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THE CURRICULUM OF RELIGION

Rev. Huber Gray Buehler Litt.D.

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only see some connection with life. What a serious arraignment of those who are responsible for the religious training of our young boys and men!

The average boy is a great idealist. He yearns for what is fine and big and generous. He is very critical of himself, even when he seems most indifferent in his conduct; in fact he is so hard on himself that he is apt to think that there is not enough moral grace in him to assure his overcoming the particular habit that is the object of his condemnation. He is everlastingly grateful to the person who can, without lowering his standard, point out to him the hopefulness of his struggle, and in this way give him the strength and the moral courage that he needs to win his fight. The average boy does not even suspect that these aspirations of his are religious. To him religion has been identified so closely with the superhuman and abnormal, with the non-understandable and the unbelievable, with the mystic and the dogmatic, that he misses the opportunity to enrich his own aspirations for something better with the consciousness that he is listening to the voice of the divine within him.

PRIVATE SCHOOLS

THE CURRICULUM OF RELIGION

REV. HUBER GRAY BUEHLER, LITT.D.*

W. G. Sleight, lecturer on Education under the London County Council, and a leader in modern educational thought, points out in his recent important book on Educational Values and Methods that education, complete, must give training in three different fields: First, it must teach concepts of methods, that is, it must show boys and girls how to use their minds; secondly, it must teach and transmute into habits such quasi-ideals as neatness, promptness, accuracy, and observation; thirdly, it must teach true ideals, such as honesty, obedience, duty, purity, patriotism, self-sacrifice and make them controlling forces in the pupil's life. It follows as the night the day that a school desiring to give true education must include in its curriculum our chief source book in pure ideals, the Bible.

In the very forefront of religious instruction in private schools, I place the memorizing of great passages that set forth noble ideals in perfect and undying language. A great teacher of literature, who was once asked how he would go about teaching a poem, replied

*Dr. Buehler is headmaster at The Hotchkiss School, Lakeville, Conn., and the author of numerous text-books.

that he would begin by reading it aloud, and if it was a beautiful poem, he would read it again, and if it was a *very* beautiful poem, he would have it learned by heart. Many of the finest things in the Bible cannot be better taught than by having them learned by heart. Their meaning is so clear that they need no commentary.

We certainly cannot do better by our pupils than to have them learn by heart the sayings of Jesus as did his first disciples. Even mystical and paradoxical sayings fixed in the mind in youth become precious possessions in after years when experience reveals their meaning. I should like to have boys and girls, when memory is most active, lay up a large store from the following passages:

MATTHEW.

- 4:1-11. The Temptation.
 5:1-12. The Beatitudes.
 5:13-16. The Salt of the Earth.
 5:27-32. The Law of Purity.
 5:33-37. Swear not at all.
 6:1-15. Do not your righteousness before men.
 6:19-34. The Lilies of the Field.
 13:1-12, 18-23. The Sower.
 13:24-32, 36-43. The Tares and the Mustard.
 13:44-50. The Kingdom of Heaven.
 16:24-27. Whosoever would save his life.
 18:1-7. Except ye become as little Children.
 18:21-35. The Duty of Forgiveness.
 22:36-40. The Great Commandment.
 25:14-30. The Talents.
 25:31-46. The Sheep and the Goats.

MARK

- 10:13-16. Suffer the little Children.
 10:17-31. The Young Ruler.
 12:41-44. The Widow's Mite.

LUKE

- 2:8-14. The Announcement to the Shepherds.
 2:40-52. The Visit to Jerusalem.
 6:27-36. The Golden Rule.
 6:41-49. The Mote in thy brother's eyes.
 9:57-62. No man, looking back.
 10:25-37. The Good Samaritan.
 12:13-21. The Ground of a Certain Rich Man.
 14:7-14. Sit not down in the chief seat.
 14:16-24. The Great Supper.
 15:3-10. The Lost Sheep. The Lost Coin.
 15:11-32. The Prodigal Son.
 18:9-14. The Pharises and the Publican.

