

COLLEGE MEN
AND
THE BIBLE

CLAYTON SEDGWICK COOPER



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BIBLE STUDY GROUPS MEETING IN BOATS, UNIVERSITY OF IOWA

In the autumn and spring months many Bible classes among college men are held out of doors

COLLEGE MEN AND THE BIBLE

CLAYTON SEDGWICK COOPER

*Secretary for Bible Study, Student Department
International Committee of Young Men's
Christian Associations*

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COLLEGE MEN AND THE BIBLE

THIS BOOK IS DEDICATED WITH LOYAL
AFFECTION TO THE COLLEGE MEN OF
NORTH AMERICA AMONG WHOM I HAVE
WORKED FOR NINE DELIGHTFUL YEARS

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PREFACE

The object of this book is to review the ever widening and deepening interest in Bible study among thoughtful men, especially among men in educational institutions, with the purpose of showing the conditions, responsibility and opportunity of educated leadership in the promotion of the study of the Christian Scriptures. The chapters on Bible study in the Orient were prompted by a world tour which the writer made in 1909, with the view of gaining first-hand knowledge of Bible study movements among students and educators in Asia, and of assisting if possible in their development.

I wish to express my thanks to the editors of *The Century Magazine*, who have generously given their permission to the publication in this book of three papers, with certain pictures, which originally appeared in that magazine. I desire also to record my debt and my deep appreciation to my two associates, Neil McMillan, Jr., and Harrison S. Elliott, for their invaluable assistance in the final preparation of this book for the press.

In a large correspondence from various parts of the world, representing men and women of almost every nationality and creed, the questions treated in the following pages are continually suggested. The writer is hopeful, therefore, that this book may be the means of assisting persons, both at home and abroad, toward the solution of some of these Bible problems, which are indeed life problems, through a new discovery for themselves of the Book which Goethe called "The Book of the Nations."

CLAYTON SEDGWICK COOPER.

New York City, March 1, 1911.

CHAPTER ONE

BIBLE STUDY AMONG NORTH AMERICAN
COLLEGE MEN

“Of all books,” said Mr. Charles A. Dana, the late veteran editor of the *New York Sun*, to the students of Union College, “of all books, the most indispensable, and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but 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 event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence, and lay down with such reverence. There is no book like the Bible.”

And ye shall know the truth, and the truth shall make you free.—*John viii. 32.*

And as it is owned the whole scheme of Scripture is not yet understood, so, if it comes to be understood, it must be in the same way as natural knowledge is come at; by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down it, which are overlooked, and disregarded by the generality of the world. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before.—*Butler.*

The measure of the success of our lives can only lie in the stature of our manhood, in the growth in unworldliness and in the moral elevation of our inner self.—*Henry Drummond.*

CHAPTER ONE

BIBLE STUDY AMONG NORTH
AMERICAN COLLEGE
MEN

COLLEGE MEN'S BIBLE INTEREST

A West Point cadet, addressing a large company of his fellow students in the autumn of 1903, uttered the following significant words: "The cadets at West Point know comparatively little concerning the English Bible. The students of North America are planning to increase twofold the number of men studying this book the present year. We men at West Point should have a part, and we *will* have a part in this enterprise." In less than two weeks there were two hundred cadets at West Point studying the Bible. This number has been maintained and increased each subsequent year, and at present, despite the fact that these men have only forty-five minutes to themselves each day, 260 of the cadets are meeting weekly for a practical study of the

Bible. Colonel Larned, the dean of the West Point faculty, in speaking of this work said, "Judging from the results at the United States Military Academy, I am inclined to believe that this student uprising for the study of the Bible is one of the most profitable and strategic movements of our times."

This awakening of new interest in the Bible at West Point was a part of a truly significant and influential movement of the last decade for volunteer Bible study in the colleges. This enterprise reached in 1909-10, 490 institutions of the United States and Canada, with 28,562 college men reported as continuing in their attendance upon these voluntary Bible classes for two months or more.

