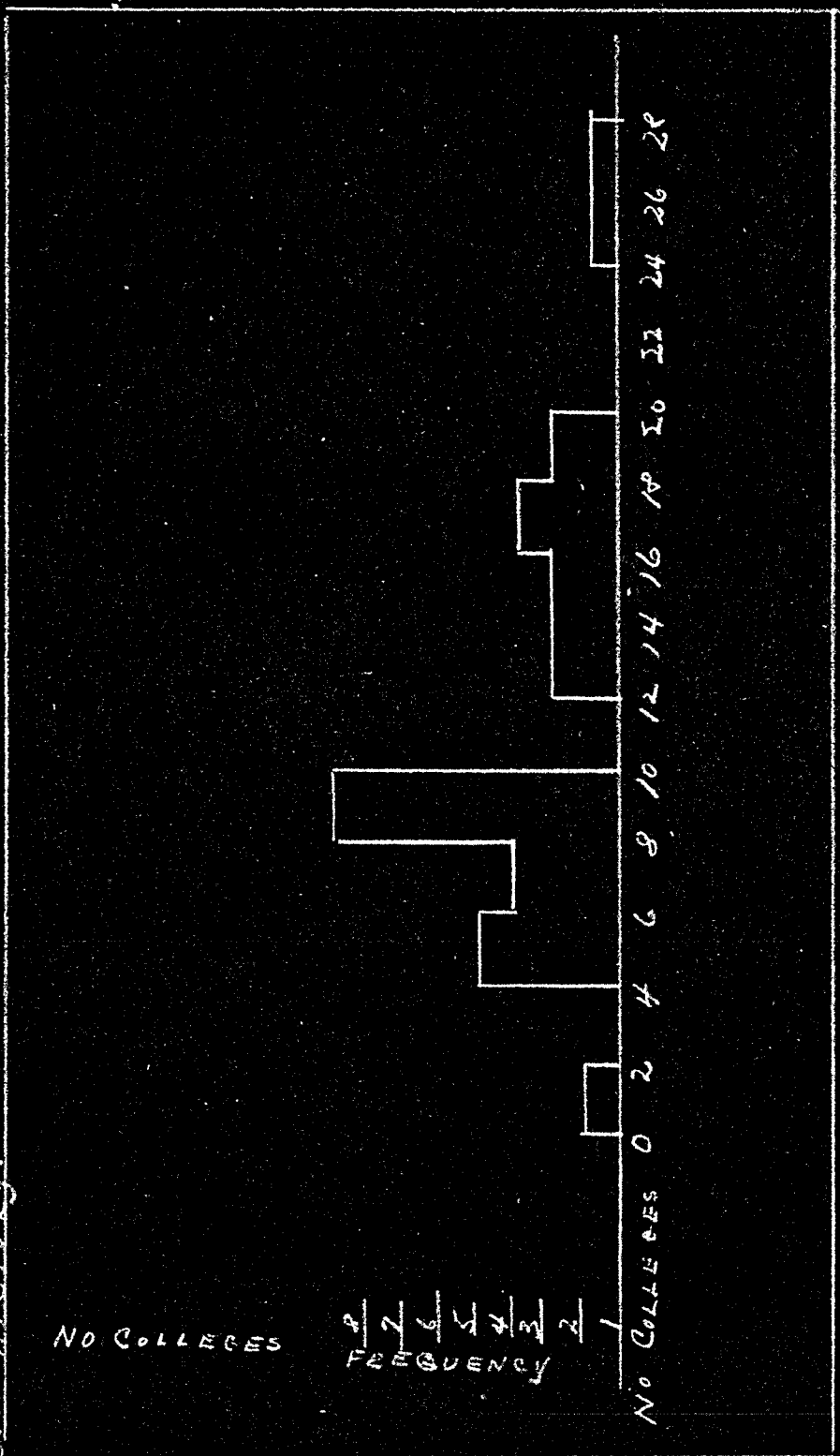


Table XIV. Distribution of the twenty-seven colleges by semester hours offered in the department of religious education. This is a summary of Tables II, IV, VIII, and X.

Hours	Number of Colleges
0 - - - - -	0
1 to 2 - - - - -	0
3 to 4 - - - - -	1
5 to 6 - - - - -	0
7 to 8 - - - - -	0
9 to 10 - - - - -	0
11 to 12 - - - - -	1
13 to 14 - - - - -	1
15 to 16 - - - - -	1
17 to 18 - - - - -	1
19 to 20 - - - - -	2
21 to 22 - - - - -	1
23 to 24 - - - - -	4
25 to 26 - - - - -	0
27 to 28 - - - - -	1
29 to 30 - - - - -	1
31 to 32 - - - - -	2
33 to 34 - - - - -	2
35 to 36 - - - - -	2
37 to 38 - - - - -	2

Table XIV, Continued.

