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THE VALUES OF A CONTENT CURRICULUM OF COLLEGE BIBLE
WITH ESPECIAL REFERENCE TO
MEETING THE LIFE PROBLEMS OF THE STUDENT
THROUGH THE OLD TESTAMENT

by

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CHAPTER I
INTRODUCTION

THE VALUES OF A CONTENT CURRICULUM OF COLLEGE BIBLE
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OF THE STUDENT THROUGH THE OLD TESTAMENT.

CHAPTER I.

INTRODUCTION.

In the title of his recent book, Doctor Coe asks, "What is Christian Education?" It would seem strange that such a query should be necessary almost two millenniums after the founding of our Christian religion, and yet there is not now agreement among specialists in religious education as to either material, method or aim of Christian training. In the conflict between opposing schools of thought, theological and philosophical, psychological and pedagogical, it has been caught and tossed hither and yon until the question might be conceived of as an almost despairing cry, "What is Christian education?"

The typical course in education of a generation or so ago was exclusively Biblical in material; its method was largely that of the "memory storage" type; its aim, the salvation of the individual soul. The popular "New Curriculum" which has swept the field during the last few years is opposite in every fundamental conception. Its material is largely experience; its method, problem solving; its aim, social efficiency. Some very vital contributions have been made by this new cur-

riculum, which must be recognized by the fair minded observer. And yet it is strongly felt in certain circles that essential elements in the old curriculum have been thrown out with the husks. There is a need for actual experimentation to determine how the best of the old and of the new may be conserved that we may finally realize the true meaning of Christian education.

CHAPTER II
THE OBJECT OF THIS STUDY

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THE OBJECT OF THIS STUDY.

The object of this study will be to examine the possibilities of the content or informational type of course in religion with particular reference to meeting the life problems of the college student; to see to what extent the best values of the problem-project curriculum may be conserved in it; to see if it possesses values not inherent in the problem-project method.

The basis of the study will be not only discussions by leading writers on educational method, but also a personal testing of the content course formulated and used by the writer as the basis for freshman Bible in Mary Baldwin College, Staunton, Virginia.

CHAPTER III
DEFINITION OF TERMS.

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DEFINITION OF TERMS.

The content curriculum might be called information or racial experience curriculum. Its method is that of laying a foundation of racial experience, which is essentially Biblical, upon which the youth may build his own way of life. It implies regular, systematic, worthy, first-hand study of the subject-matter in big wholes from which the student may select, consciously or unconsciously, that which has vital connection with his own peculiar needs and apply it to his life situations.

Such constant reference will of necessity be made to the problem-project curriculum, the representative of the "New Curriculum" in the field of religion, that a statement of what is meant by it will not be out of place, particularly as a nomenclature for the various methods has not been standardized, and scores of definitions and interpretations may be found. It might otherwise be called life situation or experience curriculum. It is an adaptation of the project method, stressing "the central element in the project, the problem solving which prededes and accompanies the carrying out of practical activities." (1). It puts "Life situations as the starting point and terminus of educational experience." (2)

(1) Burton, The Nature and Direction of Learning, p. 268.

(2) Coe, What is Christian Education? p. 90.

Information is considered as of only "instrumental value" and as a product; "the fundamental element in the curriculum as enriched and controlled experience will consist of a selected and organized body of actual experiences of children, young people and adults." (1)

Dr. Coe thus describes the process: "The mind of the teacher and curriculum maker goes through three stages: 1. Ascertaining of points at which help is needed in specific life-situations of the pupils. 2. Search within our mature experience for something that is likely to help. 3. In the light of our knowledge of the pupil, devising a technique whereby he shall freely appropriate the help that we bring him. The mind of the pupil runs through three corresponding stages: 1. I am dissatisfied with this or that in my present experience. 2. Hello! Here's something that has to do with experiences like mine. Let's see what it is. It appears to indicate a reasonable way to get along. I'll try it. 3. This new way of getting along is better than the old way. I'm going to keep it up." (2) In other words, the method "leads through a prepared situation, under the stimulus of a felt want, to an understood experience." (3)

(1) Bower, The Curriculum of Religious Education, p. 165.

(2) Coe, What is Christian Education? ch. 9.

(3) Fergusson, Teaching Christianity, p. 94.

The term, curriculum is used in this study in its obvious academic sense of a plan for a course of study.

CHAPTER IV.

VALUES OF THE PROBLEM-PROJECT METHOD.

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The most successful carrying on of any activity is largely dependent on its motivation. Perhaps the greatest strength of the problem-project method is its substitution of deep-seated, compelling interest for the too-usual drab perfunctoriness of imposed routine tasks. This results from the fact that the practical, immediate, personal problems and interests of the pupil are made the starting point of the educational process. With the consciousness of felt need and the purpose to find its solution, the task in hand becomes a quest, and its difficulty challenges to the spirit of adventure and discovery.

Thus the student is forced to do constructive, logical thinking that accomplishes results; to make judgments as to values of most worth and to render decisions; to interpret experiences and apply them; to work independently.

It is claimed that this method conforms to the natural movements of the mind, as it follows the steps of logical thinking, i.e., definition of the problem, collection of data, hypothesis, verification. "Human progress has been achieved and is being achieved by projecting vague ends, and then realizing them by working them out through the problems they raise, e.g. the construction of the Panama Canal and Columbus' discovery of America." (1)

.....
(1) Long, Project Basis for Social Study, N.E.A. Addresses and Proceedings, 1921.

It is further claimed that the learning process is more economical from the standpoints of actual effort expended, permanence of retention and "transfer potency."

Motivated by real situations, this method tends to develop sincerity in attitudes. "There is no false development of the emotional life such as is the case when sentiment is created out of connection with inescapable truths and effective skills." (1) It develops a sense of responsibility and cultivates self-reliance and self-control.

As to its social values, "It is an application of the principles of democracy..... It gives opportunity for co-operative leadership and division of labor and ability to share a common life.....it develops tolerance, openmindedness, good fellowship, breadth of interests." (2)

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(1) Suzzallo, Editor's Introduction to Project Work in Education, (Stockton).

(2) Hasic, Outline of Problem-Project Method, English Journal, November 1918.

CHAPTER V.

IS THE PROBLEM-PROJECT METHOD ADEQUATE
IN SUBJECT-MATTER, METHOD and RESULTS?

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IN SUBJECT-MATTER, METHOD AND RESULTS?

The following series of questions is designed to subject these values of the new curriculum to the critical judgment of specialists in the educational field and to the thoughtful consideration of the reader in a way that will reveal the presence or absence of inherent defects.

I. SUBJECT-MATTER.

1. Is the informational subject-matter sufficiently inclusive to meet the needs of the student? Dr. Charters says, "A great deal of subject-matter cannot be taught by the project method in the schools. It is at present impossible to provide projects which will exactly parallel the activities carried on outside the school."(1) In the limitation of informational subject-matter to only that directly connected with some present life-situation existing in the consciousness of pupil or teacher, is there a danger amounting almost to a certainty that the student will have a limited conception of the character and true meaning of the Biblical material, which all would grant a prominent place in the curriculum? Does it tend to make him think of the Bible as a book of solutions only, whereas " The Bible is not a book of solutions; it is a

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(1) Charters, Limitations of the Project, N.E.A. Addresses and Proceedings, 1921.

transcript from life."? In the words of Dr. Bagley: "The project method lays a heavy emphasis on the instrumental value of knowledge. The natural inference from much of the project literature is that knowledge is valuable only to the extent to which it enables its possessor to solve the problems that he meets in life.....Most people use the term, problem, in a restricted sense, and when they are told that the sole purpose of knowledge is to help people to solve their problems, they are likely to limit their conception of the function of knowledge in just the same narrow way. Unless they can see how a fact or a principle will help them out of some difficulty, they are almost certain to conclude that its value is nil. To intensify the skepticism of the unthinking adult or immature child regarding race experience is to incur a risk that ought not to be incurred unless there is a compensating gain. One prime function of education is to place the child in possession of his spiritual heritage of skill, knowledge, standard and ideal which represents the gains that the race has made. Only a small fraction of this heritage is instrumental in the narrow meaning of the term--made up of items of skill and information which one deliberately uses in solving what most people call problems.

" Knowledge or race experience furnishes an equipment for life over and above the tools or instruments that it supplies--something perhaps even more fundamental than tools or instruments, i.e., foundations, backgrounds,

perspectives, points of view, attitudes, tastes etc. that determine conduct in a very real fashion, and yet through devious channels that are likely to defy analysis and to escape the scrutiny of one who is looking only for direct and visible applications, (e.g. the influence of Wells' Outline of History in determining points of view and mental backgrounds, though it was not used as a source for problem solving)" (1)

2. Does the experiential subject-matter of the problem-project curriculum sufficiently express the deepest needs of the student? In other words, does this curriculum adequately conceive of what a life situation is? Dr. Coe says, "There is a positive danger that the life-situation approach will conceive the pupil's problems in inadequate terms." (2) Is it fair to limit the range of problems to those within the actual experience of pupils, teachers and organizers of the curriculum? Thoughtful young people testify that they are very often unaware of their own problems and interests, but that they often find them revealed in the study of racial experiences of the past. There is danger that in the emphasis on problem

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(1). Bagley, Projects and Purposes in Teaching and in Learning, Teachers College Record, September 1921.

(2) Coe, What is Christian Education? p. 195.

solving it will be forgotten that there is a world of vicarious experience which is entered when the youth is led to "re-experience the life out of which our life has come." Dr. Shaver acknowledges that many have made proper responses because they have experienced situations vicariously. The arbitrariness of the curriculum maker may close the doors into the rich world of mental experience which should be made completely available to every youth, if he is to live fully.

3. Is the problem-project method adequate in its presentation of life? Does it tend to make the student "see life steadily and see it whole"? Or does it tend to create for him an artificial world of selected activities rather than the real one in which he will have to live? Will constant conditioning of behaviour make life seem too much like an experimental laboratory? Burton says, "A good part of life is made up of planning and carrying out practical problems. But there is much of life that does not consist of planning and carrying out of projects, routine work for which skill must be acquired, especially individual routine skills." (1) "To attempt to organize all school work about project-problems is unwise....it would mean setting up an artificial, formal organization that does not by any means exclusively and dominantly prevail in adult life where an exchange of information and ideas

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 (1) Burton, The Nature and Direction of Learning, p. 274.

is effected without any particular attempt being made to solve a problem." (1)

It is claimed as one of the values of this method that it presents positives rather than negatives to the student. All would agree that the dominant note should be positive, and yet one can see a decided danger in eliminating too much of the negative element in the teaching of youth. There is much of the negative element in the Bible--one of its outstanding characteristics is the faithfulness with which it portrays the black as well as the white in the picture of humanity. Life abounds in negative values. If too exclusive choice is made of the positive elements in making up the curriculum, the shock of disillusionment when life is met "in the raw" may be too great.

There is in the very essence of the problem-project curriculum much of selection and elimination of subject-matter, and the responsibility resting upon those who make the choice is great. No one can anticipate all the needs of another's life, and it would seem to some of us the part of wisdom not to withhold from youth, when it comes to the age when mental powers are approaching maturity, reason ripening and vision expanding, any of the materials of racial experience which has survived because of the fact that it has met vital needs of life for centuries past.

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(1) Branom, The Project Method in Education. p. 148.

II. METHOD.

1. Is it pedagogically sound to base the entire learning process solely on the motivation of purpose? There are arguments against the over-emphasis of purposive action with its consequent discouragement of adult direction and control. Some advocates of the new curriculum go so far as to feel that any element of adult control is unjustifiable. Dr. Bagley, however, speaks for those favoring a more conservative course: "Over-emphasis of purpose may blind us to the fact that nature has provided for learning of a non-purposive sort; and that such over-emphasis may also lead to the assumption that the imposition of adult purposes is always an evil, when, as a matter of fact its very possibility has been one of the most important factors in human evolution.....The justification of control and direction lies in the very nature of childhood itself--the child's mind is receptive and nerve connections plastic, irresponsible of his conscious purposes. Consciousness of purpose is a late development biologically. Primarily through the agency of adult control human progress has been made possible. It should be used wisely, not abused, but not abandoned even in theory." (1)

2. Is the problem-project curriculum entirely scientific in its pedagogical method? However strong its claims, they do not meet with entire agreement in the educational world. Whereas it is claimed that it conforms

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(1) Bagley, Projects and Purposes in Teaching and in Learning. Teachers College Record, September 1921.

to the natural movements of the mind, Dr. Suzzallo expresses the conviction that "the method will be more useful with young rather than advanced students. With the more mature who can see connections with the swiftness of logical imagination, the over-employment of such a method may mean mental retardation." (1). Whereas it is claimed that "Human progress has been achieved by projecting vague ends and then realizing them by working out through the problems they raise," another retorts: "Back of the activity of skilled workmen were trained intellects without which the orderly and purposeful activity never could have been secured. The teachers who taught the engineers, architects and skilled workmenwere dealing with life as they led their pupils in the study of mathematics and physics. Quite as truly is the teacher of religion dealing with life when she helps children to understand the great truths on which an intelligent and purposeful Christian life must rest." (2)

Clute's opinion is that students should be grounded in general principles before being expected to solve problems, that to study results and completed processes before he has an adequate conception of the cause is to reverse logical procedure.(3)

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(1) Suzzallo, Editor's Introduction to Stockton, Project Method in Education.

(2) Squires, Psychological Foundations of Religious Education, p. 150.

(3) Clute, Some Objections to Project Teaching, General Science Quarterly, March, 1918.

Bagley and Shaver feel that the method lacks the possibilities of providing a connected and systematized background. "This method has its limitations, i.e. the failure to enter upon and appropriate past experience as an organized, systematic, related whole.....for one cannot understand the part used without some knowledge of the setting from which it is taken." (1) "The project method is inadequate for the effective treatment of subjects the soul and substance of which are continuity and coherent organization, e.g. history--the most significant from this point of view. There is a place for logical organization and systematic treatment in practically all of the content subjects." (2)

3. Is the problem-project method economical?

Dr. Bagley in the article above cited holds that the claim of economy from the standpoints of retention, recall and transfer is insufficiently substantiated by experimental evidence and that the contrary may be true.

III. SKILFUL LIVING.

Does the problem-project curriculum lay a satisfactory foundation for skilful living, individual and social?

1. Can we guarantee that the intimate, personal problems of youth will be met by the project approach?

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(1) Shaver, A Project Curriculum for Young People, p. 16.

(2) Bagley, Projects and Purposes in Teaching and in Learning, Teachers College Record, September, 1921.

It has already been suggested that youth is often unaware of its own problems, and some would be reticent about bringing their intimate needs into an open discussion. A sentence of Dr. Bagley's already quoted (p. 15) bears pointedly on this phase of the matter: "Knowledge of race experience furnishes an equipment for life over and above the tools or instruments that it supplies--something perhaps even more fundamental than tools or instruments, i.e. foundations, backgrounds, perspectives, points of view, attitudes, tastes etc. that determine conduct in a very real fashion, and yet through devious channels that are likely to defy analysis and to escape the scrutiny of one who is looking only for direct and visible applications."

2. Does its stress on clear-cut, definite results tend to further unduly the prevailing utilitarian spirit of the day, making the student think nothing of value unless it is shown to have immediate, tangible results? It would seem a pity if the zeal for doing and accomplishment should so dominate our educational world that it would discourage the seeing of visions and the dreaming of dreams.

3. Does the emphasis on common problems and socialized co-operation tend toward standardization of experience and so hinder the fullest development of the individual along the lines of his own peculiar personality?

4. Does its provision of freedom from outer compulsion allow sufficient training in the attitudes and

controls involved in law observance and the power of effort "that finally counts in the making of the characters and destinies of people"? It is very delightful to be borne along upon a wave of interest with all the zest that accompanies purposeful activity. But the time soon comes in every life when there must be an element, probably a very considerable one, of hum-drum routine which may need at times the compulsion of sheer will-power. And the will does not spring forth full-fledged without a previous period of development. Dr. Coe, for one, faces this danger very squarely and recognizes that so far, the project method has not met this need, although he has faith that it will do so at last.

CHAPTER VI.

DANGERS OF THE PROBLEM-PROJECT METHOD.