This voluntary Bible study has been developed through the leadership of the Student Department of the International Committee of Young Men's Christian Associations. Not only have the student secretaries of the International Committee, with the state secretaries and general secretaries given attention to it, but the International Committee has set aside certain men during the last twelve years to give their whole time to the promotion of Bible study. There have been distinctive features in

this Bible study movement. It has been voluntary, devotional and systematic study. The classes have been organized into small groups usually under student leaders. The courses have been eminently practical and adapted to the life and thought of college men. The work has been carefully organized in each institution, and sane and business-like plans have been employed to enlist as large a proportion of the student body as possible in Bible study.

The work has been noteworthy because of its student leadership. It is peculiarly a student propaganda. More than three thousand college men were engaged in leading voluntary Bible classes in the institutions of the United States and Canada in 1909-10, and a large proportion of these men were being trained each week in normal classes. The success of this student leadership emphasizes afresh the fact that the supreme force in college life is *the college man*. The student, who lives upon the campus and who engages in the same activities with his fellow student, is the deciding factor in any great change in the life of an institution.

The following table will be of interest in showing that students in many institutions of

diverse types have engaged in the study of the Bible.

Institution	Bible Study Enrollment	Continuing 2 Months or more	Normal Classes	Men in Institution
University of Toronto	1019	634	6	2800
University of Texas	636	605		1150
University of Illinois	900	592	1	3000
Iowa State College	512	480	3	1600
Yale University	900	450	6	3297
Pennsylvania State College	460	430	2	1400
Cornell University	810	400	1	4000
Princeton University	524	381	8	1400
Mississippi Agricultural College	430	360	2	956
University of Wisconsin	650	350	3	2800
University of Pennsylvania	806	300	3	5033
Clemson Agricultural College	338	280	4	651
Stanford University	306	255	3	1740
Columbia University	280	249	1	2000
Georgia School of Technology	356	208		593
Dartmouth College	200	200	4	1112
William Jewell College	208	192	3	509
U. S. Naval Academy	350	184	1	774
U. S. Military Academy	220	174	1	413
Syracuse University	360	170	6	1625
Lafayette College	162	150	1	464
Northwestern College	147	143	1	220
Emory and Henry College	166	130		232
Webb School	167	129	3	225
Keystone State Normal School	105	105		300
Washington Agricultural College	140	100	1	1400
University of Virginia	200	100	2	800
Lawrenceville School	107	100		392

Fraternity Groups

Seventy representative Greek letter fraternity men of the University of Michigan gathered in the year 1904 at the call of a fellow student to consider the relation of Bible study to the fraternity house life of the university. After the nature and method of study had been presented to the men, this student, who was at that time captain of both the football and baseball teams of the university, said: "I have been at the University of Michigan for more than three years and, as you know, I have engaged actively in college life. I have never been known particularly as a religious man, yet I have come to appreciate that, especially in fraternity life, some of us must face seriously the problems and the temptations of our college days. It appears to me that these problems can be considered best in connection with a sane and intelligent study of the Bible. I confess that I know little of the book myself, but I am determined to begin its study, and if there is no one else to do it, I will lead a group of athletic men in my own fraternity house." The result was the formation of groups for the study of the Bible in fourteen Greek letter fraternities at the University of Michigan.

It is significant that from this beginning in one institution there has grown a continent-wide interest in this book among fraternity men; 5,061 members of Greek letter fraternities during 1909-10 were studying the Bible with much interest and seriousness in voluntary groups in their chapter houses. The growing popularity of Bible study and discussion in college fraternities is one of the certainties of its value to American undergraduates.

Professional School Students

When Professor Henry Drummond made his first visit to America, he addressed the students in professional schools in New York City. He wrote home to a friend in England that he had never seen men who were more severely driven by their daily schedules, or men who were surrounded by fiercer temptations of every sort. As this plan for the study of the Bible grew in its comprehension of different classes of students, it was said that professional men would not be interested, nor would they have time to engage in such study. But it is notable that in the city of New York in 1910 an average of 382 professional students were meeting every week and using a series of

studies upon the practical teachings of Christianity. A similar and increasing interest in Bible studies is found among professional school students in Philadelphia, Baltimore, Chicago, and other cities containing such institutions.