JOHN

- 4:23-24. God is a Spirit.
 14:1-3. Let not your heart be troubled.
 15:1-14. The True Vine.

ACTS

- 17:16-34. Paul at Athens.

ROMANS

- 5:1-11. Justified by Faith.
 8:31-39. If God is for us.
 12:1-21. I beseech you, therefore, brethren.
 13:1-4. Subjection to the Higher Powers.
 13:8-10. Love the Fulfillment of the Law.
 14:7-13. No man liveth to himself.

1 COR.

- 3:16-17. Know ye not that ye are a temple of God.
 4:1-5. Judge nothing before the time.
 10:12-13. Let him that thinketh he standeth.
 13:1-13. Love.
 15:35-58. How are the dead raised?

2 COR.

- 4:16-18. Our light affection.
 5:1-10. A House not made with hands.
 9:6-10. Generosity.

GAL.

- 6:1-10. Bear ye one another's burdens.

EPHES.

- 4:25-32. Putting away falsehood.
 6:1-4. Children, obey your parents.
 6:10-18. The Armor of God.

PHIL.

- 2:5-11. The Mind of Jesus.
 4:8-9. Whatsoever things are true.

1 TIMOTHY

- 6:6-19. Godliness with Contentment.

HEB.	2 PET.
12:1-2. The Cloud of Witnesses.	3:8-18. One day as a thousand years.
JAMES	1 JOHN
1:2-15. Count it all joy.	2:1-6. Whoso keepeth his word.
1:19-27. Pure religion and undefiled.	2:14-17. Love not the world.
2:14-18. Faith without Works.	3:13-24. This is his commandment.
3:2-12. The Tongue.	4:7-21. God is love.
1 PET.	REV.
4:12-16. The Fiery Trial.	7:9-17. Arrayed in white robes.
5:5-11. Gird yourselves with Humility.	

Selecting memory passages from the Old Testament is less easy because one has to hunt longer for them. I think a selection might be made from the following list:

POSSIBLE MEMORY PASSAGES FROM THE OLD TESTAMENT

EXODUS	PROVERBS
20:1-17. The Ten Commandments.	1:7-10. "The fear of the Lord is the beginning of knowledge."
DEUT.	3:1-20. "More precious than rubies."
8:7-14, 17-20. Warning to a Prosperous Nation.	4:7-9. "Wisdom is the principal thing."
JOB	4:13-19. "Take fast hold of instruction."
36:26. Behold, God is great.	4:23. "Keep thy heart with all diligence."
JOB	6:6-11. Go to the ant.
37:14-16, 22-23. Stand still, and consider.	7:1-5; 25-27. The strange women.
PSALMS	23:29-34. Who hath woe?
1. Blessed is the man.	31:10-31. A good woman.
8. O Lord, our Lord, how excellent is Thy name.	Numerous single proverbs, carefully selected.
19. The heavens declare.	ECCL.
23. The Lord is my shepherd.	11:7-12:1-7. Rejoice, O young man.
24. The Earth is the Lord's.	ISAIAH
46. God is our refuge and strength.	4:20-21. Woe unto them that call evil good.
51. Have mercy upon me, O God.	26:2-4. Open ye the gates.
90. Lord, thou hast been our dwelling place.	40:6-8. All flesh is grass.
91. He that dwelleth in the secret place of the Most High.	40:26, 28-31. Lift up your eyes on high.
93. The Lord reigneth.	JER.
95:1-7. O come, let us sing.	9:23-24. Let not the wise man glory.
100. Make a joyful noise.	MIC.
103. Bless the Lord, O my soul.	6:6-8. Wherewith shall I come before the Lord?
130. Out of the depths.	
139. O Lord, thou hast searched me.	

If our boys and girls could leave school with the great sayings of Jesus and the Old Testament writers stored away in their minds, the problem of religious education in schools would be largely solved.