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There are certain recognized dangers resulting, not from inherent limitations of the curriculum, but from the unskilled or blind use of it, to which attention should be called. This method is, according to Dr. Bobbitt, the most complicated form of instruction. As such, it is liable to inadequate execution in the hands of any except the most skilled. "Teachers often develop an incomplete and ineffective form of the method, and too often do the thinking, draw up the plans and prescribe the procedure for students, so that the intellectual element is largely dropped out of the pupil's experience." (1) Coe sees the danger "that the life situation approach, as teachers will attempt to practice it, will first conceive the pupil's problems in inadequate terms and then descend toward Biblical cant as a solution for them." (2)

Too much is apt to be expected of the method. Dr. Charters says, "Dominant purpose and wholehearted participation are not inherent in the project. The mortality in all voluntary project work is very high. When the project is interesting, it is very, very interesting; but when it is not interesting, it is decidedly not interesting." (3)

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- (1) Bobbitt, The Curriculum, p. 31.
 - (2) Coe, What is Christian Education? p. 195.
 - (3) Charters, Limitations of the Project, N.E.A. Addresses and Proceedings, 1921.

Betts and Hawthorne claim that "problem-project teaching has in some quarters been carried to extremes, becoming on the one hand, superficial and wasteful, and on the other hand, mechanical." (1)

In its recent development, religious education has tried to keep pace with the new pedagogy, which undoubtedly has been traveling hand-in-hand with the popular naturalistic or mechanistic psychology. This, if allowed free sway, would change profoundly certain fundamental conceptions in Christian education. One who wishes to conserve the best values of the old order would do well to watch trends and tendencies warily lest he be led into positions which he has not chosen. The extreme possibility is thus pictured by Dr. Squires:

"When psychology surrendered its belief in a psychological ego, self or soul, which is the subject of experience, it yielded one of the citadels of all religion. It made inevitable a new conception concerning the existence and the nature of the Deity. It deprived religion of that mystical reality without which it becomes nothing more than social morality. It caused the existence of a future life to be regarded as a notion un-supported by any evidence. It destroyed a belief in the Bible as the unique word of God and made it a book of wholly human origin. It made inevitable a new interpretation of the person and

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(1) Betts and Hawthorne, *Method in Teaching Religion*, p.304.

work of Jesus Christ. It cast doubts upon the reality of prayer, for there can be no prayer in the sense we have always used the word if there is no soul communion with a God who hears and knows.

"The profound changes in the content of religious belief made inevitable by the naturalistic psychology have given rise to a new school of religious education. This new school has a new curriculum; the Bible is looked upon as only one among many books furnishing material suitable for religious instruction. The new school has new methods. The importance of information concerning religious truth is minimized. Worship of the kind which consists of communion with a personal God is replaced by a kind of worship which leaves this element in the background and emphasizes the element of human social relationships almost exclusively. Expression becomes the great reliance of the religious educator. A program of social activities becomes the matter of first importance. The religious teacher of the new school spurns the 'knowledge transfer' method as archaic and unscientific. She no longer carries on an informational program intended to lay the foundations for a religious idealism. She pursues only the 'problem-project method'. The new school has new goals. The goal of religious education has been defined as 'the personal acceptance of Jesus Christ as Saviour and Lord and the dedication of a trained and obedient life to his service'. The

new religious education defines its goal as the attainment of a perfectly socialized personality."(1)

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(1) Squires, Psychological Foundations of Religious Education, pp. 55, 56.

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CHAPTER VII.

FUNDAMENTAL CONVICTIONS UNDERLYING THE CONTENT CURRICULUM.

CHAPTER VII.

FUNDAMENTAL CONVICTIONS UNDERLYING THE CONTENT CURRICULUM.

The curriculum used as the basis of the following study was founded on the following convictions which were an outgrowth of the training and experience of the writer--the training, in The Biblical Seminary in New York, following its distinctive method of Bible study; the experience, five years of college Bible teaching in which "The Seminary Method" was adapted to meet the needs of under-graduates.

I. That religion can be taught, and that it must have a basis of informational subject-matter. "Religion can be taught. This is equivalent to saying that full spiritual status can be reached by the slow and steady processes of growth. By stimulus, nurture and guidance the individual can be led into the way of life set forth by the Nazarene." (1) The proofs cited for this statement are gained from psychology, from personal experience and from history, e.g. the life of Jesus, the history of the early church and the history of the Roman Catholic church. Dr. Betts calls attention to the fact that the college has too little realized this truth, depending largely upon "religious atmosphere" to accomplish the desired results in character formation. "The fact is not yet fully recognized that a grounding of religious experience must rest upon basic religious concepts and knowledge,

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(1) Betts and Hawthorne, Method in Teaching Religion, p.25.

upon trained religious attitudes, and upon religious conduct and actions resulting ultimately in religious habits.Religion, like any other great complex of human experience, must be taught if it is to become a significant element in national life and character." (1) "Facts, accurate facts must be the basis for all our thinking, our reasoning, our appreciation." (2)

II. That institutions of higher learning have a distinct responsibility for the religious education of youth, a responsibility that rests with particular weight on the Christian college. "What you would have in the life of a people you must first put into its schools." There is striking agreement these days among criminologists,,statesmen and educators that the outstanding need of the day is religion in the life of our youth. They may not be willing to do anything about it, but they do not hesitate to express publicly this conviction. It might be expected that this need would be met by the home and the church school. The fact remains, however, that it is not. Anyone who has tested the religious knowledge of the average college freshman will grant that the work of religious education is pitifully undone. If the future leadership of the country is to be prepared to meet spiritual needs and stay the tide of utter materialism, opportunity must be afforded in the college curriculum for a

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(1) Betts, The Curriculum and the College Department of Religion, Religious Education, October, 1920, pp.26-,1.
 (2) Powell, Junior Method in the Church School, p. 106.

grounding in religion. This may be done to some extent by elective courses in the great universities. The opportunity of the Christian colleges, however, is peculiarly great, for they may include courses in religion among their requirements for graduation.

III. That the Bible forms the foundation and core of Christian education and grounding in it should precede other courses in religion. "The text without equal for religious education, the inspirational centre of all other studies that develop the religious nature of man, is and will remain the Christian's Bible." (1)

IV. That a study of Old Testament History should be the foundation course for college Bible. It is particularly important that the college student be given organized and connected subject-matter, that he may gain perspective and a sense of relationships. He should build a foundation at the beginning of his college career for a philosophy of history as well as for a philosophy of life, and the systematic study of the Old Testament history, preceding the equally systematic study of the New Testament is the best possible basis for this. Complete appreciation of the New Testament cannot be gained without knowledge of the Old, for, as it has been said, the Old Testament alone is like a barren root, and the New Testament alone is like a plant without a root. It is

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(1) Horne, The Psychological Principles of Education, p.411.

safe to say that it is impossible to understand the real meaning of Christ for the world without a comprehension of the need for him and the preparation for his mission as it is given in the "law and the prophets." As for other values; "Within this ancient library (the Old Testament) one finds a moving picture of the strength and weakness of the human race. Here is a description of the motives and conduct that are gathered up in the phrase, 'human nature.' One sees men and women behaving in all manner of ways. Portraits of individuals and groups in almost every conceivable life-situation depict for us not merely the actions of men, but also the inherent and environmental factors which motivate their conduct. Hence so far as human nature has not changed, the Old Testament is a guide to the understanding of the ways and motives of men.

"Of even greater value is its illuminating disclosure of the divine nature. In concrete fashion, there is set forth the story of man's adventure for God, and of his slowly progressing appreciation of the divine nature.

"The Old Testament was Jesus' Bible. It furnished the culture materials for his education. Its heroes were his heroes, its literature was his literature, its poets and seers furnished the food for his spiritual sustenance.He used the Old Testament as a weapon in his fight against temptation. Its phrases were often upon his lips in great crises. Its noblest ideas were

the inspiration for many of his ethical and spiritual teachings. He expounded its precepts in the village synagogue. " (1) "That which was used by the Redeemer Himself for the sustenance of His own soul can never pass out of the use of His redeemed." (2)

V. That college Bible courses are only justified if they are of high standard academically. One feels as if it would not be too extreme to say that a course in religion which does not command the intellectual respect of the student is demoralizing and a menace. Many of our finest potential leaders are using their influence against instead of for Christianity because their religious training was based only on a shallow emotionalism and did not satisfy their minds. Only as religion is made a matter of the mind as well as of the feelings will it have its complete meaning for thoughtful people.

VI. That the college course in Bible must meet the life problems of the student. Too often have young persons been exposed to courses in religion for a period of years without their lives and conduct being affected thereby. It is even possible for them to become calloused and hardened to all religious influence if their instruction does not make vital contacts with life. They may not

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(1) Smith, R.S. The Use of the Old Testament in Current Curricula, p. 1.

(2) Smith, G.A. Modern Criticism and the Preaching of the Old Testament, p. 18.

be conscious of their deepest needs except through vague feelings of unrest or a sense of lack or limitation, or an indefinite groping after spiritual adjustments which give satisfaction. If this is the case, their problems must be met indirectly.

Primary among these life-needs is that of understanding and establishing right relationship with God through Jesus Christ. The phases of this relationship have been well summed up by Dr. J. Campbell White in the phrase, "The Four-fold Salvation", which includes, 1. Forgiveness of sin, 2. Deliverance from sin, 3. Fellowship with God, 4. Partnership with God. This relationship with God with its emphasis on eternal values is the basis for the full enrichment of the personal life and its development into "the life more abundant". It also furnishes the attitudes and dynamic needed for establishing right social relationships, since one whose life is in tune with God's, will inevitably be impelled to strive for the Christianizing of the social order. His method will, however, be working "from the inside out" rather than from the outside in. Social service will be transfigured when it employs a dynamic beyond the human. "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (1)

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(1) Isaiah 55:11.

VII. That "we are in danger of losing the Word by neglect of it, by the unconscious contempt of familiarity, by mistaking easy accessibility for actual possession, by assuming that superficial respect for it or tolerance of its universal presence in printed form will take the place of understanding its meaning, accepting its philosophy and practicing its way of life." (1)

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(1) Author unknown.

CHAPTER VIII.
SPECIFIC PRINCIPLES
GOVERNING THE FORMULATION OF THE CONTENT
CURRICULUM.

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CONTENT CURRICULUM.

The following specific principles which governed the formulation of the curriculum under consideration have grown out of the writer's training and experience as did the preceeding convictions. They are some of the basic elements of the Biblical Seminary method applied to college needs.

I. The Bible, as the basic subject-matter of the course, is, in the translation best adapted to student use (the American Standard Version), the text-book. Such supplementary reference books are used as can function as tools for the better understanding of the Bible itself, not as crutches which would make one independent of the source-book. These would include standard works on Biblical geography, archaeology, and oriental manners and customs.

II. The method of approach is that of first-hand contact with the Biblical record itself, which shall lead students to get their own results--to see "face to face" God's manifestation of Himself in His dealings with men and His revelation of human life and its meaning, rather than to see "as through a glass darkly"--the glass of expositors and commentators. A wise teacher of Shakespeare advised his class never to allow a wall a Shakespearean criticism to get between them and the master

writer. In the margin of a carefully worked-out syllabus which passed through Dr. W.W. White's hands before it reached the library appears this note: "Why not put them to work for results instead of on results?" The attempt has been made to apply these suggestions to the present curriculum.

III. The spirit of approach is that of open-minded search for truth; the desire to see what is there in its true relationships; without previous pre-conceptions, to try to see what the writers of the record really meant. It is not difficult to arouse such a spirit. The Bible is to the average freshman a land sufficiently unknown to challenge him with a real spirit of adventure and discovery.

IV. Books of the Bible are regarded as related units, and as they are built into a developing conception of the whole, the distinctive contribution of each is taken into consideration. The attempt is made to cultivate a keen sense of logical relationships and to see history in its true perspective.

V. Assignments should be definite, clear-cut and designed to necessitate vigorous mental effort and concentrated application as well as to challenge the interest.

VI. Critical problems should not be thrust upon the student. His first impressions of the Biblical

record should be made by the Book itself, from its own point of view. Afterward such problems as arise inevitably are discussed. A special course in critical problems is given for the benefit of advanced students.

VII. Opportunity is given for full student participation and co-operation through class discussion. The purpose is to make possible a vivid re-experiencing of the life of the race, and to encourage, without forcing, free and frank application of its findings to the life problems of today.

VIII. The function of the teacher is to give direction and inspiration to the work of the class, but not to be a dictator. The court of final resort is to be, not what the teacher says or thinks, but what the Bible means as judged by its own point of view.

IX. The aim of the course is three-fold: 1. The mastery of such Biblical knowledge as should be considered an essential element in the cultural background of any college graduate, 2. The attaining of such a viewpoint of life as to enable one to see its eternal spiritual values, and to hear its challenge to the consecration of his own life in any career to which he may be called, 3. A foundation for future specialization on the part of those who shall go on to some graduate school of religion. (1)

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(1) It is to be understood that this aim is intended to apply to the whole curriculum of Bible in the college, not merely to the one year of Old Testament study which is under consideration.

CHAPTER IX.

AN EVALUATION OF THE CONTENT CURRICULUM.

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The content curriculum under consideration was apparently meeting a great number of the life problems of the students, but it was decided to evaluate it during the session of 1929-30. This evaluation was purely a by-product of the work--the classes were not exploited--the tests did not affect the class routine or the attitude of the teacher. She tried to make note of the problems arising during the course of the regular class sessions, but undoubtedly in the pressure of a heavy schedule many were forgotten. When the work was well advanced, several opportunities were found to obtain written statements from the students in several of the classes concerning the value of the curriculum from the standpoint of their own personal needs and interests.

Four tests of the efficacy of the content curriculum for meeting student problems will be reported on:

1. Spontaneous expressions of interest, and responsiveness shown in class sessions,
2. The opportunity it affords for the teacher to initiate through assignments and class discussions the consideration of problems of obvious importance in the lives of the students,
3. The opportunity it affords for the students' spontaneous initiation of problems of vital interest more

indirectly connected with the study.

4. Its efficacy in actually helping students with their personal life situations, according to their own written testimony.

It is possible that objections will be raised to an evaluation according to criteria so personal and subjective. It may be said that the teacher's own interest and enthusiasm would be tested rather than the method of teaching, in the first test. It is, however, the conviction of the writer that this "contagion of personality" is a pretty constant element, and that indifferent teaching would about equally affect either method of approach. A sincere effort has been made to concentrate the judgments purely on the method.

In regard to the fourth criterion, the criticism may be made that the students' own testimony will be of little value, as they would be anxious, from motives of policy, to say what would be pleasing to the instructor. Once more, the process as such was kept before them, and the papers dealing with their opinions of the curriculum were unsigned. The matter was presented as a merely pedagogical problem, the outcome of which was a matter of indifference to the instructor, who was only interested in getting at the truth in the case.

As to the students' honesty and frankness, they are striking characteristics of youth, when the opportunity

is given to exercise them. One is often amazed by the general good and sane judgment usually exercised by those in the later adolescent period. Of course they are equal to playing politics on occasion, but this is not characteristic of them, and the situation here involved did not demand such response.

It may be said that they had no basis for making statements as to comparative values of two methods, since one method had been actually experienced and the other merely described to them impartially as a possible alternative. However, it cannot be denied that they had ample basis for statements of what the method under consideration had contributed to their own personal thinking. Those who have actually been through a process have a right to be heard in regard to what it has meant to them, and such direct testimony has a value not possessed by mere theoretical speculation.

I. TEST 1--SPONTANEOUS EXPRESSIONS OF INTEREST,
AND RESPONSIVENESS SHOWN IN CLASS SESSIONS.

In judging the adequacy of the content course for meeting vital needs of the students in this and the following tests, it will be taken for granted that they include intellectual interests as well as specific problems requiring definite solutions. We think about what we are interested in, and the development of a worthy fund of thought-material is practical and needed. From this standpoint, as evidenced by sustained, thoughtful, alert interest in the lessons, the reaction of the young people seemed most favorable. They generally enter the course with a frank realization of their own limitations regarding Biblical matters, with a true expectation that the Book will have real meaning for their own lives and a real curiosity as to what it contains. There is often a spirit of discovery and adventure in their approach. As some find, according to their own testimony that "Bible is the hardest subject in the college", it is gratifying to find that the interest does not die. Dr. Sweet says, "The popular notion is that study is the result of interest.....it is also true that interest is the outgrowth of study." (1) "Absorbing intellectual interest in any of the deeper and higher concerns of human life is absolutely conditioned upon laborious processes of study." (2)

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- (1) Sweet, The Study of the English Bible, p. 5.
(2) " " " " " " " " 6.

He notes two outstanding states of mind with reference to the Bible--"fascinated enthousiasm and unawakened indifference". The first is a very strong term, but it is safe to say that the attitude of the freshmen to the Old Testament was well along the way to that goal.

Directly and indirectly, many spontaneous expressions of the interest in the subject-matter and the practical meaning of it in life came in. There was much evidence that the students were acquiring the ability to share dramatically the experience of the Biblical characters in such a way as to make them really live. Several typical quotations in the students' own informal language will be found in Appendix I, page

II, TEST 2. THE OPPORTUNITY AFFORDED FOR THE TEACHER TO INITIATE THROUGH THE ASSIGNMENTS AND CLASS DISCUSSIONS PROBLEMS OF OBVIOUS IMPORTANCE IN THE LIVES OF THE STUDENTS.

