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BIBLICAL TEACHING
IN
WOMEN'S COLLEGES IN THE UNITED STATES

A Thesis

Submitted in Partial Fulfillment of the Requirements
For the Degree of Master of Arts
in the
SCHOOL OF EDUCATION
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BY

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CHAPTER I

Introduction

1. Statement of Problem

The purpose of this study is to present the status of the teaching of the Bible in women's colleges in the United States.

2. Method of Procedure

In 1926, women's colleges in the United States, totaling eighty-three, were listed by the writer from the latest volume of the College Blue Book, volume I, liberal Arts and Sciences, 1923-1924, as private, Protestant church and state colleges. Junior colleges were not included.

Request for 1925-1926 catalogues was made of the eighty-three colleges in the list. Seventy colleges responded with catalogues. A study of these yielded the data given in this survey.

Personal interviews were held with the heads and faculty members of Biblical departments in a number of colleges. As National Student Secretary for the Board of Education of the United Lutheran Church in America, from 1921 to 1923, the writer visited the campuses of twenty-five of the colleges in this survey, - eighteen private, five church and two state colleges. (Table I). During these visits, some repeated annually, interviews were held.

A knowledge of student conditions in the middle-west was gained in various ways - through contacts for four years with the University of Minnesota, while Director of Religious Education in the Minneapolis Y.W.C.A.; through visits for seven years to institutions in Ohio and Michigan; and through work for a year as Dean of Women and instructor in Bible at Carthage College in Illinois.

In the spring of 1923, a questionnaire as to results of Bible study was mailed one hundred fifty-one alumnae and thirty-six undergraduates, representing fifteen women's colleges in six states - Connecticut, Massachusetts, New Jersey, New York, Pennsylvania and Rhode Island. The results were so meager that in the late spring of 1923, a questionnaire was given two classes of freshman Bible in Carthage College.

3. Scope of Survey.

The four-year women's colleges in the United States, - private, Protestant church, and state, which answered the request for catalogues, numbering seventy are surveyed.

Courses directly and primarily related to the material of the Bible are considered. The survey does not include related courses, such as Biblical ethics, psychology and philosophy of religion, and courses classified under the heading of technical Religious Education.

4. Colleges Surveyed

a. Control and Geographical Location of Colleges

The seventy colleges surveyed as listed in table II are controlled as follows: private, twenty-eight colleges; church, thirty-six colleges; and state, six colleges. Table III shows these distributed in twenty-two states. Table IV groups the states into areas, indicating that the south in ten states claims thirty-three colleges, practically half of the total number surveyed. These are distributed as follows: private, three; church, twenty-seven; state, three colleges. Seventy-five percent of the total number of church colleges are in the south. Four middle-Atlantic states rank second in the totals with eighteen colleges, as follows: private, nine; church, seven; state, two colleges. Four of the church colleges are in Pennsylvania. New England and the middle-west follow third with three states each. New England has nine colleges, all private, with two exceptions. The middle-west has seven

colleges, five private and two church colleges. The far west with two states, has one state and one private college.

The far-west and the middle-west states are largely coeducational. The middle-Atlantic states hold the church colleges of the north-east. The New England states have the so-called nonsectarian private colleges.

b. Religious Education Association Rating of Biblical Departments.

An objective judgment of the Biblical departments in universities and colleges has been made by the Religious Education Association. In its annual meeting in 1926, this Association accepted a plan submitted by its Department of Universities and Colleges Section of the Teachers of Bible, standardizing the departments of Bible. Rating is given institutions under six heads, as follows: organization, heads of departments and instructors, instruction, curricula hours, library equipment, and funds. Table V indicates in detail the requirements under each of these heads. Class "A" requires an independent department, a head giving full time to the department and one trained instructor; a high plane of instruction; a total of eight semester hours; all courses over one hour weekly; at least five hundred carefully selected modern volumes; and funds equivalent to those in other departments of equal size. Table VI lists the fifteen women's colleges which have qualified for the "A" grade. The majority of these colleges - totalling nine - are in the New England and the middle-Atlantic states, all private colleges; one college, private, is in the far-west, and four are in the middle-west, all private, with one exception, a church college. There is but one "A" grade college in the south.

It does not necessarily follow that those colleges not listed are doing poor work or that they lack a desire for the "A" grade conditions. The writer personally knows one women's college not listed which has a department of Bible, a head and a Ph.D. professor, both giving full time, with twenty-seven hours of direct Bible work, not including related Bible and other religious subjects.¹ Other colleges may have qualified since 1925 when the last colleges of this grade were listed by the Religious Education Association.

5. Literature in the Field of Survey

Until recently there has been comparatively little in print concerning Bible study on the college level. The Religious Education Association has had a Committee on Teaching in Colleges and Universities, but its official organ, Religious Education, deals mainly with teaching on the pre-college level and with technical Religious Education. College Biblical instructors had no organ through which to express and discuss their views, though the annual meetings of the National Association of Biblical Instructors were reported in Christian Education. Occasional articles were carried in it. Beginning with October, 1923, this magazine issued monthly by the Council of Church Boards of Education became the official organ of the National Association. Space allocated in each number appears under the caption, "Department of Biblical Instruction".

Little expression and discussion in print undoubtedly accounts in part for the confusion and the indefiniteness in our field of survey. "When one faces the question of the aims and methods for the teaching of religion in the colleges," says Professor Bond, "the confusion becomes

¹Wilson College

little short of baffling."¹

Several years ago a joint Commission on Curriculum appointed by the Association of American Colleges and by the Council of Church Boards of Education accumulated data on curriculum from a large number of college catalogues. The staff members of the two associations on the Commission had had wide experience in this kind of work. Since individual departments were included in the study, their findings have bearing upon the Biblical Department. They found much aimlessness, little of definite objectives. But few colleges expressed themselves clearly as to aims or as to the methods of realizing their objectives. The conclusion to which these experienced surveyors came, was that there was much confusion upon these points.

The National Association of Biblical Instructors has been asked to define its aims, but it has not yet done so.

¹ Bond, C.M., "An Experiment in Correlation and Organization of Courses at the College Level", Christian Education, May, 1929, p. 496

TABLE I

DISTRIBUTION BY STATES AND CONTROL OF
 TWENTY-FIVE WOMEN'S COLLEGES VISITED PERSONALLY

<u>State and College</u>	<u>Control</u>		
	<u>Private</u>	<u>Church</u>	<u>State</u>
<u>Connecticut</u>			
Connecticut College for Women	X		
<u>Massachusetts</u>			
Jackson College	X		
St. Holyoke College	X		
Radcliffe College	X		
Simons College	X		
Smith College	X		
Wellesley College	X		
Wheaton College	X		
<u>New Jersey</u>			
New Jersey College for Women			X
<u>New York</u>			
Adelphi College	X		
Barnard College	X		
Elmira College		X	
Hunter College		(Municipal)	X
Russell Sage College	X		
Skidmore College	X		
Vassar College	X		
Wells College	X		
William Smith College	X		
<u>Pennsylvania</u>			
Bryn Mawr College	X		
Cedar Crest College			X
Irving College			X
Moravian College for Women			X
Pennsylvania College for Women	X		
Wilson College			X
<u>Rhode Island</u>			
Women's College in Brown University			X
TOTAL 25 COLLEGES	18	5	2
Visited 1921-1923 - 12			

TABLE II

DISTRIBUTION BY STATES AND CONTROL OF SEVENTY WOMEN'S COLLEGES SURVEYED

<u>Colleges</u>	<u>Control</u>		
	<u>Private</u>	<u>Church</u>	<u>State</u>
<u>Alabama</u>			
1. Women's College of Alabama			X
<u>California</u>			
2. Mills College			X
<u>Connecticut</u>			
3. Connecticut College			X
<u>Georgia</u>			
4. Agnes Scott College			X
5. Bessie Tift College			X
6. Brenau College	X		
7. La Grange College			X
8. Shorter College			X
<u>Illinois</u>			
9. Illinois Women's College			X
10. Rockford College			X
<u>Louisiana</u>			
11. H. Sophie Newcomb College			X
<u>Maryland</u>			
12. Goucher College			X
13. Hood College			X
<u>Massachusetts</u>			
14. Jackson College (Tufts)			X
15. Mt. Holyoke College			X
16. Radcliffe College			X
17. Simmons College			X
18. Smith College			X
19. Wellesley College			X
20. Wheaton College			X
<u>Mississippi</u>			
21. Belhaven College			X
22. Blue Mountain College			X
23. Grenada College			X
24. Mississippi (State) College for Women			X
25. Whitworth College			X
<u>Missouri</u>			
26. Lindenwood College			X

Table II - (continued)

<u>Colleges</u>	<u>Control</u>		
	<u>Private</u>	<u>Church</u>	<u>State</u>
<u>New Jersey</u>			
27. New Jersey College for Women			X
<u>New York</u>			
28. Adolphi College	M		
29. Barnard College	M		
30. Elmira College		M	
31. Hunter College			X
32. Keuka College		M	
33. Russell Sage College	M		
34. Skidmore College	M		
35. Vassar College	M		
36. Wells College	M		
37. Wm. Smith College (Hebart).	M		
<u>North Carolina</u>			
38. Chowan College			X
39. Flora McDonald College			X
40. Greensboro College			X
41. Meredith College			X
42. North Carolina College for Women			X
43. Queens College			X
44. Salem College & Academy			X
<u>Ohio</u>			
45. Lake Erie College	X		
46. Oxford College for Women			X
47. Western College for Women	X		
48. Western Reserve University College for Women	X		
<u>Oklahoma</u>			
49. Oklahoma College for Women			X
<u>Pennsylvania</u>			
50. Bryn Mawr College	X		
51. Cedar Crest College for Women			X
52. Irving College			X
53. Moravian College for Women			X
54. Pennsylvania College for Women	X		
55. Wilson College			X
<u>Rhode Island</u>			
56. Women's College in Brown University			X

Table II - (continued)

<u>Colleges</u>	<u>Control</u>		
	<u>Private</u>	<u>Church</u>	<u>State</u>
<u>South Carolina</u>			
57. Anderson College			X
58. Chicora College for Women			X
59. Columbia College			X
60. Lander College			X
61. Sumnerland College			X
62. Winthrop College			X
<u>Tennessee</u>			
63. Tennessee College			X
<u>Texas</u>			
64. Baylor College			X
65. Texas Presbyterian College			X
66. Texas Women's College			X
<u>Virginia</u>			
67. Randolph Mason Women's College			X
68. Sweet Briar College	X		
69. Westhampton College			X
<u>Wisconsin</u>			
70. Milwaukee Downer College			X
<hr/>			
TOTAL	28	36	6

Listed from College Blue Book, Volume I, Liberal Arts and Sciences, 1923-24.

TABLE III

DISTRIBUTION BY STATES, OF CONTROL AND
GEOGRAPHICAL AREA OF WOMEN'S COLLEGES SERVEYED

States	Number of Colleges	Control			Section of Country				
		Private	Church	State	New Eng.	Mid. Atl.	South	West	Far West
Alabama	1			1			X		
California . . .	1		1						X
Connecticut . .	1		1		X				
Georgia	5		1	4			X		
Illinois	2		1	1				X	
Louisiana . . .	1		1				X		
Maryland	2		1	1		X			
Massachusetts .	7		7		X				
Mississippi . .	5			4			X		
Missouri	1			1			X		
New Jersey . . .	1			1		X			
New York	9		6	2		X			
North Carolina .	7			6			X		
Ohio	4		3	1				X	
Oklahoma	1			1					X
Pennsylvania . .	6		2	4		X			
Rhode Island . .	1		1		X				
South Carolina .	6			5			X		
Tennessee . . .	1			1			X		
Texas	3			3			X		
Virginia	3		1	2			X		
Wisconsin	1		1					X	
No. of Colleges	69	27	36	6	—	—	—	—	—
No. of States					3	4	10	3	2

TABLE IV

DISTRIBUTION BY GEOGRAPHICAL AREA, OF STATES,
CONTROL, AND NUMBER OF COLLEGES SURVEYED

<u>Section of Country</u>	<u>Number of States</u>	<u>Number of Colleges</u>	<u>Control</u>		
			<u>Private</u>	<u>Church</u>	<u>State</u>
South	10	33	3	27	3
Middle Atlantic	4	19	10	7	2
New England	3	9	9		
Middle West	3	7	5	2	
Far West	2	2	1		1
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	22	70	29	36	6

From College Blue Book, Vol. I., Liberal Arts and Sciences, 1923-1924.

TABLE V

BASIS OF RATING BIBLICAL DEPARTMENTS
BY RELIGIOUS EDUCATION ASSOCIATION

	Group "A"	Group "B"	Group "C"
1. DEPARTMENT:	Absolutely independent of all specialized religious activities of college	Same	Same
2. a. HEAD:	Not Col. Pres. or local pastor or Y. Sec'y., nor chaplain, unless occupying definite professional position	Same	Same
b. INSTRUCTOR:	One trained, full time	At least $\frac{1}{2}$ time trained instructor.	Not meeting any other tests of B.
3. INSTRUCTION:	On plane of history and literary departments. Standard teaching methods for these subjects.	Same	
4. HOURS:	a. All courses to exceed one hour weekly.	Same	
	b. At least 18 hours.	At least 15 hours	
	c. If religious education included, at least 12 of 18 semester hours for Bible History and Literature.	At least 10 out of 15.	
5. LIBRARY:	At least 500 volumes carefully selected, modern, pertaining to this dept., modern maps, classroom equipment.	At least 300 volumes	
6. FUNDS:	Annual appropriation on reasonable parity with other regular depts. same number of instructors.	Equal to 2/3 of a regular dept., same size. If 4 and 5 only are lacking, it is "B"	

Table V - (continued)

Group "D"	Group "E"
No Department See Bible Work	No Bible Work

Based on "Plan for Standardization of College and University Bible Departments" (Adapted at Annual meeting, February, 1916)
Religious Education, August, 1922, pp. 329, 333.

TABLE VI

"A" GRADE WOMEN'S COLLEGES IN SURVEY
AS RATED BY RELIGIOUS EDUCATION ASSOCIATION

"A" Group Colleges in Present Survey Total 15.

East 9: All Private

Bryn Mawr, Elmhurst, Goucher, Mount Holyoke, Smith,
Yassar, Wellesley, Welles, Wheaton.

South 1:

Randolph Macon (for women)

Middle-West 4: - Three Private, 1 State.

Illinois Woman's, Lake Erie, Western Reserve, Western
College for Women.

Far West 1: - Private

Mills

"Standardization of Biblical Departments in Colleges and
Universities", Religious Education, December, 1924,
pp. 409, 410. (Last report, June, 1926)

CHAPTER II

BIBLICAL TEACHING IN TWENTY-EIGHT PRIVATE WOMEN'S COLLEGES

I. Introduction

The twenty-eight women's colleges in thirteen states surveyed will be found among other colleges in table II. The greater number are in the New England and the middle Atlantic states. Massachusetts and New York lead with seven colleges each. Ohio has three colleges, and Pennsylvania two colleges.

2. The History of Biblical Teaching

With few exceptions, the private colleges seem to have had Bible study from the beginning. This undoubtedly was due to the fact that in almost every instance Christian men and women founded the colleges.

Matthew Vassar, the founder of Vassar College, the first women's college¹, held the first meeting with his trustees February, 1861. The college opened in 1865. Mr. Vassar stated then that it was his desire that "the training of our students should never be entrusted to the skeptical or irreligious."² At this meeting he listed subjects for the curriculum, concluding with "last and most important of all, the daily systematic

Note Concerning Aims and Methods in Chapters II, III and IV.

In the several sections upon aims and methods, no attempt has been made to quote exhaustively from the individual colleges. The objective rather has been to include statements which best represent the many different viewpoints. If a certain point is credited to one college, it is to be understood that it may be representative of many others also. Statements probably are but a part of the aims or the methods of the Biblical departments quoted.

¹Wesleyan College was chartered 10 years before Vassar College, but the Civil War checked its development. - Robinson, Mabel L., *The Curriculum of the Woman's College*, p. 9.

Taylor, J.M., *Vassar College*, p. 28.

"Reading and Study of the Holy Scriptures, as the only and all-sufficient Rule of Christian faith and practice."¹ The curriculum in the first prospectus of 1865, included under the scheme of education, a heading "Moral and Religious Education", with the President as instructor. Among other courses, it mentioned Christian Evidences and Bible Classes.²

The development of Biblical teaching at Vassar can be traced. By 1892 outside speakers, probably ministers lectured upon various Biblical subjects. The Bible became a regular part of the curriculum only in 1899, with two semester hours for juniors and seniors. These were increased the following year to three semester hours. In 1902, two years later, there was a further increase to six hours for juniors and seniors. That year there was established a chair of Biblical literature. Bible work never has been required.