Undergraduate Leaders

Three hundred and eighty-five North American institutions reported the following facts concerning the popular standing of the Bible among leaders in college life in 1910:

Representative Students Attending Bible Classes

Prize and scholarship men	983
Editors of college papers	653
Class presidents	755
Members of college glee clubs	1454
Members of 'varsity baseball teams	1402
Members of 'varsity football teams	1522
Members of 'varsity track teams	1053
Members of 'varsity basket-ball teams	712
Members of 'varsity crews	92

At the United States Naval Academy in Annapolis the chairman of the Bible study committee was last year the first ranking midshipman at the academy. Through his leadership, 340 midshipmen met weekly in Bible groups, while thirty-five of their number were

acting as teachers, receiving instruction for their work from an officer of the faculty.

At the University of Wisconsin the student who recently has been specially influential in the Bible campaign is probably the leading student in the university, being one of the most prominent men in the crew and on other athletic teams. An alumnus of Cornell, writing from Ithaca, recently remarked that last season in nearly every Greek letter fraternity at Cornell there was a group of men studying the English Bible. He added that this study has become a popular and permanent interest of undergraduate life. For two years an employed Bible secretary has been giving his entire time to the voluntary Bible work at Yale, while at the University of Pennsylvania, the University of Michigan, the University of Illinois, University of Minnesota, Cornell University, and other institutions, the equivalent of a salaried secretary's time has been devoted to this interest. The development of this activity among the large state institutions of the South and West is also of striking importance. In 1908-09 ten state institutions in those particular regions reported an actual attendance of 3,678 students in voluntary Bible classes,



WELLINGTON H. TINKER AND HIS CABINET OF BIBLE CLASS LEADERS AT THE UNIVERSITY OF MICHIGAN

the superintending agency being the student Young Men's Christian Association.

BIBLE STUDY LITERATURE

The introduction of Bible courses, reference books, and literature suitable to student life and conditions has had marked influence upon this movement. Many a college man, quite regardless of his beliefs, would study this book if he really knew how to begin. A committee of scholars was formed a few years ago for the special purpose of preparing outline courses adapted to student life. The demand for these books has increased continually during the last ten years, and in the college year 1909-10 33,657 books for the study of the English Bible, prepared by college professors and Bible specialists, were purchased from one agency and used for systematic work among students.

Reference libraries containing well-chosen books relating to subjects treated in these courses have been formed in 260 different institutions of the United States and Canada especially for the use of student teachers. These Bible studies cover a wide range of subjects, and include books relating to all parts

of the Bible, as well as courses dealing with the practical application of Christian principles to modern life.

FACULTY COOPERATION

The assistance and advice of members of the faculty have been indispensable adjuncts to the success of this study. A council of thirteen Bible scholars is supervising the preparation of biblical literature. In addition to this council, seventy-five college presidents, professors, and alumni are associated with different student sections, and assist in the intelligent and practical development of this vital branch of education. In 1909-10 in 295 institutions there were 800 faculty men reported to be cooperating actively in the conduct of voluntary Bible study. Members of college faculties gave training in 305 normal classes to the hundreds of students who led the groups. These men have brought to the movement the same logical, experienced and intelligent processes of study used in the securing of knowledge in other branches of collegiate education. This cause will depend increasingly upon the assistance of mature scholars for teaching, for training teachers and for general counsel.





CHAPLAIN KNOX AND BIBLE CLASS OF JAPANESE STUDENTS AT
COLUMBIA UNIVERSITY

BREADTH OF VIEW

There was a time when it seemed proper to a college man to apologize for the study of the English Bible. This attitude has been very largely changed by the breadth of view which has characterized this interest in the colleges. In the larger institutions where literally hundreds of men are members of these groups, well-nigh every variety of belief is represented and in many cases a goodly percentage of students in the classes do not profess any religious opinion. Bible classes of Oriental students are found at Columbia, Cornell, University of Pennsylvania and Harvard. A Bible class of Jewish young men has been reported at Columbia. Twenty-one per cent of all the men in Bible classes in the colleges last year were non-church members.