Below is given a list of the topics discussed as an inevitable outcome of the work in Old Testament History. It will be noted that they represent, for the most part, fundamentals in human experience. The ideal procedure would seem to be to have specific applications to present day situations made by the students. If they are forced on the attention of the class, the effect is apt to be "preachy", than which nothing could be more abhorrent. However, the teacher should be fully co-operative in bringing to light the bearing of fundamental truths on personal life.

In this, as in all following classifications, there is no thought of dividing life into water-tight compartments; there is thorough realization that there is much of overlapping, and that human relationships are conditioned by our relationships to God, and vice versa. Any classification is merely for convenience in indicating emphases. The topics are stated in very general terms, as most of them were lines of thought to which there were recurring references.

PROBLEMS DIRECTLY INITIATED BY THE CLASS WORK.

A. RELATIONSHIP WITH GOD.

1. Thought about God..

a. The nature and character of God

- b. God's dealings with man and progression in them.

2. Fellowship with God.

- a. Faith, its nature and meaning.
- b. Obedience and its implications.
- c. True worship vs. formalism.
- d. Sin, what it is and its results.
- e. Forgiveness and what it involves.
- f. Relationship with God as affecting all phases of life.
- g. Foreshadowings of the Gospel.

3. Service of God. (Partnership with God.)

- a. The plan of God in large perspective.
- b. God's partnership with men in carrying out His purposes.
- c. God's requirements of men.
- d. Intercession --a means of co-operation with God.
- e. The place of will in the religious life.
- f. Stewardship of life and property.
- g. True success.

B. SOCIAL RELATIONSHIPS.

1. The Home.

- a. The sacredness and dignity of family relationships.
- b. Fundamentals of happiness in the home.
- c. Tests of a good wife.
- d. Education and training of children.
- e. Woman and the home--feminism.

2. Friends.

- a. True bases for friendship.

3. The Community.

- a. Woman in the community.
- b. Wealth, its source and responsibility.
- c. Health, its importance and means of fostering it.
- d. Social significance of sin.
- e. Non-resistance.
- f. Law, its necessity and true meaning.

4. General.

- a. Sacredness of human life and personality.
- b. Possibilities of human life, good and bad.
- c. The basis for faith in humanity.
- d. The value of suffering and tribulation.

Finally, what could not be phrased as a topic is probably as vital a result as any, the process of sympathetically living with a character through its temptations and triumphs and seeing the great interplay of cause and effect in the life as it develops or declines, as the case may be.

III. TEST 3. THE OPPORTUNITY AFFORDED FOR THE STUDENTS' SPONTANEOUS INITIATION OF PROBLEMS OF VITAL INTEREST MORE INDIRECTLY CONNECTED WITH THE STUDY.

As would be expected, the topics listed below are specific and direct, but connected with the more fundamental ones in Test 2.

I. Relationship with God.

1. Thought about God.

- a. Different conceptions of God.
- b. Humanism.
- c. Substitutes for God in the world today.
- d. Modern idols.
- e. The idea of fate.
- f. What a Christian believes.

2. Fellowship with God.

- a. How to get right with God.
- b. Whether God communicates directly with men today.
- c. The results of sin.
- d. What forgiveness involves.
- e. Sins of omission vs sins of commission.

3. Partnership with God.

a. Intercession.

- a'. For whom should we pray?
- b'. Should we pray for those who are better than we?

c'. Is "God bless every-one" a prayer?

II. Social Relationships.

1. The Home.

- a. Divorce and re-marriage.
- b. Catholic vs. Protestant attitude toward divorce and re-marriage.
- c. Evils of over-indulgence of children.

2. The Community.

- a. The individual's responsibility towards society.
- b. The power of influence, positive and negative.
- c. What one owes to society and how to pay it.
- d. Sin against the social order.
- e. Student government--elements of success and failure.
- f. Newspapers, movies etc and individual responsibility regarding them.
- g. The responsibility of one sinned against.
- h. Social results of individual sin.
- i. Our attitude towards law.
- j. Capital punishment.
- k. Racial attitudes.
- l. Attitudes towards other faiths.

III. Personal.

- a. Is a lie ever justifiable?
- b. How can we tell what is true?
- c. Suicide.
- d. Conscience as a guide.

IV. TEST 4. EFFICACY IN ACTUALLY HELPING STUDENTS WITH THEIR PERSONAL LIFE SITUATIONS, ACCORDING TO THEIR OWN WRITTEN STATEMENTS.

PART I. Statements regarding values of specific books.

A group of twenty freshmen was asked for concise statements as to whether the book of Leviticus has living values--whether it is of merely antiquarian interest, or whether it has a personal, practical message for us. The following summary is a composite of their answers.

1. The world today would be better if it would adopt the standards of living set forth in the book of Leviticus in regard to the following:

- A. Sanitation.
- B. Health.
- C. Cleanliness.
- D. Purity of life.
- E. Honesty.
- F. Democracy.
- G. Love of neighbors.

2. We need its revelation of God

- A. as to His character:
 - a. Holy,
 - b. Merciful,
 - c. Loving,

- d. Just,
- e. Powerful,
- f. Supreme.

B. as to His dealings with men:

- a. In His love for all,
- b. In His especial regard for the poor,
- c. In His punishment of those who break His laws,
- d. In His lenience in giving people a second chance,
- e. In His intolerance of sin.

C. as to His requirements of men:

- a. Worship in the right spirit,
- b. Trust,
- c. Reverence,
- d. Humility,
- e. Obedience,
- f. God-likeness,
- g. Brotherhood to all.

3. Leviticus helps us understand the preparation for the New Testament and makes us more appreciative of Christ.

4. It gives us a picture of man as naturally sinful, and is a warning against what is wrong in our private life.

5. It gives us a standard by which we may know what is right and wrong. It tells us the necessity for doing God's will, how to live, and how easy it is to do

God's will. "There are so many people who argue over the right and wrong of different things. I think Leviticus is just about the best reference you can give a person to settle the questions."

From sixteen similar statements regarding Genesis and Exodus the following values were gleaned:

- A. "God's care and patience."
- B. "How to live closer to God."
- C. "How God wants us to live."
- D. "What God is always going to be to us and what He expects in return."
- E. "Man should not presume to oppose God."
- F. "We want to worship God in the way that He wants us to."
- G. "We are a part of God, just as the Old Testament characters were."
- H. "A true picture of God's holiness, His covenant-making and keeping and His justice."
- I. "A closer, clearer idea of what God expects of people today."
- J. "Everything around us is God's work."
- K. "God is always ready to help us in any way and is just to forgive our sins."
- L. "We see the sacredness of God and of our relation to Him and to other people."
- M. "It makes us want to be closer to God and help our fellow men and live the life God wants us to."

N. "It shows us the reasons for things we have not known before."

O. "In our every-day life, problems confront us as they confronted the people of Israel, and my study has helped me in answering these problems."

P. "I can see more fully God's purpose in many of the things that He did. The Bible seems sacred to me yet, but I feel nearer to it now than before. I feel that many, or I may say, most of the characters of the Bible were human and had many human traits. Before, I had considered them as almost above blemish."

Q. " I realize now that insufficient knowledge concerning a certain subject can certainly warp one's opinion concerning it. The study of these books has helped me in so far that they have caused me to believe, literally, the greatest portion of their contents. I can't understand how so many people believe with blind faith the things they think are in the Bible without making a genuine study of the Bible."

R. " The happiest life comes from friendly relationship with our fellow men. For this relationship we must have an understanding of human nature, such an understanding that love can exist even after the realization of faults. In Genesis and Exodus, we have character studies. You may say that they lived too long ago to be of any value now, but it has been proven that human nature is not only more or less the same the world over, but that

from age to age it stays the same. These characters, we might say, were similar to the parables. They were and are examples of all types of people. If we allow our minds to rest on the chief traits of any of these, we can think of people among our acquaintances just like them."

. S. "I saw and realized the spirit of prayer in Abraham's and Moses' prayers. God answers our prayers if He thinks they are best for us. Sometimes we think that God doesn't answer our prayers, but He gives us what we really need."

T. " The books, Genesis and Exodus, give us a high conception of God. We do not want to be like Pharaoh but like Joseph. We can learn by the sins of others that are mentioned in these books and by the results of these sins. God will always find a way to provide for His people."

TEST 4, PART II. Statements regarding values obtained from the whole course in Old Testament History.

At the close of the year's work in Old Testament History, the fifty survivors were asked to write statements concerning their estimate of the efficacy of the content curriculum in meeting their personal needs. The matter was presented as a purely pedagogical question. They were briefly told of the difference in opinion among leading educators as to the effectiveness of the two methods of approach, and of the desire of all to reach life and its problems most effectively. They were already familiar with the content method from experience. The Problem-project method was described with the effort to be fair and impersonal. The opinion of a distinguished and revered educator that college Bible might be effectively taught by this method was quoted. The students were made to feel that the instructor was not defending the method she had used, but that she was seeking light on the matter of effectiveness, and that the method of approach in the future would be influenced by actual findings from the experience of the present classes. They were also reminded that as potential teachers, the problem was vital to them. They were asked to keep in mind the subject-matter of the course only, and to make absolutely frank, unsigned statements of their opinions regarding the values of the two types of curricula, and

whether the content study had value in meeting their own personal life-situations. The task was undertaken with great seriousness. A summary of outstanding results follows. The fifty statements are quoted verbatim in Appendix I, pages

Forty-two out of the fifty expressed their satisfaction with the content study. One gave an indefinite answer, but named one value received. Seven thought that content study should be either combined with or followed by a course of the project type.

Thirty-five out of the fifty answers stated in the first person singular definite personal help received from the course. The others stated values of which "one" or "we" or "They" were the recipients, which would then open to interpretation as either practical or theoretical. Every one stated at least one value, intellectual or otherwise. In the fifty papers one hundred and ninety-eight separate values were listed. These are classified in Table 1, page 59.

TABLE I, SHOWING LIFE-SITUATION VALUES OBTAINED
IN OLD TESTAMENT CONTENT STUDY. RESULTS OBTAINED FROM
LIST OF 198 VALUES NOTED IN STATEMENTS OF 50 STUDENTS.

	General Classification of Values.	Number of Citations.
1.....	Intellectual Interests, (including better habits of thought, wider inter- ests, satisfaction in knowledge, light on other subjects, etc.)	54
2.....	Specific Personal Prob- lems Solved, (including doubts dispelled, know- ledge of self, definite decisions made possible, higher ideals and standards, comfort, inspiration etc.)	34
3.....	New Conception of God, (including His work and plan and dealings with men.)	33
4.....	Conviction that a Content Course is an Essential Background or Preparation for Meeting Life's Prob- lems.)	33
5.....	Closer Relationship with God, (including prayer, happiness in religion, love of God, faith, trust, etc.)	31
6.....	Social Values, (including interest in and under- standing of people, will- ingness to serve, ability to serve, etc.)	13

TEST 4, PART III .Statements of upper classmen regarding life-situation values of content courses in general, based on at least two years of college Bible.

The ten members of the advanced course in Bible in Mary Baldwin College, having a background of from two years to four years of Bible, were asked to give unsigned answers to the following questions:

1. Are you always aware of what your own problems are?

2. Have your own personal problems been met in a content course?

The thoughts of the students were not centered on the course being studied at the time, and they had a wider range of experience than those who took part in the other evaluations. The general results are shown in Table II. The answers in full to the questions are quoted in Appendix I C, page

(Note.) A third question was asked in this evaluation, the results of which may be of interest and of possible value, but can not be regarded as evidence. These students were asked whether, in their judgment, their own real problems would be apt to be met by the problem-project approach as they knew of it through conferences, Sunday School classes, Young Peoples' work etc. In other words, would they be willing to trust the selection of life situations to be the basis of the curriculum of Bible designed to meet their own personal life needs to the judgment of either a skilled specialist in young peoples' work or of a group of young people themselves? One member of the class said that "perhaps" such a curriculum would meet her needs. All the others stated that they thought their needs would probably not be met, or that they would be incompletely met. Answers in full in Appendix I D.

TABLE II, SHOWING ANSWERS OF TEN ADVANCED STUDENTS TO QUESTIONS REGARDING LIFE PROBLEMS AND THE CONTENT CURRICULUM.

<p><u>Question I.</u> Are you always aware of what your own problems are?</p>	<p><u>Question II.</u> Have your own personal problems been met in a content course?</p>
1.....	No Yes.
2.....	Not definitely..... A basis for them has been laid.
3.....	No..... They have been anticipated.
4.....	Usually.....Yes.
5.....	No..... Certain ones.
6.....	No..... A basis for all solutions has been laid.
7.....	No.....Yes.
8.....	No..... Perhaps.
9.....	No Not sure- I have been brought to a crisis.
10.....	Not definitely.....Yes.

V. TO WHAT EXTENT ARE THE BEST VALUES OF THE PROBLEM-PROJECT METHOD CONSERVED IN CONTENT STUDY?

In conclusion it is desired to compare the values of the problem-project method as described on pages 11 and 12 with those found by the young people themselves in content study. It is not within the province of this paper to argue which method more nearly conforms to the natural movements of the mind, or which is technically more economical. It can merely consider the matters coming within the range of the students' own statements.

It will be remembered that especially strong claims are made as to the advantages of the motivation used in the project method, i.e., interest, consciousness of need, purpose to meet this need, and the spirit of discovery. According to the testimonies under consideration, interest has been a conspicuous characteristic of the content study also. The consciousness of need and the purpose to meet it have not been wanting, although more general in character. Perhaps, however, the motive which impels a general to plan a whole campaign is just as real and sincere as that which drives him to the execution of some one detail of defense in an impending battle. Moreover, the grasp of the situation involved in a general preparation would show a marked breadth of vision which might be wanting if one dealt only with details as they became immediate necessities. The conviction that a prep-

aration for meeting life situations was being obtained was an outstanding result of the inquiry. To quote one statement, "I feel after studying the Bible in this way that I shall be more capable of meeting the problems of life."

(1) The Biblical territory entered was sufficiently strange and unfamiliar to arouse some degree of the spirit of discovery. As one said, "It has opened up for me a totally dark, unexplored world." (2)

Another claim is that the problem-project method necessitates logical thought. Many of the students' statements show that in the content study also they have been challenged to real thinking. For example: "The study of the Bible in this way and the questions so involved have led to a great deal more of real thinking on my part than formerly." (3) Here again we do not have so definitely delimited a sphere of which to judge. Instead of a small unit of experience which can be completely thought through from beginning to end, we have the mind introduced to great movements, racial rather than individual; we have cause and effect as regards human generations and life-times of nations rather than periods of such short duration that they are within the experience of youth. We are not denying at all the value of these definite and complete cycles of thought, but, to borrow one of Dr.

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- (1) Appendix I B, #8.
- (2) Appendix I B #43
- (3) Appendix I B #27.

White's figures, who can deny the importance of starting the mind down the great stream of thought which includes life in its length and breadth at the same time that it thoroughly masters the small eddies which are its immediate environment?

As to making judgments and rendering decisions, the content method does not leave the mind without opportunity to exercise these faculties. Sometimes the opportunity may be vicarious, it is true, but several confessed to having personal decisions influenced by the study. And we must not forget that "blood follows thought", and many are like the railroad engineer who had so often thought of what should be done in an imaginary emergency that, when it actually came and there was not time for deliberate thought, he was able to respond properly and avoid the wreck that seemed inevitable. The vivid re-experiencing of racial experience does prepare for actual living.

The practice of interpreting the experiences of others met in the written page makes one alert in interpreting kindred experiences in real life. And as to the sincerity in attitudes developed, the words of the students show sober earnestness rather than "false emotionalism".

One must frankly admit that the social values of the content study fall far short of those noted in the problem-project method. Division of labor, opportunity to develop executive ability, power of organization, oppor-

tunity to display leadership-- all are favored more in the "new curriculum". However, in the give-and-take of class discussion, in good fellowship, in the development of open-mindedness and in broadening of interests, the content method would seem to be able to hold its own.

VI. DOES THE CONTENT CURRICULUM POSSESS
VALUES NOT INHERENT IN THE PROBLEM-PROJECT CURRICULUM?

1. The inclusiveness of the subject-matter in the content course seems to satisfy the minds of the students to a striking degree. The fact that they can get the connections between the widely scattered bits of Biblical information already possessed, and gain a unified idea of the whole Biblical movement appeals to them strongly. The whole range of Biblical material is made available as a source from which may be drawn the many intangible influences which are so vital a part of life. One of the girls describes these as "attitudes towards every action in which I am involved, my desire to do the right instead of the wrong, and the high moral principles which I may have (which) are directly due to my knowledge of the Bible, of God's ideals of man's conduct." (1) Another calls them "a valuable part of my basis of thought and action."