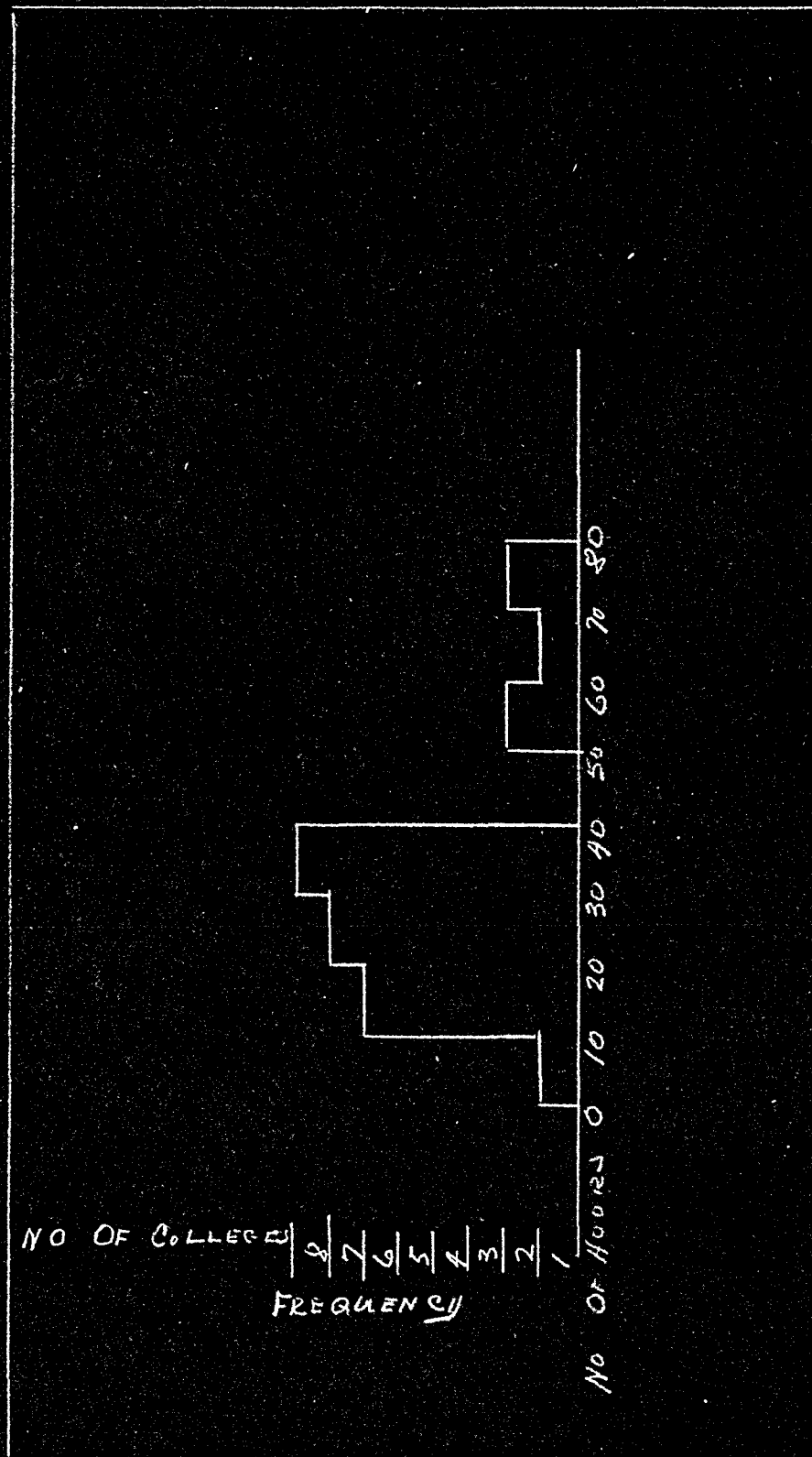
Hours	Number of Colleges
39 to 40 - - - - -	0
41 to 42 - - - - -	0
43 to 44 - - - - -	0
45 to 46 - - - - -	0
47 to 48 - - - - -	0
49 to 50 - - - - -	0
51 to 52 - - - - -	1
53 to 54 - - - - -	1
55 to 56 - - - - -	0
57 to 58 - - - - -	0
59 to 60 - - - - -	0
61 to 62 - - - - -	0
63 to 64 - - - - -	1
65 to 66 - - - - -	0
67 to 68 - - - - -	0
69 to 70 - - - - -	0
71 to 72 - - - - -	1
73 to 74 - - - - -	0
75 to 76 - - - - -	0
77 to 78 - - - - -	0
79 to 80 - - - - -	<u>1</u>
Total 27	

Table XV. Distribution of the twenty-seven colleges by semester hours offered in the department of religious education. A condensed form of Table XIV.

Hours	Number of Colleges
0 - - - - -	0
1 to 10 - - - - -	1
11 to 20 - - - - -	6
21 to 30 - - - - -	7
31 to 40 - - - - -	8
41 to 50 - - - - -	0
51 to 60 - - - - -	2
61 to 70 - - - - -	1
71 to 80 - - - - -	<u>2</u>
	Total 27

The mode is twenty-four; the median is thirty.

GRAPH XII DISTRIBUTION OF COLLEGES BY SEMESTER HOURS IN TWENTY-SEVEN COLLEGES
THE DEPARTMENT OF RELIGIOUS EDUCATION. A CONDENSED FORM OF GRAPH VII



From the previous study the following facts were found concerning the department of religious education in the various Christian colleges:

Of the twenty-seven colleges, eight offer between nine and ten courses in the department of religious education; this, therefore, is the mode. The largest number of courses offered is twenty-eight; the smallest is one.

Of the twenty-seven colleges, eight offer between thirty-one and forty hours in this department, and seven offer between twenty-one and thirty; the majority range between twenty and forty hours. The maximum is eighty and the minimum four hours.

In the proposed curriculum the attempt is made to include all the necessary and valuable parts of each of the twenty-seven curricula in twenty-seven courses and sixty hours. The necessary and valuable parts are chosen in the light of the three-fold aim of the Christian College.

The attempt to condense as well as add to is made because: (1) The average college cannot afford the time or the money to have more courses in this department than is necessary, nor can the student afford an unreasonable amount of his time in this department. Today when the requirements of the states, for teachers, is so rigid and exact, a

student does not have the time to take unessential, scattered, and superficial courses in any department, especially the department of religion. (2) The standard of this department must be among the highest of the college if it is to render its most valuable service to the individual, the church, and society. This department should be on a level with the departments of science, mathematics, or English, in every way. It must have such courses as will require the same amount of preparation and effort on the part of the teacher and student. It must gain this reputation, because today it does not have it. It is too often the easiest, or among the easiest, course in the entire curriculum. Students will appreciate its value and enjoy it more, when the department of religious education takes its place along the side of science and English, both for its difficulty and importance. (3) The church needs efficient leaders, willing and equipped to not only carry on the work at present but to look into the future, to make progressive plans and carry them through, successfully.

Not only has the attempt been made to condense some of the curricula and add to others, but it has been sought to give the most time to the more fundamental and essential studies. There is much value

in that which is omitted, but the most valuable is chosen because the purpose is to give to the student the most essential and fundamental principles on which Christian leadership depends. The privilege of majoring in this department is essential; therefore, sufficient hours must be given. It is not desirable to compress overmuch into one course or one hour, but it is best to have this department rank with other departments, as well as to provide opportunity for efficient Christian leadership.

The department of religious education has been divided into four divisions: Bible, technique, church history, and missions. In several colleges the majority of the hours were devoted to the history of religions, comparison of religions, psychology or philosophy of religion, while little time was given to the direct contact with the Bible itself. Courses about the Bible and not the Bible were most frequent. Even courses in the Bible department were more often about the Bible, what others have said, or the social teachers of the New or Old Testament, rather than coming in direct contact with the Bible, and learning by direct contact what it contains. Drake University offers eighty hours in this department, only twelve of which are in the Bible department. This is similar to

many of those colleges which offer among the highest number of hours in the department of religious education, but is not to the smaller colleges, and smaller departments.

The total number of courses offered in the department of missions is forty-two and the total number of hours, one hundred and twenty-seven; however, ten of the twenty-seven colleges offer no courses in missions. The highest number of courses offered is seven, which covers twenty-four hours. Drake University offers twenty-one hours in missions out of the eighty offered in the entire department.

The proposed curriculum offers only one two-hour general course in missions and gives the Bible the center of the curriculum because it is the heart of Christian leadership and the essential part of the training.

Of the twenty-seven colleges the mode for the number of courses offered in Bible, is between five and six; in the number of hours the mode is twelve. The maximum hours offered is thirty; the minimum is zero. Of the courses offered in Old Testament history, the maximum is six, the minimum is zero, and the mode is between one and two. In

the New Testament, the maximum of the number of courses offered is six, the minimum zero, and the mode between one and two. The maximum of the hours offered in the New Testament is twenty-two, the minimum is zero, and the mode between five and six.

The proposed curriculum places Bible at its center and attempts in the suggested courses to give the student direct contact with the Bible by means of book study - a working knowledge of the Bible; a complete understanding of the Bible as a whole and each book as a unit; an understanding of the Old Testament history as such; and a method by which he may continue his study in future years, completing a study of each book.