But the memorizing of passages is not enough. This is a scientific and inquiring age (for which we should be glad); and our children have a right to some knowledge of the why and wherefore

of our Christianity. Therefore, in addition to the memorizing of great passages, I think our private schools should teach the history of the Hebrew people as a background for our Christian religion. The history of the Hebrews should be taught, like the history of the Greeks and Romans, as a part of the history of ancient times, and not as something separate, sacred, scriptural, "holy." It should be taught with all the skill and attractiveness that are now lavished by school authorities and publishers on the history of other peoples. It should bring into bold and vivid relief the important steps by which the Hebrews became our religious teachers, and omit details that are merely Jewish and without world significance. The course in Hebrew history should be everywhere correlated to the only things which make it worth while for us, namely, the Bible and our religion. Our pupils should know how the important biblical characters are related to the periods in Jewish history. This history of the Hebrews should, of course, include some instruction in the political and physical geography of Palestine and adjacent countries.

In addition to requiring passages to be learned by heart and teaching the history of the Hebrew people, private schools should teach the main facts in the history of the Bible as a book and a few outstanding facts regarding its literary forms. These things when properly presented are interesting and helpful to young people. The main difficulty has been the lack of good text-books of sufficient brevity. Only college professors have the necessary scholarship to write such books, and they find it difficult to get down to the school level. Some recent text-books present the main facts admirably, but they contain too much besides. All the biblical introduction and literary criticism that schools need may be presented in a hundred pages. These pages should be lucid, interesting and scholarly, so that what is learned from them in school will not have to be unlearned when the pupil pursues the subject further.

In addition to memory passages, Hebrew history, and the main facts about the Bible as a book, private schools should make sure that their pupils know the Old-Testament stories, with their ethical teachings. In Lowell's words, "the Bible is crammed with life from cover to cover. You can't put a needle in it anywhere and not draw blood." The biblical stories should be made as familiar as the famous stories of Greece and Rome, and their lessons pointed out. The great characters of Hebrew history should be made real and human, and inspiring to the pupil.

Finally, as I put in the forefront of our teaching the memorizing of the saying of Jesus, so I put at the end, as the glory and crown of our work, the teaching of His life and example. Everything else

may be omitted if need be; the life and sayings of Jesus may on no account be omitted. No other sayings are so important as his; no other life is so heroic; no other example so inspiring; no other life is so full of the pure ideals which education should implant. The life of Jesus should be taught in a scholarly way with frank facing of the facts as they have been made known by modern scholarship. We defeat our own end if we teach the life of Christ in such a way that our teaching has to be revised in college. I do not mean, of course, that we should teach everything that it would be proper to teach to more mature minds; but I do mean that what we teach must be taught with courageous facing of facts. School boys and girls are more than eager to know the truth about great religious themes, and the subject has nothing to fear from frankness. The school course in the Life of Christ should make known briefly what modern scholarship has established concerning the record outside of the Gospels; the chief characteristics of the four Gospels, with their dates and main sources; the early training of Jesus; his relation to John the Baptist; the significance of his baptism and temptation; the reasons for his popularity; the reasons for the opposition to Him, the classification of miracles and their real significance; Jesus teaching regarding God and man; what He meant by the Kingdom of God; His social teaching; and the events at the close of His ministry. The Acts of the Apostles, Church History, and the History of Missions may well be taught if there is time; but they are not fundamental.

STANDARDS OF PREPARATION OF WOMEN CHURCH ASSISTANTS

AGNES MABEL TAYLOR, A.M.*

It is the purpose of this paper to present some facts gathered from recent correspondence and personal conferences with assistants, ministers, board representatives, and training school heads of various denominations. A study has also been made of the catalogs and other literature issued by thirty-four training schools in the United States and Canada which offer courses for the preparation of women as home missionaries, deaconesses, or salaried workers in local churches. The effort has been made to classify this material in such a way as to show the expansion of the movement calling for trained women leaders; a differentiation of the

*Miss Taylor is Dean of the Congregational Training School for Women, Chicago, and the President of the Congregational League of Church Assistants.