In the Statutes of Wellesley printed in 1885 there appear the following words: "The college was founded for the glory of God and the service of the Lord Jesus Christ in and by the education and culture of women. In order to the attainment of these ends, it is required that every Trustee, Teacher, and Officer, shall be a member of an evangelical church and that a study of the Holy Scriptures shall be pursued by every student throughout the entire college course under the direction of the Faculty."³

Henry Durant, founder, in 1871, had placed the Bible in the cornerstone, with the written words, "This building is humbly dedicated

¹ Proceedings of the Trustees of Vassar College, p. 15.

² Robinson, Nehal L., The Curriculum of the Women's College, p. 12

³ Converse, F., The Story of Wellesley, p. 122

"to our Heavenly Father with the hope and prayer that He may always be first in everything in this institution; that His Word may be faithfully taught here; and that He will use it as a means of leading precious souls to the Lord Jesus Christ."¹

A circular for 1876 included no Bible among the subjects listed for the four years course, but a foot note read, "The systematic study of the scriptures will be continued throughout the courses."² At Wellesley, daily classes, elective, not subject to examination were held in the early years. The founder died in 1881. Two years later, the work became a regular part of the curriculum, and was required for all four years in both the Scientific and Classical divisions.

Wellesley emphasized the Bible more than Vassar, for it was only in 1899, thirty-four years after founding that the latter made Bible work a part of the curriculum. In 1893, Wellesley, founded ten years after Vassar, required Bible work.

For teachers courses, Wellesley later reduced requirements to three years. They further reduced them in 1913 to two years, - sophomore and junior years. Ten years after the Bible entered the regular curriculum, a new curriculum of twenty-six required hours included four hours of Bible work. The President, in a report referring to this advised that the subjects included were deemed "essential to all culture. . . mental discipline and breadth of view."³ - 4

Because the trustees of Derry Academy objected to the emphasis put upon religious teaching by one of their teachers, Mary Lyon, she went

¹ Converse, F., The Story of Wellesley, p. 7. 2-

² Wellesley College Circular for 1876.

³ Wellesley, President's Report, 1893, p. 4.

⁴ Robinson, M.L., The Curriculum of the Woman's College, p. 20f.

out and collected funds to establish a college that would be "perpetually Christian."¹ She opened Mount Holyoke Seminary in 1837. The College was chartered in 1838. Mary Lyon said she hoped that the time would come when the Bible would be taught in the original languages.²

From the catalogues at Mount Holyoke College the following data were gathered. The first catalogue to mention Bible courses is that of the Academy in 1860, in which both Old and New Testament courses were offered for juniors and seniors, - one hour required in each year. In 1870, two courses and two one-half time professors were added. By 1902 there seem to have been two full time professors and in the following year, an additional assistant. Four professors, three full time and one part time, also one assistant, served the department in 1919. These records indicate that Mount Holyoke emphasized Bible continuously from Academy days.

The basis for the foundation of Smith College is found in the will of Sophia Smith, its founder, which reads: "Sensible of what the Christian religion has done for my sex, and believing that all education should be for the glory of God and the good of man, I direct that the Holy Scriptures be daily and systematically read, and studied in said college, and without giving preference to any sect or denomination, all the education and all the discipline shall be pervaded by the spirit of evangelical Christian religion."³

At Smith College, the Department of Bible was established in 1879. Up to this time the presidents had given all the work offered.

¹ Quoted by Gordon, E., *Leaven of the Sadducees*, p. 111.

² Mt. Holyoke, Professor Wild, L.H., Interview.

³ Last Will and Testament of Sophia Smith, Art. 3, Given by Professor I. F. Wood in Interview.

A head for the department was not called until 1893.¹ President Rhoades, a former President of Bryn Mawr College, referring to the founder, said in an address, that "Dr. Taylor desired that it should ever maintain and teach an evangelical and primitive Christianity as set forth in the New Testament."²

Of Rockford College its President writes, "Anna P. Sill was the founder of the college, and she built it with a sense of spiritual values. . . . Jane Addams once said to her fellow alumnae, 'We are bound by the tenderest ties to perpetuate this primitive spiritual purpose - Miss Sill's life motive.'³

Late in 1911, a study of two hundred fifty universities and colleges including women's colleges was made by a Committee of the Religious Education Association. The late Professor Kent, Chairman of the Committee, reporting upon the general Bible work said, "In equipment and variety of courses the women's colleges are far in advance of other institutions."⁴

When the courses for this survey were listed, Skidmore College, founded as a vocational school carried no Bible work. Later, however, the college took on liberal arts courses. Because the President thought it would be of value, Bible work then was included. A Professor of Bible and Philosophy was called and courses in Biblical Literature, Biblical History and Ethics were offered. Five out of six students are reported as taking vocational courses. For this reason, plus the fact that Bible is not required, there is a small enrollment in Bible.⁵

¹ Seelye, L. Clarke, Early History of Smith College, p. 74.

² Quoted by Gordon, E., Leaven of the Sadducees, p. 117.

³ Maddox, W.A., From pictorial booklet issued upon 75th birthday.

⁴ Skidmore, Prof. Kellogg, E.H., Interview, December, 1927.

⁵ Kent, C.F., "Teacher Training in Colleges and Universities" - Religious Education, April, 1912, p. 106

3. College Entrance Credits in Bible.

For several years there has been discussion in private colleges and secondary schools, as to Bible study for college entrance credit. Until quite recently, however, there was no standardization. The private secondary schools wished their Bible work to lead up to and to fit into college courses but they did not know what the colleges expected or what they would accept. In the spring of 1923, representatives from six important private secondary schools, and from the faculties of the Biblical Departments of Mt. Holyoke, Smith, Vassar and Wellesley Colleges prepared jointly a syllabus and an examination. In June, 1923, the latter was given in several schools for the first time.

Dr. Kelly reports that "the colleges have repeatedly testified that they were willing to accept preliminary work in Bible, provided it was well done, as part of the admission requirements. In a study of this subject made in the Council (Council of Church Boards of Education) office last year there was the remarkable phenomenon of almost one-hundred per cent. perfect returns from the colleges and universities, and nearly all of them replied in the affirmative."¹

4. The Aims of Teaching

The private colleges not bound by the limitations of the state colleges, may teach the Bible as religion. Some in our survey do so. Many of these colleges claim to be Christian, though nonsectarian. One college professor states her aims as follows: literary study, appreciation, and the acquiring of knowledge, to make the college woman ordinarily intelligent about the Bible as a great book; also to know its contribution

¹Kelly, R.L., Editorial, "Why not Teach the Bible" - Christian Education, November, 1923, p. 64.

to literature and language.¹

The historical aim is expressed as the attempt to know the movements of religious history, to get the religious spirit in history;² to make Jesus real, to know Him as a man, as a factor in history.³ The application to modern social problems is the objective in the social teachings.¹

One professor aims to give his students a knowledge of ideas, especially the universal character of the ideas lying back of facts. These are to be related to the larger world of thought. He considers this "an approach which has made an especially significant contribution to the religious life of mankind."⁴

Another wishes Bible study to help students become "masters of life's experiences", alert citizens, "able to think and act, too, intelligently critical to be easily hoodwinked either by politicians or by patent medicines." This comes from the only college which reports an interest in the project method.⁵ Among other purposes, one college strives to help students to link up the Bible with present day problems.⁶

Several colleges express aims as follows: to interest students philosophically;⁷ to set forth facts fundamental to genuine religious faith and experience;⁸ to give students a sane and intelligent view of the Bible and a grounding in the teaching and the principles of the New Testament.⁹

¹ Mt. Holyoke, Prof. Wild, L.H., Interview

² Skidmore, Prof. Kellogg, E.H., Interview

³ Connecticut, Prof. Gallup, W.L., Interview

⁴ Smith, Dixler, J.S., "First Kings and the Problem of Religious Syncretism", *Christian Education*, December, 1925, p. 87.

⁵ Wheaton, Webster, E.H., "The Project Method in Biblical Instruction", *Christian Education*, December, 1925, p. 96

⁶ Mt. Holyoke, Prof. Wild, L.H., Interview.

⁷ Skidmore, Prof. Kellogg, E.H., Interview.

⁸ Coucher, Catalogue, 1925-26.

⁹ Mt. Holyoke, Robinson, D.S., "Bible Instruction at Mount Holyoke College", *Christian Education*, January, 1927, p. 209.

Other colleges express as a main objective the training of students as lay workers in home churches and communities.

B. Courses and Semester Hours Offered and Required.

The catalogues of nine of the twenty-eight private colleges surveyed mention no Bible. Five of these have relationship with large universities where Bible is offered.¹ A sixth college is a professional school² and a seventh, as previously stated, has since our survey put in a liberal arts curriculum, including Bible work.³

The courses and the semester hours offered by each college appear in table VII. The following table, VIII, listing the names of courses and the number of colleges offering each, shows the Life of Jesus in the lead, offered by eleven colleges, with a total of thirty-two hours. Old Testament is a close second offered by ten colleges, totaling thirty-six hours. Courses offered by more than five colleges in descending order are, Prophets, New Testament, Biblical Literature, Poetry and Wisdom Literature, and Biblical Social Teachings.

The distribution by courses in subject groups, set forth in table IX, shows the New Testament group leading with eight subjects by sixteen colleges, totaling one hundred two hours. The Old Testament is second group with five courses offered by seventeen colleges in eighty-six hours. The last group is entire Bible, four subjects, by eleven colleges, with eighty hours.

The total number of hours advertised by colleges and the total

¹Barnard (Columbia), Jackson (Yale), Radcliffe (Harvard), Eastern New
Jersey College for Women, Woman's College in Brown University.

²Simmons College.

³Skidmore College.

colleges offering them may be seen in table X. One college offers over thirty hours, three colleges offer from twenty-one to twenty-five hours, and eight offer between eleven and twenty hours. The remaining seven offer between four and ten hours.

An interesting story, geographically told, is given in table XI as to the semester hours offered. A New England college leads with thirty-three hours¹, followed by a middle Atlantic college with twenty-four hours² and a middle-west college with twenty-two hours.³ Each of these sections has colleges offering eighteen hours. The three colleges of the south offer the least number of hours, as follows: two colleges with six hours and one with four hours.

In comparing the curricula of three leading private colleges, - Smith, Wellesley and Mount Holyoke, - we find that Smith only offers Bible Introduction with no separate courses for Old Testament, Literature or History. No such courses appear in the Wellesley curriculum. Their department name, the Department of Biblical History, Literature and Interpretation, seems to reflect their interest. Many of their courses bear upon thought and interpretation. No courses labelled Social Teachings appear in Wellesley. They do in the other two colleges. All three colleges include the Life and the Teachings of Jesus and the Apostolic Age.

The head of the department of Bible at Smith College urges that courses "should not be rigid and inflexible. Even a permanent fundamental course whether called Biblical Introduction or Hebrew History or what not, should take on a new complexion under the impulse of new student needs. The

¹Mount Holyoke College

²Wells College.

³Western College for Women

"courses which follow may well be more flexible and adapt themselves to the prevailing tone of college thought."¹

Of the nineteen private colleges advertising Bible, eleven make it elective or include it in a required group of subjects. Colleges, for instance, may have a required group of eight subjects, out of which the student must take seven subjects. The one subject not chosen may be the Bible.

In New England's five colleges, one requires no Bible, one requires nine hours; two, six; and one, three hours. Of the six middle Atlantic states, three require no Bible, three require six hours each. But two of the four middle-west colleges require Bible, one each requiring eight and six hours. In the colleges of the south, totaling three, but one requires Bible, - four hours. One far-west college requires four hours.

(Table XII)

The head of the department of Bible at Wellesley expressed gratification because of a victory gained two years ago. In a reorganization of the curriculum they won out after a hard fight, for the one and one-half years of required Bible which they have had for a long time.²

6. Methods of Teaching

The private colleges of the north are using modern methods. A former trustee of one of these considers them too modern. He resigned because "the Bible teaching in the classes. . . calls in question and casts doubt upon the inspiration, credibility and integrity of the Bible."³

¹Wood, I.F., "The Curriculum and Current Needs at Smith College", Christian Education, December, 1926, p. 149.

²Wellesley, Prof. Kendrick, H.H., Interview, December, 1927.

³Goucher, Sloan, H.F., The New Infidelity, p. 37.

One college only expresses belief in the project method, starting from the students' natural interests.¹ A professor, describing his method of teaching the Life of Jesus says that he strips from him all the theology of the church and all ecclesiastical laudations, presenting him as he is.²

There is some reaction from the use solely of literary, historical and critical methods. A professor in a woman's college, referring to the emphasis upon the critical study of the Bible writes, "The time has now come for a more courageous presentation of the inner values of religion through the medium of the classroom relationship." There should be, she says, "the appropriation and appreciation" of the inner values of religion.³

The head of a Biblical department in another college holds that critical methods should lead out into an appreciation of religion and religious experience. The Bible should be taught in the light of its religious significance. This should be done indirectly. The Japanese thus teach patriotism by pilgrimages to historical places, shrines and tombs of heroes.

Not propaganda, says this department head, but facts taught objectively should be the method of Bible teaching. The Bible is a record of religious experiences, so teach religion by means of what religion can do to somebody. This necessitates leading students to look at life not through the eyes "of an artist or a philosopher but of a religious man." The basic question will be "What is it this writer is trying to say?" This leads to an appreciation of that man's attitude toward things in life, that man's conception of God. Students should understand Bible men in their background and sympathize with their attitudes.

¹Wheaton, Webster, Ellen P., Christian Education, December, 1925, p. 95

²Connecticut, Prof. Gallup, W.L., Interview

³Vassar, Lyman, M.E., "The New Task of the College Biblical Department", Christian Education, June, 1927, p. 531

This professor continues: - get away from teaching the Bible as ancient literature or as history or religion - teach it so it will function in the life of the present. Help students to see Bible men and women meeting life's problems through spiritual power. When they face life problems they will have this light upon them. Above all, teachers who would help students must themselves have a religious experience.¹

In Biblical teaching today, "historical and literary criticism and the scientific methods have won a predominant control in methods and practices." These are powerful and appealing "and have given a ground and a concrete value to matters of faith and feeling that were lacking fifty years ago."²

The critical method used often is upon the following dogmatic humanistic basis. The President of one woman's college speaking at the commencement of another said in the course of his remarks: "The modern graduate is more humble than the graduate of twenty years ago. He does not believe he possesses any private line with the Almighty" - he "is attempting to arrive at a unification of his own being, a temperamental adjustment of the varying demands of his own nature, and at the same time to gear himself into reality. The fine attempt to deceive himself with the opiate of his own desires has been abandoned."³

The method suggested for secondary school students even before they enter college is critical. They should be educated to this view, "so that they do not have to unlearn anything in college."⁴

¹ Wood, I.F., "Religious Values and Academic Teaching", Christian Education, June, 1927, pp. 577, 578.

² Wheaton, Park, J.E., Speaking at Radcliff C. Commencement, The New York Times, June 21, 1923, p. 16.

³ Mt. Holyoke, Wild, L.H., "Minutes of the Fifteenth Annual Meeting of the National Association of Biblical Instructors, 1924" - Christian Education, December, 1925, p. 67.

⁴ Marshall, B.F., "Service of the Biblical Departments to Other Departments

Classroom methods used in an eastern college are lectures, recitations, short papers, Biblical story telling, and informational dramatization of stories, especially those of the Old Testament.¹ The head of another Bible department in an interview named discussion as the main method in classroom procedure. A thoughtful student who had taken work under this professor stated most of the time was given to lecturing.² One college reports a forum based on readings, lectures and discussions.³

One professor finds text books valuable, using all means he can to make Jesus real.⁴ Another names no books, stating she uses any that will show the principles of Jesus.⁵ A third college names Sanders Old Testament History and his History of the Hebrew People, also Peritz's Old Testament History.⁶ A professor in a fourth college claims that one text book is satisfactory. He requires reading and discussion of the modern lives of Christ. He also requires reading from current literature about the Hebrews to put students in the spirit of the Hebrew Literature.⁷

Other than church colleges showed tendencies in the past toward theology. Paley's Natural Theology is mentioned as a text book in the Mount Holyoke Academy catalogue of 1845 and Mary Lyon is reported as having used Butler's Analogy.⁸

¹Wheaton, Webster, Ellen P., Christian Education, December, 1925, p. 95.

²Noted Eastern College - Student wished name withheld.

³Smith, Prof. Wood, I.F., Interview.

⁴Connecticut, Prof. Gallup, L.W., Interview.

⁵Mount Holyoke, Prof. Wild, L., Interview.

⁶Wells, Catalogue, 1925-26.

