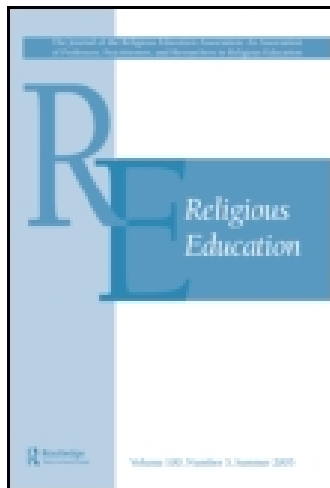


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A SUGGESTED CURRICULUM FOR VOLUNTARY CHRISTIAN EDUCATION GROUPS IN COLLEGES AND UNIVERSITIES

Harrison S. Elliott Ph.D.^a

^a Bible Study Secretary, Student Department, International Committee of Y. M. C. A.

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VOLUNTARY BIBLE STUDY.

Bible Classes in Sunday Schools—	
Classes	580
Faculty leaders.....	301
Student leaders.....	154
Other leaders.....	164
College students enrolled—	
Men	7,132
Women	27,137
Total.....	34,269
Bible Classes outside Sunday Schools—	
Classes	1,070
Faculty leaders.....	266
Student leaders.....	688
Other leaders.....	136
College students enrolled—	
Men	7,711
Women	5,675
Total.....	13,386

A SUGGESTED CURRICULUM FOR VOLUNTARY CHRISTIAN EDUCATION GROUPS IN COLLEGES AND UNIVERSITIES*

HARRISON S. ELLIOTT, B.D.,

*Bible Study Secretary, Student Department, International
Committee of Y. M. C. A.*

In considering this suggested curriculum as the basis for the discussions of voluntary groups in colleges and universities, several facts need to be kept in mind.

1. The suggested curriculum is not the work of any one individual or group of individuals. The initiative has been taken in the consideration of this voluntary program by a committee of the Council of North American Student Movements (the Student Young Women's and Young Men's Christian Associations and the Student Volunteer Movement). The work on this commenced a year ago in a preliminary investigation, and the report in its present tentative form is the result

*Tentative Report of a Committee of the Council of North American Student Movements with the co-operation of various leaders acquainted with the student field.

of weeks of committee work in the aggregate, as well as group discussions in various sections of the country, in which those acquainted with student problems,—professors, ministers, university pastors, Sunday-school leaders, Association secretaries and students,—have taken part. It is presented here, not as a final declaration, but for the same frank and constructive criticism and suggestion which has made possible its present form.

2. Remember that this is a suggested curriculum for voluntary groups without academic credit. We have during the last year faced frankly the question: Is there any need for the voluntary study? If there is a need, what is its place and its relation to the academic classes? These frank discussions, in co-operation with Biblical instructors, have seemed to reveal the need of both the curriculum and voluntary approach. The basis on which we have worked has been well stated by Miss Butler in her report of the Conference of Professors of the Bible, Association secretaries and Sunday-school workers, held at Columbia University in December.

The voluntary study aims to give students the opportunity, through personal study and frank discussions with other students, and under the guidance of the best leadership available, to face their immediate, dominant moral and religious problems, both personal and social, in the light of the Bible as the source book for the standards of life and conduct. This is supplementary to the academic work. Indeed, in the institutions where the academic work is more thoroughly planned on the character-formation basis, students find the largest occasion to gather together for such discussions.

3. If this is the real place and purpose of the voluntary personal study and group discussion, then texts are valuable only to the extent that they guide wisely the thought and discussion of these problems and give the basis for their solution.

You will note there is suggested under each semester's work *daily readings* as a part of the personal preparation. These daily readings have sometimes been called "daily Bible study." There is small opportunity in the short ten or fifteen minutes we can get men and women to give daily for this sort of reading to study, in the academic sense, but it does serve, especially if the topics for thought for the day touch vital problems, to fill a great need in student life: that men and women shall take time at some period during each day for prayerful thought on their everyday life in the light of the life and principles of the Bible personalities. This daily Bible reading, meditation and prayer, is frequently called the Morning Watch. Such a period daily gives opportunity for a check on character failure; it gives a moral drive to life, and makes religion a real factor in everyday affairs. It puts the student under moral headway for the day.

THE SUGGESTED CURRICULUM.

Following an analysis of the periods of development of the average student, we present the following curriculum:

FRESHMAN YEAR: Period of Adjustment to New College Environment.

Theme: Among All Sorts and Conditions of Men.

1st Sem. THE MANHOOD OF THE MASTER.