The proposed curriculum offers twelve courses, and thirty-two semester hours in Bible: five courses in Old Testament with fourteen hours; and in the New Testament, seven courses are offered with eighteen hours. The most valuable thing is the method of study because if this is obtained, the study can continue long after the pupil has left college.

In the department of technique, the total number of courses offered in the twenty-seven colleges, is forty-one; the total number of hours is one hundred and thirty-two.

Of the twenty-seven colleges, seven colleges offer no courses in the technique; yet seven offer three to four courses. The maximum offered is twelve courses; the maximum in hours offered is thirty-two. The average is between five and ten hours.

It is desirable to have Christian leadership trained in the methods and principles as well as the subject itself. Yet in a four-year college course, it is not wise to offer too many various courses in this part, but instead a few well-planned condensed courses, as a background for future specialization in any part of this field of technique. There the proposed curriculum offers six courses and fourteen hours in technique; seven of these hours are in psychology, and seven in principle, methods, and organization, with a study of the principle organizations of the church today.

Church history has been for the large part in the department of theology, but it has its value to the average Christian leader. Of the twenty-seven colleges, ten offer no course in church history; the maximum is six, and the mode between one and two. The proposed curriculum differs very little from the mode. It offers one two-hour course in church history as general information and a background for the progress of Christianity.

The department of missions has been already discussed. The proposed curriculum gives one two-hour course in the history of missions, specializing the last semester on the missionary activities of the individual denomination.

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CHAPTER V

AN IDEAL OR INCLUSIVE AIM FOR THE
CHRISTIAN COLLEGE

V. An Ideal, or Inclusive Aim for the
Christian College.

What should be the aim of the Christian College; of what value is Bible and religious education, and what curriculum will be satisfactory for the accomplishment of this aim?

The outstanding aim and purpose of the Christian college should be to train young men and women for the highest type of Christian manhood and womanhood; to teach them how to live, and to adjust themselves to life and its problems. The secret of adjustment is possession of a normal mind, and the essential characteristic of a normal mind is the integration of the personality. Integration of the personality can be obtained only through that something which calls for unity. Christianity and its one God is an opportunity for this unity to be realized. The Christian colleges are seeking to give the highest type of intellectual training in the Christian atmosphere. This is seen through the self-expressed aim of the colleges as stated previously in this thesis. Education is not complete without religion.

Hocking says in his chapter on "The Traits of Religion in Persons," the following: "We recognize religion when we see it in persons, without the aid of help. It may be hidden from the man himself, but it is detected by others. That which chiefly marks a religious soul is a fearless and organized value of things united with necessity. His wisdom is less a product of self alone and more a result of profound partnership with some invisible source of wisdom. There is no sign of strain connected with him. His words become authoritative for the world of men. Surely this religious spirit is living as though immortality were its slave." (1) This is a splendid tribute to religion. Surely education is not complete without it, and the greatest power is found in him who possesses it. Hocking says through history we see that religion has fostered everything valuable to man and has influenced everything. It has whirled into its own vortex, all the currents of love, hunger and defence and put them under its feet; religion is a social force of unknown magnitude, its laws still remain undiscovered by statesman and scientist alike, its deeds in history still remain a mystery. (2)

(1) Cf. Hocking, Wm. Ernest, The Meaning of God in Human Experience, Chapter III.
 (2) " " " " Chapter II.

Just as religion is a dynamic of unknown magnitude, so that man who possesses it is a power and it is because the Christian people realize the need for such power that the Christian colleges seek to so train young men and women in the atmosphere that tends to produce this and familiarize the students with that book which is the essential factor in such training. We are interested first, then, in the individual as an individual and the value of such a trained individual to society.

We have considered prior to this the needs of the church today, having dwelt at length upon the facts concerning the teachers and leaders of the church. This is one of the concrete expressions of the ideal aim given above. From the facts taken from the Indiana Survey, it is easy to see and feel the need for well-trained teachers and leaders.

The Christian college should aim to have its graduates as well equipped intellectually as any from the university; and not only to have them equipped, but to have their equipment recognized by both state and nation. This is a right that all graduates may justly expect since many of the young people will teach, and many will continue their studies in the higher Universities of the nation.

Coe says the unique opportunity of the Christian college that is willing as an institution to confess its Christianity, is to conceive its whole mission in terms of the "democracy of God." Let its curriculum, its administration, its budget, its social welfare and social justice be tested in the light of this aim.(1) "Let it dare to be different from the other colleges by having a focalized social purpose whereas other's purposes are dispersed and foggy." (2)

He says that denominational colleges, though they are interested in both education and religion, rather conceive of "education in religion" as their central function and the reason for their existence. One of the reasons for the increasing difficulties of the Christian institutions is the attempt to measure up to the standards of the state institutions.(3)

Also, today, the Christian colleges fail to make the progress in the religious teachings and methods, which they make in science and all other

(1) Cf. Coe, George Albert, A Social Theory of Religious Education, p. 26.
 (2) " " " " p. 268.
 (3) " " " " p. 268.

subjects. Less training is required for teachers in the department of Bible and religious education than in the majority of the other departments. It is impossible to teach ideas our grandmother held about religion and at the same time teach science as it is today, and expect the student to accept both, Coe states.

Many will perhaps say that the state schools should have the same aim as that held by the church schools. It would be a help toward better citizenship if they did, but since they do not, the churches have felt the need and attempted to supply it. It is well to note that only one of the twenty-seven colleges studied expressed the desire to serve one particular denomination, but rather the desire seems to be non-sectarian, and to train Christian leaders for society and for the church.

The aim of the Christian college may be stated thus: To furnish the world with Christian men and women, trained and equipped to adjust themselves to life and its problems, ready to serve in various fields of service; to supply society with Christian citizenship of the highest type of Christian character and intellectual training and sound scholarship. The concrete aim is: To supply our church with young men and women of

sound scholarship, integration of personality, knowledge of the needs of the church, the methods and principles which will best enable them to meet this need, and above all, a workable knowledge of the Book which is essential to all else and the foundation of Christianity.

The concrete aim must be three-fold: first, to train those who will make teaching in the church school and other such work, their avocation; second, those who will make Bible teaching and religious work their vocation; third, those who are preparing for further study in this field, as for the ministry.

CHAPTER VI

THE VALUE OF THE RELIGIOUS EDUCATION
DEPARTMENT IN A CHRISTIAN COLLEGE

VI. The Value of a Religious Educational Department in a Christian College.

It will be remembered that the introduction outlined the department of religious education as one which would include the four departments usually termed, Bible, religious education, church history, and missions. The reason may be explained in this way. Education in religion should include those subjects which are needed by those who are planning to be directors of religious education or to devote their time to teaching religion in any way. There has been a department of Bible in denominational colleges for a long time; church history has had its place in the seminaries at least. Today, the need of principles and methods in the teachings of Bible and religion has been strongly felt. Psychology and its principles have added much to the public school teacher's efficiency, and therefore the need for such training for the religious workers of all types has been evident and schools are beginning to appreciate its value to the religious leaders. In the light of this fact, many colleges are now placing in their curricula, "departments of religious education" which in this study is termed "technique." Yet the term religious educa-

tion should include all of these three departments, it seems; therefore, this curriculum which is proposed will be built on this principle. Before the term religious education can be used today, it must be explained for the very reasons just stated. To different people, it connotes different courses.