2. The content study gives opportunity for meeting the deepest needs of the individual life. Obviously many of these are not conspicuous, because of their intimacy. As one said, "Problems are very personal things." And another, "Real life-situations have been helped by my study. Some of these I would rather not mention because they are so vital a part of my life." And another, "There

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(1) Appendix I C, Question 2, #2.

are some different passages in the part of the Bible that we have studied which help me very much, which may not even appeal to anyone else." Content study often reveals problems of which we are unconscious and as one expressed it, "prepares you for life without your knowing it." In this in-direction there is great merit. The too-obvious thrusting of solutions of problems at one may be repellent. In this respect the content method has the effectiveness of the story teller in suggesting rather than forcing solutions.

3. The content method makes possible the presentation of a complete view of life, with its lights as well as its shadows, with situations such as life will inevitably bring, instead of ideal ones manipulated so as to make them meet a set need. "This course has shown me men and women, debased and exalted--ones to pattern after, and ones to shun. They have given me experiences of knowing personages and personalities that life causes us to meet, live with and deal with." (1) "We have seen their good points and their mistakes. By seeing their mistakes we profit. We want to live a better life to uphold these high standards which were set before those people long ago." (2) It lays the foundation, as has been said, of a philosophy of the river of life as well as of the philosophy of the eddy. After all, life is infinitely more than a composite of its immediate experiences.

- (1) Appendix I B, #45.
 (2) Appendix I B, #50.

4. Although the development of vital interest is a very essential element in successful content study, this method possesses within itself the means of "keeping the faculty of effort alive", should interest flag, in the constant necessity of fulfilling the requirements of definite assignments. This discipline should be of value as a preparation for meeting the stern realities of life.

5. The content curriculum establishes a basis for the continuation of leadership. The question occurred to more than one of the students as to how one is to obtain the knowledge of what scripture is appropriate to apply to the given life-situation. It is apparent that a rather exhaustive store of information would be required to lead a group in the problem-project way. The most skilled leaders in the most popular adaptation of that method, the discussion group, have already been trained through content courses. Dr. Shaver would meet this need by making the students feel such a vital urge for Biblical information as a background that they would voluntarily demand content courses which would thus become a part of the problem-project curriculum. It must, however, be definitely demonstrated that such a demand could be assured. Some groups might make it; others might not. In the meantime, the safe way seems to be to insure adequate leadership of this type through college content courses.

5. The content curriculum, although it gives a complete view of life, is dominantly positive in its

outcomes, as it tends to establish convictions rather than questions in the minds of its students. An outstanding tendency of the widely popular discussion groups, which follow the project method, is that, even the most skilled leadership they often leave the group "up in the air", with no conclusions to guide future thought and action. While this is supposed to be a mark of open-mindedness, it has a decided danger, and it is doubtful if many, in this age of superficial thinking, will go on in their own minds to constructive conclusions in their individual thinking, after being left in an unsettled state of mind in the enthusiastic group stimulated by dynamic and personally attractive leadership. And unsettled thinking is too often a basis for unstable action. Dr. Adams Brown says, "Activity to be effective must spring from conviction. Otherwise, lacking motive and sanction, it becomes aimless and leads nowhere.....Some professors can live happily without any religious belief, many of the young men and women whom they teach cannot. They are faced with the necessity for definite decisions as to what to do with life. To make these decisions wisely, they need to know more than the technic of competing professions or their monetary rewards. They need to know what life is for and what are its most enduring satisfactions. They need to know whether pleasure is the ultimate test or whether there are more objective standards. They need to know whether man is the last word in nature or whether

there is a God to whom they can confidently look for guidance. These are not theoretical questions--they have a direct bearing upon life. They make a difference. Sometimes they make all the difference in what we do." (1) It will be noted from the evaluation of the content curriculum that it abounds in values having to do with positive convictions regarding God and life in relation to Him. These should not be regarded as evidences of a closed mind or dogmatism. It is recognized that doubt is often a stepping stone to faith, but it is equally true that doubts will easily become chronic states. An aim of Biblical study should be to help to stabilize beliefs as soon as may be.

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(1) Brown, Beliefs That Matter, pp. 9, 12.

VII. DOES THE CONTENT CURRICULUM AVOID DANGERS THAT BESET THE PROBLEM-PROJECT CURRICULUM?

1. Betts and Hawthorne pointed out a danger of superficiality in the project method. This is particularly marked, perhaps, in the before-mentioned discussion group. In theory, of course, a vital part of the process is the application of scripture to the matter under consideration, after it has been definitely stated and discussed. But it sometimes happens that no scripture at all is brought in except by means of the very inaccurate memory of some member of the group who misquotes and mis-applies some fragment. In one instance which was regarded by prominent leaders as a fair example of the method, only two attempts were made to apply scriptural teaching to the problem. One member succeeded in recalling a fragment of an actual verse from the Bible, another said, "Wasn't it Jesus who said, 'When in Rome, do as the Romans do'?" Dr Curry says, "When the Bible is used at all in problem discussion groups, it must be used more intelligently. There must be more than an apologetic side-swipe at Jesus and what He had to contribute." (1) It goes without saying that this danger of superficial treatment of the scriptures is, to say the least, considerably lessened in the content curriculum.

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(1) Curry, Facing Student Problems, p. x.

2. Dr Squires pointed out in no uncertain terms the possibility of "evil companionships corrupting good manners"--of the danger of the new curriculum's being drawn under the influence of the mechanistic psychology and pragmatic philosophy. The content method has as its associates the conservative and reputable purposive psychology and idealistic philosophy.

VIII. SUMMARY OF RESULTS OF THE EVALUATION.

The evaluation of the content curriculum of Old Testament History has demonstrated the following points:

1. That content study arouses in the student a marked interest and responsiveness.
2. That it provides opportunity for the teacher to initiate through assignments and class discussions the consideration of fundamentals in human experience covering the great essentials of man's relationship with God and social relationships.
3. That it provides opportunity for the students' spontaneous initiation of specific personal problems more indirectly connected with the study, but covering the same range of experience.
4. That the students find the Old Testament content study of practical value in meeting their own life situations, including intellectual interests, their conceptions of God and the establishing of closer relationship with Him, the solving of specific problems, both personal and social and convictions that they were obtaining essential preparation for future living.
5. That the content curriculum conserves many of the best values of the problem-project method.
6. That content study avoids several serious dangers which threaten the problem-project method.

7. That the content method possesses important values not inherent in the problem-project method.

CHAPTER X.

CONCLUSION.

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Whereas it is noted that although the content method possesses a number of the values of the problem-project method, it does not include them all, the most marked weakness being along the line of social efficiency, it is recommended that whenever possible content study be supplemented by problem-project groups. For the sake of academic standards, as well as because of the many values peculiarly its own, it would seem wise that the college course remain of the content type, but it is highly desirable to make available through the church school and other Christian organizations problem discussion groups which can have the advantages of free discussion, unhindered by academic requirements, and also opportunity to put into actual practice in a co-operative way the foundation principles gained in content study. In face of the experience recorded in the preceding pages, it is impossible to agree with Dr. Shaver and others who would supplement project with content courses. The conviction is strongly held that in the content study so many values are inherent that it should never be put in the position of being merely supplementary material. Proceeding from the life situation to the racial experience might seem at times like finding a building stone which will fit admirably into some special place in the

edifice, but it must have a foundation under it--it cannot remain in the air. The process of building is difficult if the foundation is to be laid after the walls are erected. Wise builders in brick and stone erect from the foundation up. And at least an element in the foundation of the temple of life must be racial experience. We do not turn the youth loose in the realm of science or of mathematics or of history to be guided by his own reason or to stumble upon truth by accident. We give him as standards "the cream of racial experience in a carefully formulated curriculum and presented with the best skill to be secured in instruction." (1). And the heart of youth cries out for certainties, for land-marks, for knowledge of the path by which other souls have found the way home. However much his adventurous nature leads him to step out onto "the seeming void", he really wants a "rock beneath" on which he may stay his life. We have no right to deny him the opportunity of obtaining either foundation materials or stones for the building.

This small study is contributed, not with an assumption that it is a final solution, but merely as a bit of pioneering work in what it is hoped will be a rich field for experimental research,--the quest for the best means of meeting life problems in a college curriculum of religion.

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(1) Betts, Method in Teaching Religion, p. 25.

For the great joy and satisfaction which the writer has experienced in the work which was the background for this study, hearty acknowledgment is made to Dr. Wilbert W. White of the Old Testament prophetic succession, who has made it possible for the word of the Lord to come to thousands with freshness and conviction through the institution and the method of study which he has established, and to the members of his faculty who have so inspiringly led on in the way. Appreciation is hereby extended to Dr. Walter E. Bachman, who made curriculum study live, and whose sympathetic and generous interest have helped much in the development of this project.

CHAPTER XI.

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CHAPTER XII.

APPENDICES.

APPENDIX I A.

TYPICAL SPONTANEOUS EXPRESSIONS REGARDING VALUES OF
OLD TESTAMENT HISTORY CONTENT STUDY..

"I never dreamed I was going to like Bible so much. It is the shortest hour I have--it is so interesting!"

" You feel as Moses is your leader now."

"You feel as if Moses is speaking to us."

"The Bible the way we study it gets right down to you."

"I got a big kick out of Nehemiah."

"When I read Deuteronomy, it seems that here we have a personal appeal, a link to our present day lives, and that instead of a thing apart, we have a very tangible challenge and command. It is for us of the twentieth century as much as for the Israelites."

"I always thought it was smart not to know the Bible--I don't feel that any more. The more you know about it, the gladder you are to know it. It is interesting..... I always have thought of Christ as a man like Mohammed. When we study the New Testament, will it make me believe that he is the Son of God? I want it to!.....

(After a discussion of other faiths, especially the Jewish, this girl's room-mate being a Jewess, Mary Baldwin College standards of democracy, boys, and their attitude towards Mary Baldwin girls particularly, etc.) The Bible helps with all these things, doesn't it?You wonder how people are satisfied to be ignorant and not believe.

When I began to study Bible, I didn't believe any of it. Now I do. And some people think they can just open it any where and read the first thing they see. I used to. But when you don't know what goes before and after, you are apt to get the wrong meaning."

The new president of the Student Council in her inaugural address made a plea for unity, basing it on the example of the Divided Kingdom and the calamitous results of not "sticking together". She reported that it "went over big".

APPENDIX I, B.

STATEMENTS BY STUDENTS IN FRESHMAN CLASSES IN OLD TESTAMENT HISTORY REGARDING THE EFFICACY OF THE CONTENT CURRICULUM FOR MEETING THEIR LIFE SITUATIONS.

#1. "I think that the study of facts is the better method. Then a good foundation is erected for further study if one so wishes. The Bible has not as yet meant anything to me in regard to my own problems. However it has made me think that there is a hand, fate, perhaps, which reaches in and sometimes causes things to happen as they do. That makes my attitude towards said situation or occurrence much more broadminded and easier. I am not at all certain, but maybe it has made me think that there is a God, instead of that God is what we call our faith and conscience (an abstract state in us.) I prefer this method of teaching the Bible. If one is spiritually inclined, she will find it anyway. If one is not, she will enjoy the study of the life of the ancient Hebrews. "

#2. "The content study of the Bible has showed me more of the living values. In this study I found out that God really is a personal God and not a terrible God who is distant and formidable. Before, I thought only the men who were nearly perfect could have any connection with God or understand any of His actions. I've found out that to love God you don't have to be stiff, hard and peculiar. You can have just as good a time, if not better, loving God than you could if you had never thought of it. Religious people don't appear as unhappy to me now. as they used to. In

studying the Bible this way, you get to know something of every book, while the other way, you would have only certain portions of the Bible."

#3. " Bible has been an interesting study. I have learned things other than just Biblical knowledge, things that come up in every day life that we all come in contact with are indirectly brought out in the Bible. Studying Bible as one of the subjects in college has made me see how little I really know about the Bible when it came to pure facts. I've enjoyed studying, and think it a very good plan to study it by means of questions and answers on pure facts. I think a good way to study it--one that I would be interested in--would be by comparing the life that was led by the people of the early days with those of today. I think problems of all kinds should be aroused in class, taken from the Bible and discussed from our modern point of view. For example, when speaking of Moses, if possible compare him to some man of the present day and what he would have done, and show how much like us the Jews really were, even though centuries have passed between. Through the study of the greatest book, I feel closer to God, and feel that when I am in distress and need, I can be comforted by a word of prayer. I think everyone should look upon God as their best friend, and not just a God to be worshipped now and then. For God is always with us and does what He thinks best for us all."

#4. " The study of the Bible this year has meant much to me in my personal life. All the way through the

course I have found much of interest and much which I have not even thought of before. By studying the contents of the Bible, I think we get a broader view than we could get from the study of personal problems. I have come to realize by studying other people's lives that there are faults in my own life which I never knew existed. I have also found various means of solving these problems. God has come to be more of a personal God to me by this study. There has seemed to come a sense of His **realness** which I have never before experienced. By the discussions problems have been solved for me. Taken as a whole, I think this way of teaching the Bible good and altogether practical in life problems."

#5. "The study has been most worth-while to me, as it has showed me how God and His principles and standards have come down to us. Before, I felt as though the Bible was a history of people with whom most people had no connections. It has made me feel how very much I owe to that race of people and my connection with them. I never understood why we should be a part of God's people until I saw the phrase in God's covenant with Abraham in which He said, 'In thee shall all the families of the earth be blessed.' To me that brought a connection of the Bible with my own life. I feel more fully that God is a personal God, one who never does anything that would be the worse for us. It seems that I can better see why His will is often better than mine."

#6. " I think that the content study of the Bible has meant a great deal to me in the living way. For some

time I didn't realize that God was as powerful as I have now found out. There was a time when I doubted seriously whether there was a God. But I know now, through the aid of this Bible course, as it has proven to the great things God has done. Thus I think a content study of the Bible allowed me to become more intimate and to understand what God has done better than any other method of teaching could have done."

#7. " In the method of studying facts--of just reading and studying the Bible in chronological order, I think we get a lot that many of us would not ever get for a long time. For we get a connection between Biblical stories and texts that we have heard all our lives. We now have a foundation on which it would be well to build the other method of teaching. You get a so much more united and co-ordinate conception of God and his dealings with men; of human nature, of life, of leaders and their problems. It seems that since we have the Bible presented in this way, that we would lose so much if we just picked out instances before we had gotten an idea of the whole. This course cannot but impress me, studying each successive example presented, that God's plan is all-wise and always best, and so far above our little wishes and whims. Also, the beauty of the Bible as literature, its force and power, is wonderful."

#8. " I think the way in which we have studied the Bible this year has made me more interested in human nature, and I understand people more. If it has helped me in any other problems, I have not realized it, but I feel after

studying the Bible in this way that I shall be more capable of meeting the problems of life. It has made me feel less afraid of these problems."

#9. "The study of the contents and methods of the Bible as we have studied it this year has helped me in many ways to meet life's problems. It has helped me to study the lives of different men, whether their lives were spent as a success or failure, their conception of God, and what they did for the world."

#10. "I have learned more about the Bible and have gotten more out of it this year than I have in other studies of it heretofore. It has given me a much higher conception of God, and has shown me what part prayer plays with Him. But I do think that more of the problems that confront us day after day should be taken up. I know that I, for one, have to meet many problems that I have not the least idea how to meet. Probably it is just my individual ignorance, but I feel as if others have that same trouble. I don't know how it would be to put these things in a Bible course, for I have not given much thought to the subject, but I think that, if there is a possible way, it would be very helpful and constructive for the coming generation."

#11. "I feel that the content study of the Bible, as it has been presented this year, has made things more real and vivid. We have seen how God dealt with His people, and it makes me feel that He will do the same for us. The idea that God is just a vague, spiritual being has vanished from my mind, and the idea of someone who is real and true has taken its place. The problems of the life of our fore-

fathers are not so entirely different in root from those of today. The idea of life and problems will never change their foundations--only their outward appearance. This course makes you really think and see God and life in a true light. It gives the bright and happy side of Christian life--the real way that it is. I have found that reading the Bible is enjoyable and far more interesting than I had ever expected. I had never thought of the people as real before this year, only as part of the Bible."