I found this broad sympathy with the Bible interestingly demonstrated at one large Eastern university. One of these classes was formed in a house where there were living seven students who were accustomed to meet often for friendly discussion. Two of these students claimed to be pantheists, a third was an agnostic, there was one Christian, one Jew, and one

Catholic. As the last man could not easily be catalogued, he was called a vegetarian. I discovered that these men had been discussing almost everything in the heavens above, the earth beneath, and the waters under the earth, but did not know the first thing concerning the tenets of Christianity as outlined in the Bible. This group of men began with real interest to study the Bible together, using as an outline one of the courses especially prepared for students. This interesting class has since expanded and grown into three classes, and the members are preparing a special Bible course for the use of students in their department.

OUTSTANDING RESULTS OF BIBLE STUDY AMONG STUDENTS

The practical results of the college men's endeavor are variously apparent in nearly every institution in the United States and Canada.

College Friendships

This study is closely associated with the sympathetic forces of college friendship. An educator who has given his life to students, in

speaking to some undergraduates recently, said: "The man who has gone through college and at the end of four years has not gained one true friend into whose face he can look and seriously say, 'I am thine,' and then hear the answer, 'Yes, friend, and I am thine,' that man has lost one of the chief assets of his college career." Charles Kingsley was once asked the secret of his success. He answered simply, "I had a friend." When Henry Drummond died, among his effects were found a great pile of small, soiled bits of paper containing scraps of experience, prayers, confessions—just half open windows into the lives of hundreds of men. These bits of paper had been given to him in connection with his meetings with students. George Adam Smith called Drummond's life a "healing confessional" into which multitudes of students had crept to tell the story of their souls, and then had gone away strengthened and refreshed. Every group formed for this study is another chance for the expression of such sympathies.

It is indeed true that this uprising of students finds its secret not simply in discussions of abstract principles, but also in the deep appreciation of those vast opportunities and

privileges of a great college brotherhood. The ideal of these little groups is well expressed in the words of Sam Walter Foss:

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;—
Let me live in a house by the side of the road
And be a friend to man.

Knowledge of the Bible

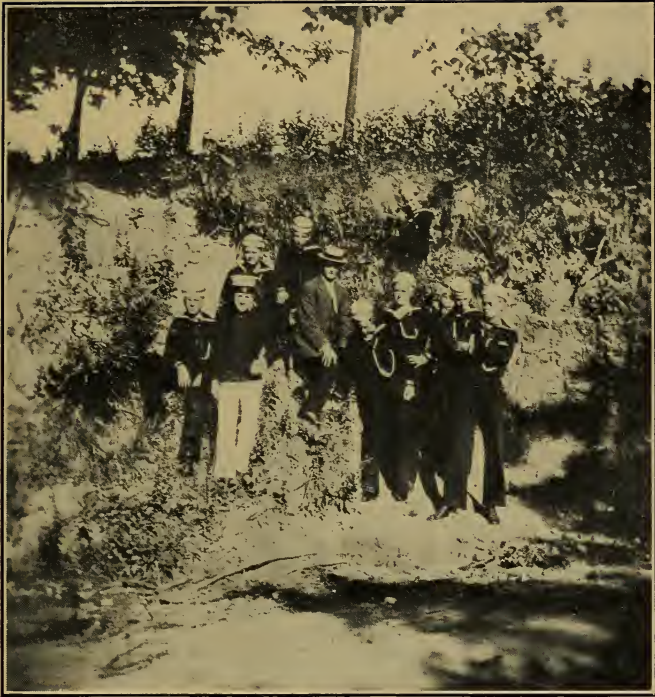
The educational value of this study is inestimable. Students have turned naturally and eagerly to a sensible and modern use of the Bible, knowing their ignorance of it. President Charles F. Thwing of Western Reserve University published an article in the *Century Magazine* for May, 1900, in which he described the astonishing and lamentable results in certain examinations of students in Bible subjects. It is true that, as a certain professor in New England has said, this student ignorance of the Bible has been widespread and "complete." Many instances of this limitation of biblical knowledge are still to be found. Indeed there is still only about one fifth of the student population of the institutions of higher learning in