It is best, perhaps, to attempt to express the value of this department of religious education by dealing with its parts separately.

The value of the Bible in this department needs very little elaboration. The Bible has had its place among the books of literature for centuries. It is the foundation of Christianity and the center of the church. Religious truth may belong to unfinished parts of reality, but whatever the value religion has for men will be found in the religious ideal of God.⁽¹⁾ There is no other one Book which was written for the sole purpose of revealing God to men, to such an extent, as the Bible. In reading any of the Old Testament Books, it is very evident that the author was not attempting to give principles of science, or great literary productions,

(1) Cf. Hocking, Wm. E., *The Meaning of God in Human Experience*, p.

but rather to acquaint man with God and His doings as He deals with His people. The Bible is the supreme revelation of God, and the soul whose personality is organized around the feeling of God, or the numen, is most complete, symmetrical and balanced. Balance means sanity and a man's ability (1)"to adjust himself to his ever-changing environment and his environment to himself." (2)

Sir M. Hale has expressed it well when he said, "The Bible is the only source of all Christian truth; the truth, the only truth for the Christian life; the only Book that unfolds to us the realities of eternity." (3)

Sir William Jones has said, "The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written." (4)

T.B. Macaulay, a master of English style said of the English Bible, "A book, which if everything else in our language would perish, would alone suffice to show the whole extent of its beauty and power." (5)

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- (1) Wyckoff (Class discussion)
 - (2) Tracy, Frederick, Psychology of Adolescence, p. 103.
 - (3) and (4) Edwards, Tryon, A Dictionary of Thots, p.40.
 - (5) Gilbert, Josiah, The Dictionary of Burning Words, p.

Henry Ward Beecher, the great preacher, said, "The Bible is the invaluable training book of the World." (1) "The word of God tends to make large-minded, noble-minded men." (2) "There is not in the whole compass of human literature a book like the Bible, which deals with such profound topics, which touches human nature in so many sides of experience, which relates so especially to its duties and sorrows and temptations, and yet which looks over the whole field of life with such sympathy and cheerfulness of spirit. The New Testament is a book of radiant joy." (3)

Eliphalet Nott has said, "Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every seat of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic than the bringing about this desirable result." (4)

The value and importance of the Bible has been long established and though there are always those who are trying to underestimate and under-

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- (1) Ward, Anna L., A Dictionary of Quotations in Prose, p.
 (2) " " " " p.
 (3) Edwards, Tryon, A Dictionary of Thoughts, p. 41.
 (4) " " " " " " p. 41.

value its truths, and to cast it aside for other books, it has lived and will live on. Many other great men have expressed thoughts similar to these. It would take books to contain them. From the standpoint of literature as well as teachings, it has its place. Surely Christian colleges, which are supported by that organization whose very foundation rests upon it, should in the curricula make *a place* for this Book.

The Bible is the heart of Christianity and the one great text-book of the Christian leader. "Christian leadership must know its Bible better than any other Book." (1) It contains all the principles of Christianity, the best methods of pedagogy, and is the one great book in and through which one comes to know God.

One of the greatest needs of church leadership as well as of the average Christian is direct contact with the Bible. The Bible today is an unknown book to many who claim to be Christians. Christian leaders need to know their Bible in order to give its messages to others. Therefore, this curriculum is built on the principle that the most important and fundamental preparation for

(1) White, W.W. (Class discussion)

Christian leadership is the knowledge of the Bible. The curriculum is Bible centered.

A study of the Old Testament is put in the Freshman year because the Old Testament makes way for a more complete understanding of the New Testament. Also, the New Testament teachings are more generally understood and taught to children; hence, a knowledge and correct interpretation of the Old Testament is greatly needed. The Old Testament can, however, be more easily understood as to doctrine, and contains fundamental teachings on which the New Testament is built. It therefore makes easier a thorough study of the books of the New Testament. The Old Testament is the fore-runner of the New. The course offered in the Freshman year seeks to give a unified and understanding study of the Hebrew people; of God as He is revealed in His dealings with this people and with individuals; and to give a background for the New Testament.

The Book of Mark is offered in the second year, because the New Testament is needed to balance the Old Testament study; also, Mark is the easiest one of the New Testament Gospels, to give an understanding of the life of Christ and to lay a good foundation for the following gospels, and to interpret *them*.

Acts is offered in the same year because it is easy to interpret, and to learn the facts of Paul's life and journeys, and the development of the early Church; it helps make clear the Epistles of Paul and the doctrinal books of the New Testament written by Paul; and it is always an interesting book for young people and will, therefore, perhaps cultivate a love ^{for} and ^{an} interest ⁱⁿ for those important books to which it is a gateway.

Psalms and Jeremiah are offered in the third year, because they are difficult; because they, especially the Psalms, are valuable to the spiritual life of man. The Psalms are read so much by Christians, that it is valuable to have a thorough knowledge of this book. Jeremiah is a book which is unknown by the average person and misinterpreted by many; it is of great value to the Christian today and contains many valuable teachings which a leader may use for his people and himself. It gives a splendid insight into the history of the Hebrew people during and before their captivity to the Babylonians. It adds much to the interpretation of the following books of the Old Testament.

The Gospel of Matthew is offered for the purpose of giving a more complete understanding of the life and purpose of Christ. The Epistle to the Romans has been called the doctrinal book of the Bible. In it many of the fundamental doctrines of the various denominations find their reason for existing as such. Some one has rightly said, 'If you had only the book of Romans you would have all the fundamental teachings of Christianity.' For this reason, Romans is offered and because it is so difficult, it is put in the Junior and Senior years only.

The Gospel of John is different from the other Gospels and offers a different slant on many things; because of its value to Christianity and comfort to the Christian, it finds a place in the curriculum. It is put in the Senior year because it is so difficult and because of the critical study which to some extent, must accompany the study of it. It is thought unwise to give this critical study except to Seniors who have had a thorough background in Bible study. The Pauline Epistles are offered for much the same reason. Many are doctrinal and the interpretation difficult.

It is of value to the one majoring in this department that before going out to teach or use extensively his knowledge in teaching others, he review and unify the past studies and get perspective. He needs to see the Bible as a whole, as one unit. Therefore, the Outline Study of the Old Testament and New Testament is offered only to, and required of, students majoring in this department.

A general study of missions is needed today. The majority of young people who leave the Christian college to take up the work of the church, know very little and that vaguely, about the mission field of their own church, which they must help to support and plan for in the future. Many courses in various fields of religion, such as comparative religions, add little to the usefulness of the leader of the church and too often detract and lessen their interest and faith. Too much time is often given to the study of the various religions and the value of Christianity as compared with others. This is good if taught by a competent teacher, but in the college course, the four short years, there are other subjects which are of more value to the Christian leadership of today.