⁷Brown University, Woman's College in, Prof. Fowler, H.T. - Interview.

⁸Gordon, E., The Leaven of the Sadducees, p. 112.

7. Co-operation of the Biblical Department.

a. With Other Departments.

The Biblical department of one college advertises for the departments of History and of Greek, courses respectively in Oriental Civilizations and Greek New Testament.¹

The Department of Biblical Literature in another college is co-operating with the instructor of Oral English on special assignments and themes chosen by students. The students develop Bible themes in the form of stories, dramas and pageants, credit for which is given in the two departments. There results economy of time for students and better work. Organizations on the campus are invited to co-operate.

Recently the two above departments put on a play with a Bible theme. The project was worked out as follows: The theme was chosen by students in the Christian Association and by the directors of Dramatics and Bible. Research for correct interpretation, costumes, and scenery was made by students of the Biblical Department. Credit was given for this. The supervision of dramatization was done by the instructor of Oral English. The students taking this training did supervision as part of their work in dramatics. The Dramatic Association supervised details while the Young Women's Christian Association sponsored the play and used it as a means of interesting students in its organization. The instructor believes that "Under these conditions, the required study of the Bible and training in Oral English are undertaken in the spirit of affectionate enthusiasm which only a definite project can inspire; the academic and the social life of

¹Smith College catalogue, 1925-1926.

"the college are linked in a way that is helpful to both; best of all, teacher and student become fellow-workers, recreating for themselves and for the college, the stirring pageantry, drama, and religious emotion of the Biblical narratives."¹

A president and Bible teacher suggests several ways in which the Biblical Department may serve the college and other departments. First, the teacher's personality should demonstrate the "reality and vitality of a personal religious experience". He must have "faith and conviction in religious matters - . . . the quiet and genuine practice of faith out of conviction will forge an experience in the presence of classes, and in the various contacts of the campus and elsewhere that will declare the reality of religion to him, and win approval and respect from those to whom he brings the service of a teacher." Secondly, his profession as teacher of Bible must be exalted and dignified. There should be "a zeal, a pride in the material . . . a loyalty to its principles, a joy and satisfaction in interpreting its truth, in awakening and stimulating interest in others toward it." This will bring respect for the department. Thirdly, show other departments the service they can render to Biblical history and religious teaching. Recognition of all departments "cordially and generously tendered will help to increase the friendliness, and regard of other departments for our work." Fourth, "infuse and leaven the life of the college students and faculty alike, with the power of a vital faith and the practice of mature religion . . . stir the thoughts and minds of the college community and summon them to

¹ Wheaton, Webster, E.E., and Robinson, V.S., "A Word from Wheaton College", Christian Education, December, 1926, p. 162.

sympathy with those in trouble and facing problems. Remember in prayer those in need."

The Biblical department can see, fifthly, that the library has "timely and significant books in the field of religion." Lastly, foster discussion of religious questions, put on conferences and series of lectures.¹

b. With College Organizations

Women's colleges report attempts to relate academic Bible work with the Y.W.C.A. The principles worked out in the classroom form a foundation for the voluntary study classes.

c. With the Church

Bible students at some women's colleges give addresses on Biblical subjects in Sunday Schools and churches. It has been stated that private colleges lack sympathy with the church and its activities. The head of a Bible department of a large eastern women's college at a conference of Biblical instructors urged loyalty to the church in classroom work.² At the same conference the President of another women's college who also teaches Bible was reported as having said that he did not give a snap of his fingers for Christianity, that what he was interested in were the ideals of Jesus.

d. With the Community

One college reports a community school of religion.³

¹ Marshall, B.S., "Service of Biblical Departments to Other Departments of the College", Christian Education, February, 1923, pp. 325-329.

² Wellesley, Kendrick, E.H., "Biblical Instruction in its Relation to Church Loyalty", Christian Education, January, 1923, pp 224-233.

³ Wellesley, Kendrick, E.H., Interview.

A "long standing spirit of co-operative fellowship with the community" is reported by the head of a University Biblical Department, which also serves the women's college of that university. This co-operation takes two forms, - first, a Community School of Religion under the Extension Department of the University, and the State Council, (Sunday School Association); secondly, a Summer School of the State Council put on jointly by the Community School of Religion, a denominational committee of Religious Education, and the Biblical Department of the University.¹

3. The Results of Bible Teaching as Reported by Students

To learn at first hand from students in private colleges in our survey the effect of Bible teaching in their lives, a questionnaire was mailed to one hundred fifty ^{one} alumnae and thirty-six undergraduates of fifteen colleges in six states. A change of residence and no Bible taken during college may account largely for the poor response. Of the seventeen students who made return, four had not taken Bible. As the answers were anonymous, they cannot be assigned to colleges.

The points inquired about follow:

1. Changes or strengthening of conceptions, convictions, motives, or moral standards. (Philosophy of life - world view, God, prayer, worship, etc.)
2. Changes or results in life. (Power, self-control, life with God, life with men, help to more effectual prayer.)
3. Results in campus life.
4. Results to be expected from Bible study. If such effects did not follow Bible study, state causes and remedy.

¹Women's, in Brown University - Fowler, H.T., "Community Service by Brown University" - Christian Education, December, 1926, p. 163.

The answers which follow are expressed as given by the students.

1. One student replied that she had received a clear insight into Biblical facts, another, that she had been given a broader conception of Biblical history.

Six report no changes in, or strengthening of convictions, motives, or moral standards.

No changes in philosophy of life are reported. One writes that prayer and worship were neglected.

Six report some changes. One found these so vague that she cannot formulate them. To the others there came a clearing up of former vague and doubtful things; a new insight into Biblical stories, an appreciation of Jesus' difficulties, and His powerful appeal to the modern world; a more unified conception of the Bible, especially the Old Testament; a realization of the unimportance of present religious controversies; great strengthening of moral conceptions and standards; greater belief in prayer but growing doubt of God; belief in the effectiveness of prayer but no surety of its destination.

2. No "changes or results in life" are reported by six. One thinks her course was too practical for such matters, that the professors were at fault. But one professor during the four college years was considered by this student as helpful to a good way of life.

Among the various changes or results experienced by seven were happier, fuller, more confident life, more effectual prayer, a desire for a life nearer Christ; a tolerance, a broadening of sympathy for other races; a breakdown of old superstitions and a more intelligent belief in right living through right thinking; a broader conception of life and its

vastness with less of respect for Sunday School methods of teaching.

3. Conscious "results in campus life" seem to have been few, for nine report none. One advises that there were no evident results, though the courses would have been missed had they not been given. Another gives no reason for no changes, that students had come from Christian homes in the first place and that Bible courses were a regular part of the college Christian life.

Results, unmeasured, were but meager in one case; in a second there was the acquisition of a scientific, not a theological basis for discussions about God on the campus; in a third, an interchange of religious ideas and an attempt to live up to ethical standards resulted.

The Bible courses taken are evaluated as follows: The course given was organized to give both sides of questions and it did so. The study was valuable and constructive. The study helped in the teaching of a church Bible class.

One student expected no results from her course which was required. Evidently there were none.

4. As to results which the young women themselves thought should follow Bible study, some suggested information as a result to be desired; information as to sources, authors, literary value, history, content; as to the beginning of religion, especially the Hebrew and Christian religions; as to Biblical criticism so the Bible can be valued at its true worth.

Other results to be sought are intelligent understanding of and reverence for the Christian religion; an insight into the applied psy-

ology of Jesus; an interest in the book as literature and as inspired; a tolerance for other people and their religion; a tolerance for present day interpretations and controversies about the Bible.

These young women do not indicate whether the courses taken by them measured up in results to the standards they express.

Included in the answers were references to methods. They should be scientific, leading to the conception of God in accordance with latest discoveries in science and not at variance with the latest in nature; both sides of questions should be given; the study should be related to present day problems and to every day life; the central figure should be Christ, and there should be emphasis upon the New Testament; the subject should be treated as dynamic, real and vivid.

The classroom should instruct, not inspire; - inspiration is the business of other agencies; a hidebound insistence upon non-essentials should be avoided. This student reports that her professor was very successful in these respects.

At the Religious Education Association Conference in 1917, several undergraduates reported upon the results of Bible teaching in an eastern private women's college. One student "from the most orthodox of homes", describes herself as an unenlightened girl coming to college.

"She enters a class in Biblical History. One by one she sees them go - the facts which to her were the very foundation of her religious life. She can no longer believe in the creation of the world as told in the Old Testament or in the story of Moses and the burning bush, etc. As she goes on into the study of the New Testament, 'higher criticism' lays bare to her the fact that the story of Jesus' birth is not authenticated, that the feeding of the five thousand and Christ's walking

"on the sea cannot be taken literally and that possibly even her belief in the resurrection is groundless. In fact, all the mysterious and supernatural gifts of Jesus which had formed the core of her spiritual life, now seem either based on unhistorical fact or disproved by the working of natural laws. . . . Her loss of faith in everything divine at first stuns her, but leaves her at last, as she styles herself, a 'regretful agnostic.'"¹

Another student, who had expressed a hope that college would leave to her "the divinity of Christ untouched" has become reconciled to her loss. "I have learned to judge Jesus by what I found him to be, not by some vague ideas handed down to me."²

Professor Wyckoff reports results of Biblical teaching as given by two students in one of the largest private women's colleges. A question given them in a mid-year test read, "What answer would you make to this report in a city newspaper of recent date? 'The clergyman declared that "rationalistic criticism of the Bible is being taught by teachers and professors in colleges and universities throughout the country" and that it is undermining or destroying the religion which students acquired from their home training and church attendance in their early years.'" "

One girl answered, ". . . I should partially agree with that criticism. Many students who have come to college with a deep religious home training and church attendance in their earlier years have had their whole religious life undermined and destroyed. On the contrary side of this I have also seen students who have had their religion strengthened by this rationalistic criticism of the Bible. A good deal depends upon the

¹ Chandler, Edith E. (Wellesley) "Bible and College Culture from the Point of View of the Student", Religious Education, October 1917, p. 326.
² Ibid. p. 329.

"individual student, her previous training, her attitude toward the rational criticism of Bible and above all upon the teacher. Some teachers by ruthless destructive criticism destroy religious truths, while others by careful close scrutiny of the Bible construct and aid religious truths already learned."

The second student answered, "I think he is quite right but don't think it does much harm. What difference does it make how much you undermine or destroy as long as you have something left. I have, but I know a good many who haven't anything to put in the place of what has been lost. That is very pathetic, but a religion must be poorly grounded that can't be attacked without falling. Frankly, I don't think that there is enough constructiveness in the course. Too much emphasis is on tearing down and not enough on building up. I very much regret that the last day could not have been spent in looking back over the course and seeing what was left standing among the wreckage, and it is wreckage to a good many. If a person can't erect anything herself, then I think the course has done harm, but where she can, it has done good by making her think more seriously about her religion than she probably had done before. Also some girls do not lose anything, as they feel that the explanations are artificial and superficial. I heard one girl last night say that she got completely carried away in class and agreed with everything, but when she got home and thought it over, she felt that the arguments had twisted and turned without really getting to the bottom of the thing."

Professor Wyckoff evaluates these answers as follows: "Each gives full recognition to the constructive value of these courses to 'some'.

"Each also confesses that the constructive influence of these courses had affected 'many'. . . . However well intentioned such courses in religious education are, their religious and spiritual value is determined by the results obtained. If the 'some' who have their religious life strengthened number twenty-five per cent of the students, while the 'many' to whom it is wreckage' and who have had 'their whole religious life undermined and destroyed' number seventy-five per cent of the total, it does not take an expert mathematician to figure out that from the standpoint of their religious value, the experiment registers a heavy loss, which, if persisted in for any length of time, will bankrupt the faith. . . . When it is realized that they (first-hand observations) are made on an examination paper to the instructor who has had charge of the Bible study course, they may be credited with no exaggerated emphasis. They are representative of the general opinion of the members of the class. They are fair, frank, sane."¹

¹Wyckoff, A.C., Acute and Chronic Unbelief, pp. 27-30.

Table VII

DISTRIBUTION BY BIBLICAL COURSES AND SEMESTER HOURS OFFERED AND REQUIRED BY PRIVATE COLLEGES

	C O U R S E S																			Total Hours	Re-quired Hours																
	Entire Bible :									Old Testament :												New Testament															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19																		
(2)					2 ^{1/2}			3	2	2 ^{1/2}		2					2	2		15	4																
(3)		6	6	6																18																	
(6)						2						2								4																	
(10)			2									2	3					2		14																	
(11)												3								6																	
(12)												2 ^{1/2}		2						8	6																
(14)																																					
(15)		6	6	3				3	3			3		3		3		3		33	6																
(16)																																					
(17)																																					
(18)	3 ^{1/2}		3 ^{1/2}					2	2			2 ^{1/2}	2 ^{1/2}			2		2		15	12																
(19)					2 ^{1/2}							2 ^{1/2}	2 ^{1/2}				3		3	12	9																
(20)	3	6						3	3			3					3			21	12																
(25)																																					
(29)																																					
(33)																																					
(34)																																					
(35)				3		3			3		3		3					3		18																	
(36)			3		3	3						3			3					24	6																
(37)	6																			6																	
(45)					3			3	3			3						3	3	18																	
(47)		2	5			2 ^{1/2}		2 ^{1/2}	2 ^{1/2}			2 ^{1/2}		1	5		3			22	8																
(48)																																					
(50)			4	2		2		2				2								12																	
(54)					2 ^{1/2}							2 ^{1/2}		3						9	6																
(58)																																					
(63)			1			4 ^{1/2}		1												6	4																
(70)								2 ^{1/2}				2 ^{1/2}								4	4																
																			14	20	29	17	36	8	4	22	16	20	32	6	6	14	3	10	11	268	
																			Total .80 hrs		Total .86 hrs		Total 102 hours														

See notes upon table, p. 59.

NOTES:

Figures in first horizontal line indicate courses named and numbered as below.

Bracketed figures in first column running vertically designate colleges numbered as in table II, pages 7 - 9.

Figures running horizontally, unbracketed, unstarred designate number of semester hours each course is advertised yearly in catalogues.

X - One cross designates required courses.

XX - Two crosses in Required Hours column indicate hours required, where names of courses have not been designated.

Small "a" indicates courses are given in alternate years.

<u>Names of Courses</u>	<u>Old Testament</u>	<u>New Testament</u>
1. Entire Bible	5. Old Testament	10. New Testament
2. Biblical History	6. Hebrew History	11. New Testament History
3. Biblical Literature	7. Hebrew Literature	12. New Testament Literature
4. Biblical Social Teachings	8. Prophets	13. Life of Jesus
	9. Poetry & Wisdom Lit.	14. Teachings of Jesus
		15. Social Teachings of Jesus
		16. Apostolic Age
		17. Acts
		18. Paul
		19. Johannine Literature

TABLE VIII

DISTRIBUTION BY BIBLICAL COURSES IN ORDER OF
POPULARITY AS OFFERED BY PRIVATE COLLEGES

	No. of Colleges Offering	Total No. Semester Hours	No. of Colleges Requiring	No. of Hours Offered	
				Max.	Min.
1. Life of Jesus	11	32	4	6	2
2. Old Testament	10	38	4	6	2
3. Prophets	9	22	2	5	1
4. New Testament	8	20	4	5	2
5. Biblical Literature	7	29	1	6	1
6. Poetry & Wisdom Literature	6	16	0	5	2
7. Biblical Social Teachings	5	17	0	6	3
8. Biblical History	4	20	0	6	2
9. Apostolic Age	4	14	0	6	2
10. Johannine Literature	4	11	0	5	2
11. Paul	4	10	0	5	2
12. Hebrew History	3	9	1	5	2
13. Teachings of Jesus	3	8	0	3	1
14. Bible	5	14	0	6	5
15. Social Teachings of Jesus	2	8	0	3	3
16. Hebrew Literature	1	4	1		
17. Acts	1	3	0		

Compiled from Table VII, p. 39.