the United States and Canada now engaged in this regular, voluntary and systematic study, and curriculum Bible study is reaching only a small proportion of American students. The movement for bringing the Bible to educated men is really just beginning. It is certain, however, that this present widespread tendency of college men to know the facts of the Bible will be increasingly evident in the realms of general education. An increasing use of the Bible in the regular courses offered in the college curriculum is already generally noticeable. An understanding of the best English literature will be a part of the profitable result. Clear knowledge is being acquired concerning the meaning of the Christian religion. At one institution no fewer than three hundred students were studying the Bible in 1910 with the general topic, "What is Christianity?" A successful principle of real scientific study is being well grounded; namely, the endeavor to find out exactly what the Bible says. The securing of this actual knowledge is having a decided influence not simply in changing certain opinions of students which have been too often based on second-hand testimony, prejudice or inherited beliefs, but also in affording a

clear and satisfying conviction relative to conduct and religion.

Thoughtful Habits

In the last analysis, perhaps, the most abiding benefits of college life are those influences which are crystallized into habits during these formative days. The college man may forget his college enthusiasm and his emotions. Much of the "college spirit," whatever that may be, of undergraduate days evaporates in contact with the practical and serious world. Habits of these early days, however, are persistent and usually permanent in after life. These Bible studies now used by students are arranged with a view to assist college men in the formation of habits of daily Bible study and meditation. As a reminder of that which is most worth while, this habit has become valued by thousands of students. It is impressive to find one of the most representative leaders in an institution in the Middle West rising at five o'clock in the morning in order to spend an hour a day in thoughtful meditation and study in pursuance of one of these student courses. His roommate said to me, "I attribute the splendid equilibrium and balanced judgment of this



A GROUP OF CADETS WITH THEIR LEADER, CULVER MILITARY
ACADEMY

busy man to this thoughtful habit which he has practiced for more than two years.”

If chosen men could never be alone
 In deep mid-silence open-doored with God
 No greatness ever had been dreamed or done.

The testimonies which come each year from students of every type of institution—denominational, state, scientific and professional—to the value of systematic devotional Bible study, are impressive. These letters, written in the quiet of the students’ rooms and from their very hearts, bring a weight of personal testimony to the close and vital relationship of Bible study to the daily lives of students. I give a few culled from the testimonies of a single college year.

Purdue University. “When I think back to my decision to enter Christian work as a life work, I realize that it was very probably this habit of daily Bible study more than anything else that led me to such a decision. Since entering the work nothing has meant so much to me in the way of inspiration and the strengthening of purpose as has this habit. I have come to the point where I am afraid to enter a day’s work without first having spent time with God and the Bible.”

New Hampshire. "I think the best thing it has done for me is that of getting me into the habit of praying more than once a day."

University of Wisconsin. "I find that this daily study helps a man to constantly keep his highest ideals placed up before him."

Indiana. "Individual Bible study has helped me to make my daily life nearer what I knew it ought to be. It has decreased my confidence in myself and increased my faith in God."

A Massachusetts Medical Student. "The habit of keeping the morning watch, formed four years ago, I count my strongest asset. During the day at the medical school there is little to stimulate one's thoughts toward religious matters. I like, therefore, at the beginning of each day to get into touch with the Good Physician."

Pennsylvania. "We have a number of students in our school who follow Bible study regularly. It has been the means of checking inconsistencies in well-meaning fellows whom I know."

Cornell University. "That daily Bible study work takes my mind from the 'grind'

side of my work, and turns my thoughts to the supreme reason for all of that work, is in itself sufficient reason for the observance of the quiet hour."

An Ohio Man. "I have been studying Proverbs (taking a chapter a day) and it seems that each day's lesson has some bearing on the incidents of the day. I never before knew how closely the teachings could be applied if one makes it a point to look for the application."

State College, Pa. "Daily Bible study has kept me close to God. It has been a constant reminder of my ideals, a guide in my daily life."

From the State of Washington. "It has aided much in keeping my mind freed from impure thoughts which before were such a hindrance to my Christian life."

University of Illinois. "In a talk with a man who has had a terrific fight with doubt, he told me that the only thing in the world that had saved him had been his practice of keeping the morning watch."

A Connecticut Student. "After reading my Bible I can start the day in happy spirits, not only with a clear conscience but with a conscience powerful enough to help me overcome

my temptations more easily. I feel that Bible study is one of the greatest helps toward leading a thoroughly true Christian life."