One course in missions is thought sufficient in the light of the need, and the time. It is in

the first semester, a study of the history of missions, and the second semester is a study of the mission fields with special attention given to the study of the particular field of that church. This course is important because it is to be their particular work in the mission field.

The study of church history is invaluable to the church worker or to the Christian. It clarifies the mind in regard to the procedure of church councils and the facts of the church development, thus being valuable from the standpoint of mere knowledge. Also a study of church history is made of those principles for which men have lived and died, some of which have been labeled orthodoxy and some heresy; thus the real student of church history will neither lightly cast aside time-honored principles, nor will he thoughtlessly and narrow-mindedly condemn others, but will gain a balance and equilibrium and fair-mindedness often lacking in the religious enthusiast.

Still deeper and more valuable is the knowledge of God and the sense of greatness of His plan which comes from such a study. "God acts by means of history and history is the realization of the

divine thought."(1) The stream of history stretches as a great panorama of God's guidance, His correction or approval, and the moulding of mankind. With this view perspective is gained so that things appear in their right relationship or relative values and proportion.

Religion does its work by way of its truth; its creeds and theology become the essential truths of religion through which the race preserves the determining factor of all human worth. (2) Through church history one becomes acquainted with the creeds and theology of the past and is able to trace the progress of the church and its beliefs today.

Church history, when made to live by the teacher, is one of the best ways of giving to the student an understanding of those years between the close of the Bible and the church today. The Biblical literature leaves the church after the first hundred years and the gap between this time and the Reformation is to the average Christian and church worker a mystery. One full course in church history, if

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- (1) Dr. Stout (Class discussion).
 - (2) Cf. Hocking, Wm. E., The Meaning of God in Human Experience.

rightly taught, will serve as a bridge, to the understanding of Christian workers. Christianity and its teachings will mean infinitely more to the student who has a clear conception of the growth of the church and appreciation of the great men and women with which church history is filled.

Church history has long held its place in the curriculum of the seminary or for preachers, but the preacher alone enjoyed this opportunity because he rarely ever gained a sufficient amount of knowledge or interest to enable or inspire him to pass on this knowledge to his congregation or his religious workers. But this does not decrease the value of church history; the fault lies not in the subject, but the teacher.

From the study of the curricula, it was found that not one college required a course in church history for those working for the Bachelor of Arts degree. Not only was it not required, but it was offered under a separate department of its own and it was not expected that the average student should take it; often it was in the theological department entirely, and offered for those doing special work in the field of religion.

education and psychology. Therefore, the value of these will be discussed from two angles; first, the principles and methods and history; secondly, the value of psychology to the teacher of religion.

Of what value are technical courses in religious education to the undergraduate? Paul Heisey, in his attempt to answer this question, invited one hundred and fifty students in the department of religious education to state from their own standpoint the value of courses in religious education to them. (1) One student replied, "The only person to whom religious education courses are not valuable are the ones who do not expect to have any affiliation with religion or the church." (2) Another said, "The average college student knows nothing about religious work," (3) while another paid this tribute to the courses, "You may never use Latin, Mathematics, or other subjects taught in college, but religious education will be of value to any of the students." (4) A senior replied, "If courses in religious education were of no other value to me than to add to my stock of general information, I should consider them indis-

(1) Professor of Religious Education, Wittenberg College, Springfield, Ohio.

(2), (3), (4) R.E. Journal, January, 1927, "Religious Education Courses in College Curriculum," by Paul H. Heisey.

pensable in my college course." (1) The following are quotations from other students: "Religious education deals scientifically with a form of education which is just as essential to a well-balanced character as secular education." (2) "The courses are all valuable in promoting and maintaining a Christian spirit in college students, for it is impossible to study the lives of great Christian workers and not have this study reflect in the life of the average individual." (3) "The courses create enthusiasm in the field of religious educational work." (4) One statement summarizing the field, was, "They fit one for an effective service to the church in college days and after graduation. They give a broader outlook on life, a better understanding of the true purpose of the church and how it may be worked out, a deeper insight into the child and adolescent life, and thus a better understanding of ourselves. They teach us a new conception of the church and the Christian life. They make Christianity seem a real, live, growing thing, very usable and workable. They present a challenge to our own

(1), (2), (3), (4), R.E. Journal, January, 1927, "Religious Education Courses in College Curriculum," by Paul H. Heisey.

living and the teaching of the younger generation. They can have a great effect upon the student's life and his future usefulness, even though he never teaches a Sunday school class or leads definitely in other religious work." (1) Thus the student has expressed his idea of the value of courses in religious education.

College teachers and presidents as well, have been discussing its value. On April 19, 1927, there was held in Indianapolis, a conference attended by college administrators and instructors in religious education in the Disciples' Colleges. This conference was called to clarify their thinking on the value and the place in the curriculum, of religious education. Dr. Gloyd Goodnight of Bethany College stated that he believed that the department of religious education should be of such scholastical standing as to bring to the entire curriculum, honor. Robert W. Hopkins, secretary of the department of religious education of the United Christian Missionary Society, read a paper on, (2) "What the Churches Want from the departments of religious education in the colleges." He recognized the value and importance and stated that there were three groups of students

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- (1) R.E. Journal, Jan., 1927, "Religious Education Courses in College Curriculum," by Paul H. Heisey.
 (2) Huff, A.L., R.E. Journal, May, 1927, "Religious Education in the College."

to which this department must render service.

First, those contemplating the ministry as their life work; second, those looking to the field of religious education as a life calling; and third, the much larger group who will render only a vocational service to the church. From a summary of this conference is taken the following statement: "We note with pleasure the increasing recognition of the importance of religious education." Credit in religious education shall be granted toward the A.B. degree; the work in religious education should be of senior grade. All colleges offer work in this department and offer a major when possible. Religious education is gradually being placed in value beside other courses in the college curriculum, where it has a legitimate right.(1)

The value of methods and principles of teaching to the teacher is today recognized by all educators. "Arts and sciences serve human welfare by helping man change the world, including himself, for the better."(2) Methods and principles are arts and sciences. The understanding of the physical and mental life of children is essential to real

(1) Huff, A.L., R.E. Journal, May, 1927, "Religious Education in the College."

(2) Thorndike, Edward L., Educational Psychology, p.1.

teaching."(1) Nothing can be substituted for the mastery of the technique of the teaching process. Absolute mastery of the subject is necessary but is not complete with the technique. The two must go hand in hand if the subject matter is presented in the most effective manner. The teacher is an interpreter of truth for himself first, then his students. This interpretation, superior though it may be, is of no value to the student unless the teacher is able to present it in such a way that the student can adopt it as his own.

"Teaching is an art, which must be learned the same as any other art."(2) There are those who claim that any one can teach if he know his subject. Most of students have at some time in their life, seen this refuted and often the teacher who makes such a claim, is himself the best refutation of its validity when he comes before his class. Most students have come in contact with specialists in their field of learning who were poor, or indifferent teachers. It is not that they do not know their subject, but that they have not mastered the art of its presentation to others.

(1) Benson, C.E., Psychology for Teachers, p. 149.