#12. " The outstanding thing in this course to me has been the bringing of the Christ nearer and more real through a study of prophecies and preparation for Him. That is the main reason I want to go into the New Testament really deeply. My interest has grown 1,000% in the Book. The Old Testament seems a friendly, fascinating book with unmeasurable answers to problems behind the line of character. Now I want to really know it, which is a quite different attitude from the rather embarrassed wonderment I previously had. It has brought God out plainer and more personally through the care and wisdom with which He guided His people. What interested me most was the result of prayer, which has always been a bit shaky in my mind at times in the last year or so. The countless examples of God's answer in various ways has made it much easier for me to have more trust and less fruitless curiosity."

#13. " No, my Bible course has not affected my relationship with God or my fellow men. It has made me see

the difference in conditions morally and politically in the times of the Old Testament and the present. I think the contrast of the two times makes one see clearly the influence of Christianity and how essential Christianity is to our lives. I think the facts should be the foundation for meeting our problems. I believe the safest slogan is, 'Be prepared' and in the important problems which confront us we certainly need help. I think the problems would be easier to meet if we had facts from the Bible."

#14. "I think that this study of the Old Testament has been most beneficial to me. It has given me a clear idea from the beginning to the end and has helped me to decide many questions which have been long in my mind. It has given me also a clearer conception of God and placed me in closer communion with Him. For almost a year I have been assistant teacher in my Sunday School for the Junior class. About a month ago the teacher became seriously ill and still is. I have now been made the regular teacher and after taking this study I feel as though I can more capably undertake the class work and put my best into it. I have also been more willing to take part in the Young Peoples' work of my church, whether it be in a prayer or a talk."

#15. " I don't exactly like the idea of not having a foundation of facts to help one in time of need. It's sort of like locking the barn door after the horse is stolen. I have been brought up with many and sundry facts stored away for future use, and many of them I didn't understand till an

occasion arose when I needed them. Then they come forth to help me and I understand the full import of their meaning. I have never had any particular vital problems to settle for myself, but certain small ones, important in their own way in regard to my conduct and life at the moment. I feel that this course has enlarged my viewpoint of life and religion. My knowledge of Biblical subjects was rather meagre, and there were many points that I couldn't understand and appreciate. Many of these are now cleared up, and all year I have found in various lines that my understanding of many subjects has improved. In so many different things, especially English, I have come across Biblical references of which I never before understood the significance. I feel now that I am really getting educated. Sometimes I marvel at the clearness with which I can now understand so many things that have been obscure heretofore. Certainly my conception of God and His power and plan has changed for the better. I have seen now how He works through man and for the betterment of mankind. This winter-at mid-year- when I was going through a rather difficult period in my growth and development, I found that I got through it better--was stronger both mentally and physically through my prayer life--due to a better understanding of God. In some respects this course has been instrumental in helping me choose my life-work-which I have done recently-that of social service. This idea of applying a Biblical passage to a situation without having the background and significance is in my mind more like repeating a formula, only, of course, not on the same level."

#16. "This year's study of the Bible has affected my thoughts towards my fellow men. I am not afraid to discuss God with them now. Before, I took every thing for granted--what people told me about the Bible I took without a question. Now I question and think over things--often they are very small-- and I'm afraid I don't believe everything as I did before. I don't understand the Bible in connection with life today, and it seems like a history, rather than a spiritual book. It seems to me that we don't have so many great men today as we had then, And yet most of them were wicked at one time during their lives, more so than anyone we hear of today. God's power is clearer to me. Before, I merely loved him as an unreal Thing who would always forgive me. Now I love Him in a different way, and fear Him too. "

#17. "I have been very much impressed with what I have gotten from the course throughout the year. And I believe I can say I have benefitted more from this course, as affecting my moral and social life, than from any other course. Although I am from a Christian family--have gone to Sunday School and Church steadily all my life--I have never until this year had many concise and definite ideas concerning God and the universe. I have sometimes been rather at sea, so to speak, as to whether I really believed in God in more than a practical sense. I had never quite conceived of Him as being personal and in close contact with humanity--I thought of Him as a vague, all powerful, abstract personality. I feel as though I have grown in mind and soul by

this awakening into consciousness of the greatness of God and His plans and His love of people. This has been my greatest gift from this study, and I do not believe I could have gotten it from any other method of study. I much prefer to have knowledge before my problem arises--it is much less difficult to solve. From the knowledge gathered as I proceed, I can formulate ideas and creeds much better than otherwise and it gives me a clear vision from the beginning."

#18. "It seems to me the best way to meet the problems of life is to be first equipped with facts. When some problem arises, it can be dealt with much easier if we are already in possession of knowledge that will be useful in solving the problem than if we had to search for that knowledge after the problem had arisen."

#19/ " This course in content study of the Bible has been of great help to me. Not only enlightening me on the subject matter of the Bible, it has also set forth some fundamental truths that seem to be a part of my life as well as the life of those early people. I have a clearer conception of God, which would naturally lead to a closer relationship with Him. The study of the Bible in this way and the questions so involved have led to a great deal more real thinking on my part than formerly. "

#20. " I think that the content study has affected in a way my thought. If asked to list vital problems, I really would not know what they are, But through this study I have realized some of them. My conception of the meaning

of Christ to the world is clearer, for I had never been able to quite understand or have any personal conception of Him. The women of the Bible and how they met situations has been an especially interesting study. I have gotten a better conception of God, especially through the study of the Covenant."

#21. " A pupil often is not aware of the problems she has to face. I feel that I belong to that class. I don't know whether this course has aided me with them or not, but I can say it has helped me with my thought life. It has given me a new idea of the Bible. Before, I merely thought of it from the spiritual side. Now I see how essential and realistic it is to us. It is interesting to think of the Bible as a history--a written form of God's word. To me content study is needed to hit the points. It brings to the top things that have been before unnoticed. It makes it really an interesting and enjoyable course."

#22. "The content study does affect life situations in that it makes us recognize problems and enables us to see just what they are. Content study fails to answer the life problems in that it takes up all the discussion time and often when the student feels like she would like to have the teacher's idea on some question which has arisen in her mind as a result of the study, she hesitates to ask, due to the lack of time and the necessity of completing the lesson in the given time. Often the feeling arises for the desire of possibly one hour a week in which to deal with these problems by discussion, even though it may mean wandering from the day's topic at hand. This year's study has brought to my mind many

things I've never stopped to think of before, and also it has accounted for many things I've often wanted to know. The valuable information obtained from content study speaks for itself--that this method should never be dispensed with, but only combined with the discussion of life problems in every possible way in which the two may be combined. This course has carried this out to a certain extent, but not to the entire satisfaction of the average active-minded student who feels the need of information, but lacks the proper source to obtain it from when the teacher must occupy her time with covering as much ground to the best advantage in the time specified. "

#23. " I think content study has been most helpful. I have gotten a much clearer understanding of God's plan as shown through the life of His chosen people. The analysis of Biblical characters has been very helpful, and I think through these characters you have brought in life-situations and how they were met. Discussions of life problems are always very helpful, but I feel that a content study should be given as a background."

#24. "I believe that the content study method, properly studied and considered, will prove an adequate means of solving life's problems. In this case a student has a foundation of material and can to a great extent face the problem. A student without content study meets a problem, but ~~can~~ have no dependence on himself because he has no foundation, no Biblical content. It seems to me that the new meth-

od would prove inadequate, while the content method affords a student material with the privilege of bringing up any problem at any time."

#25. " The idea of having the ammunition with which to attack life's problems appeals to me thoroughly. The fact that so many people know so little about the Bible assures me that the most vital ammunition is lacking in the course of the lives of so many of us today. It would be almost impossible for one to pick out passages in the Bible which would meet a crisis in his life if he had not been familiar with the book. The study of the Bible for the past year has given me what may be called a bird's eye view of how and why our religion came to be and why it is so vital in our lives. To me it had always meant a vague necessity. But now it has become a source of comfort and inspiration. The study of the Bible has given me the power to analyze my character as well as that of others. In concluding I shall say that if most of us were to wait for the crisis to arrive before we sought the Bible, the effect it would have upon us would be trivial in comparison with what it would be if we had the battering ram at hand to meet the threatening and sometimes overwhelming crashes."

#26. " Content study does touch the life problems. In studying the lives of Biblical characters we meet with all the present difficulties and their results. I think a content study should precede any attempt at a 'life situation' study. In a content study we find God's attitude toward sins and how He dealt with them. People have not changed in char^e

acter since the beginning of time, and met the same temptations with which we are confronted. It also develops your conception of God. We can not get a correct conception of Him until we have studied His plan, His way of dealing with people and His attitude towards sinners. A content study provides us with examples of Christian lives, gives us hope in times of discouragement and teaches us the real aim in living. I think after a content study you will not need a life situation study, for you will have met life in all circumstances in the content study. The content study includes that of life situations. "

#27. " I think that the content study of the Bible does help us to meet our own problems and perhaps to be able to help others also. Perhaps the other type of Bible study would be very helpful, but I think that the content study is very effective. It gives us a good foundation and awakens a greater interest in the Bible. It helps us to learn to think for ourselves and to apply what we have learned. Our interest should lead us to make a more extensive as well as a more intensive study of God's word. I think God's plan and God Himself are revealed more in a study of this type than in a more haphazard type of study. If we have the background, we can meet our problems of today or tomorrow. One trouble with the other study would be that we talk only of present problems. This help might aid in future problems, and again it might not, if they were very different. Content study helps us with all problems, or at least shows us

where we may find help. On the other hand, the life situation study might not give us the general information and help needed for each specific situation. I believe I should enjoy such a course thoroughly after I had a good foundation laid by content study."

#28. " This content study has meant more to me than I think the life-situation study would have, for many of the life questions would never have come up, and if they had, the teacher would have been the only one capable of answering them. It is necessary for the pupil to be able to dig things out and think them through with the help of the teacher. The background of knowledge is necessary. We learn the answers of the questions brought up in life by the study of how they were met by those people of the Bible. And by a study of the Bible itself we meet many problems, and by studying them in this background, which we have become acquainted with, they are answered for us. A study of the Bible would not be a study of the Bible if it were made without a certain amount of detailed work. A person would not love the Bible so well if he did not know the situations which brought about the answers he seeks and finds there."

#29. " I believe that the content study does affect life, because it seems to me that it prepares you for life without your knowing it. When you study of the successes and failures of others in times past, it assists you in the living of your life. I do not think that people are aware of their problems, so it seems to me that the content study is

the best plan to use to prepare you for whatever might turn up in the future. "

#30. " I think that the content study is able to meet the problems of life. I think through the studyb of the Bible the way we have taken it up this year we can see the ways the different men of the Bible lived, how they were helped and in what ways they either failed or succeeded in carrying out God's plans for them. I think you are able to get a **larger** and greater conception of God. I consider the study a very helpful one, one which makes one think deeper into the ~~plan~~ plan which each is pursuing."

#31. " I believe the content study method to be profitable and of great value in-so -far as gaining knowledge of the Bible is concerned. However, I do believe that the life situation method would give one, or help one to apply the knowledge gained in this course of study in a fuller sense. An I should imagine that we could gain different ideas of living and a different attitude toward life through the life situation method--thus makingthe knowledge gained more applicable and more profitable as far as our treatment of living is concerned."

#32. " The content study to my mind meets all apparent rising difficulties that a teacher of Bible must encounter when she undertakes the problem of unfolding Biblical knowledge to her students. To my mind that seems the only and ideal way to thoroughly understand and assimilate, one might say, the golden message and apply it in real life.

To me this course in Bible has meant untold comfort and has solved difficulties for me. The content study of the Bible is the most thorough and dependable, covering in detail the most important factors and opening up new thought. It seems absolutely complete and concise, though certainly well rounded. The other method mentioned would seem vague, uncertain, and I do not think in the end that as much benefit would be derived as by the present content study. Truthfully, and perhaps hesitantly speaking, I have only this year realized the greatness of the Bible. Before, I was never very familiar with the great book, though I revered and respected it always. In closing, I for one, am a firm advocate of the content study method."

#33. "I find the content method of studying the Bible the most valuable and interesting of any method I have studied so far. It gives you real understanding of problems that enable you to meet life problems and at the same time does away with the tendency to find Bible study boring and uninteresting. The content study is scientific enough so that those who profess little faith would feel no hesitancy in studying the Bible as a text, and in thus reading it, would become aware of its truth."

#34. " To what extent have our problems been met? Frankly, I have never before this year made a study of the Bible, and there have been many questions in my mind--just really who God is and what place the outstanding characters

have played in the Bible. I even came to the point of doubt about it all. This year has cleared up many problems for me. I feel more as if I have a general knowledge of the vital problems that face me, and I have been brought nearer to God. I have a better and clearer feeling of understanding. I have found that to love and serve God that I can do so in a joyous way, that He does not require of me to be saintly and pious. I am so glad that my first year of Bible has been brought to me by direct, true facts, because it is easier to accept the Bible as my guide book. One day about three weeks ago I was talking with a boy and he was an atheist. I have never dealt with one before, but I talked and strove hard to prove some of the things you have taught us. We talked all afternoon, and then I felt so badly because he felt that way. I asked God that night to give me strength to help him. I wrote to the boy and I heard from him. He said he felt a little differently--felt he was seeing it all clearer. I don't think I had the power to convince him, but surely God had in some way dealt with him. Without the knowledge I had gained in the class this year through our open discussions of true events of the Bible, I could not have been of help to him."

#35. "Content study affects life situations. I make this statement because it has answered a very definite question for me which I was working over before I entered the class. I was seeking to find and understand what God's purpose was in sending Christ into the world, how He affected

the world and how much He meant to people who professed to believe in Him. I had talked to many people about this and only understood one phase of Christ's coming to the world-- that He was an example and ideal for people to live by. From a content study of a part of the Old Testament I think I understand somewhat more clearly what He means to Christian people and His spiritual effect upon the world. I have made a content study of the New Testament during High School and it is only after making a study this year of the Old Testament that I understand facts which I learned then. I think people (in general) know too little of the contents of the Bible and therefore are hindered in applying it to their life situations. "

#36. " Does the content study meet the life situation need? I think it does. I think that by first studying the Bible for its contents a person gets a very good foundation upon which to build. In studying the contents you come upon passages and incidents which will help you in your own problems, and also you get the material as a whole-- the background and everything-- and not just detached passages studied just for the purpose of understanding certain problems. Furthermore I think every one should know the contents of the Bible, and the best way to learn them is by studying the Bible by the content method."

#37. " I think that a certain amount of content study has to be learned before any one is able to meet life's situations. In this Bible course contents have been stress-

ed and life's problems brought in very little. I had never known much about the Bible before this year, and I think if problems of life were discussed entirely we would lose a great deal when it came to knowing and understanding the many great people who lived in Biblical times to whom we owe so much. However I am not saying that content study alone meets life's situations. I think that we need things from both sides of the study, and Bible Like history, is a subject where facts have to be brought out in order to understand the great problems that confront us."

38. " Question: Does content study meet the needs of my life and its problems? In my opinion the **content study** is the more **beneficial**. In this way we obtain a knowledge of the Bible that we would probably never have gotten by just hearing it preached or by reading a few verses each night. We grasp a deeper meaning of God's word and what He has meant to the past generations, thus making it more vivid what He means to us today. By reading of the men of the Bible and by learning of their lives, we can profit by them, both by the good ones and by the evil ones. With this knowledge we are prepared to meet life's problems as they come, to face and overcome them, instead of meeting them and then picking certain passages from the whole book which would apply to the question alone, thus having numerous problems ahead of us to treat in the same manner. I think the study, the intensive study of the Bible will help us to avoid some questions which otherwise would cause

mistakes. With the contents of the book of God firm in our minds, we have a weapon with which to face life and to defend ourselves from its evils."

#39. " My study of the Bible this year has affected and benefitted me greatly in many ways. The main thing this study has done for me has been to make me more familiar with God and His expectations. I feel that I know Him better and have a much greater conception of Him and His great love for His children. Not only this, but I have been able to understand things going on around me that I have been perfectly blind to before. Also I have been able to understand church sermons better and have gotten more out of them than ever before. The main thing is I feel much closer to God than ever before and realize that He is far greater than any human mind can imagine."

#40. " In order to study the Bible in view of meeting better the vital problems in life, I think it is necessary to know the facts of the Bible. After knowing the Bible as a whole, it is then time to apply it to our own lives, to separate what we admire and respect from those things to which we object. Not having had any problems yet, I cannot tell whether or not I would use the knowledge or spiritual value that I have gained from studying the Bible to help me in solving a problem if one should arise."

#41. "In reading, one is often struck by a phrase which is the explanation of one's own life."