Daily Readings: From the Synoptic Gospels.

2nd Sem. FOUNDERS OF NEW CIVILIZATIONS.

Daily Readings: From the lives of Heroes of the Old Testament.

SOPHOMORE YEAR: Period of Aspiration for Leadership.

Theme: Christian Pioneering.

1st Sem. EARLY CHRISTIAN PIONEERING.

Daily Readings: Principally from the Acts; with quotations from the Epistles which throw light on the activities of Paul.

2nd Sem. MODERN CHRISTIAN PIONEERING.

Daily Readings: From the devotional literature of the Bible, with prayers and quotations from the ancient and modern devotional leaders.

Suggested Community Service.

JUNIOR YEAR: Period of Fundamental Religious Questions.

Theme: Fundamental Questions of Religion.

1st Sem. THE NEED OF CHRISTIANITY.

Daily Readings: Social Messages of the Epistles.

2nd Sem. WHAT IS CHRISTIANITY?

Daily Readings: From persons of positive religious experience (both Biblical and extra-Biblical).

Suggested Community Service.

SENIOR YEAR: Period of Decision as to Community Relationships.

Theme: The Community Responsibilities of the Christian.

1st Sem. THE COMMUNITY RESPONSIBILITIES OF THE CHRISTIAN.

Daily Readings: Social Messages of the Old and New Testament.

2nd Sem. A STUDY OF COMMUNITY PROBLEMS.

Daily Readings: Social Messages of the Old and New Testament.

Suggested Community Service.

FRESHMAN YEAR: Period of Adjustment to New College Environment.

THEME: Among All Sorts and Conditions of Men.

In the first period, the period of adjustment to a new college environment, students need standards of action. The

pressure of a new social environment is too sudden and too severe to allow them calmly to think over the various courses of action they might take and decide, after due deliberation, what is the best attitude on each one of a dozen pressing problems. Indeed, the students hardly realize that they are acting on standards of conduct, because the very exigencies of the life of which they are now a part force them to decisions without their realizing the significance of these decisions. Further, the freshman is in a period when standards are best attained, not through a study of principles, but of personalities. Therefore the theme for the year is suggested as *Among All Sorts and Conditions of Men*, to help students to adjust themselves to the college environment and to take personally the right attitude on moral and religious problems in this college community by a study of the incidents in the life of Christ, and the lives of certain modern leaders.

1st Sem. The Manhood of the Master.

This would be a study of the life of Christ, not historical nor chronological, nor indeed a study of the teachings of Jesus, so much as a consideration of incidents in Christ's life in which he faced problems and temptations in principle analogous to those the students are facing, with application to present student problems and temptations, to lead students to decide their questions in the light of Christ's principles of action and through friendship with him. This seems better than simply studying the various problems—gambling, dishonesty, selfishness, etc.—because the average freshman is hardly in the period where he weighs all of the evidence and comes to a thoughtful personal decision. He is just as likely to think that Christy Mathewson has the right standard of life as has Jesus Christ. It will be more constructive to consider these problems in the light of Christ's actions, whose life was virile but true.

The *daily readings* would naturally come from the Synoptic Gospels.

2nd Sem. Founders of New Civilizations.

Following this study of freshman problems in the light of Christ's attitude toward life, it is suggested that the second semester, when the freshman is commencing to find himself and assert his own personality more, be given to a biographical study of certain men and women of more modern times, leaders at home and abroad, who have been founders of new civilizations. These would be men and women who, instead of following the ideals and customs of those with whom they happened to be associated, when they came into a new environment have stood quietly and persistently for their own ideals and have helped change their environment, and thus ought to inspire students to stand firmly for their own ideals of life, no matter what the pressure against them,

The *daily readings* would come from the lives of Heroes of the Old Testament, because of their contact with everyday problems.

SOPHOMORE YEAR: *Period of Aspiration for Leadership.*

THEME: *Christian Pioneering.*

In the sophomore year, *the period of aspiration for leadership*, when students are won by movements with achievement in them, they ought to be helped in their allegiance to the Christian religion and be led to ally themselves with Christian service. Frequently, "Christian Pioneering" ought to be a study of the elements in Christianity which have made it a world religion and dynamic in civilization, including the opportunity of leadership in Christian professional service as a life work.

1st Sem. *Early Christian Pioneering.*

This would really be a study of Acts and particularly Paul — Paul as the great organizer, the man who carried out a program for Christianity which made it a factor in the life of the Gentile as well as the Jew.

For the *daily readings* the Book of Acts would furnish most of the material, with certain readings from the Epistles which throw light on the activity rather than on the teachings of Paul.