(2) Betts, G.H., How to Teach Religion, p. 26.

"The study of human nature is a subject of never-failing interest." Education is an adjustment.(1) "To be educated, one must have changed and be constantly changing."(2) "The teacher's business and opportunity is to direct this change for the best. Psychology deals with thinking, feeling and acting."(3) It is a study of the how and why of the behavior of the child. Teachers need to study psychology to be able to guide the child's mental life. Just so the church workers must know how to guide the spiritual as well as the physical and mental life of the child that comes under his care, so that the change which is constantly taking place, will be formulating a strong Christian character.

Assuming that all colleges offer a course in general psychology in the college curriculum, the religious education department needs to have special courses in the psychology of childhood and adolescence with special attention to training in religion. Religion needs education just as education needs religion. All methods and principles which have been

(1) Benson, C.E., Psychology for Teachers, p. 3.
 (2) " " " " " " p. 4.
 (3) " " " " " " p. 5.

found valuable to public school teachers should be of value to the church school teacher as well. It is unnecessary to argue the value of psychology to education today. Our religious leaders have found and are finding it of great value to them in their work. The church school has a unique place to fill. The public schools are not attempting in the least to meet this need of the child. They seem to recognize it as the "job" of the church. Therefore, the church needs well-trained teachers to do this work which is left alone to them. Weigle says that religion is the one human interest that remains unrecognized by the state.(1) He also says that "without religion no one is completely fitted for life, for citizenship, or for social service." If the church is to be able to adequately meet this responsibility that the state places upon her, she must have a training school for her teachers, which will give them all that will help teachers to master the art of teaching as well as the subject matter.

In the building of a curriculum of religious education, this term including courses in Bible, technique, church history, and missions, the fundamental question is, what amount of credit shall be offered in this department toward an A.B. degree? Shall a major be offered and how many hours shall a

(1) Weigle, Luther A., The Pupil and the Teacher, p.11.

major require?

Twenty to twenty-five hours is sufficient to constitute a major in any subject in most colleges and universities. Certainly the colleges will not be able to secure the kind of trained men it needs to teach these courses, unless they are given equal recognition with the other departments.

In 1921 a joint committee of the religious education association and the council of the church boards of which Professor Coe was chairman, urged that Christian colleges offer at least thirty hours of Bible and religious education courses.(1) This amount suggested would seem to gain further confirmation from the fact that many of the best universities and colleges allow one year of professional work to be taken in the course leading to the A.B. degree. This is true with Yale, Columbia and Chicago, as well as many other state universities and colleges.

If the universities can legitimately include a year of professional work in a four year college course, it seems that the Christian college might

(1) Powell, W.E., "The Department of Religious Education," R.E. Journal, May, 1927, p. 489.

well give recognition to courses in Religious Education which are so valuable to the organization which gave them birth and continues to make their existence possible.

Drake University allows thirty hours to be taken in this department toward an A.B. degree. The majority of colleges require from two hours to six hours. Smaller colleges require all the work that they offer in this department. The summary of the conference of instruction in religious education in the Disciples' College, was stated thus: "We find further, that it seems to be the judgment of the group that the amount of work in religious education for which credit toward an A.B. degree may be given, should not exceed a synthetic major of approximately fifteen hours in methods courses, and nine in Bible and other related courses, and a minor of approximately fifteen hours in methods courses." (1)

This curriculum is proposed on the principle that twenty-five hours shall be required for a major in religious education. However, in other departments, there are several courses which should be required, before certain of these courses can be taken in this department of religious education. A minor of fifteen

(1) Huff, A.L., Religious Educational Journal, May, 1927, p. 485.

should be allowed and at least five hours in Bible and two in another elective should be required.

CHAPTER VII

A PROPOSED CURRICULUM FOR THE DEPARTMENT OF
RELIGIOUS EDUCATION IN A CHRISTIAN COLLEGE.

VII. A PROPOSED CURRICULUM FOR THE
DEPARTMENT OF RELIGIOUS EDUCATION IN
A CHRISTIAN COLLEGE.

A CHART OF THE PROPOSED CURRICULUM

In the followign chart of the Proposed Curriculum the name and number of courses, the number of weeks per year, the number of hours per week, the courses required and elective and by whom, and the prerequisites are charted. The elective course will be marked by *. The following abbreviations are used: F, for freshman, S, for sophomore, J, for Junior, Sr. for Senior, and M, for majors, those majoring in course.

No.	Name	Hrs.	Wks.	Required	Prerequisite
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BIBLE CONTENT

1,2	Outline Synthetic Studies of Selected Books of the Bible	3	36	F	0
3	Gospel by Mark	2	18	S	D,2
4	The Acts	2	18	S	1,2,3,4 (1)
5	Jeremiah	2	18	J*,Sr.*	
6	Psalms	2	18	J*,Sr.*	
7	The Gospel by Matthew	3	18	J*, Sr.*	
8	The Epistle to the Romans	3	18	M	
9	The Gospel by John	2	18	M	

(1) 1,2,3,4 are required as a basis for all other courses.

CHART OF PROPOSED CURRICULUM CONTINUED.

No.	Name	Hrs.	Wks.	Required	Prerequisite
10	The pauline Epistles	2	18	J*,Sr.*	
11	Old Testament	4	18	J*, Sr.*	
12	New Testament	4	18	J*, Sr.*	

HISTORY OF CHRISTIANITY

13,14	Church History	2	36	S*,J*,Sr.*	
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TECHNIQUE OF RELIGIOUS EDUCATION

15,16	Principles and Methods of Religious Education	2	36	J*	
17,18	The Curriculum of Religious Education	2	36	J*,Sr.*	15,16
19,20	History, Organization and Administration of Religious Education	3	36	J*,Sr.*	15,16 or 17,18
21,22	Child Psychology and Principles of Pedagogy	2	36	J*,Sr.*	
23	Psychology of Adolescence	3	18	Sr.*	36 hrs. of psy.
24	Psychology of Religion	3	18	Sr.*	36 hrs. of psy.
25	Essentials for Leadership in Religious Education	2	18	J*,Sr.*	17,18 or 19,20
26	Practice teaching and observation	1	36	J*,Sr.*	15,16 or 21,22

MISSIONS AND MISSIONARY MOVEMENTS

27,28	History and Value of Missions	2	36	J*,Sr.*	
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VII. A Proposed Curriculum for the Department of Religious Education in a Christian College.

In the following curriculum, the required courses will be marked "required," the elective for Junior or Senior, by *. The number of credits and the year in which they are offered will be noted. Any other information will be placed at the bottom of the page, according to corresponding figure.

Description of Courses offered in the Department of Religious Education in the Christian College:

BIBLE

1,2. Outline Synthetic Studies of Selected Books of the Bible;

Each of the Historical books from Genesis through II Kings is investigated for its aim, movement, special features and contribution to the Old Testament History. Special attention will be given to important characters and their contribution to the Jewish history. The unity of the Old Testament will be emphasized. Ruth, Esther, and several other of the short prophetic books will be studied. Three hours per week throughout the year. Required of all Freshmen.