#42. " I've spent lots of time wondering what I

can do, what I'm cut out to be and it all seemed so hopeless. Since studying the Bible and knowing it as I've never known it before, everything doesn't seem so misted. I realize now that we can't all be the captain; some of us have to be the crew. Think of the people in the Bible who didn't take up much space in words, but yet they played a big part. The mother of Moses raised Moses who came to be the deliverer of his people; the wives and sisters of the other outstanding characters stayed at home and carried on their part to help their loved ones. I've thought that I could not do anything to help--I would make a mistake or not know how, and yet I realize now that the people in the Bible who did things did not always succeed at the first attempt; they were human and there were times when their faith failed and they felt like giving up. When they carried their problems to God, He untangled them and started them on the right path again. I've come to realize the helpfulness of the feeling of God's nearness in prayer and the great need of prayer."

#43. "My study of the Bible this year has meant more to me than any other study I have ever attempted. It has opened up for me a totally dark, unexplored world, as far as my own personal knowledge is concerned. Before this year, I had always gone along, aimlessly wandering about, as far as any definite knowledge was concerned. To be utterly frank, I don't see how anything but a straight content or fact course could be taught to a class of pupils of my own calibre. The facts must be taught first of all. Then, after

the facts are known, theories can be expounded and ideas discussed, but the other type of teaching would be utterly impracticable because there would be nothing there to build upon. As for my own personal opinion, I think that a thorough knowledge of existent facts is utterly necessary for every Bible student before attempting to expound half-baked theories which have not been thought through. I have firmly decided that all my brothers and sisters as well as any other people over whom I exert the least influence shall take up a course in Bible, because I know full well that there are very few adolescents in this day and age who are able to say much more than a few memorized prayers. I come from a good Christian family--church lovers and conscientious goers, and yet I blush with shame to think of the deplorable state my Bible knowledge was in. Let me say in conclusion that if the two methods of study, fact or thought, were presented before me, I would choose fact unhesitatingly, because it is absolutely necessary to know facts before thoughts, ideas or theories are formulated."

#44. "I used to doubt the truth of several things that are in the Bible, but this study has made me feel certain that the Bible is a book of truth. I have a great deal more faith in God than I had before I took this course. I have a much better conception of God. Little significant details have been brought to my notice which never had been before. Then, Biblical characters mean more to me and my ideals are higher."

#45. "This course in Bible has meant much to me. Before, the God of the Old Testament was the one existing then, not now. Of course there were passages such as Psalms which were the greatest help and comfort, but as a whole it did not have the same attraction or fascination that the New Testament had. By more than the actual reading, by concentrated study, I have learned that the God of the Old Testament is the same as the God of the New, only glorified in His Son and Holy Spirit. This course has shown men and women, debased and exalted ones to pattern after, and ones to shun. They have given me experiences of knowing personages and personalities that life causes us to meet, live with and deal with. Now I find in my daily reading that the Old Testament meets needs that the New Testament could not. But they are linked, and the whole is indispensable. There is a stage in adolescent development which is a natural stage of doubt. When I was studying the New Testament, I was still in this stage. It answered my questions, yet in it I could also find things to doubt. Everyone, I think, should be required to take a Bible course when they are older and sure they are through this stage, to again fasten their beliefs as strongly as the child-like belief in God, our Father. This course in Bible has also helped me to be better fitted for life in a material way by its coherent tracing and linking itself with history. It has cleared up all of Ancient history for me, or at least period development. The last thing this Bible course has done for me, I hesitate to mention, yet I feel it

is about the biggest. It has taken the idea of life and love of the base kind away. It shows it; we know it exists, but now I can better see the highest kind, the perfect God-like love, the only true kind, displayed in examples of wife and husband, father and son, mother for child, all for God."

#46. " Truthfully, I would not take anything for this year's study of the Old Testament. It has given me a greater conception and a closer feeling toward the founding and founders of our Gospel. I think it is absolutely necessary for one to have such a course. Then one such as the other type suggested would be of much more value. This year's study has made me understand much more the need for and the preparation for Christ. It shall always be a background for my religious knowledge. I feel that I have a greater conception of God through the study of this year, and it has kindled a love and admiration for His faithful servants who served to bring in His message. Besides all these gains, the work has been as interesting, if not the most interesting course I have ever studied. I advocate this method of the study of the Old Testament, and feel it could hardly be improved upon."

#47. "I think a content study of the Bible has been of greater help to me in answering problems than any other method would have been. To me the Bible is made up of a number of threads and I can only find the answer to a problem by tracing that particular thread to the end. I think a content study of the Bible shows why you have a

problem and gives an answer when certain parts picked out would not give a complete answer."

#48. "The Bible, according to my way of thinking, should be taught as we have studied it this winter. I think everyone should know all the facts that it is possible for him to know about the Bible in order not to be robbed of any beautiful truths which it contains. If we had made just a study of the Bible like taking a little bit here and there, as likely as not we would have missed some of the material which means more than any other to some of us. If one had just been allowed to bring her problems and then let the class study the material which was connected with that problem, maybe everyone would not have been free to state her problems. The way we studied it, we see the Bible as it is and can apply any part of it which we are more taken to, to our own lives. There are some different passages in the part of the Bible which we have studied which help me very much which may not even appeal to any one else. I think Joseph's life gives me more encouragement than any other because in spite of his many discouragements he resolved, wherever he was, to be the best he could, no matter if he were a slave or a prisoner. There are also many passages which cause you to feel that even though in your own strength you may be very weak, that in God we find our strength. I think that one of the most beautiful and encouraging passages in the entire part of the Scriptures which we have studied, and that helps me more is Deut. 33:27."

#49. "I think that the content study of the Bible is essential. This course has meant quite a lot to me in getting a background for the New Testament and in training the Hebrew race. In a study of this kind one ties up all the Biblical stories that are stored in the memory and sees the purpose of it all, and sees it in its true setting. Of course after a study like this it would be good then to take up problems, if they had not already been met in the content study. I believe that in studying the lives of Biblical characters we get help and inspiration. Take, for instance, Ruth or Esther. What young girl would not like to have the great love of Ruth or the bravery and unselfishness of Esther? Also one gets a different view-point of other people, and has more love and sympathy for mankind after thoroughly studying the Bible. I have never thought it quite right to look down so on a person who has fallen in sin if the person learns a lesson thereby and lives a cleaner, purer life afterwards. I know I've heard people talk of fallen people and push them deeper in sin instead of giving them a loving hand and helping them in their new view of life. When studying David's sin I saw that there was hope for such people and that God did not forsake a person that sinned, but that He was probably hurt by the sin, but would help the person all He could. I think a study like this means more than you can really put on paper. It settles problems and gives us different views on life and humanity that are hard to ex-

press. I feel that it has done this for me, but it is hard to find specific illustrations to tell."

#50. " When a girl comes away to school, or when she leaves home and friends, she finds life a real problem. She has never had to face life-problems alone before, and the one friend she has is God. It is awfully blue for her for the first few weeks until she makes friends. That also is a problem: what kind of friends to choose--you then call on God for help. In studying Bible as we have studied it this year, we have come in closer contact with the immediate lives of the great men of the Bible. We have seen their good points and their mistakes. By seeing their mistakes we profit. We want to live a better life to uphold those high standards which were set before those people long ago. For my own personal use I prefer studying it as we have. Many times this year I have felt like giving up. Then I think back to the Bible, how those men who succeeded didn't give up but had faith in God, trusted and believed in Him."

APPENDIX I, C.

STATEMENTS OF ADVANCED CLASS IN BIBLE IN ANSWER TO QUESTIONS REGARDING THE VALUES OF CONTENT STUDY IN GENERAL.

Question 1. Are you always aware of what your problems are?

1. "No, I am not always aware of what my problems are until I come to a definite climax and a facing of that problem. The Bible sometimes brings the problem to my realization, but it takes a good deal of study and varying lights to solve that problem."

2. "I don't believe many people are aware of their own problems very definitely, but there is an uncertainty and a doubt that makes you feel that there is a problem."

3. "I am not always aware of what my own problems are."

4. "I do not always know what my problems are. In fact, I rarely ever do. If I did and could make sure, I wouldn't have such a hard time finding a solution."

5. "I am not always aware of what my own problems are. They are more often than any other way probably brought to me through reading and listening to prayers, as when men pray for the forgiveness of wrongs or the deliverance from certain trends."

6. "Frankly speaking, I do not always know my own problems until they state me in the face."

7. "No, to me problems are not vital always. They come up at unexpected intervals--mostly suddenly. Some may be lurking in the background, but I am not always conscious

of them except when brought face to face with them."

8. " I believe that I am usually aware of my problems."

9. " I have not always been aware of what my problems have been, but I do not remember ever having one brought to my attention or crystalized into a definite problem by anything in the Bible."

10. " The problems that one has are often more vague feelings of dissatisfaction with something or anything. They cannot always be organized and analyzed."

Question 2: Have your problems been met in a content course?

1. "This summer there was a little Jewish girl in my tentallow. The other children would get into discussions which rather hurt her feelings and antagonized her against Christianity and them instead of showing her the real side of Christianity and of their characters. It was a difficult situation which had to be handled immediately. I could not have let it go on while I stopped to study out the problem. The knowledge of God's plan for the world and Christ's life and the plan for the establishment of the Kingdom of God on earth gained through a content study of the Bible came in here. Though this is a problem not yet solved, it was helped, and the girls, I think, got a bigger outlook. It also gave me a view I had never had before. There are things right now that I am facing that I'm very unsure about--I would not even know how to begin to face them without a general knowledge of the Bible along with the new adjustments I am having to meet. The new ideas coming into a college person's mind rather disturb the ideas held before. Only a fundamental study of content to help re-adjustments will meet this. For you can't always tell your problems to somebody else--you have to solve them by searching for yourself."

2. "I can think of nothing definite at the present time, but it is my belief that my attitude toward every action in which I am involved, my desire to want to do the

right instead of the wrong, and all the high moral principles which I may have--are directly due to my knowledge of the Bible, of God's ideals of man's conduct. I have been taught the Bible all my life, almost purely through content, but its teachings have had their effect--as much as anything has. I don't see why the Bible taught as content study is not just as successful a method as the project study. College students can apply its teachings to their problems if they have the knowledge at hand, and can definitely recognize the problems. If the problems grow out of the content study, they may be recognized and solved by individual thinking."

3. " There are many problems which I would have undoubtedly come in contact with that I have not because my interests have been directed from those lower things to something higher. I have seen others come in contact with those problems who did not have the religious training to ward off the issue before it became a critical problem--drinking, for instance. There are problems in my home life that I have come in contact with that if I had not the basis for solving, I could never have built up a solution. In meeting temptations, Jesus had a basis on which to build. After my temptations come they are too strong often to overcome unless I, like Jesus, can say, 'God says...' "

4. " In many instances , such as preparing talks, programs, etc., the Biblical knowledge I have has been of great value. It has given more confidence in self in en-

tering discussions in S.S. classes, C.E. etc. The general knowledge has benefitted my attitude toward life, my philosophy of life, my desires and ambitions. By having a general view of the Bible and its contents, rather than certain ideas relating to some problem I might face some day, I feel I have been better able to meet those I have already faced. My study of the Bible as related to a problem for a certain group of people might never be of real service to me. So many conditions cause problems, that each life faces different ones. The Bible as a whole belongs to every one. Content should be taught. As problems arise, because of the knowledge gained from content study we will be better able to meet those problems squarely. God will help us use our knowledge of His word. "

5. " There have been certain situations which I have faced which have been helped by content study. The one large situation was the question as to whether I could come back to school after Christmas my freshman year and make a success of my work, having lost my mother at Christmas time, and leaving my father at home alone. The quotations such as ' All things work together for good to them that love God', 'Trust in the Lord and He will guide you' and 'Not my will but Thine be done' told me that if I did my best, I could succeed in this year's work. The result was I passed all my work. Smaller things, as the attitude towards people and treatment have been often settled by the Golden Rule."

6. " To me Bible study is the basis for all solutions. It is a means of knowing exactly what is right and what is wrong. To know just exactly what way to choose, the attitude of God must be known, and where can you find the viewpoint of Jehovah except in the Bible? Human solutions have been practically the same from the beginning of time, with slight variations; Biblical history and God in His dealings with men have moved similarly; vital problems have arisen in the minds of men and Jehovah has solved them and recorded them in His word. If all these things are so, why shouldn't the Bible be used as a basis for meeting the needs of young people? I think that if a thorough content knowledge were had, fewer problems would have to be met, and those which were vital could be met with first-hand information from those who have had direct contact with God in solving them. This is the way I should prefer having my problems met. Nearly every problem, it seems to me, could be solved from the book of Proverbs and from New Testament literature. But I think it would take an endless amount of thought on both sides to decide which should be used. Many problems are not vital until they are aroused by content."

7. " Yes, real life situations have been helped by my Bible study. Some of these I feel I would rather not mention because they are so vital a part of my life. However I may say that my knowledge of the Bible has changed many of my ideas of people and conventions and has helped

me to stand the burden when often I have felt that the load has been almost more than I could carry. I hope that I have inferred at least that I mean that it seems to me that a study of the Bible helps to bring out problems and then, having the material, we also find help in the solution."

8. " Just how much my Biblical content knowledge helps solve life-situations is very hard to decide. Biblical knowledge has always been so definitely a part of my store of information that it is intangibly linked up with almost all I do or think. I do not remember any striking example of when a definite solution came through such information. I should hate to have to give up my content knowledge of the Bible. It is too valuable a part of my basis of thought and action. I think an intermediate ground where content starts thought on problems is perhaps best."

9. " I am not sure that I have ever had any problems solved by the study of the Bible, but it has brought me to a place of decision, or crisis. Doubts have come, which is perfectly natural, and the first step has been taken toward the solution of the problems--thinking and a realization that all is not balanced as it should be. Whether the rest of the solution will come from the Bible or not, I am not in a position to say now. "

10. " Yes, Bible study has helped life situations for me. At the time I may not have realized it, but I have a very strong feeling that a state of uncertainty

which I have been slipping into has been due to my allowing general devotional study to be rather crowded out by other things. Some times when we are perplexed, something speaks in Bible words and settles the question. I'll never forget one night when I was worried about some handicap of mine and a voice said to me as clearly as it did to Paul, 'My grace is sufficient for thee'. And I think a general knowledge of the Bible, a study of the connected passages, with an effort to get the right attitude toward life as a whole means more than a Biblical hash, set down to meet some hypothetical situation. I think that contact with the source of power itself prepares one to meet the situation when it comes up."

APPENDIX I C.

JUDGMENTS OF ADVANCED CLASS IN BIBLE AS TO WHETHER THEIR PROBLEMS WOULD BE APT TO BE MET BY THE PROBLEM-PROJECT APPROACH.

1. "The problems that are deepest and most vital to me are not and would probably not be met by a project course. Problems are very personal things."

2. "I Don't believe they would be solved by the organizer of the lessons, but I think there is as much chance, in my case, of getting them solved in that manner as by a study of the Bible in its broad scope."

3. "My particular problems would not be apt to be met by the organizer of lessons."

4. "I hardly think one man, no matter how great his knowledge of young people, would be able to organize a series of lessons to suit certain problems of a group of young people. The great range of individual differences is becoming more and more recognized each day. I do not believe he would be able to reach and aid in the setting of a majority of problems."

5. "I do not feel that my particular problems could be met by an organizer of lessons. At times these lessons may help and give me lines to think about, but only direct aid and interest could solve large problems, I think."

6. "Often young people do not know their problems immediately. However, I do not think any other person can definitely decide these problems unless there may

be a free heart-to-heart talk over matters in general, leaving the young person free to say what he wishes."

7. "No, I don't think it would be comprehensive enough to have an educational leader choose the problems to be met by the young people of the day."

8. " My particular problems would not be completely met by such an organizer of lessons, although I am confronted by some of the usual problems given in such lessons. I think that individual ~~experiences~~ make each of these problems mean something different to every one, and one student of young people could hardly understand all such angles."

9. " Although the problems outlined by a organizer are vital questions, I don't think that they are the type that would affect a college student as vitally or as personally as some which he might find developing out of his daily experiences and his thought life."

10. " The problems that one meets in life are not always clear-cut issues that lend themselves to pigeonholing. Topics that an organizer of lessons may bring up may fit the real need and they may be irrelevant."

APPENDIX II.

THE CURRICULUM IN OLD TESTAMENT HISTORY USED AS THE BASIS
OF THE PRECEDING EVALUATION OF CONTENT STUDY.

Assignments in Genesis.Genesis 1:1--2:3.

1. Study this section as a unit. Read it through as a whole before studying the paragraphs separately. List the different stages in the creative process and make several observations concerning them. Are details or generalizations more prominent?
2. Study carefully the distinction between a specific fact and a fundamental truth and formulate several examples of each. Are specific facts or fundamental truths found in this section? List any you find.
3. Study the passage for its literary characteristics. List them. Note any striking repetitions of words or phrases. Be able to state clearly the meaning of each of the following terms: prosaic, dramatic, poetic, scientific, rhythmic, well-ordered, complete, fragmentary, disconnected. Which would you apply to this section? Be able to defend your choice.
4. State your own personal impressions of the assigned section as to its subject matter etc. Defend or criticize the inclusion of chapter 2:1--3 with chapter 1 as a single literary unit.