TABLE IX

DISTRIBUTION BY SUBJECT GROUPS OF BIBLICAL COURSES
OFFERED BY PRIVATE COLLEGES

New Testament, 8 Subjects by 16 Colleges - Total, 102 Hours

Life of Jesus	11	Colleges,	32	Hours
New Testament	8	"	20	"
Apostolic Age	4	"	14	"
Johannine Literature	4	"	11	"
Paul	4	"	10	"
Teachings of Jesus	3	"	6	"
Social Teachings of Jesus	2	"	6	"
Acts	1	"	3	"

Old Testament 5 Subjects by 17 Colleges - Total, 86 Hours

Old Testament	10	Colleges,	36	Hours
Prophets	9	"	22	"
Poetry & Wisdom Literature	6	"	18	"
Hebrew History	3	"	8	"
Hebrew Literature	1	"	4	"

Entire Bible 4 Subjects, by 11 Colleges - Total, 60 Hours

Biblical Literature	7	Colleges,	29	Hours
Biblical Social Teachings	5	"	17	"
Biblical History	4	"	20	"
Entire Bible	3	"	14	"

TABLE X

DISTRIBUTION BY TOTAL SEMESTER HOURS IN BIBLE OFFERED BY PRIVATE COLLEGES

<u>Number of Hours</u>	<u>Number of Colleges Offering</u>
33	1
24	1
22	1
21	1
19	4
15	1
14	1
12	2
9	1
8	1
6	3
4	2

19 hours are offered by 4 colleges
 6 " " " " 3 "
 12+4 " " " " 2 "

1 college offers over 30 hours
 3 colleges offer from 21 to 25 hours
 4 " " " 16 " 20 "
 4 " " " 11 " 15 "
 5 " " " 6 " 10 "
 2 " " " under 5 hours

Compiled from Table VII, p. 33.

TABLE XI

DISTRIBUTION BY GEOGRAPHICAL AREA
OF SEMESTER HOURS IN BIBLE
OFFERED BY PRIVATE COLLEGES

<u>Geographical Area</u>	<u>Semester Hours</u>	<u>Number of Colleges</u>
<u>New England</u>		<u>5 Colleges</u>
	33	1
	21	1
	18	2
	12	1
<u>Middle Atlantic</u>		<u>6 Colleges</u>
	24) 1 each
	18	
	12	
	9	
	8	
	6	
<u>South</u>		<u>3 Colleges</u>
	8	2
	4	1
<u>Middle West</u>		<u>4 Colleges</u>
	22) 1 each
	18	
	14	
	4	
<u>Far West</u>		<u>1 College</u>
	15	1

Compiled from Table VII, p. 39.

TABLE XII

DISTRIBUTION BY GEOGRAPHICAL AREA
OF SEMESTER HOURS IN BIBLE
REQUIRED BY PRIVATE COLLEGES

Total Number Requiring Bible	11 out of 19 colleges (Plus several colleges offering Bible in required group of subjects of which one may be elective)
New England:	(5 colleges) 4 require as follows:	1 - 9 hrs. 2 - 6 hrs. 1 - 3 hrs.
Middle Atlantic:	(6 ") 3 " 6 hours each.	
Middle-West:	(4 ") 1 each require 3 and 6 hours.	
South:	(3 ") 1 requires 4 hours.	
Far-West:	(1 college) requires 4 hours.	

TOTAL NUMBER OF COLLEGES
REQUIRING HOURS

<u>No. of Hours</u>	<u>No. of Colleges</u>
9	1
6	1
6	5
4	3
3	1

Most popular: 6 hours required by 5 colleges
Next " : 3 " " " 4 "

CHAPTER III

BIBLICAL TEACHING IN THIRTY-SIX CHURCH WOMEN'S COLLEGES

1. Introduction

Table II includes the names of the thirty-six church women's colleges surveyed. These colleges are in fifteen states in three sections of the country. They are led by the south with ten states and twenty-seven colleges, followed by the middle-Atlantic region with three states and seven colleges, and the middle-West with two states, one college each.

2. History of Biblical Teaching

The main reason for founding church colleges was that the religious aim might be included in the teaching. "The raison d'être for church colleges has been the religious objective and, in the main, it appears that they have been promoted by religiously motivated people."¹

Randolph-Macon College had biblical literature courses from its founding. For the traditional method first used, the modern historical method has been substituted. Formerly elective, the work has been made compulsory - three hours weekly for one year now being required for a degree.²

In a survey of church colleges, Doctor Athearn found a decline in Bible work. He quotes Professor Gibbs who wrote as follows: "To add to their income, colleges organized departments of music, business, etc., for which extra tuition was charged. This demand created by the spirit of the times emphasized by the state universities, compelled the college

¹ Boyer, E.S., "Religious Education in Colleges, Universities and Schools of Religion", Christian Education, October, 1927, p. 33.

² Day, E.L. - "Randolph-Macon College" - Christian Education, January, 1927, p. 310.

to multiply work. This was done at the expense of the older studies. It is evident that the one subject that suffered most was the Bible."¹

Dr. Athearn states that "a second cause for the dropping of Bible courses from church colleges was the conception that religion was caught, not taught. It was held that the teaching of secular subjects by Christian teachers made unnecessary any formal or systematic teaching of Biblical or religious subjects."²

The minutes and the reports of the boards of the different churches indicate a deep interest in Bible study and a desire that it shall have its rightful place in the curriculum. Several boards confirm Dr. Athearn's findings.

The Secretary of the Board of Education of the Northern Baptist Church in an annual report comments with surprise upon the comparatively small place given Bible instruction in their colleges.³ This Board expresses itself as "deeply concerned that all Christian Schools should give adequate instruction in the Bible and the Christian Religion."⁴

The Congregational Education Society has encouraged Biblical study. Referring to colleges aided, they state, "it is expected that special attention will be given to the study of the Bible."⁵

Biblical study has been emphasized in the colleges of the Disciples of Christ. "The core department of almost every institution is Bible and Religious Education."⁶

¹ Athearn, W.S., Religious Education and American Democracy, pp. 313, 314.

² Ibid. p. 314.

³ Annual Report - Board of Education of Northern Baptist Convention, 1914, p. 12

⁴ Annual Report - Board of Education of the Northern Baptist Convention, 1921, p. 6

⁵ Annual Report, Directors of Congregational Education Society, 1907, p. 69

⁶ Annual Report, Board of Education of Disciples of Christ, 1922, p. 23

The Presbyterian Church also emphasizes Bible work. As early as 1839 aid was withheld from any college not using the Bible as a text book. Annual reports with information as to the manner of carrying out this requirement were requested.¹ "The Board's effort from the very beginning has been to make a study of the Bible a part of the required curriculum. The first chairs endowed in our younger colleges have been, almost uniformly, chairs of Bible instruction."²

The graduation requirements for the colleges of the Methodist Episcopal Church include "at least one (course) covering the historical and literary study of the Bible in the vernacular."³ The annual reports of their Board of Education for 1910 stated that almost all of their colleges required courses in Bible.⁴ They stipulated that this department must equal other departments in quality of working equipment and in trained teachers.⁵

In 1920, a report of the Board of Education of the United Lutheran Church spoke of the relatively small amount of Biblical instruction given in most of its colleges. It recommended that these departments should be put on the same basis as other departments. Every institution to be aided they stipulate, "shall maintain a department of Bible study. . . . with a full time professor or instructor." The funds received are partly to be used for maintenance of the Bible department, and for two years there shall be required weekly, three hours in Biblical subjects.⁶

The devotion of the United Presbyterian Church to the Bible is well known. Their Biblical departments are strong.

¹ Minutes General Assembly of Presbyterian Church U.S.A., 1839, p. 48

² Ibid., 1808, p. 335

³ Journal, General Conference Methodist Episcopal Church, 1900, p. 704

⁴ Ibid., 1900, p. 701.

⁵ Boston, J.L., History and Enactments of University Senate, Methodist Episcopal Church, p. 6, pamphlet.

⁶ Minutes- Biennial Convention of the United Lutheran Church, 1920, p. 264.

The Columbia University Survey of the United Lutheran Church says, "Denominational Boards of Education have been important factors in the increase of the amount of religious instruction given in their colleges. Frequently they have aided in the raising of funds for such instruction and sometimes they have made the teaching of religion one of the requirements for receiving the aid of the denomination. . . They (denominational leaders) declare that the primary interest of Board of Education is in the religious phases of college education."¹

During the summer of 1921, Dr. Athearn stated in an address before a Sunday-School convention, that the denominational colleges had failed in the teaching of Religion, including Biblical Literature and History. On the basis of this statement, Dr. Kelly in the fall of 1922 sent out letters to all the Protestant churches. Of one hundred twenty-five colleges which replied, three pleaded guilty and eighty made denial.² Thirty colleges frankly admitted the short comings of the colleges individually and as a class, but stated that they were working upon the problem.³

¹ and Note:

For material in this section upon Church Boards of Education, the writer is indebted to the Columbia University Survey of the United Lutheran Church - "Survey of Higher Education for the United Lutheran Church in America", Vol. III Leonard, Evenden, O'Rear. pp. 207 to 210.

² Athearn, A.C., "The Christian Colleges Speak Out" - Christian Education December, 1922.

³ Minutes - Biennial Convention of the United Lutheran Church, 1920, p. 264.

3. Aims of Teaching

The literary and historical study of the Bible, social study of the prophets, moral and social teachings of Jesus are mentioned by church colleges. Many emphasize the aim expressed by one professor - the building of Christian character and the training for Christian leadership.¹ One college would make the book live as a bit of vital human experience; they would put students sympathetically into the experience of the Hebrew people, to live their experiences with them; they would help them see that the Bible touches every side of life.²

It is generally considered that most church colleges have a narrow devotional aim. One might expect this to be the aim of a number of the southern colleges. Only six, however, of these thirty-three colleges in our survey express what seem to approximate such aims. These are stated variously as follows: A knowledge of the book "as it is in truth 'the Word of God' the only Infallible Rule of Faith and Practice"; study to fortify "against skeptical and infidel tendencies of the age."³ The Bible is to be for students "a lamp unto their feet and a light unto their path";⁴ it is to be "an unfolding of God's plan" in Old Testament History and in New Testament History - there are to be "no doctrinal controversies";⁵ "The Bible . . . is set forth as God's plan of Salvation . . . and as plenerily and verbally inspired";⁶ the aim is toward a "well defined, complete and spiritual understanding of the life of Jesus Christ, the

¹ Wilson, Prof. Strevig, J.M., Interview

² Blair, Prof. Mould, E.W.K., Interview

³ Queens, Catalogue, p. 60.

⁴ Salon, Catalogue, p. 27

⁵ Texas Presbyterian, Catalogue, p. 27

⁶ Flora MacDonald, Catalogue, p. 80

"Savior of man";¹ the study shows "the preparation of the world for the advent of the Redeemer."²

The statements in five other southern colleges catalogue indicate as aims - information, appreciation, literary and historical study, and a searching for human values.³

Thirteen catalogues show that Biblical professors had training in other than church colleges. Eleven took graduate study in the large universities of the north and of the south. Two had undergraduate work in women's colleges of the east. It is not likely that these use the devotional aim.

From a study of Biblical teaching made in 1934 in twenty-seven church institutions, including women's colleges, Professor Boyer found that the literal interpretation of the Bible is being superseded by "a broader humanistic and scientific expression of the principles of life shown in the Bible." Chief stress is being laid on the literary study of the Bible. While this is true, it is fair to say that certain indications would confirm the opinion that increasingly, there is a more extended study of the Bible from the social and educational standpoint. This view seems to coincide with other judgments that have been formed on the subject.⁴ Courses indicating this fact are not numerous but they are persistent throughout the study of the curriculum in the church colleges.⁵

The writer found little devotional aim in the church colleges that she visited. Two Church Boards of Education have expressed aims for

¹ Texas Women's, Catalogue, p. 39

² Anderson, Catalogue, p. 61

³ Catalogues: Tennessee, p. 49, Bessie Tift, p. 31, Bellhaven, p. 40
Greensboro, p. 49, Chowan, p. 20

⁴ Case, S.J., "Life of Jesus During the Last Quarter Century",
Journal of Religion, November, 1925, pp. 361-375

⁵ Boyer, E.S., "Religious Education in Colleges and Universities and Schools of Religion", Christian Education, October, 1927, p. 35.

their colleges as follows: developing "Christian character in the learner as the outcome of definite and whole-hearted commitment to the Christian way of life"¹; training for more competent leadership in the home church and community. They hope that the courses for fitting young men and women for such service may be greatly strengthened and made more permanent.²

4. Courses and Semester Hours Offered and Required

All of the thirty-six church colleges surveyed offer Bible work. The courses and semester hours offered and required by each of the thirty-six colleges are shown in Table XIII. The courses in the order of popularity appear in table XIV. The most popular subjects in private and church colleges are the Life of Jesus and the Old Testament. The former subject is offered by twenty-one church colleges, courses totaling sixty-hours, and the latter by eighteen colleges, totaling sixty-two hours. A close third is Hebrew History in eighteen colleges, with courses totaling fifty-five hours. The courses as given by more than five colleges are as follows: Apostolic Age in fifteen colleges, with courses totaling thirty-nine hours; the Prophets in fourteen colleges, with thirty-four hours; the New Testament in twelve colleges with forty-two hours; the entire Bible in nine colleges with thirty-one hours; Poetry and Wisdom Literature in eight colleges with twenty-one hours; the Pauline Literature in eight colleges with twenty hours; and New Testament History in six colleges with fifteen hours.

Arranging the subjects offered in groups, as found in table XV, the New Testament group leads with ten subjects, offered by thirty-five colleges, totaling two hundred twenty-three hours. The Old Testament

¹ Harper, W.A., "Board of Christian Education of the Christian Church", Christian Education, November, 1929, p. 74

² Gates, H.W., "Congregational Education Society", Christian Education, November, 1929, p. 76

is second, with five subjects in thirty-four colleges, totaling one hundred eighty-three hours. The entire Bible group is last, with four subjects in sixteen colleges, totaling sixty-two hours.

The greatest number of colleges, totaling thirteen, offer between six and ten hours of Bible. Eleven colleges offer between eleven and sixteen hours. The highest hours offered, thirty and twenty-nine hours, are found in two colleges in the middle Atlantic states. ^{Nine} ~~thirteen~~ hours are offered by one college each in the south and in the middle Atlantic states. Tables XVI and XVII indicate all hours offered and the geographical area of the colleges offering the work.

Two years previous to the beginning of this survey, Miss Lura Bean made a study of classroom instruction in religion in two hundred fifty denominational colleges.¹

Dr. Kelly compared Miss Bean's findings as to total number of semester hours in religion offered in 1925-1926 by a typical church college, with the hours advertised at the beginning of the century. Within two decades, he says, the fourteen hours offered in the latter period increased to twenty-four hours. These hours include technical Religious Education courses.²

With one exception, all the church colleges require Bible. The exception requires four semester hours of the History of Christianity, which combines Biblical literature, Christian History and Christian Evidences. Six hours, appearing in thirteen college catalogues is the most popular requirement. One southern college requires fourteen hours, the

¹ Bean, Lura, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges," Christian Education, March, 1925, pp. 246-250.

² Kelly, H.L., Report of Annual Meeting of Council of Church Boards of Education by Clark, J.A., Christian Education, February, 1925.

highest number of hours required by any church college. In this section also three colleges require twelve hours and five colleges require eight hours. The highest required in the middle Atlantic states is twelve hours, followed by eight hours. (Table XVIII)

A church college expresses its reasons for required Bible as follows: the importance of the book in the English language; the civilization which it has influenced; the need therefore for a knowledge of it by all educated persons; the contribution of its study to thought; the opportunity it gives to enter sympathetically into the experience of the most interesting people. Since the college would educate, it must include the Bible in its required subjects. Student problems arose when students catch the viewpoint of the Bible.¹

Selected features from Miss Bean's study as given in table XIX indicate different features emphasized by denominations. The Methodists, Evangelicals, Brethren and Disciples emphasize subjects implying analysis, interpretation of life, and analysis of society. They offer courses like the Biblical Social Teachings and the Social Interpretation of Jesus. The Presbyterians and the Reformed churches emphasize the life of Christ and give much work in the Apostolic Age. The Baptists give one third of all semester hours to the Bible, while the Methodists, Episcopalians and Presbyterians give one-tenth.²

B. Courses Advertised and Not Given

Some subjects advertised are not given. Table XX, based upon Miss Bean's findings for church colleges gives semester hours advertised

¹Almira, Prof. Gould, E.F.E., Interview.

²Bean, Lura, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges", Christian Education, March, 1925, pp. 246-250.

and the hours actually taught in twenty-two of the women's colleges in our survey. The seventy-five plus per cent of courses taught in these twenty-two women's colleges is a little higher than Miss Bean's figures for all types of colleges and all religious subjects. Her figure was about seventy-two per cent. She found that the ratio among the different denominations was similar. The names of the Bible courses not taught appear in table XXI.¹

The percentage of advertised hours in 1923-1924 actually taught, evidently is higher than twenty to twenty-five years previously. Dr. Kelly reports that at the beginning of the century the typical church college offered but eight out of fourteen hours advertised.²

6. Methods of Teaching

Miss Bean found the deductive the chief method of approach. She felt that the religious interests and the experiences of students were ignored.³ The deductive method evidently is used by at least one southern college in our survey. It states that its approach is "not that of the 'questioning critic'", but rather that of "the devout disciple and believing student."⁴

A middle Atlantic college professor of Bible describes her method as follows: "It includes both survey and detailed study of the Biblical text itself, especially relating the particular book to the theme of Scripture as a whole. Economy of material is required. The highest standard of scholarship is maintained while not neglecting the

¹Bean, L., "Classroom Instruction in Religion in Two Hundred and Fifty Colleges", Christian Education, March, 1925, p. 252.