3. Gospel by Mark.

Such mastery of this gospel will be required as will enable the student to think through the entire book and to intelligently discuss any part of it. Special care will be taken to guide the student into an interpretation that will give him satisfaction and great spiritual value. The life of Christ will be the chief theme through the book. Two hours throughout the first semester. Required of Sophomores.

4. The Acts.

The purpose of this course is to acquaint the student with the scope and significance of the New Testament History and the life and journeys of Paul together with the growth of the church. Two hours throughout the second semester. Required of Sophomores.

5. Jeremiah.*

A careful study of the book of Jeremiah, together with a survey of Hebrew History and its relation to the times of Chaldean captivity. A study of Jeremiah and his personal character and the lessons of value for us today. Two hours throughout the first semester. Juniors or Seniors.

6. Psalms.*

This course includes abrief survey of the early Hebrew poetry and a general knowledge of the book of Psalms, their authors, structure and interpretation, with the spiritual value today.

Second semester. Two hours.

Juniors or Seniors.

7. The Gospel by Matthew.*

A mastery of this gospel and its several parts in relation to the book as a whole. A detailed study is made of each paragraph and a comparison is made with Mark and Luke.

First semester. Three hours.

Juniors or Seniors. (1)

8. The Epistle to the Romans*.

A detailed study of the aim, purpose and thought in the book. An analysis of the argument of Paul is made. It is known as a doctrinal book and it is hoped that many questions that are asked daily will be settled by contact with this book.

Second semester. Three hours.

Juniors or Seniors.

(1) Can be taken by Juniors only on condition that they are majoring in this department.

9. The Gospel by John.*

A simple and comprehensive study of valuable truths in this book, its aim, purpose and interpretation. Very little, if any time will be given to the critical, other than just to note its existence. This is because of the inability of the college student to grasp that and still get the rich and wonderful truths found in this book.

First semester. Two hours.

Seniors.

10. The Pauline Epistles.*

The Epistles are studied in their chronological order and particular attention is given to the New Testament History and the life of Paul. The contents are carefully studied and the structure and central theme and the great teachings are given special attention.

Second semester. Two hours.

Seniors.

11. Old Testament.*(1)

A careful study is made of practically each book of the Old Testament. Charts are made for each, thus getting one central idea for each book. The term thesis consists in one chart which unifies the

(1) To be taken by only those majoring in this department.

Old Testament.

First semester. Four hours; six semester hours credit.

Seniors.

12. New Testament. *(1)

A careful review of each of the New Testament books with a chart for each. A thesis or chart unifying the New Testament.

Second semester. Four hours. Six semester hours credit.

Seniors.

CHURCH HISTORY

13Y 14. Church History. *(2)

A brief introductory outline of the history of Christianity throughout the centuries; a study of the development of the doctrines of the early and medieval church. It is planned and taught with the average Christian worker in mind. It is designed to bridge the gap between the apostolic age and the modern age, which is usually dark with mystery to the average Christian. It is desired that this course will increase the understanding of and make richer the meaning of the truths for which the church stands.

First and second semester. Two hours.

(1) To be taken by only those majoring in this department.

(2) Required for A majors.

TECHNIQUE

15,16. Principles and Methods of Religious Education.

A study of the fundamental principles of religious education and the application of these principles to the problems of the home, the church, the school, the community; a study of the methods best adapted to the teaching of religion.

First and second semester. Two hours.

Juniors.

17, 18. The Curriculum of Religious Education.

A study of the underlying principles in the building of a curriculum of religious education. A study will be made of all the present day curricula in use by the various churches and denominations; an evaluation will be made. As a result of this study each individual will work out a curriculum of religious education and then the class will build one from the best of all of these.

First and second semester. Two hours.

Juniors and Seniors. (1)

19, 20. History, Organization and Administration of Religious Education.

This course contains: A brief history of

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- (1) Can be taken only by those who have had or are taking 15 and 16.

religious education from the early times until today; a study of the present day Sunday school; a study of an organization for graded worship, instruction and service in the local church; plans for organizing week-day schools in cooperation with public schools and community training schools for Christian leaders; a study of the problems of administration and supervision of the various organizations.

Three hours.

Seniors. (1)

21, 22. Child Psychology and Principles of Pedagogy.

A preliminary study of heredity and environment will be made, followed by a study of child nature, physically, psychically, socially, and religiously, with some attention given to causes and preventions of abnormalities in children. This study will culminate in criticisms of pedagogical methods, and a practical application of methods based on psychological principles.

First and second semester. Two hours.

Juniors and Seniors.

(1) Can be taken only by those who have had either 15 and 16 or 17 and 18.

23, 24. Psychology of Adolescence.*(1)

This involves a study of the needs and problems of adolescence taking up thoroughly the physical, mental and religious development. Special attention will be given to the disturbing physical changes and to the phenomena of conversion and those periods of doubt common to the adolescent age. Practical work will be done by the students, with a formulation by the pupils themselves of the best set of psychological principles on which to base adolescent pedagogy.

First and second semester. Three hours.

Seniors only.(1)

25, 26. Psychology of Religion.*(2)

The application of the principles of the science of psychology to the religious beliefs. God, faith, immortality, prayer and conversion will be studied from the psychological standpoint. The purpose of this study is to show how psychology plans her part in our religious

(1) As a prerequisite, there must be either general psychology or educational psychology. Must be taken only by Seniors. Perhaps not even the Senior college student is thoroughly prepared for this, because he himself is in the later adolescent period; however, some of these boys and girls are going out to teach early adolescent boys and girls; hence the course is essential. Preferably course 23 and 24 should also precede this.

*(2) As a prerequisite, there must be at least two courses in psychology, one of these being educational psychology or general psychology.

interpretations, and at the same time thus satisfies science, and religion. As a result, it is hoped that the student will have a stronger proof, and an equal balance for his religious interpretations, which are fundamental to Christianity.

First and second semester. Two hours.

Seniors.

MISSIONS

26, 27. History and Value of Missions. *(1)

A study of the development of various missionary movements from Apostolic times till today. Attention will be given to the various fields today, with special time to the particular denomination which the college represents.

First and second semester. Two hours.

This curriculum offers sixty-four semester hours in religious education; thirty-two in Bible; four in church history; and twenty-eight in technique, fourteen of which are in psychology.

For majoring in this department, twenty-five hours are required, and thirty hours allowed. This is fifty semester hours required, or sixty semester hours allowed.

*(1) Elective after Freshman year.

Courses 1 and 2, 3 and 4, are required of all students.

For majoring in this department, twenty-five semester hours must be in Bible, one course of which must be 11 and 12. Twenty-one and 22 or 23 and 24 must be taken for the major. Fifteen and 16 must be taken as a prerequisite to 17 and 18 or 19 and 20.

This allows a student to major either in Bible or Technique within the major in religious education and still give him a well-balanced course in the field.

For a major in this department, four years of English should be required, at least one course in either general psychology or psychology for teachers, and a course in education.

CHAPTER VIII

CONCLUSION

CHAPTER VIII

SUMMARY

VIII. SUMMARY

The following is a comparison of the proposed curriculum with the findings of the total curricula of the twenty-seven Christian colleges.