Genesis 2:4--4:26.

1. Define point of view as a literary term. Is the point of view in 2:4--25 the same as in the preceding section? Compare the subject-matter of the two sections. List repetitions of statements or ideas in 2:2--25 that were in 1:1--2:3. Compare the literary style of the two sections.

2. State clearly the meaning of figurative language. Illustrate. What is your opinion as to whether the writer of chapters 1--4 intended to use literal or figurative language or both. What is the relation between figurative language and truth?

3. List the fundamental truths you find in 2:4--4:26 regarding man, his various relationships, God, the universe, temptation, sin etc. Do these seem to you primitive or advanced ideas?

4. What do you think the purpose of the writer of the first four chapters of Genesis was? Can you justify the name of the book?

5. Study characters and personalities of people in this section.

6. Read Psalm 104 and make observations on it. What is the appropriateness of reading it here?

Genesis 5--11.

1. List the passages in the section beginning, These are the generations of. What is the development of thought thus indicated?

2. Make a study of human nature and God's dealings with man from these chapters.

3. From chapters 7 and 8 make A Log Book of Noah's Voyage, listing the various events with their dates, diary-wise.

4. Trace carefully on a map the dispersions of mankind as indicated in chapters 10 and 11.

5. Roughly estimate in very general terms the length of the period of time covered by Genesis 1--11. In the light of this, consider what is told and what is not told. What seems to be the purpose of this section?

6. List outstanding fundamental truths brought out in chapters 5--11.

Genesis 11:27--15:21.

1. Make a study of the Babylonian background from which the founder of the Hebrew nation came, using Ancient Histories and Encyclopedias. Make definite statements about the civilization of Babylonia about 2,000 B.C., its laws, government, religion, buildings, arts, economic conditions, education, modes of travel etc.

2. Make a corresponding study of Egypt at the same period.

3. List all places mentioned in Genesis 11:27--15:21 and locate them on a rough sketch-map. See Stewart, The Land of Israel, page 44 for the probable route by which Abram entered the land and went to Egypt.

4. Note all references to conditions in the land, and try to picture Abram's first impressions of the situation as compared with the expectations he may have had. Estimate the size of the company that came with him. What was his position among them?

5. What is a covenant? Learn the original statement of the Covenant, Genesis 12:1--3. On what conditions was it based? What was its purpose? Reserve in your notes a space for future references to this Covenant and always record them.

6. Make a study of social and economic conditions in Egypt at the time of Abram's visit. How can you account for his conduct?

7. Study Abram in his relationship with God throughout this section.

8. Make a study of the character of Lot. What were the ruling motives in his life?

9. Study carefully with a map the places mentioned in chapter 14. Imagine the events in this chapter as a dramatic presentation. Be able to tell them in a way to interest a ten year old boy.

10. Make all the positive statements you can about Melchizedek. Read Hebrews 7. Read Kyle, The Deciding Voice of the Monuments, page 78.

11. Make a study of the character of Abram as revealed in the various relationships in these chapters.

12. List all the definite statements regarding the terms of Abram's inheritance which were made after the original statement of the Covenant.

Genesis 16--23.

1. Make a study of patriarchal life as it is portrayed in the life of Abram from the religious, economic governmental and social aspects. What laws of Hammurabi seem to be in force?
2. List all additional details in the terms of the Covenant.
3. Note how much time elapses between chapters 16 and 17. What significance may be in this?
4. What outstanding facts about Jehovah did Abraham learn during the years covered by these chapters? About prayer? About what God requires of man?
5. Make character studies of Sarah, Hagar and Ishmael. Trace development in the character of Abraham. Account for the change in his name and Sarah's.
6. Add to your sketch-map places mentioned in this section.
7. Make a list of the chief events in the life of Abraham, chapters 11--23 in chronological order.
8. Make a study of Oriental manners and customs described in these chapters.

Genesis 24--28.

1. Make a study of Isaac's servant. What was his conception of prayer? What were his tests of a girl's character? Were they good ones?
2. State Rebekah's outstanding traits of character.

3. Compare Isaac's career with that of his father as to difficulties, eventfulness, international relationships. What difference in character was inevitable?

4. Study Isaac's relationships with his neighbors. What did they think of him? Discuss his policy of non-resistance and his reasons for it.

5. What were the patriarchal customs involving the inheritance?

6. What were the distinctive characteristics of Jacob and Esau. Which was better qualified to inherit the Covenant relationship? Why? List all references to the Covenant.

7. Image vividly Jacob's Bethel experience. What does it reveal of his religious life?

Genesis 29--36.

1. List the chief events of Jacob's life in Haran. Study especially the characteristics of his mother's family and the interesting complications resulting.

2. Study character development in Jacob. What were his strong points? His weak ones? Compare his reputation as a religious man with that of his father and grandfather. What was his influence in his own family?

3. Make an especial study of Jacob's prayers. What was the turning point in his life? Translate the struggle at Peniel into universal human terms.

4. What is the meaning of Jacob? Israel? What

significance for the nation is in the change in name?

5. Consider the life of Jacob as material for dramatic presentation.

6. Draw a sketch-map illustrating the journeys of Jacob.

7. Consider with especial care Jacob's second Bethel experience. What changes had taken place during the years between the two?

Genesis 37--45.

1. What are the outstanding characteristics of the boy Joseph? Which of his brothers have distinguishing characteristics? Watch these for development.

2. Trace Joseph's rise to power from slavery. What were his handicaps? What reason is given for his power to overcome?

3. ~~List references to~~ conditions and customs in Egypt, social, religious etc.

4. What changes took place in the characters of Joseph's brothers in the years before they went to Egypt? How do you account for it? Account for Joseph's manner of dealing with them.

Genesis 46--50.

1. Contrast the circumstances of Jacob's last leaving of the land of his inheritance with the first. What differences in his own life do you note?

2. Learn the names of Jacob's sons.
3. How do you account for Joseph's directions as to what his father was to say to Pharaoh? Describe the old man's meeting with the king.
4. Study the blessing of Ephraim and Manasseh in the light of the custom concerning the inheritance. What was the significance of this blessing?
5. Study Jacob's blessing of his sons and his disposal of his property.
6. What Egyptian customs are reflected in the mourning for and burial of Jacob.
7. What are the outstanding characteristics of Joseph as a man; as a ruler; as a descendent of Abraham?

Assignments in Exodus.

Exodus 1--40.

1. Scan the book of Exodus rapidly to see its general scope and subject-matter.
2. Look up in a history of Egypt the event in the period between Joseph and Moses which would account for the change in attitude towards the Hebrews.
3. Study the civilization of Egypt about 1,500 B.C. to picture the educational advantages which were available for Moses.

Exodus 1--7.

1. After reading the assigned section, read Acts

7:17--36. What was Moses' ambition? By what method did he plan to attain it? Into what periods was his life divided? What traits does he show in chapters 1 and 2? What equipment for leadership did he get in Egypt?

2. Picture vividly to yourself Moses' life in Midian. What did the years there add to his equipment as a leader?

3. Describe the call of Moses. List his excuses and the answer to each. Study the conception of God which Moses gained at this time.

4. Study the conditions, social, religious and economic under which the hebrews were living in Egypt.

5. Study Moses and Pharaoh. What was the significance of Pharaoh's challenge to the God of the Hebrews to Pharaoh himself, to Moses, to the Hebrews, to the Egyptians? Consider the dramatic quality of the scene.

Exodus 8--12.

1. List the plagues and consider them in the light of the Egyptian religious beliefs. What was their real purpose? What was their effect on the Hebrews? On the Egyptians?

2. List all statements about the hardening of pharaoh's heart, and make a study of them. State your conclusions as to the psychology of the process.

3. List the compromises Pharaoh wished to make.

4. Study the first Passover from the stand-point

of a spiritual experience to the Hebrews. Explain the name, Passover. What symbolism do you see in the details of its observance? What was its significance in the national life?

5. With what provision did the Hebrews leave Egypt? When was the birth of the nation?

6. What were the results of the 430 years in Egypt? Picture the probable condition of the Hebrew people if they had remained in Palestine all these years.

Exodus 13:1--19:1.

1. List in order the events of the journey from Egypt to Sinai and be able to tell them as a continuous narrative. Picture the conditions faced during the journey, and the character of the people.

2. Study the song in chapter 15 from the standpoint of their knowledge of God; from the standpoint of its literary quality.

3. List the murmurings, the cause of each, and the manner in which they were dealt with.

4. Study Moses' attitude towards the people and his way of dealing with them.

5. Study the battle at Rephidim, its setting, leadership, occasion. What was the significance of Moses' uplifted hands?

6. Study Jethro, his relationship to Moses, his character, his religious convictions.

Exodus 19--24.

1. Study the terms of the National Covenant and learn the original statement of it in Exodus 19:4--6. Under what circumstances was it given? What was the people's response? Trace Moses' movements. Why his repeated ascent and descent of the mountain?

2. What preparation was made for the giving of the Decalogue? Picture the feelings of the people. Under what circumstances was it given? Where was Moses at the time? What was the people's response?

3. Study the Decalogue and classify the commandments. State the positive truth underlying each prohibition, e.g. what is the reason for not making graven images?

4. In the Book of the Covenant (Exodus 21--23) study the motives for the observance of the law, the severity of the penalties, the relation of these statutes to the Decalogue.

5. What is the real function of law? What do these laws reveal as to the character of God? As to the character of man?

6. Describe the ceremony in which the National Covenant was formally established. Review the whole process of the establishment of the National Covenant and discuss it from the stand-point of an educational process.

Exodus 25--31.

1. List the materials of which the people were

to make an offering.

2. List the materials of furniture which were to be made. What materials were to be used for each? What designs were specified?

3. What was to be the material of the frame-work of the tent proper? of its coverings? of the court? What were the dimensions of the Tabernacle and court?

4. What were the materials and designs of the High Priest's robes? Who were to be in charge of the work on the Tabernacle? What were their qualifications for the work?

Exodus 32--40.

1. Picture to yourself what Moses meant to the people and their feelings when he did not return to them for over a month. How account for their actions? Which of the Commandments did they break?

2. Study the character of Moses as revealed in the incident of the Golden Calf. What do you think of Michael Angelo's Moses in this connection?

3. Study Moses as an intercessor. What is his attitude towards the people? What does he understand God's attitude and purposes to be? Does his understanding of God seem to be greater than Abraham's was? What Divine attributes are most stressed in this chapter?

4. What temporary provision was made for a place for communion with God?

5. Note all said about Joshua. About the Levites.
6. Compare the circumstances of Moses' last descent from the mountain with his first.
7. What spirit did the people show in their gifts and their service? Give striking statements about each. When was the work completed? Estimate the approximate time the work took. What was the climax of it?
8. If you have seen the Ten Commandments, criticize it from the standpoint of its Biblical accuracy and the adequacy of its treatment of the theme.

ASSIGNMENTS IN LEVITICUS.

Leviticus 1--10.

1. Scan the book of leviticus rapidly to see the general subject-matter. Account for the name of the book.
2. Chart in four columns:
 - A. The names of the five great offerings,
 - B. Of what each consisted,
 - C. The offerer's share in the ceremony,
 - D. The priest's share in the ceremony.
3. Classify these offerings as to motives impelling each.
4. Describe the ceremony of the consecration of the priests.
5. What was the religious and what the social significance of the death of Nadab and Abihu?

Leviticus 11--16.

1. List the clean and the unclean animal foods.

2. Compare Hebrew sanitary measures with modern ones as to disease, its prevention and remedy, disposal of refuse, etc.

3. Make a careful study of chapter 16. List the ceremonies of the Day of Atonement which were unique in the sacrificial system. Trace the movements of the High Priest. How many times and under what circumstances did he enter the Holy of Holies?

4. Describe the ceremony of Azazel (the scape-goat) Try to think yourself into the spirit of the Day of Atonement and what it meant to the people.

Leviticus 17--22.

1. Scan the section rapidly for general subject-matter, and points of special emphasis. What phrases do you find recurring frequently?

2. Study Hebrews 9 and 10 as a commentary on the sacrificial system. Draw up a table of the terms of the Old and New Covenants as here given. What light does this throw on the value of the book of Leviticus and the reason for its survival?

Leviticus 23--27.

1. List the great annual annual feasts and the outstanding features of each. What must have been their influence on the national character? Are there any parallels in the modern world?

2. What were the provisions concerning the Sab-batical year? the year of Jubilee? What were the under-lying reasons back of these laws? What view of property rights is here given? of fundamental human rights? of brotherhood?

3. What is said about the future of the nation? of promises and the conditions for their fulfilment? of punishments and the reasons for them? Which have proven true?

4. List all the values for present living which you have seen in the book of Leviticus.

Assignments in Numbers.

Numbers 1:10.

1. Look rapidly through the book of Numbers for a general idea of its contents. In general, what two kinds of subject-matter do you find?

2. Compare 1:46 and 26:51 for the reason for the name of the book. Consider the result and be on the look-out for reasons for it.

3. What especial arrangements were made for the Levites?

4. Draw a plan of the encampment, placing the tribes in order. Describe the procedure of preparation for moving the encampment. Make a plan of the line of march.

5. What was the law of the Nazarite? Note the

second Passover, the signs for departure, the uses of the silver trumpets, references to Moses' "in-laws". Compare Judges 4:11.

6. Learn the Aaronic Blessing, (Numbers 6:24-26).

Numbers 11--20.

1. List in three columns the following details in regard to the murmurings of the people: a. the occasion, b. the leadership, c. the results in each case, Compare God's dealings with them at this stage with those before they reached Sinai. Why the difference?

2. Give the details regarding the spying of the land as follows: the directions given the spies, the extent of the survey, the majority report, the minority report, how it was received, the results.

3. Make a careful study of the character and personality of Moses during this period. Try to picture yourself in his place.

4. Study the geography of the section in the Bible Atlas. Note the place mentioned in 13:26, 20:1 and 20:14. The fortieth year begins with either 20:1 or 20:14. Compare the spirit of the people as shown after 20:14 with that shown in chapter 13. How account for the difference?

5. Make a study of Moses' sin, its underlying cause, its social significance.

6. Note the circumstances of Aaron's death.
7. Read Psalm 90 and note the statement regarding authorship. Make observations on its appropriateness.

Numbers 21--36.

1. Read the narrative parts for a connected account of the journey from Mt. Hor to the Jordan. List difficulties, discouragements and obstacles of this stage. Complete the list of murmurings.
2. Study the incident of the brazen serpent and its significance. Compare John 3:14--16 and II Corinthians 5:21. Compare the spirit of the people with that which they have shown before.
3. Study the history of Balaam with especial reference to its dramatic quality, the character of Balaam and what he actually accomplished for Balak. Note 31:8, 16 and II Peter 2:15, 16.
4. Study Balaam's prophesy for its literary quality and foretelling of the future.
5. Note the conquests made, the directions for further conquest, the terms of the division of the land, provision for a successor to Moses, provisions for the Levites, cities of refuge, "womens' rights".
6. Read Psalm 106. Why appropriate here?

Assignments in Deuteronomy.

Deuteronomy 1--11.

1. Be prepared to give an account of these chapters in brief and to discuss their general subject-matter, literature form and quality, what is said of date, setting and the speaker. What is their evident purpose? To what audience are they addressed?

2. What past experiences in their history does Moses stress? What phrases are so often repeated as to seem characteristic of the book? What is said as to the future?

3. List verses which you recognize as having been quoted in the New Testament, and passages which particularly appeal to you for any reason.

4. Study passages relating to children and their training; to riches and wealthy people.

5. What facts about God are most stressed?

6. What means does Moses use to keep in the minds of his people the Covenant relationship with God and all it involves?

Deuteronomy 12--34.

1. Compare the subject-matter of this section with that of Exodus 21--23. Collect the laws regarding the land; regarding poverty, its prevention and relief.

2. Study directions regarding worship after they shall have taken possession of the land.

3. Study the plans for a ceremonial at Mt. Ebal and Mt. Gerizim.

4. Study the emotional quality of chapters 29 and following.

5. What are the purpose and the subject-matter of the Song of Moses? Give it an appropriate name. What are the purpose and the subject-matter of Moses' blessing?

6. Describe the last day of Moses' life. Estimate his character and genius and his place in the life of the people.

7. Study the Covenant in chapters 29--31. Compare with the Covenant in Exodus 19--24.

8. List references to the writing of the law.

9. Make a study of Moses as a teacher and the methods he used.

10. Estimate the literary quality of the book of Deuteronomy; its devotional quality.

Assignments in Joshua.