2nd Sem. *Modern Christian Pioneering.*

This would really be a study of the modern church as an organization with an achieving world program. It would include a brief study of the place of Christianity and the church in civilization both at home and abroad, the principles of church work, and particularly the statesmanlike program of the missionary or world-wide movement of the church, which aims to be the basis for a self-sustaining and self-propagating Christian program in every land. This would naturally include a definite consideration of leadership in Christian professional service at home or abroad as a life work.

In this period, when the leadership qualities of Christianity and the church are being considered, the *daily readings* are suggested from the devotional literature of the Bible, with prayers and quotations from ancient and modern devotional leaders; to show the relation of worship and the devotional life of Christ to leadership.

JUNIOR YEAR: *Period of Discussion of Fundamental Religious Questions.*

THEME: *Fundamental Questions of Religion.*

In this period of theoretical discussion, the students want to know just what this leadership religion proclaims. Indeed, junior students want two questions answered: first, is there any need for Christianity? and, second, just what is Christian-

ity? This year would attempt, through a study of certain concrete social problems, either at home or on the foreign field, to bring to students the need of religion in the permanent solution of these problems, and to help them intelligently and earnestly in making religious adjustments in deciding their own religious beliefs.

1st Sem. The Need of Christianity.

With many a student, and even with the one who has not formulated his question in so many words, there is still wonder as to whether there is any need for the Christian religion. The quickest way to bring students to see the absolute necessity of a Christian motive if they are permanently to solve moral and social problems, is to lead them into a practical study of these problems. For some students it will best be conserved by a consideration of concrete social problems in non-Christian lands, with the practical contribution which non-Christian religions and Christianity have made to such problems to determine whether there is a need for Christianity in the solution of the social problems abroad. This must not be a study of the teachings of these non-Christian religions and of Christianity, but rather of the effects of the non-Christian religions and Christianity upon the solution of the problems themselves. It is the clinical, not the theoretical, test. For those who are more interested in the home problems the same could be accomplished by a consideration of concrete community problems in the home field, such as labor, the immigrant, women and industry, etc., to see what relation Christianity has to the solution of these social problems.

The *daily readings* are suggested from the Social Messages of the Epistles.

2nd Sem. "What is Christianity?"

Having come to the place where it is recognized that some religion is needed, the junior wants to know what is the best religion, what he ought to believe? This would lead to a discussion of fundamental religious questions: Is there need for religion? (This would really be a summary of the first semester's work.) What is the Christian religion? Who is God? Who is Jesus Christ? What does it mean to be saved? Can a man pray? What is the Bible? What is the need and place of the church?

The *daily readings* are suggested from persons of positive religious experience, so that at the time when students are discussing what Christianity is they may realize that Christian experience has been a fact in the lives of men of strong leadership, however differently they may have interpreted it, and they may realize that it is the fact of Christianity which is being discussed, not the interpretation of it.

SENIOR YEAR: *Period of Decision as to Community Relationships.*

THEME: *The Community Responsibilities of the Christian.*

In this period of decision as to future community relationships it will be well to bring before students again the need of deciding their life work on Christian principles, and particularly to lead them in whatever line of activity they may choose to realize their Christian community responsibility and opportunity.

1st Sem. *The Community Responsibilities of the Christian.*

This would be a study of the principles of the Bible, particularly of the life of Christ, in regard to community and social responsibility, with a study of the application of these principles to certain concrete foreign and home social problems. What ought to be a Christian man's standards of community life?

2nd Sem. *A Study of Community Problems.*

The second semester, just before the student is going out into his life work, ought to be a consideration of the opportunities for Christian service, either lay or professional, in connection with the type of community or type of problem with which the student will be associated. This semester's study ought to help in sending men and women from the college who have really decided, not only in their respective professions, but also in voluntary community activity, to be factors for righteousness; men and women who will not need to be hunted up and persuaded to help in movements for community betterment and religious advance, but who will be themselves seeking these opportunities for service.

The *daily readings* for both the first and second semesters are naturally suggested from the Social Messages of the Old and New Testaments.

We place this suggested curriculum before you, not as the final word as to what it is best to consider in voluntary groups in connection with our colleges, but as the best thought which could be secured out of the various discussions and committee meetings to date. The statement of topics is by no means final, but we hope that there may be the frankest criticisms and suggestions in order that we may as nearly as possible in the colleges have the type of voluntary Bible and mission study which meets the judgment of those professors, ministers and others who are co-operating, and what is more important, which will really be of help to students in meeting their personal social, moral and religious problems.