²Kelly, H.L., Report of Annual Meeting of Council of Church Boards of Education by Clark, J.A., Christian Education, February, 1925.

³Bean, L., "Classroom Instruction in Religion in Two Hundred and Fifty Colleges", Christian Education, March, 1925, p. 254.

⁴Quens, Catalogue, p. 60

"primary motive of character building in deepening a spiritual apprehension of truth. The approach is positive, the doctrine is evangelical, the handling of problems is practical."¹

One teacher states that study should be genetic, from the scientific point of view, leading out from history into the literary, political, social and economic phases of life.²

Another teacher illustrates her methods for teaching freshmen with the use of the first three chapters of Genesis. She emphasizes scrutiny of material but also urges that lessons should be "adroitly handled" to establish a "point of view"-that of composites, of parts representing the different ages, the different environments, and the different ideas of God. The impossibility of Moses' authorship is maintained because of "out and out contradictions, of numerous repetitions, of most conflicting theology, of a present background in one, and philosophic city background in the other. . . The class meditation may continue . . . does either conception of God, that in the first or that in the second entirely satisfy us personally?" The second is "ignoble . . . to become as God and live forever - truly a parious fear to an autocratic God." The professor fears her method may sound negative and destructive. "Many would prefer the gentler one of seed sowing. But to me there are many arguments for a frank, yet sympathetic negative right at the start."³ The arguments are not stated. This is deductive method from the modernistic viewpoint.

¹ Wilson, Prof. Strovig, J.M., Letter.

² Elnira, Prof. Mould, E.W.K., Interview.

³ Illinois Woman's C., Neville, R., "Methods of Teaching Bible in College", Religious Education, October, 1930, p. 170f.

"The center of the educational process is not the materials of religious education, nor yet the learner, but where the learner's experience and the race's experience intersect and are fused into re-constructed purposive controls for life."¹

One college reports the use of several text books, among them, Smith's Prophets, Boswell's Life and Teachings of Jesus, Kent's Work and Teaching of the Apostles, and Wild's Liberal Guide to the Bible. Other text books used by colleges are Burton and Goodspeed's Harmony of the Synoptic Gospels, Fowler's History and Literature of the New Testament, and Robinson's Life of Paul.²

Typewritten and printed syllabi and "a list of topics, one hundred or more in some classes is prepared as a basis for review work" are used in one college.³

7. Scientific Surveys of Church Colleges and of Biblical Departments

That the Boards of Education of the various churches are using modern methods and urging them upon their colleges is shown by the surveys made of church colleges and of their Biblical departments.

An instance of outstanding efficiency is the two year survey of its colleges made for the Board of Education of the United Lutheran Church in America by a committee of experts, professors and graduate students, in Teacher's College, Columbia University. Splendid cooperation was given by the presidents and the faculties of the colleges surveyed.

¹ Christian Church Board of Christian Education, p. 75

² Interviews, number of colleges

³ Illinois Women's C., Stearns, W.M., "Teaching Points",
Christian Education, December, 1933, p. 152

The findings and the interpretation of this objective scientific survey are made available in three volumes of more than sixteen hundred pages.¹

The Board of Christian Education of the Presbyterian Church, U.S.A. has had its colleges surveyed by a professor of Ohio State University.² Noted advance in Biblical departments has been made by this church. In the ten years from 1914 to 1925, nine endowed chairs in nine colleges grew to thirty-one endowed chairs; seventeen full time teachers increased to sixty; the annual expenditures of about twenty-seven thousand dollars for whole Biblical departments became one hundred ten thousand dollars for teachers only. They are working for three full time professors in all Biblical departments, and for thirty semester hours, including technical Religious Education courses. By 1925, six colleges had attained this ideal and many departments were in the process of organization.³ Total endowment was raised from about three hundred thousand to over two million dollars in ten years.⁴

The Board of Education of the Disciples of Christ has completed a survey of its colleges under Doctor F. W. Reeves, the noted college surveyor.⁵

Dr. Reeves also has been engaged by the Board of Education of the Methodist Episcopal Church for a survey of their colleges.⁶

¹ Survey of Higher Education for the United Lutheran Church in America, 3 vols., Leonard, Skendon, O'Hear and Others.

² Report of the Survey of the Educational Work and Responsibility of the Presbyterian Church in the United States, Brown, B. Warren

³ "Training Religious Leaders in Presbyterian Colleges", Christian Education, May, 1925, p. 341.

⁴ "Exalting the Bible in Presbyterian Colleges", Christian Education, December, 1926, p. 177

⁵ College Organization and Administration, Reeves, F.W., and Russell, J.D., Board of Education, Disciples of Christ.

⁶ "Here and There", Christian Education, October, 1929, pp. 61, 62

A study of the Departments of Bible in the colleges affiliated with it is being made by the Board of Education of the United Presbyterian Church of North America.¹

6. Results of Teaching as Reported by Students

In the spring of 1923, while teaching Old Testament History in a high grade co-educational college², the writer gave two questions as to the results of the Biblical teaching, to two classes of freshmen totaling forty-eight students. She made a request for frank replies, without signature, if desired, and assured the students that their answers would have no bearing upon their standing in the class or upon their semester grades. The work was required and the inductive method was used.

The questions given read as follows: "Has the study changed or strengthened any of your conceptions of God, of prayer or of the Bible? Have there been any other results?" In the following paragraphs the answers of the students are quoted or summarized.

One student expresses no interest in the Bible and the course had awakened none.

Twenty-seven students state that their conception of the Bible has been changed. Fifteen of these previously had found it dull, dry, uninteresting, difficult to understand. One now finds the Old Testament as interesting as the New; one has the desire to study and prepare assignments. Says another, "I got more out of the course than any other subject studied". The study stimulated one student so that she desires to take more Bible. Other students state that inspiration and enthusiasm were

¹ Christian Education, December, 1923, p. 161

² Carthage College.

given. For some, the Bible became a great reality.

Two students express themselves as follows: The first says, "I have found beauty and interest in the Bible. Since I have become acquainted with it by force I can appreciate it more fully and get a good deal more enjoyment from reading it"; the second writes, "I used to think of the Bible as some great book that was to be used chiefly in churches but found sections of it quite interesting from the standpoint of subjects other than religion, although that is its main purpose."

An appreciation never realized before, and an increased appreciation are mentioned by six students - appreciation of the Bible's high literary quality, of its importance, its wisdom, its inspiring quality. Students express gratitude for the helpfulness of diagrams and outlines, and for the definite suggestions as to study and reading. The helpfulness of outside required reading is mentioned.

Eight students express appreciation for having gained a knowledge of the people of the past, of their trials and their sins; they are glad for a realization of present day events and persons like those of the past.

Eleven speak especially of a better understanding of relationships of books, of historical periods, of the material of one section with another; relationships of history and of the Bible with other subjects, also are mentioned. Says one, "I can now listen better to sermons". She hears them with greater intelligence. She thinks of their meaning and the meaning of hymns. Others express results as follows: The relationship of one nation with another has been discovered. Previously the Bible had ^{been} known only in disconnected isolated passages, now its connections and meanings are sensed.

Greater understanding of the Bible is reported by sixteen students in its geography, its background, its unity. "It has answered many questions, former doubts and uncertainties". The course made students think, made them more observing; some things that students thought had to be taken on faith they found could be scientifically explained.

"Up to this time the Bible has not meant much to me. I really did not know how to read it to get meaning out of it. . . I find it contains more than I had thought." Another ^{had} tried to read it every day but it had been merely a practice. Now she feels that she knows how to read it so as to understand it.

Twenty-six tell of a changed conception of God, of a deepened appreciation of Him as holy, as hating sin, as prayer-answering; as guiding, powerful, many-sided, loving, desiring to save men. Previously God "was hazy, unreal". One "hardly had understood the significance of the word 'God!'". One finds prayer answered much more frequently because of a greater faith in God. One advises it made her eager to know more of God; three said it had increased their faith; one was "brought closer to God" another found "His presence more real".

Their conception of prayer and their prayer lives have been changed for twenty-eight students. The nature of, the background of, the necessity and the use of, the advantages of prayer are mentioned. Six speak of a strengthening of faith in prayer. Others express themselves as follows: "Prayer means more than before"; "I have a greater understanding of prayer"; they formerly thought of it only in connection with appeal for help or favor; they have learned how to pray; the course "taught me how to be humble in prayer"; there are "greater effects in own prayer life from greater knowledge of events"; "formerly there was

"some belief in the power of prayer but at times it seemed as if it had not been answered - study showed God answers in His own time and in His own way."

Twenty-four students tell of other results in their lives. The study has been "quite closely interwoven with daily life - believe it will continue to be so from now on"; it has helped to link up to life very differently than before; it has "increased the joy of daily living in many respects"; it "has led me to try to live in every day life as the prophets"; it has helped to an appreciation of the best way of living; one student now understands why God permits certain things to come into one's experiences; it "has made God more necessary to my life"; it has inspired to greater things in life; it has created the desire to pray for strength to resist all temptations and to do God's will; an attempt to apply Bible teachings has "been successful in some ways, in others not . . . well worth the effort however". One student writes, "going to college is hard and I feel like giving up some times . . . the study of the Bible was connected very much with every day life". To another, the study has been an inspiration to better and nobler work.

NOTES:

Figures in first horizontal line indicate courses named and numbered as below.

Bracketed figures in first column running vertically designate colleges numbered as in table II, pages 7 - 9.

Figures running horizontally, unbracketed, unstarred designate number of semester hours each course is advertised yearly in catalogues.

X - One cross designates required courses.

XX - Two crosses in Required Hours column indicate hours required, where names of courses have not been designated.

Small "a" indicates courses are given in alternate years.

<u>Names of Courses</u>	<u>Old Testament</u>	<u>New Testament</u>
1. Entire Bible	5. Old Testament	10. New Testament
2. Biblical History	6. Hebrew History	11. New Testament History
3. Biblical Literature	7. Hebrew Literature	12. New Testament Literature
4. Biblical Social Teachings	8. Prophets	13. Life of Jesus
	9. Poetry & Wisdom Lit.	14. Teachings of Jesus
		15. Social Teachings of Jesus
		16. Apostolic Age
		17. Acts
		18. Paul
		19. Johannine Literature

TABLE XIV

DISTRIBUTION BY BIBLICAL COURSES, IN ORDER OF
POPULARITY AS OFFERED BY CHURCH COLLEGES

	No. of Colleges Offering	Total No. Semester Hours	No. of Colleges Requiring	No. of Hours Offered	
				Max.	Min.
1. Life of Jesus	21	60	9	6	2
2. Old Testament	18	62	10	6	1
3. Hebrew History	18	55	11	6	2
4. Apostolic Age	15	39	3	6	1
5. Prophets	14	54	4	6	2
6. New Testament	12	42	9	6	2
7. Bible	9	31	4	6	2
8. Poetry & Wisdom Literature	8	21	1	3	2
9. Pauline Literature	8	20	2	4	2
10. New Testament History	6	15	5	4	2
11. Johannine Literature	5	14	0	6	2
12. Teachings of Jesus	5	11	2	3	2
13. Acts	5	11	1	3	2
14. Hebrew Literature	5	11	2	3	2
15. Biblical Literature	4	15	0	4	2
16. Biblical History	3	13	2	6	2
17. Social Teachings of Jesus	3	6	0	3	1
18. Biblical Social Teachings	2	5	0	3	2
19. New Testament Literature	2	5	1	3	2

TABLE XV

DISTRIBUTION BY SUBJECT GROUPS OF BIBLICAL COURSES
OFFERED BY CHURCH COLLEGES

<u>New Testament</u>		<u>10 Subjects</u>		<u>by 35 Colleges,</u>		<u>Total, 223 Hours</u>	
Life of Jesus		21	Colleges			60	Hours
Apostolic Age		15	"			30	"
New Testament		12	"			42	"
Pauline Literature		8	"			20	"
New Testament History		6	"			15	"
Johannine Literature		5	"			14	"
Teachings of Jesus		5	"			11	"
Acts		5	"			11	"
Social Teachings Jesus		3	"			6	"
New Testament Literature		2	"			5	"
<u>Old Testament</u>		<u>5 Subjects</u>		<u>by 34 Colleges,</u>		<u>Total, 185 Hours</u>	
Old Testament		13	Colleges			62	Hours
Hebrew History		13	"			55	"
Prophets		14	"			34	"
Poetry & Wisdom Literature		3	"			21	"
Hebrew Literature		5	"			11	"
<u>Entire Bible</u>		<u>4 Subjects</u>		<u>by 16 Colleges,</u>		<u>Total, 62 Hours</u>	
General Bible		9	Colleges			34	Hours
Biblical Literature		4	"			15	"
Biblical History		3	"			13	"
Biblical Social Teachings		2	"			5	"

TABLE XVI

DISTRIBUTION BY TOTAL SEMESTER HOURS IN BIBLE
OFFERED BY CHURCH COLLEGES

<u>Number of Hours</u>	<u>Number of Colleges Offering</u>
30	1
29	1
22	1
20	1
19	2
18	1
16	4
15	1
14	4
12	5
11	1
10	1
9	3
8	5
6	4
4	1

12 and 8 hours each are offered by 5 colleges

16, 14	"	6	"	"	"	"	"	"	4	"
		9	"	"	"	"	"	"	3	"
		10	"	"	"	"	"	"	2	"

2	Colleges offer from 25 to 30 hours
1	College offers " 21 " 25 "
3	Colleges offer " 16 " 20 "
11	" " " 11 " 16 "
12	" " " 8 " 10 "
1	College offers 4 hours

TABLE XVII

DISTRIBUTION BY GEOGRAPHICAL AREA
OF SEMESTER HOURS IN BIBLE
OFFERED BY CHURCH COLLEGES

<u>Middle Atlantic</u>	<u>Semester Hours</u>	<u>Number of Colleges</u>
		<u>7 Colleges</u>
	30)
	29)
	19)
	13) 1 each
	16)
	6)
	4)
<u>Middle West</u>		<u>2 Colleges</u>
	16)
	14) 1 each
<u>South</u>		<u>27 Colleges</u>
	22	1
	20	1
	19	1
	16	2
	15	1
	14	3
	13	5
	11	1
	10	1
	9	3
	8	5
	6	3

Compiled from Table XIII, p. 62

TABLE XVIII

DISTRIBUTION BY GEOGRAPHICAL AREA
OF SEMESTER HOURS IN BIBLE
REQUIRED BY CHURCH COLLEGES

All colleges with one exception require Bible work.
(The exception requires 4 hours of History of Christianity)

	<u>Semester Hours</u>	<u>Number of Colleges</u>	
<u>Middle Atlantic</u>			<u>7 Colleges</u>
	12	1	
	8	1	
	6	3	
	4	2	
<u>Middle-West</u>			<u>2 Colleges</u>
	6	1	
	4	1	
<u>South</u>			<u>27 Colleges</u>
	14	1	
	12	3	
	8	5	
	7	1	
	6	9	
	5	1	
	4	3	
	3	1	
	2	2	
<hr/>			
<u>SUMMARY</u>	<u>No. of Hours Offered</u>	<u>No. of Colleges</u>	
	14	1	
	12	4	
	8	6	
	7	1	
	6	13	
	5	1	
	4	6	
	3	1	
	2	2	

Table XVIII - (continued)

6 Hours most popular, required by 13 colleges
 3 & 4 " next " each " " 6 "
 12 " " " " " " 4 "

Compiled from Table XIII, p. 68

TABLE XIX

DENOMINATIONAL EMPHASES IN BIBLICAL CURRICULA
OF CHURCH COLLEGES

Percentage of students in courses indicate denominational philosophy.

Figures given show essential difference between Methodists and Presbyterians, U.S.A.

	<u>No. of Students</u>	<u>Percent of Registration in:</u>		
		<u>History</u>	<u>General Bible</u>	<u>Life of Christ</u>
Presbyterians	20,000	23%*	25%*	18%*
Methodists	30,000	21%	25%	6.5%*

*(Balance of percentage applies to technical religious education and related Biblical courses.)

Methodists emphasize vocational technique; subjects implying analysis, interpretation of life via psychology and philosophy of religion; analysis of society implied in courses like Biblical Social Teachings, Social Interpretation of Jesus, Christian Sociology.

Evangelicals, Brethren, and Disciples, same emphasis on New Testament as Methodists.

Presbyterians emphasize Life of Christ; more exact in quantitative description; much work in Apostolic Age.