Joshua 1--6.

1. Consider the task to which Joshua was called and his preparation for it. Review the part which he had played in the life of his people for forty years. With what spirit did he enter upon it? What was the attitude of the people towards him?

2. Consider the character of the people and the results of the forty years in the wilderness.

3. Study the second spying of the land and its result. Compare with Numbers 13. Study the character of Rahab. Read Hebrews 11:31, Matthew 1:5 and James 2:25.

4. List the details in the crossing of the Jordan. Why the memorial stones? Note references to the Passover and the manna.

5. What encouragement came to Joshua on the eve of his entrance into the land?

6. Study the taking of Jericho from the standpoint of the Israelites; of the inhabitants of the city; of Joshua.

Joshua 7--12.

1. Find three military campaigns and give the references for them. In what order did they come? Which is most stressed? Was there military expediency in the way in which the conquest of the land was begun? If so, what? Locate the campaigns on a map.

2. What was the reason for the defeat at Ai? What was its social value? By what strategem was Ai taken at last?

3. Note the ceremonial at Ebal and Gerizim.

4. What was the strategem of the Gibeonites? What were its results, immediate and remote?

5. Study Joshua's military tactics in 10:1--22. See foot-note for 10:12. What difference would this rendering make from the general conception? Read I.S.B.E.

Beth-horon, The Battle of.

6. Note the difference in the equipment of the enemy in the last campaign.

7. Estimate Joshua as a military genius. How justify the extermination of the Canaanites?

Joshua 13--24.

1. What is the general subject of 13--21? By what means was it determined what territory each tribe should occupy?

2. Make a rough sketch-map locating each tribe. Do not draw the boundary lines.

3. Compare chapters 23 and 24 with the last chapter in Deuteronomy. Compare Joshua's view-point with that of Moses. What traits of character are here revealed? What is his estimate of the character of the people? What is his testimony concerning God's dealings with them?

4. Describe the renewing of the Covenant. What are the especially dramatic elements in the scene? What means did Joshua use to make the people remember? Note the reference to the bones of Joseph.

5. What was the central place of worship established in accordance with Deuteronomy 12?

6. Make a study of the part played by Caleb, and of his character.

7. What was the meaning of Joshua's name? To what extent did he live up to the specifications in 1:7?

Compare him with the Christian soldier in Ephesians 6:10-12.

Assignments in Judges.

Judges 1--8.

1. How long did the influence of Joshua remain effective? How completely did the various tribes finish the work of conquest? Compare Numbers 33:5--56.

2. Note the reference to the Kenites; to Caleb and his family; to the Covenant.

3. Study 2:11--23 for a general summary of the period of the judges. See also 21:25.

4. List the judges and the nations from which they delivered Israel. What was the function of a judge?

5. Make a careful study of Deborah, her work and character. Was she a feminist? Estimate the literary quality of her song.

6. Study Gideon, the conditions in Israel when he was called to leadership, his call, his character, his accomplishments.

Judges 9--21.

1. Continue the list of judges and oppressors through chapter 16.

2. Make a careful study of Jephthah and Samson. Consider the family background of each and the national situation in each case. What was the contribution of each to the national life? What conception did each have of God?

3. Study the story/of Micah and the emigration of the Danites, its cause and result. What is meant by, "From Dan to Beersheba"? What do these and the following incidents reveal as to the religious and moral conditions of the time?

4. Discuss the philosophy of life expressed in Judges 21:25.

Assignment in Ruth.

1. With what period does the book deal? Trace the past dealings of the Israelites with the Moabites.

2. Study family relationships and the position of women at the time.

3. What Mosaic laws do you find in active operation? What unique customs?

4. Make a careful and complete character study of Ruth; Naomi; Boaz.

5. List the references to past events in the history of Israel; to future events.

6. Estimate the literary character of the book of Ruth.

7. Study Bethlehem in reference books until you can picture it vividly in your mind.

Assignments in I Samuel.

I Samuel 1--7.

1. Study the family into which Samuel was born.

Compare with that of Samson. Compare Hannah's song with The Magnificat. (Luke 1:47--55.) Compare the development of the child Samuel with that of the child Jesus. (Luke 2:40, 52.)

2. Picture the environment of Samuel in Eli's house-- both favorable and unfavorable influences. Give an estimate of Eli's character. What warnings had been given him?

3. Discuss the call of Samuel. In what ways was it a crisis in his life?

4. Discuss the religious life of the Israelites at this time. What were the political conditions?

5. Study the spirit of the Philistines and their conception of Jehovah.

6. Trace the Ark after its capture.

7. Consider especially the Mizpah incident and its revelation of God. What does it show of Samuel's leadership? In what ways was it tremendously significant? What does Ebenezer mean?

I Samuel 8:15. Assignments in

1. What three official positions did Samuel fill in the political and religious life of Israel?

2. What causes led to the demand for a king? What warnings did Samuel give as to the results of having a king?

3. List the series of events leading to the crowning of Saul. What emergency led to his assumption of real leadership? List his kingly qualities.

4. Tell of Samuel's dramatic farewell. Compare with those of Moses and Joshua. What traits of his character did it reveal? Study his conception of intercession.

5. What was the military situation when Saul assumed leadership? The political situation?

6. Make a careful study of Jonathan's exploit at Michmash.

7. What was the turning point in Saul's career? Why was he rejected? What traits of character became evident during his reign? Sum up his great achievements as king.

I Samuel 16--20.

1. List the outstanding events of David's life as a shepherd boy. Read Psalms 8, 19, 23, 29, as reflecting some of his experiences during that time.

2. List the chief events of David's life at the court of Saul. Trace Saul's attempts to kill him.

3. What were the reasons for Saul's hatred of David? What was David's attitude towards Saul?

4. Trace the development of the friendship between David and Jonathan. What was its basis?

I Samuel 21--26.

1. Tell the incident of David and the priest at Nob. Read Luke 6:1--5. What use does Jesus make of the incident? Was the priest justifiable?

2. What does the Gath incident reveal as to the character of David and the current conceptions of the time?

3. What was David's manner of life after going to Adullam? What provision did he make for his parents? why was this necessary?

4. Trace the pursuit of David by Saul on a map. What traits of both are brought out? Account for their attitudes.

5. Read Psalms 7, 34, 57, 59, 142 as revealing David's spiritual experiences at the time.

I Samuel 26--31.

1. Trace the events of David's life among the Philistines. What were his standards of action? Were they justifiable? Into what difficult situations did they finally lead him?

2. Trace the events of Saul's last days. How may the Witch of Endor incident be explained?

3. What was David doing while the Israelites and Philistines were at battle? What showed that he was a good politician?

4. Tell of Saul's last battle. Give a final summary of his character.

II Samuel 1--10.

1. What two accounts are given for the death of Saul? (Cf. I Sam. 31:1--6.) Could the Amalekite have had an ulterior motive for his story?

2. What points interest you in David's lament over Saul. Note its poetic qualities. What is the refrain? Why not tell it in Gath?

3. Picture the political situation after the death of Saul. What was David's first move? Who were the leaders on each side? Estimate their ability.

4. Trace completely Abner's career. Estimate his influence. What were the reasons for it? What were Joab's motives for killing Abner?

5. Give the steps by which David finally became king over a united Israel.

6. Study the taking of Jerusalem. What was the importance of this? Read Macallister, A Century of Exploration in Palestine, pp. 95--103, 173--8, 104--107.

7. Tell of David's work in organizing and centralizing his realm. Sum up his conquests.

8. Study the renewal of the Covenant in chapter 7.

9. What was the general character of the reign of David? What were his great achievements? Do you note any danger signals?

II Samuel 11--17.

1. 1. What were the underlying causes for David's fall from his own standards of righteousness and justice? Study Nathan's approach to him, and the reasons for its effectiveness. Read Psalms 51 and 32 in the order named for David's spiritual experiences at this time. What does forgiveness involve? From what view-point is sin presented in the Bible? In the modern newspaper or on the modern stage? What is the influence of each?

2. By what means did Absalom steal the hearts of the men of Israel? Trace the steps in his rebellion.

3. List the events of David's flight. How did Hushai help David's cause? Study Ahithophel, his ability and ruling motives.

4. Read Psalms 39, 55, 143. Do they indicate any change in view-point or way of thinking?

II Samuel 18--24.

1. What was the plan of the battle against Absalom? What instructions did David give concerning him? Tell of David's reinstatement as king and his return to Jerusalem.

2. Tell of the rebellion of Sheba. What characteristics of the people do you note during this period?

3. Trace the part played by Joab throughout David's reign, and discuss his character.

4. Discuss the numbering of the people. What motive prompted it? What was Joab's advice concerning it?

5. Sum up David's achievements as king. In what way was he a man after God's own heart?

Assignments in I Kings.

I Kings 1--4.

1. What intrigues led to the anointing of Solomon before David's death? What were David's last instructions to Solomon? How account for his attitude?

2. What enemies did Solomon remove? What was the provocation in each case?

3. What was the political situation during Solomon's reign? What was said of his wisdom, its kind and manifestation? What were his standards at the beginning of his reign?

4. What is said of Solomon's wealth and his foreign relationships? Read Psalm 72.

I Kings 5--11.

1. Picture Israel in this, her golden age; her foreign and commercial relationships, her borders, sources of wealth, industrial conditions, her fame and splendor.

2. Study the Temple, its materials and workmanship. Make a comparison or contrast with the Tabernacle.

3. Study Solomon's prayer of dedication in the light of the past history of Israel.

4. What warnings came to Solomon? Continue the study of foreign relationships and internal improvements.

5. List the causes of decline during Solomon's reign. What enemies arose during his life-time? Sum up his achievements and influence.

I Kings 12--14.

1. Study Jeroboam, his opportunities, his native ability, his rise to power, and his policy, especially his religious policy. What foreign influence is evident?

2. Study Rehoboam, his policy, the reasons for it and the general character of his reign.

3. Tell the spectacular incident of the dedication of the altar at Bethel. Review past associations with Bethel. What solemn warnings were given Jeroboam?

Standing Assignment for the Period of the Divided Kingdom.

Begin with Jeroboam and Rehoboam a chart representing the two kingdoms by two parallel lines, the upper representing Israel, the lower, Judah. Use some convenient unit of measurement, e.g. one inch for 10 years. Represent thus the length of the reign of each king, so that a cross section anywhere would show contemporary kings in Israel and Judah. As a part of each assignment work out the chart for the period covered. Under each reign list chief events and outstanding characters, espe-

cially the prophets. Make the work on this chart the first part of every assignment, after reading the section through.

I Kings 15--18/

1. What was Asa's foreign policy?
2. How did Baasha obtain his throne? What other kings followed the same method? Characterize the first fifty years of the history of the Northern Kingdom.
3. Read in the I.S.B.E. Omri, and Moabite stone. List Omri's important contributions to the history of his time.
4. List Ahab's chief sins. Contrast him with Elijah in character, motives and manner of life.
5. Begin a biography of Elijah.
6. Picture vividly the contest on Mt. Carmel. Be able to tell the story in detail.

I Kings 19--22.

1. Make a study of the personalities of Ahab and Jezebel.
2. Continue the biography of Elijah. How account for his action in chapter 19. Make a map showing his journeys, beginning with chapter 17. Tell of the choice of his successor.
3. Trace the events of the war between Israel and Syria. What would you say of Ahab as a military leader?

4. Tell of Jehoshaphat's visit to Ahab. Do you consider it a wise move? How did he probably justify it?

5. Study the prophets and their methods.

Assignments in II Kings.

II Kings 1--8.

1. Study the references to Moab, Edom and Syria. Trace the part each plays in this section.

2. Contrast Elijah and Elisha and trace the part each plays, both political and religious.

3. List the best narratives for the purpose of story-telling and be able to tell them.

II Kings 9--13.

1. Study the events in chapter 9 as material for dramatic presentation.

2. List the enemies of whom Jehu disposed. Consider the opportunity that was his and the use he made of it.

3. Trace the foreign relationships in Jehu's reign.

4. What was the reason for the conditions in Judah as pictured in chapter 11? (Cf. 8:26--29).

5. Do you class Joash as a reformer? Why?

6. Tell of Elisha's last days and estimate his influence.

II Kings 14--17.

1. Give the details of the war between Israel and Judah.
2. List the events of the reign of Jeroboam II. What must inevitably have been the spirit of the people during this period? What would you consider the chief significance of his reign? Read Amos 7, and Jonah 1:1--3.
3. List the events of the last fifty years of the history of Israel. Note particularly foreign relationships.
4. Study the foreign policy of Ahaz. Why did he change the altar in the temple? How account for his low standards?
5. What was Assyria's policy with subject nations? What reasons are given for the fall of Israel? What light does chapter 17 throw on the reason for the feud between Samaritans and Jews in the days of Christ?

II Kings 18--20.

1. Make a biography of Hezekiah. Note particularly his foreign relationships.
2. Study Hezekiah as a man of prayer; as a man of policy? Did he make any mistakes? With what results?
3. Study the position and influence of Isaiah. Read Isaiah 6.

II Kings 21--25.

1. Trace the events of Manasseh's reign.
2. Study Josiah's reforms before the finding of the law. List his reforms afterward. How lasting were they? What was their strength? Their weakness?
3. Picture Josiah's personality and character.
4. Study carefully foreign relationships and complications of the last 25 years of the history of Judah. What was the message of Jeremiah during this time? (Jeremiah 1, 25, 27, 42:7--17.)
5. Study the seige of Jerusalem. What was the policy of Babylon? Humanly speaking, what hope was there that Israel should ever again have a national existence?

The Exile.

1. Study conditions among the Hebrews in Babylon from the following references:
 Daniel 1--6.
 Ezekiel 1:1--3; 8:1: 14:1; 4--:1.
 Ezekiel 18:1--32.
 Psalms 44, 79, 80, 102, 137.
 Jeremiah 29:1--20.
2. Study conditions during the Exile from one of the standard reference books on the subject: (the I.S.B.E., Fairweather, From the Exile to the Advent, Bailey and Kent, The Hebrew Commonwealth.)
3. What did the Captivity in Babylon accomplish for the Hebrew nation?

Assignments in Ezra.Ezra 1--6.

1. State the terms of Cyrus' proclamation concerning the return of the Jews from Babylon.
2. Who led the first return expedition? How large was the group? Why did some of the Jews not return? List events after the return. Read Psalm 126.
3. Who were the adversaries? What were their motives? Trace their opposition and its results.
4. How long did the work on the Temple cease? What part did Haggai and Zechariah play at the time? What was the result of their work?
5. Read Haggai for an impression of the man and his message.
6. Who was Tattenai? What did he write to Darius? With what result? Tell of the completion and dedication of the Temple?

Ezra 7--10.

1. Make a careful study of Ezra, his family background, his spirit, his personality, his executive ability, his leadership, his religious life.
2. What did Artaxerxes do for the Jews? What authority was given Ezra?
3. Trace the events of the journey. How long did it take?

4. What conditions did Ezra find when he arrived in Jerusalem? How did he deal with the situation? With what results? Note the personal touches in this section of the book.

Assignment in Esther.

1. In what period of Persian history is the scene laid? Read of the period in an Ancient History. Contrast Ahashuerus (Xerxes) with Cyrus.

2. Study conditions, moral, social and religious in the Persian capitol. Study especially conditions among the Jews. What national characteristics do they show?

3. Be able to tell the story of Esther.

4. What is the religious message of the book?

5. Discuss the character and personality of Esther, Vashti, Haman, Ahashuerus, Mordecai.

Assignments in Nehemiah.

1. What were conditions in Jerusalem at this time? Discuss Nehemiah's position in the Persian court. What was the attitude of the king towards him? Why his fear? What requests were granted him?

2. What was Nehemiah's method of procedure when he arrived in Jerusalem? Describe his organization of the work and who took part in it.

3. Trace the different stages of the opposition to Nehemiah and how he met it in each case.

4. What part did prayer play in Nehemiah's work?
5. What occasion for complaint arose among the Jews themselves? How was it dealt with?

Nehemiah 7--13.

1. What precautions were taken for the protection of the city? Give the result of Nehemiah's census.
2. Study the presentation of the law to the people. What provisions were immediately put into effect?
3. Study the presentation of the Covenant. How was it ratified?
4. Study the Levites' prayer for its summary of national history; for its conception of Jehovah.
5. List the evils Nehemiah found in the lives of his people. How did he deal with each?
6. Estimate Nehemiah as a statesman, patriot, executive, representative of God. Contrast him with Ezra in personality.

The Inter-Testament Period.

1. From the reference books outline the period and list the chief events in each division.

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