SUMMARY OF CURRICULA OF CHRISTIAN COLLEGES

	<u>Missions</u>	<u>Bible</u>	<u>Technique</u>	<u>Church Hist.</u>	<u>Total</u>
No. of Courses	42 - - -	146 - - -	85 - - -	41 - - -	314
No. of Hours	127 - - -	384 - - -	202 - - -	132 - - -	924
Common Mode of Courses	0 - - -	2 - - -	3 - - -	0 - - -	9
Common Mode of Hours	0 - - -	12 - - -	7 - - -	0 - - -	24
Median of Courses	1 - - -	5 - - -	3 - - -	1 - - -	9
Median of Hours	3 - - -	14 - - -	7 - - -	3 - - -	30

PROPOSED CURRICULUM

No. of Courses	1 - - -	12 - - -	6 - - -	1 - - -	20
No. of Hours	2 - - -	32 - - -	14 - - -	2 - - -	50

In the proposed curriculum, twenty courses and fifty hours are offered. This is almost equivalent to one year's work; the remaining ten hours are required as prerequisite courses in psychology and English.

In the proposed curriculum thirty-four per cent of the fifty hours are offered in technique, sixty-four per cent in Bible, four per cent in missions, and four per cent in church history. Approximately two-thirds of the curriculum is the Bible and one-third is technique. Two-thirds is devoted to the subject matter, the Bible, and one-third to the study of methods.

In comparing the proposed curriculum with the median obtained from the curricula offered by the colleges studied, in hours, the technique is doubled, Bible a little more than doubled and one hour less is offered in church history and missions in the proposed one. As to the number of courses, those offered in the proposed curriculum in missions and church history are identical with the median of the old; technique is doubled in courses and Bible is more than doubled.

Hence, the proposed curriculum offers approximately twice as much technique and Bible with practically

the same amount of church history and missions as is offered in the curricula studied as expressed in the median.

Before this department can be what it should be, there must be at the head of the department teachers who are adequately qualified to teach in this department; this department must rank in size and standard with the other departments, as well as in thoroughness and difficultness.

This course should not be an easy one for those who know the stories of Moses and Joseph but a thorough scientific investigation of facts and truths, followed by a study of psychological principles needed for the best methods of teaching these truths and facts.

After a brief study of the need of society for the church and the church for efficient, well-trained Christian leadership, if they are to accomplish or adequately meet the responsibility which society as well as educators places upon them, the desire originates to make a careful study of the curricula of the various colleges in the light of their acknowledged aims as expressed in the various catalogues.

As a result of this investigation, of the present need, it is evident that today the curricula in the department of religious education *are* not adequate to sufficiently equip young men and women for the three-fold type of Christian service which the Christian college aims to prepare young people for. An ideal aim for a Christian college is proposed on the basis of the summary of the aims of the twenty-seven colleges. In the light of this aim and the need of society for the church and the church for well-trained Christian leadership of the highest intellectual type, a new curriculum is proposed and the criteria for including and excluding certain courses is the need, the acknowledged aims, the ideal aim, and the value of the individual courses as discussed in Chapters II, IV, V, and VI.

In the proposed curriculum an attempt is made to include all the necessary and valuable parts of the curricula of the colleges. The attempt to condense as well as add to the curriculum and the curricula of the colleges is because: (1) The average college cannot afford the time or the money to have more courses in this department than *all* necessary, nor can the student afford ^{to give} an unreasonable amount of his time to this department. Today when the requirements of the states for teachers is so

rigid and exact, a student does not have time to take unessential, scattered and superficial courses in any department, especially in the department of religion, thus the proposed curriculum attempts to propose, instead of many various courses, a few important condensed courses, especially in the department of technique. (2) The standard of this department must be among the highest of the college if it is to render its most valuable service to the church, society and to the individual. It has too long failed in this respect, and it must do so no longer. (3) It is quite evident from the study of the curricula of each of the twenty-seven colleges that the department of religious education, its courses and its value, is not universally determined. The very fact that the hours offered in this department vary from three to eighty, proves this. The same variety exist between the number of hours offered in sections of the department and in the courses, the number and type of courses offered. Thus the proposed curriculum attempts, upon the criteria just discussed to propose a permanent proportion between Bible, technique, church history and missions, and to offer such courses in these as will accomplish the ideal aim for a Christian college. The church needs efficient leaders, willing and equipped not only to carry on the work at present but to look into the future, to make progres-

sive plans and carry them through successfully. Thus the proposed curriculum is worked out on this basis, with this as its goal.

In the process of elimination and addition which has taken place in the forming of the proposed curriculum the attempt has been made to give the most time and the most important place to the more fundamental and essential studies, to place the courses in chronological order, to place in the first years those courses on which the future ones depend, and at the same time to give the most essential part of the department to those taking only one or two years.

In planning the curriculum, the student who will probably take only one or two courses, the student who will be in college for only a year or two, the student who is specializing in another department but wishes to have sufficient knowledge of the Bible both to live it and to teach it a little, those who are making the field of religious education their vocation and those who are going on into higher study in this field, all have been constantly present in thought as the proposed curriculum was planned.

The proposed curriculum places Bible at the center, because it is at the center of Christianity,

and it attempts to give each student a direct contact with the Bible, which will result in a living, working and teaching knowledge of the Bible. From the study of the curricula it was learned that too often this department had only courses "about the Bible" and few studies "in the Bible," Occasionally method and technique crowded out Bible study while often no technique was offered. This proposed curriculum is based on the firm belief that Bible should be at the center of this department, not only at the center but should have two-thirds of the department devoted to the study of it. "Christian leadership must know ~~it~~^{its} Bible better than any other Book." (1)

Since one must know how as well as what to teach, since one must know men as well as know material, if he would be a successful "liver" as well as teacher of the teachings and truths of Christianity, one-third, practically, of the proposed curriculum is devoted to technique which is methods, principles of teaching and a psychological study of man, woman and child, especially the child. One might accomplish much without technique, if he were master of his material, but one could not accomplish much even though he was master of technique if he did not know his material, therefore two-thirds of the curriculum is devoted to the material, one-third to the technique both of which are a

(1) White, W.W. (Class discussion).

necessity if the most is to be accomplished.

The Christian colleges of today, as a whole, do not have in their college curriculum a department in religious education which can adequately meet the need of society and the church for efficient well-trained Christian leadership which should be the unique contribution of the Christian college. The proposed curriculum, if taught successfully, will be adequate.

This proposed curriculum may be used as a basis for any department of religious education in any Christian college. It may be added to or subtracted from, according to the size of the college and its ability, financially, and otherwise, to have such a department, but each Christian college should make a special attempt to make this department adequate. This department may be added to or subtracted from, in the Junior and Senior years, but the proportion between Bible, technique, church history and missions should remain constant.

Ever present in the mind of those in authority in a Christian college should be the ideal aim and the unique contribution for which the Christian college exists. This should be their guiding principle, their compass, as they plan and work out their college curricula.

CHAPTER IX.

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