Reformed Church (2 branches) same emphasis as Presbyterians

Protestant Episcopalians inculcate religious life more largely outside of classroom.

Baptists give 1/3 of all semester hours to Bible - (Methodists and Presbyterians give 1/10)

Congregationalists give little religious instruction. (1)

Enrollment in Bible Courses

U. Presbyterians - 100%	Presbyterians - 71%
Disciples - almost 100%	Friends - 64%
United Lutherans - 75%	Brethren - 58%
Methodist Groups from 50% to 53%	(2)

(1) Based on Ross, L. "Classroom Instruction in Religion in Two Hundred and Fifty Colleges", Christian Education, March, 1925, pp. 246-250.

(2) Ibid. p. 253.

TABLE XX

DISTRIBUTION BY SEMESTER HOURS ADVERTISED AND TAUGHT
BY 22 CHURCH COLLEGES

College* (See names below corresponding to number)	Semester Hours Advertised	Semester Hours Taught
1	32	32
2	30	22
3	25	21
4	37	18
5	12	10
6	14	14
7	23	20
8	8	8
9	20	18
10	30	26
11	29	12
12	20	20
13	12	6
14	22	14
15	22	14
16	30	22
17	18	10
18	12	12
19	20	23
20	20	16
21	40	38
22	-	7
	<u>500</u>	<u>379</u>

ALABAMA	MISSOURI	SOUTH CAROLINA
* 1. Women's C. of Alabama	9. Lindenwood	17. Chicora
		18. Columbia
		19. Lander
GEORGIA	NEW YORK	
2. Agnes Scott	10. Elmira	
3. La Grange	11. Kenia	TEXAS
		20. Texas Presbyterian
		21. Texas Woman's
ILLINOIS	NORTH CAROLINA	VIRGINIA
4. Illinois Woman's	12. Greensboro	22. Randolph-Macon
	13. Queens	(Women)
MARYLAND	OHIO	
5. Hood	14. Oxford C. for Women	
MISSISSIPPI	PENNSYLVANIA	
6. Belhaven	15. Cedar Crest	
7. Grenada	16. Wilson	
8. Whitworth		

Beas, Lura, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges", Christian Education, March, 1925, pp. 214-222

TABLE XXI

DISTRIBUTION BY BIBLICAL COURSES ADVERTISED AND
NOT GIVEN BY CHURCH COLLEGES

Prophets)			
Books)			
Wisdom Literature))			116 Semester Hours
New Testament		114	"	"
Bible		91	"	"
Old Testament		85	"	"
Hebrew History		56	"	"
Life of Jesus		51	"	"
Biblical Literature		39	"	"
Beginning of Christianity		33	"	"
Hebrew Literature		31	"	"

Figures are for 200 colleges which gave about 72% of courses advertised.

Beas, Lura, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges", Christian Education, March, 1925, p. 253.

CHAPTER IV

BIBLICAL TEACHING IN SIX STATE WOMEN'S COLLEGES

1. Introduction

But six colleges in our survey are under state or municipal control. As shown in table II, these are distributed one each in six states, as follows: the middle Atlantic with two colleges in two states, the south with three colleges in as many states, and the far-west with one college in one state.

2. History of Teaching

"The school everywhere in America arose as a child of the Church."¹ Until the middle of the last century, almost all state schools taught religion. Just before that time there was conflict, for and against state subsidized church schools. Shortly after, state appropriations for such schools ceased. We are now in that second period when no state school may lawfully teach religion. This of course includes the teaching of the Bible as religion.

Before the recent increased interest in the Bible and its inclusion in the curriculum to be taught from the nonreligious angle, volunteer agencies on the campus like the Y.M.C.A. and the Y.W.C.A. and the local churches of the community carried much or all of the Biblical work for students - of course, without academic credit.

Some of this was done indifferently and ignorantly with poor equipment. Then came the day of the salaried Christian Association Secretary, the Church Boards of Education and other named church boards caring

¹ Cubberley, E.P., The History of Education, p. 521.

for students and cooperating with student pastors. Work by denominations in friendly spirit, but each one independent of the other, still is carried on in many centers. However, cooperative work supported jointly by several different denominations is increasing.

3. Aims and Methods of Teaching.

State colleges emphasized literary and historical aims. One college expresses its aim as the attempt to give from the historical and non-sectarian point of view what every intelligent person should know about the Bible. The social teachings are emphasized.¹

Another college in the south states its purpose as "a fuller comprehension of the truth of the Bible through a more intelligent appreciation of its excellencies of form and structure."²

Chronological, psychological and critical methods are used. One college expresses its method as "a reverently critical study of the Bible as a part of the world's great literature."

4. Courses and Semester Hours Offered

All offerings according to catalogues of state colleges, will be found in table XXII. One of the colleges under municipal control which appears in our survey with no Bible work has offered Biblical Literature in its English department in years other than 1925-1926, the year of our survey. We would mention as a point of interest that this course has been and is being taught by a professor of Jewish extraction.⁴ Thus one college only offered no Bible so far as we know in 1925-1926.

¹New Jersey C. - Announcement, 1927-1928

²North Carolina C. for Women, Catalogue, 1926-1927, p. 111

³Ibid., p. 112

⁴Butler College

Of the four other colleges offering Bible, one gives a course of two hours in Biblical literature; another offers two courses of three hours each in the Old and the New Testament; a third names two courses of six hours each, in the Old and the New Testament; a fourth catalogues three courses of three hours each in Hebrew History, the Prophets and the Life of Jesus. (Table XXII). The Old Testament leads in popularity with three subjects totaling eighteen hours. (Table XXIII)

As is to be expected, none of the state colleges require Bible courses.

TABLE XXII

DISTRIBUTION BY BIBLICAL COURSES AND SEMESTER HOURS
OFFERED BY STATE COLLEGES

C O U R S E S									
*	Entire Bible	Old Testament				New Testament			
	Biblical Litera- ture	Old Testa- ment	Hebrew History	Prophets	New Testa- ment	Life of Jesus	Total Hours		
(24)		6			6				12
(27)		3			3				6
(31)									
(42)	2								2
(49)									
(62)			3	3		3			9
	2	9	3	3	9	3			29

From 1925-26 Catalogues

*Bracketed figures in first column running vertically designate colleges numbered as in table II, p. 7.

Figures running horizontally, unbracketed, designate number of semester hours each course is advertised yearly in catalogues.

TABLE XXIII

DISTRIBUTION BY BIBLICAL COURSES IN ORDER OF
POPULARITY AS OFFERED BY STATE COLLEGES

	No. of Colleges	No. of Semester Hours		
		Total	Max.	Min.
1. New Testament	2	9	6	3
2. Old Testament	2	9	6	3
3. Life of Jesus	1	3		
4. Hebrew History	1	3		
5. Prophets	1	3		
6. Biblical Literature	1	2		

COURSES IN SUBJECT GROUPS

Old Testament, 3 Subjects by 3 Colleges, Total 15 Hours

Old Testament,	3	Colleges,	9	Hours
Hebrew History	1	College	3	"
Prophets	1	"	3	"

New Testament, 2 Subjects by 3 Colleges, Total 12 Hours

New Testament	3	Colleges,	9	Hours
Life of Jesus	1	College	3	"

Entire Bible, 1 Subject by 1 College, Total 2 Hours

Biblical Literature

CHAPTER V

SUMMARY OF BIBLICAL TEACHING IN THREE TYPES OF COLLEGES

1. History of Biblical Teaching

The need for an educated ministry and for the Christianizing of the Indians, led Christian men and women to found the American colleges.¹ The foundation stone of the colleges was the Bible. With few exceptions, private, church and state women's colleges were founded by Christians.

Thomas Woody's "History of Women's Education in the United States", published in 1929, discusses women's education on the college level in volume II. The only references to religious education are as follows:

Religion is included in the courses listed for the early "Female Colleges" of the South. These courses are reported as having been on a par with those in men's colleges of the day. Reference is made to religion as an early entrance requirement for Elmira College. The Biblical study of early days in Lindenwood College was "similar to others of the day". Mr. Woody refers to a letter dated May, 1861, from Mr. Jewett, the first President of Vassar College, to Mr. Cowles, the first President of Elmira College. One of twenty-one questions inquired as to the method of teaching religious culture. President Cowles' reply is not given.²

¹ Leonard, R.J., "The Improvement of College Instruction", Christian Education, October, 1923, p. 32.

² Woody, Thomas, A History of Women's Education in the United States, pp. 166, 168

2. Aims and Methods of Teaching

From the aim expressed, there seems to be little difference in the three groups of colleges in our survey. The Bible is taught mainly as history and literature, though some church colleges add a third aim, that of religion. A small group of church colleges in the south frankly claim the devotional aim.

No group lays claim to any method exclusively. The inductive method is becoming more popular with all. Formerly the deductive method was applied doctrinally. Today many modern teachers are dogmatic about critical historical positions.

3. Courses and Semester Hours Offered and Required

As shown in table XXIV, nineteen different Biblical subjects are offered by from two to thirty-three colleges. The Life of Jesus offered by thirty-three colleges leads, followed closely by Old Testament in thirty colleges. Courses next in order of popularity are as follows: the Prophets in twenty-four colleges; New Testament in twenty-two colleges; Hebrew History in twenty-two colleges; the Apostolic Age in nineteen colleges. The Social Teachings of Jesus appear in five colleges only, and the same teachings of the Old Testament in seven colleges. These of course are included, at least briefly, in courses by other names. Old Testament, Old Testament History, Old Testament Literature and Hebrew History undoubtedly overlap.

In table XIV there is a comparison of the place given by the three groups of colleges to the ten most popular subjects. The three groups put within the first six places, the Life of Jesus, the Old Testament, the Prophets, and the New Testament. Three other courses, the

Apostolic Age and the Poetry and Wisdom Literature are included within the first ten places by private and church colleges.

The distribution by subject courses in table XXVI gives a comparison of the three types of colleges. Table XXVII, giving the total in subject groups for all the colleges shows that the New Testament group leads with three hundred thirty-seven hours in ten subjects by fifty-five colleges. The life of Jesus predominates in this group, followed in descending order by the New Testament, the Apostolic Age, and the Pauline Literature. The second group in popularity is the Old Testament with two hundred eighty-four hours. Its five subjects given in fifty-five colleges, are led by the Old Testament. Other subjects in descending order are as follows: the Prophets, Hebrew History, Poetry and Wisdom Literature, Hebrew Literature. The third and last group, Entire Bible, totals one hundred forty-four hours in four subjects offered by twenty-eight colleges. The leading subject in this group is general Bible, followed by Biblical Literature, Biblical History and the Social Teachings of the Bible.

A comparison of the total number of hours offered by each of the colleges in the three groups is given in table XXVIII. Seven colleges offer twenty-one hours and over, the highest being thirty-three hours; twelve offer from sixteen to twenty hours; sixteen offer from eleven to fifteen hours; twenty offer from six to ten hours; and five offer from two to four hours.

The catalogues indicate that forty-seven colleges require Bible work. In addition, some private colleges are offering a choice from a required group of subjects in which the Bible is included. The number of semester hours required by the private and the church colleges are con-

pared in table XXIX. This also includes the total number of colleges requiring Bible work. Ten hours and over are required by five colleges, four requiring twelve hours each, and one requiring fourteen hours. The greatest number, twenty-seven colleges, require from six to nine hours. Seven colleges require four and five hours each, and four colleges require two and three hours. Six hours is the most popular, being required by eighteen colleges. In descending order, popular requirements are as follows: eight hours in seven colleges, four hours in six colleges, and twelve hours in four colleges. Other hours are offered by one and two colleges.

4. Names of Departments Offering Bible Courses

Bible Department is the most popular name for departments of Bible, being used by twelve colleges. Department of History and Biblical Literature follows in nine colleges. Six colleges each have Departments of Biblical Literature, Religious Education, and Bible and Religious Education. In two colleges there are Departments of Biblical Literature and Comparative Religion. Other names, as listed in table XXIX are used once by sixteen colleges.

There were no departments for Bible in the beginning. What Professor Peritz reports about college work thirty years ago, applies also to the colleges in our survey. "When I began to teach thirty years ago, the history department included history, political science, economics, and sociology; now through increased knowledge and specialization these four subjects are split into four departments. It is due to this trend that the subject of Bible has come to its own in the college curriculum in the better equipped institutions."¹

¹Peritz, I.J., "The Function of the National Association of Biblical Instructors", Christian Education, December, 1926, p. 144.

Increasingly, technical religious education is being added to the curriculum of colleges. In some instances separate departments have been created. There is objection to the increase of departments and suggestion that Bible, Technical Religious Education, Church History, Missions, Comparative Religion, Psychology of Religion, Philosophy of Religion and other religious courses be combined under one department. No department name of the colleges surveyed would include all of these. However, if the Bible in the original were not a subject of this department, the name of the Department of English Bible and Religion used by one college would be inclusive. The Greek New Testament, if offered, might be put under the Department of Greek.

TABLE XXIV

DISTRIBUTION BY BIBLICAL COURSES IN ORDER OF
POPULARITY AS OFFERED BY ALL COLLEGES

	<u>No. of Colleges</u>	<u>Total Number of Semester Hours</u>
1 Life of Jesus	35	95
2 Old Testament	30	107
3 Prophets	24	59
4 New Testament	22	71
5 Hebrew History	22	66
6 Apostolic Age	19	53
7 Poetry and Wisdom Literature	14	37
8 Biblical Literature	12	44
9 General Bible	12	45
10 Pauline literature	12	30
11 Johannine Literature	9	25
12 Teachings of Jesus	8	17
13 Biblical History	7	33
14 Biblical Social Teachings	7	22
15 Hebrew Literature	6	15
16 New Testament History	6	15
17 Acts	6	14
18 Social Teachings of Jesus	5	12
19 New Testament Literature	2	5

Summary of Tables VIII, XIV and XXIII, pp. 40, 64, 77.

TABLE XXV

DISTRIBUTION BY PLACE GIVEN MOST POPULAR COURSES
BY THREE TYPES OF COLLEGES

	<u>Place Given by</u>			
	<u>All Colleges Taken Together</u>	<u>Private Colleges</u>	<u>Church Colleges</u>	<u>State Colleges</u>
Life of Jesus	1	1	1	3
Old Testament	2	2	2	2
Prophets	3	3	3	3
New Testament	4	4	6	1
Hebrew History	5	12	3	4
Apostolic Age	6	9	4	x
Poetry and Wisdom Literature	7	6	8	x
Biblical Literature	8	5	15	6
General Bible	9	14	7	x
Pauline Literature	10	6	9	x

Life of Jesus)
Old Testament)
Prophets)
New Testament)

Put within first six places by three groups of colleges.

x Not given by state colleges

TABLE XVI

DISTRIBUTION BY SUBJECT GROUPS OF BIBLICAL COURSES -
COMPARISON OF THREE TYPES OF COLLEGES

	<u>No. of Subjects</u>	<u>No. of Colleges Offering</u>	<u>No. of Semester Hours</u>
<u>NEW TESTAMENT</u>			
Private Colleges	8	16	102
Church Colleges	10	35	225
State Colleges	2	3	12
<u>OLD TESTAMENT</u>			
Private Colleges	5	17	85
Church Colleges	5	34	193
State Colleges	3	3	15
<u>ENTIRE BIBLE</u>			
Private Colleges	4	11	50
Church Colleges	4	16	62
State Colleges	1	1	2

	<u>No. Offering Bible</u>	
College Totals)	Private Colleges,	19 Colleges
for Comparison)	Church Colleges,	55 "
with Above)	State Colleges,	4 "

Summary of Tables IX, XV and XXIII, pp. 41, 65, 79

TABLE XXVII

**DISTRIBUTION BY SUBJECT GROUPS OF BIBLICAL COURSES
OFFERED BY ALL COLLEGES**

New Testament, 10 Subjects By 55 Colleges - 337 Hours

Life of Jesus	33	Colleges	95	"
New Testament	22	"	71	"
Apostolic Age	19	"	53	"
Pauline Literature	12	"	30	"
Johannine Literature	9	"	25	"
Teachings of Jesus	8	"	17	"
New Testament History	6	"	15	"
Acts	6	"	14	"
Social Teachings of Jesus	5	"	12	"
New Testament Literature	3	"	5	"

Old Testament, 5 Subjects By 55 Colleges - 294 Hours

Old Testament	30	"	107	"
Prophets	24	"	59	"
Hebrew History	22	"	66	"
Poetry & Wisdom Literature	14	"	37	"
Hebrew Literature	6	"	15	"

Entire Bible 4 Subjects By 28 Colleges - 144 Hours

General Bible	12	"	45	"
Biblical Literature	12	"	44	"
Biblical History	7	"	23	"
Biblical Social Teachings	7	"	22	"

TABLE XXVIII

DISTRIBUTION BY TOTAL SEMESTER HOURS IN BIBLE
OFFERED BY INDIVIDUAL COLLEGES
COMPARISON OF THREE TYPES OF COLLEGE

Number of Semester Hours	Number of Colleges Offering			
	Private	Church	State	Total
33	1	1	1	3
30	1	1	1	3
28	1	1	1	3
24	1	1	1	3
22	1	1	1	3
21	1	1	1	3
20	1	1	1	3
19	1	1	1	3
18	4	1	1	6
16	1	4	1	6
15	1	1	1	3
14	1	4	1	6
12	2	5	1	8
11	1	1	1	3
10	1	1	1	3
9	1	3	1	5
8	1	5	1	7
6	3	4	1	8
4	2	1	1	4
2	1	1	1	3
7	Colleges offer 21 hours and over			
12	"	"	from 16 to 20 hours	
16	"	"	11	15
20	"	"	6	10
4	"	"	2	4

TABLE XXIX

DISTRIBUTION BY TOTAL SEMESTER HOURS IN BIBLE
 REQUIRED BY INDIVIDUAL COLLEGES
 COMPARISON OF TWO TYPES OF COLLEGES

Number of Hours Required	Number of Colleges Requiring		
	Private	Church	Total
14	1	1	1
12	1	4	4
9	1	1	1
8	1	6	7
7	1	1	1
6	5	13	18
5	1	1	1
4	1	1	1
3	1	1	2
2	1	1	2

5 Colleges require 10 hours and over
 27 " " from 6 to 9 hours
 7 " " 4 and 5 hours
 4 " " 2 and 3 "

Total of 47 Colleges Require Bible

No Required Work in Bible in State Colleges

TABLE XXX

DISTRIBUTION BY NAMES OF DEPARTMENTS OF BIBLE
IN ALL COLLEGES

Names of Departments	Number of Colleges Using Name
1 Bible	12
2 Bible Study	1
3 English Bible	1
4 English Bible and Religion	1
5 Bible and Christian Service	1
6 Biblical Literature	6
7 Biblical Literature and Comparative Religion	3
8 Biblical Literature and History	1
9 Biblical History and Literature	9
10 Biblical History, Literature and Interpretation	1
11 Religious Education	6
12 Religious Education and Social Service	1
13 Religious Education and Bible	1
14 Bible and Religious Education	6
15 English Bible and Religious Education	1
16 Religion	1
17 Religion and Philosophy	1
18 Philosophy and Religion	1
19 Religious History and Education	1
20 Semitic Languages and History of Religions	1
21 Christianity	1
22 Christian Leadership and Social Science	1

From 1925-1926 Catalogues

CHAPTER VI

WHAT RESULTS OF BIBLICAL TEACHING ARE TO BE EXPECTED?

1. Results from Present Historical and Literary Aims

With the aims and methods expressed by the colleges surveyed, what results have we a right to expect? If the object of the teaching is historical, the end is attained when the student acquires such a grasp of the Biblical material. If literary study is the aim and such appreciation is developed, if ethical and social teachings are aimed for and secured, the results cannot be criticised. Results are directly related to aims.

2. Basis of Results in the Past Compared with the Present

A chart on page 95 attempts to show the character of the change in Bible teaching. In the beginning, all colleges taught the Bible as a book of religion. Religious results followed. The original group of colleges split into three groups; now state colleges may not teach the Bible as religion, and most private and some church colleges do not. The scientific movement with its resultant changes in educational emphasis, helped take the Bible out of its leading place. From a supreme Book revealing Truth, it changed to a mainly book of history and literature. Economic and other pressure, plus the interest in science brought other subjects into importance.

Early Bible teachers were visiting clergymen, or presidents who in almost all cases were ministers. Contrasting with these theologically trained teachers, are the Bible teachers sought for today, non-ministers trained in modern universities and teacher training institutions with

scientific emphasis. Such teachers are desired today even by church colleges.

The interest of the early teachers frankly was religious, their sole aim being to teach the Bible as a Book of Religion, as Revealed Truth, as "the infallible Rule of Faith and Practice". Many institutions insisted that it be read and studied daily, though at first it was not included as a regular curriculum subject. It was too holy to be included thus with secular subjects. The interest of teachers today is scientific, largely critical, historical and literary. In state institutions, in most private and in some church colleges, the aim largely is historical and literary in the usual sense of these terms. In a number of the church colleges we find this emphasis, plus the religious.

The method of the past was exclusively deductive and doctrinally dogmatic. Increasingly, today, the inductive method is being used. There is dogmatism, doctrinally, in a few church colleges, also dogmatic teaching in colleges of the three groups from the critical historical viewpoint.

5. Critical Attitudes of Other Departments toward Bible Affect Results.

Results of Bible teaching are affected by attitudes toward the Bible on the part of professors in other departments. In the early days of colleges, all teachers were chosen largely on the basis of their Christian character, thus insuring a sympathetic attitude toward the Bible. The scientific attitude and scientific attainment, regardless of an accompanying materialistic philosophy seem for many today to be the main qualifications for teachers. There follows, naturally, a critical attitude toward the Bible. Attacks upon theism, Christianity, Christians and

the Christian Church reflect upon the Bible, their source book.

The writer, from personal experience as a student and as a student worker, knows of such criticism often attended by small ridicule. Reports from students and others confirm these views. This spirit, expressed within and outside of the classroom is found especially in the departments of Psychology, Biology and Sociology.

There is relationship, we believe, between the above, and the findings of Professor Leuba, as to the percentage of professors in universities and colleges, who do not believe in the existence of a personal God. He found the percentage to be as follows: 84.8 per cent psychologists¹, 83.1 per cent biologists², 80.6 per cent sociologists³. Such nonbelief often leads to antagonism, quite open in some cases, toward the book of the Christian theistic religion.

Doctor Leuba, professed atheist, as professor of psychology in a noted women's college⁴, teaches undergraduates and graduate students. He loses no opportunity with the former immature thinkers, as well as with the latter, to stress his position. He also writes frankly and dogmatically. In his *Belief in God and Immortality*, he openly takes a position against theistic religion. Speaking of the "objectionable tradition" of observing Thanksgiving Day, he says, "Of the sense of a real, immediate dependence upon a personal divinity, there remains in Christian states but a few pitiable remnants".⁵ We would ask Dr. Leuba for evi-

¹ Leuba, J.A., *Belief in God and Immortality*, p. 287

² *Ibid.*, p. 284

³ *Ibid.*, p. 285

⁴ Bryn Mawr College

⁵ Leuba, J.A., *Belief in God and Immortality*, p. 324

dence as to this from history in the past and from the present. College professors are but a small per cent of those living "in Christian states".

Against theism, the religion of the Bible, Dr. Leuba writes, "Theism having become logically impossible, and pantheism being practically insufficient, where shall we look for a religion of the future?"¹ By this, "the impression is given that to the informed, theism has 'become logically impossible' as a tenet of reason and faith . . . The verdict of scholarship and science has not yet been rendered in favor of atheism. And it is farther from favoring that theory than it was at the beginning of the century."²

Doctor Barnes, professor of history and sociology at another noted women's college³ is in the same class with Professor Leuba. In his "Twilight of Christianity" he asserts that the only view that "can be squared with scholarship" is the rejection of the Bible and the Biblical God.⁴ Elsewhere he claims that "there is not the slightest iota of choice allowed to any individual in any act or thought from birth to the cradle."⁵

Doctor Barnes is one of the professors who take joy in shocking students, especially along religious lines. As leader at a Y.W.C.A. summer conference he made such radical statements that even the students of his own college accustomed to his extremes gasped. Later, when they

¹ Leuba, J.A., A Psychological Study of Religion, p. 321

² Wyckoff, A.C., Acute and Chronic Unbelief, p. 23

³ Smith College

⁴ Barnes, H.E., The Twilight of Christianity, p. 197

⁵ Barnes, H.E., Editor, The History and Prospects of the Social Sciences, p. XV

inquired of him whether he really held the views he put forth so strongly, he laughingly replied that he threw out those statements merely to awaken the students, to make them think.¹ A thoughtful student from this college told the writer that because they liked this professor personally, most of the students at the college accepted his views without question. It is reported that this professor was asked recently to take an indefinitely extended leave of absence.

With the two professors just named belongs the woman's college president quoted in the section upon methods in private colleges, who sweeps aside prayer as a "fine attempt to deceive" oneself "with the opiate of one's own desires."²

¹Y.N.C.A., Silver Bay Summer Conference
²Park, J.M., Wheaton College, p. 26 of this survey.

CHARACTER OF CHANGES IN THE TEACHING OF BIBLE IN COLLEGES

	<u>THE PAST</u>	<u>THE PRESENT</u>
<u>Taught in What Colleges?</u>	All Colleges	Not all state or private colleges
<u>Bible Teachers:</u>	Visiting Clergyman Presidents, usually ministers	Laymen (exception- some church colleges) trained in modern universities, training schools with scientific emphasis
<u>Interest of Teachers:</u>	Religious	Scientific, largely critical, historical, literary
<u>Place in Curriculum:</u>	Dominant, studied daily though not at first a regular curriculum subject	Scientific subjects in lead
<u>Evaluation of Bible:</u>	Infallible, unique, supreme Book of Religion; higher than other books	History, literature, no different from other such books
<u>Aim- To teach Bible as:</u>	Book of religion, Revealed Truth, In- fallible Rule of Faith and Practice	History, literature, in all state, most private, some church colleges. In latter, as History, literature, Religion.
<u>Method:</u>	Deductive Dogmatic, from doctrinal standpoint	Inductive, most colleges Dogmatic from critical historical standpoint, in state, most private, some church colleges.

4. Value of the Bible as a Curriculum Subject

The fact that the Bible has a place in the curriculum, and that it is important enough to justify a department of its own, should be itself be sufficient reason for sympathetic understanding and respect on the part of those in the departments of History, Literature, Sociology, Philosophy, Ethics, and Psychology.

The Bible can meet, from the angle of the interests of all the departments mentioned, any test valid for a literature of its kind. That it more than holds its own as a curriculum subject is attested to by its values.

a. Value of the Bible as History

The Bible tells in particular of one race, the Hebrews, with a unique religious experience. The history of that people however is connected with all the great nations of the ancient world, among them, Egypt, Babylonia, Assyria, Syria and Persia. It continually was in closest contact with these nations. In the early Christian era, Rome and Greece also figured largely. ". . . throughout its entire course of development the people of Israel . . . were surrounded and pressed upon by the great nations of antiquity who not only conditioned outwardly the movement of events in which Israel was involved, but formed the historical matrix in which Israel's national ideas and purposes were moulded. . . . The geographical situation of Palestine . . . made Israel the frontier nation of the ancient world. No great nation of the Orient could look at another without sighting across the highlands of Judaea. No nation could march against another without crossing Israel's territory or traversing her boundary."¹

¹West, L.M., Study of the English Bible, pp. 127, 128

All Biblical values are warm with life because they come out of actual historical experience. The Bible tells of an experiment on the part of the Hebrew people in which they entered into a unique covenant relationship with their God. All the material of the Bible is the history of the attempt to work out this relationship. It culminates in the New Testament in which a second, a new covenant relationship is entered into through Jesus Christ. This experience, as Christianity, has continued through the centuries and still lives today.

From these significant Biblical experiences there come the Biblical ethics and philosophy of life, also the basis for a psychology of the Christian religion which flowers from the Hebrew religion.

The main historical value of the Bible lies in the historical experience that it gives of a race that chose to work with God. In this history we have the life of Jesus, and the literature that grows out of that.

b. Literary Value of the Bible

Biblical history is wrought out into all kinds of literature by a number of writers. It is universally granted that the Bible is good literature and that it has helped in the creation of good literature, having entered warp and woof into great English literature. To be educated, one must have a knowledge of the Bible.

The noted editor of the New York Sun, Charles A. Dana commended the style of the Bible. He advised journalists that for their profession it is "the most indispensable, the most useful, the one whose knowledge is most effective. . . . There is no book from which more valuable lessons can be learned. . . . I am considering it now . . . as a manual of utility, of

"professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events, with solemnity of course, but without sentimentality or affectation, one which you open with such confidence and lay down with such reverence; there is no book like the Bible."¹

Professor Phelps points out that "while the Bible has never numbered among its religious believers a fourth part of the human race, yet it has swayed a greater amount of mind than any other volume the world has ever known. It has the singular faculty of attracting to itself the thinkers of the world as either friends or foes always and everywhere."²

The main literary value of the Bible is suggested under historical value, for it records that experience of the Hebrew race in unique covenant relationship with its God.

c. Sociological Value of the Bible

The writers of the Bible and especially Jesus Christ, about whom the literature of the Gospels gathers have a strong social sense. Biblical experiences are not ascetic. The personal private experience of Bible men and women with their God does not take them away from their fellows. It sends them out into the pulsing life of the market place and into all places where their fellows are.

¹Quoted by White, W.W., Religion the Dynamic of Education, Edited by Howlet, W.H., p. 82.

²Phelps, W.L., Human Nature in the Bible, p. IX

Biblical social experiences have to do with every relationship of a man's life with his fellows. Man lives in an agricultural environment, but he lives also in cities. Biblical life is concerned with family, education, politics, economics, races and nations. Theistic religious principles for the solution of every problem that social relationships bring to man today are found in the Bible.

Says Professor Coe, "the Bible contains a body of social literature of unique power for the stimulation and criticism of social motives and ideals. It is in and through the use of the Bible that we come into fellowship with the greatest of our social leaders. . . . The uniqueness of the Bible as a source of material for social education lies, in large measure, in the sharpness with which it presents issues without extracting them from persons and events. Here is the truth of life presented in the form of life, a form so characteristically drawn that he who runs perceives the ethical meaning."¹

In contending that society can be moved only by the application of the teachings of Jesus, Professor Ellwood indicates their sociological value. The basis of ideal politics which has as its goal the service of man is found in these teachings, says Ellwood.² Discussing the conclusions of the best social and economic thinking, he claims that these high ideals, "after all, are not different in essence from the principles laid down by Jesus in his dealing with economic questions".³ As to social pleasures, he writes, "plainly the principles which should guide us in our

¹ Coe, C.A., A Social Theory of Religious Education, pp. 115, 116

² Ellwood, C.A., The Reconstruction of Religion, p. 246

³ Ibid., p. 241

choice of social pleasures and amusements, . . . are those implicit in Jesus' teachings . . . Not legislation, but religious and moral education, education in the principles of social religion and ethics as laid down by Jesus, must solve this problem."¹

The unique sociological contribution of the Bible is first the Christian religious group which it adds to society; and secondly, the church, the institution of that group. History shows the tremendous influence of these sociological contributions of the Bible.

6. Philosophical Value of the Bible

In order that we may not be academic, we shall first inquire of the psychologist what he has observed in the behavior of man.

Psychologists in every modern school and group, excepting that of behaviorism recognize that man has a personality. He functions through personality, not through mind alone nor through the body alone but through a psychosomatic organism functioning as a unit. In every act of consciousness there are the constituent elements of thinking, feeling, and willing.

In the functioning of the psychosomatic organism, psychology feels that it has brought together in miniature, in a functioning manner, the big problem of the universe, - spirit and matter.

As he watches the behavior of man the psychologist discovers fundamental urges which explain why certain experiences satisfy. In addition to physical, mental and moral urges, - in fact, higher and stronger than any of these, - he finds the religious. Man from the very beginning and everywhere has prayed, engaged in rites and ceremonies, and worshipped.

¹ Ellwood, C.A., The Reconstruction of Religion, pp. 278, 279.

Professor Otto finds that the religious urge underlies the entire man, that its source is below the rational. This must not be misunderstood as irrational. It at once expresses itself through the rational, the volitional and the emotional. He finds that it partakes of the nature of the numen (Latin term for divinity or god), so he labels it "the numinous".¹

Religion is not any one of the elements of the numinous, nor is it only rational, emotional, aesthetic, or volitional. It has not grown out of fear. Religion "has its own independent roots in the hidden depths of the spirit itself."² Hocking confirms Otto's position as to the original source of religion, saying, "So far as our analysis can discover, we find an experience of God as an Other Knower of our world, already in close relation to self, and also in some natural bond with our social and physical experience."³ The religious experience is unique.

As a man behaves religiously, his experience is found to include himself, other selves, nature, and a "plus". The "Plus" of the religious experience of the Bible is not a cold, abstract Absolute, but a warm, living, personal God, a Father of love. In Him, love is supplemented by truth, holiness and justice. He is rational and intelligent. The universe which He has created also is rational.

There is but one interpretation of the universe, says Dr. Wyckoff, that satisfies and that will survive, - the one which accounts for the whole of reality. It must not deny or belittle the objective reality of

¹ Otto, R., *The Idea of the Holy*, Chapter II

² *IMD.*, p. 140

³ Hocking, W.E., *The Meaning of God in Human Experience*, p. 239.

either the material universe or the spiritual world. He says further, that any ultimate explanation of reality revealed by the facts of science "must be reduced to terms of Purposive God Will", involving Personality. "Personality", he holds, "is far more dependable and satisfying as a cosmic conception to the human spirit than either Principle or Law. That the Christian idea of God fulfills all of these requirements more perfectly than any other conception, we believe can be rationally and scientifically proven."¹

The Bible's greatest contribution is the personal God it offers as an answer to all the questions and needs of man's lives. Within the great cross sections of experience which it records, there are men in vital relationship to this God. For them the great meaning of life has been solved. Their origin is from God. They are free. In them, inhibitions have been banished. Instead, there is release of all their powers for the self realization of rational ends. These men are engaged in a glorious adventurous quest for infinite truth, goodness and beauty, in a universe that has meaning, purpose. Their destiny includes more than the best this temporal life can offer them. It reaches out into another, an eternal life. This immortality satisfies their instinctive urge for a continuance of this life.

The Biblical "God is the self-conscious unity of all reality. Within His life falls the life of nature and of man."² This realistic personal experience brings a complete and satisfying answer to man for all of his problems.

¹ Nyckoff, A.C., Acute and Chronic Unbelief, pp. 152, 153.

² Borne, H.H., The Philosophy of Education, p. 269

e. Ethical Value of the Bible

The promises and laws of Biblical ethics come out of the observable data of Hebrew and Christian moral consciousness. The Bible gives not a formal or an abstract, and not primarily an intellectual ethics. The roots of its ethics are in the historical development of the Hebrew race living in fellowship with its God.

Out of the relationship with this God there comes a supreme good, a more worthwhile kind of living, an experience that brings realization of the normality and the beauty of goodness and duty.

Biblical ethics is individual and social. Personality is at the heart of it. It includes a moral universe of which man is a part. Its unity is found in the larger relationship with God. Biblical man have freedom of will. They are "not determined creatures of an aristocratic sovereign but free sons of a Heavenly Father". They are not servants nor subjects, but friends and sons, members of a family.¹ This relationship leads to a voluntary cooperation that is entered into gladly. Man's freedom makes it possible for him to choose not to enter into this relationship, to follow the evil.

From the beginning of the Hebrew race there is an evolutionary development of morals and religion which culminates in Jesus Christ. His principles underlie Christian ethics. "The Way of Life that Christ taught," says Professor Drake, "verifies itself when tried; that it is the supreme ideal for man is proved by the transfiguration of life it effects. Christ and the Bible deserve our allegiance because they are worthy of it; from them we can learn the secrets of man's true welfare."²

¹Harne, H. H., Free Will and Human Responsibility, p. 152

²Drake, Durant, Problems of Conduct, p. 132

In the principles of Jesus, love to God and man is the "law" for the good life.

After two thousand years, our knowledge of Christian ethics is incomplete and our conduct does not measure up even to this incomplete knowledge. Many reject Biblical ethics as too impractical and ideal but since one man, Jesus, actually lived out these ethics in time, its practicability and possibility of achievement are established.

The present age which follows a relative morality, rejecting ethics based on theistic or any other kind of religion is a significant contrast to experience based on Biblical ethics. Mr. Robert S. Rogers, a Harvard man, pictures the former in his discussion of Walter Lippman's "A Preface to Morals". He says, "Morals go a glimmering down the wind. Man is lonely and unsheltered in a pluralistic universe where none of the old sanctions seem to hold true. . . . Each man is his own gyroscope. We carry our own stabilizers if only we might learn to use them. (There is no statement as to what these are.) The Ancestral Order is dissolved around us. . . . A personal God no longer commands belief." Man needs something, says Mr. Rogers, to help him stand on his two feet "without rocking with a rocking universe."¹ Mr. Lippman says that some of those who have rejected religion "feel that there is a vacancy in their lives." Modern civilization he describes as full of "buzsoil . . . squalor . . . explosiveness . . . Whirl is King."²

From experience, man learns that he needs for the stabilization of himself and of his universe something more than he can find within himself.

¹ Rogers, R.S., Review of W. Lippman's "A Preface to Morals" in Creative Readings (Harvard University, - unnumbered)

² Lippman, W., A Preface to Morals, Creative Readings, pp. 3, 4.

Discussing the cultural and the ethical values of the Bible Professor Moulton writes: "If our intellect and imagination have been formed by the Greeks have we not in similar fashion drawn our moral and emotional training from Hebrew thought? Whence then the neglect of our Bible in high schools and colleges?" He points out that the former in its highest poetry is sensuous, degrading "divinity not only to the human level but to the lowest level of humanity." To educate for temperance, law, peace, and delicate and reserved characters, we use the classics with their emphasis upon intoxication, hopeless fate, joy in killing and immorality. This "one side of our liberal education should have another side to balance it. . . . It is surely good that our youth, during the formative period should have displayed to them in a literary dress as brilliant as that of Greek literature - in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's - a people dominated by an utter passion for righteousness, a people whose ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Eschylus thundered his deep notes of destiny."¹

The ethical value of the Bible lies primarily in the fact that we have here a race experimenting with an ethics based on Biblical principles. The truth of the hypothesis that this ethics is the highest good for man is proved negatively when they fail to live up to these principles. It is proved positively when they meet conditions - then the hypothesis works. Conditions have never been met completely excepting in the personality of Jesus.

¹ Moulton, R.G., *Literary Study of the Bible*, pp. XII-XIII

f. Psychological Value of the Bible

Biblical experiences are true to nature, "more accurately charted than in the works of any modern novelist or playwright";^{1a} universal in nature and scope, they reflect every kind of mood to which men are subject. We have here the most significant religious experiences of all kinds of men.

The fundamental psychological value of the Bible lies in its contribution historically. It has given us the Hebrew nation and individual men with a religious experience functioning through a covenant relationship with God. The national and individual experiences are built around this covenant relationship. Jesus Christ supremely lives in history with a clear cut God-consciousness.

It is because of the religious nature of man that the relationship with God is satisfying. Some analysis of the religious urge or the numinous has been presented elsewhere.^{1b} We would add what Professor Otto finds in the content of the numinous before it expresses itself rationally, volitionally and emotionally. The first element is that of a "creature feeling" derived from a self, other selves, nature and the human.²

A second important element is the "mysterium tremendum" made up of the mysterium or "wholly other", something different from anything known in the human realm; and the "tremendum" which involves awe or fear of a kind other than is ordinarily known. In the presence of the numen, man feels an absolute unapproachableness, an over-poweringness and energy.³

¹ Phelps, R.L., Human Nature in the Bible, p. IX

² Otto, R., The Idea of the Holy, Chapter III

³ Ibid., Chapters IV and V

Added to these two aspects of the experience there is a third, - that of "fascination," not the ordinary type which paralyzes, but that which is found only in the religious. It has a personal quality which differs from any other experience. In the religious fascination, man's response to the numen is prayer, sacrifice, offering and worship.¹

There is therefore in the religious experience a qualitative psychological content not found in any other experience. It has an essence all its own.

It is the numinous quality of the Bible, says Professor Otto, that gives it its uniqueness and puts it in a class by itself. This quality is rationalized, ethicized, and humanized. The prophets and the Gospels mark the culmination of this process. "The numinous is at once the basis upon which and the setting within which the ethical and rational meaning is consummated." The religion of the Bible is a timeless universal world religion.²

Men functioning religiously today reflect Biblical experiences. In the presence of the majesty and the awe of the Numen, man is conscious of unapproachableness and incomprehensibility. He ^(the Numen) is self revealing and self expressive. Man therefore is fascinated and drawn into relationship with the Numen. He not only worships but he enters into close friendly relationship with this God whom he finds to be a Father. He gladly cooperates with Him.

In the Bible other personalities are children of the same Father. That puts all men into one family and makes them brothers, at least poten-

¹ Otto, R., The Idea of the Holy, Chapter VI,

² Ibid., Chapter X.

tially. Since man has freedom, he may choose to cut himself off from his Father and his brothers. The basic "law" of this family is that of sacrificing love even unto death when necessary.

Although not directly stated in the Bible, it is distinctly implied that God is outside of nature, controlling it. He is its Creator. It is a friendly not a hostile universe to man. It is the Father's home and man is perfectly at home in it.

The history of human experience proves that whenever man tries to put God out of his life, he loses health and falls into the throes of pessimism and defeat. There result conditions such as are described in our current literature. Humanism's answer to man's problems in terms of individual and social adjustment, of integration or unification, never has and never will meet the deep needs of man. This follows because of his nature. Man seeks the superhuman that he finds expressed in the comic and the religious. ". . . a Personal God such as Jesus Christ presents satisfies both the instinctive urges of the human spirit and its most highly developed intellectual, spiritual, moral and psychological needs."¹

Through the experience of prayer as found in the Bible this full well rounded life is maintained. This is not prayer to highest desires, or to social values, or to a personalized cosmos. It is prayer to a personal God and Father with whom there is personal friendly relationship. In this personal God is found the functioning monism referred to previously.² In Him, man finds his own self, other selves and the universe.

¹Wyckoff, A.C., Acute and Chronic Unbelief, p. 154.

²p. 102

G. Summary

From the approach of the departments considered, the Bible qualifies as a subject for the curriculum.

The Bible gives a history, a literature, a sociology, a philosophy, an ethics, and a psychology, in terms of a unique experience of man with God. No department named has such a contribution to make.

The Christian theistic religious experience brings man the fullest and the richest satisfaction, for in the personality of God the Father, man finds a unity with himself, with his fellows, with nature, and with God.

G. Results Other than Historical, Literary - Are They to be Desired?

The Bible is in the curriculum today, but it is not the same book as it was when originally taught in colleges. It is there as history and literature almost exclusively. The interest in it largely is on this basis and it is taught as such. Private colleges were founded on the Bible as a book of religion, and church colleges because of their founders and present support are justified in teaching with a religious aim. Yet these private colleges and many of the church colleges, with the state institutions, teach the Bible essentially the same as any other history and literature in the curriculum.

There is in the background however, of the historical and the literary interest, the feeling that the Bible should be taught as more than history and literature, that it should influence the lives of students, building up character and making them religious. Obviously, from findings of administrators, educators, professors and students, such results are not being obtained from Bible study today.

Institutions, the curricula, teachers, - all combined, have made the present problem in Bible teaching. What method is to be adopted to meet the changed need? The interest of teachers will have to be changed, - there must be a different attitude toward, and a different purpose in the teaching of the Bible. Religious results cannot be obtained or expected from historical, literary, ethical or social aims. The book will have to come back again into its own, as a book of religion. It will have to be accepted and set up as an authority, at least in the field of theism and historic Christianity. Of the latter it is the only source; it is the sole recorder of its origin. Certainly, as the supreme literature of the Hebrew and Christian religions, religions with important contributions to the past and the present, it ought to have significance. It must be permitted to function as a book of religion. That is its supreme interest.¹

The teaching of the Bible as a book of religion does not carry with it the necessity of using the deductive method. Psychological, inductive methods may be and should be the methods employed for results.

Can the desired results be obtained through the curriculum in academic courses? Undoubtedly, with changes in aim, they could be in church colleges and in many private colleges, especially those which label themselves Christian, though nonsectarian. Of course, such teaching could not be offered in the state colleges. For them it would have to be worked out through cooperation with the churches, the latter offering the work under qualified leaders with college recognition and credit.

¹Horne, H.H., Philosophy of Education, p. 126

Students themselves in nonchurch institutions are asking for answers to ultimate questions including the Christian answer. The Harvard University undergraduate committee which made a five months' study of university conditions wanted "knowledge of what some of the greatest minds of all ages have thought about God and human destiny." They felt that the work should be required of all undergraduates.¹

6. Non-Curricular Value of Bible Teaching

An added value of great significance beyond any in the curriculum, we believe would result from familiarizing the student with the Bible - the reproduction of Bible experiences. We give three illustrations of such experiences from a wealth of material in the Bible from which we might draw.

The incomparable twenty-third Psalm reflects a God-consciousness, a vital personal relationship and loyalty to God on the part of a great leader of men, three thousand years ago. David, Israel's king and poet was a man of his age in some respects; in others he was far in advance of it. His experience included much of the good of life, but there were in it also great sin, heavy burdens, and most tragic events. Despite all these, he says, "I shall not want" because "the Lord is my shepherd". In pictures of shepherd life (reflecting his own early days) - green pastures, still waters, paths through enemy-infested valleys, healing oil, guidance and protection in the presence of the shepherd with his rod and staff - he describes his own life. We have here pictures of his problems, but also the satisfaction of physical, mental and

¹Brown, W.A., Beliefs that Matter, p. 13 Quoted from The Harvard Advocate.

spiritual needs; there are rest, refreshment, restoration, peace. In the face of all difficulties, including the shadow of man's worst enemy, death, the relationship with his Shepherd God makes possible a life of achievement, victory and satisfaction. Life in time and in eternity, - "forever" - is glorious, because He, the Shepherd, with his goodness and mercy are with him.

The first century of our own times gave us the letters of Paul of Tarsus¹, showing God-consciousness functioning in the life of a brilliant intellectual, a statesman and a philosopher. Born a free Roman, though of Jewish extraction, Paul undoubtedly was a graduate of the great university of his home city, and the product of the best in Jewish education. In addition to a personal physical handicap, Paul had all the adverse experiences to which it seems that man could be subject. Moreover, he had the bitter memory of mistaken ideals in the past, which had led to an attempt on his part to crush the very cause for which he later gave his every moment and energy, a cause for which eventually he gave his life.

Every letter reflects the richness of Paul's experience. Those from the prison to which he had been committed for devotion to the cause of his Christ show active continuation of the arduous oversight and guidance of churches organized by him. He expresses joy in suffering,² and contentment with whatsoever condition he may be in;³ he urges that others rejoice and accept the peace that may be theirs.⁴ Before imprisonment,

¹ New Testament, from Romans to Philemon, inclusive.

² Colossians 1:24

³ Philippians 4:12

⁴ Philippians 3:1; 4:4-7

he had told his friends at Corinth "all things are yours".¹ From prison he affirms "I can do all things in Him" (Christ).² Nearing death, he triumphantly writes, "I have fought a good fight".³ Victory is his.

The four Gospels, the source material for the life of Christ before His resurrection and ascension show on His part a relationship and a loyalty to God greater than any normal man of any age. He lives a life of richness and power, a life spent for others; He claims to give others fullness of life⁴ and power⁵, claims made good in His lifetime according to the records of these Gospels and attested to by the history of His church since in the experiences of His followers through all the ages.

The acceptance of Christ's invitation "Follow Me" leads out into thrilling lives of opportunity, high endeavor, large adventure and achievement. With the invitation to the weary^{of} body and soul, "Come unto Me . . . and I will give you rest", goes His call, "learn of me . . . and ye shall find rest unto your souls."⁶ Just previous to this call, He had claimed, "All things have been delivered unto Me of My Father." Again He says that the Father only knows Him, and that He only, and those to whom He makes the revelation, know the Father.⁷ Those who hear His words and obey them, He says, build their lives on a sure foundation, like a wise man who builds his house on rock.⁸

What would be the results if our students of today, "disinterested, bored, dissatisfied, disillusioned with life"⁹; were to be exposed

¹ I Corinthians 3:21

² Philippians 4:13

³ 2 Timothy 4:7

⁴ John 10:10

⁵ Mark 6:7

⁶ Matthew 11:28, 29.

⁷ Matthew 11:27

⁸ Matthew 7:24

⁹ Hibben, J.G., at Princeton Conference upon Religion for Men, January, 1928

to the Bible taught as a religious book? To what would knowledge of its moral and spiritual implications lead? Would such a study not aid in a unification of the self? Would it not help in the working out of a philosophy of life - a life personally and socially functioning in happiness and efficiency? Vital, dynamic personal relationship with the God of the Bible has resulted in, and is resulting in, loyalty to His ideals in every day life, - in service to others and in real and abiding happiness. Properly presented, the Bible stirs to action all the glorious love of adventure in youth, so that it goes out sacrificially to meet the challenge of the great problems of its age. Helping students into a use of the Bible as a devotional book, would lead them into prayer and worship; it would give them the power and the efficiency that result from such a personal relationship with the Source of all power.

While these values cannot enter into the curriculum proper, and while they cannot be academically measured, yet they may become, in courses properly taught, of greater personal spiritual value than academic material. The church and the private institutions which will teach the Bible for such development will be making a contribution for which all education is aiming - namely, development of character.

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