From Indiana. "After trying it the first year at school, I liked it so well that I kept it up all summer, and have ever since. During these five years I have spent the summer often in very ungodly surroundings, and there I found my Bible study a great bulwark. Last summer I was on a Western ranch, forty miles from any church services and in the midst of rough, hard men. I have gone out on the cliffs and mountains in the mornings and kept my morning watch in prayer and study of my books which I always kept with me; then going back among the men I felt an added strength and firmness that stood me in good stead. The men realized this and some of them would never swear or use rough language before me. And not the least of the many benefits is the knowledge of the Bible which I have acquired. I have really been surprised at what I have been able to learn in the five years."

Ohio. "I think that I am not putting it too strongly when I say that through Bible study I have been converted and led to Christ. I began to read the Bible prayerfully, previous

to my conversion, although not daily, yet I know that through this means I was convinced and persuaded to lead a Christian life."

Life in Its True Perspective

To acquire the faculty of seeing things in right perspective is a real ideal for college life, and here study of the Bible is of use. Recently the students of Japan, in a large conference, sent a cable message to a student conference in the United States which read, "Japan leading the Orient, but whither?" Frederick Paulsen in his "Introduction to Philosophy" presents the figure of a traveler coming down from a high mountain. At the base of the mountain he is lost for a time in the foothills, the mountain is temporarily obscured from view. Finally he moves away from the foothills, out into the plain. Again the great mountain returns to his vision and becomes more clearly outlined as he leaves the smaller hills farther in the distance. There is danger in our modern life that the student will become so occupied with small things that he will lose sight of the great spiritual values. Lord Beaconsfield said, "The man who is formidable is the man of one desire." It is no small task, however,

for college men to subordinate desire to desire according to a true standard of relative urgency and importance. There is such a thing as energy without liberty, efficiency without real power. There is a special demand among students for that "peace of mood" which makes possible the seeing of life whole. The ability to take one's latitude and longitude, the fine art of being able to accent one's life correctly, the power to deal with tendencies before they become hardened into conditions—these are some of the invisible accompaniments of this modern movement for Bible study among college men. The truth of Wordsworth is very real for college men in these times.

The world is too much with us, late and soon,
Getting and spending, we lay waste our powers.

This perspective of real values is being gained by students through a quest for great principles in the Bible, studying for a whole year certain large topics in books or characters. It is one thing to commit to memory certain verses or passages; it is quite another to study the Bible in the great sweep of its universal principles and personalities. Students are learning to discriminate, to analyze, to discover the central meaning of Bible truth. There has





YOUNG MEN'S CHRISTIAN ASSOCIATION CLUB HOUSE, UNIVERSITY OF WASHINGTON
The center of a successful campaign recently conducted for student Bible study

too often been a tendency to confine Bible study to the securing of a chain of mottoes or proof texts taken from their context. But our times call, not so much for formulas and creeds, as for clear ideas in relation to practical living.

Yet while it is true that doctrinal discussions are less popular among thoughtful men today, it is also true that there is a very earnest search on the part of students for those leaders who are able to interpret religion in the vernacular of the twentieth century. Mr. Chan Po Ling, a very representative scholar and teacher of the city of Tientsin, China, recently accepted Christianity. He expressed to me his ambition to spend several years in becoming so proficient in the knowledge of the elements of Christianity, through the study of the Bible, that he might be able to translate into the Chinese language the central meaning of the Christian religion.

It is doubtful whether there was ever a greater demand than at present for truth that contributes to reality in life and service. Justice Charles E. Hughes of the United States Supreme Court, speaking to a company of men interested in this work, said: "As students

come down to New York City the questions which we place before them are not simply, 'What is your college?' or 'What is your nationality?' or 'To what church do you belong?' The questions of greater moment today are: 'Will you lie?' 'Will you steal?' 'Can we trust you utterly?'

This tendency of student life of North America to go directly to the heart of the great truths is manifest in the method and spirit of this study of the Bible. In many institutions these small groups of men are discussing questions like these: "What is the true test of religion?" "What is the character of God as revealed in the Bible?" "What is the teaching of Christianity in relation to the use of wealth?" "What is the nature and the consequence of sin?" "How can we assist in bringing about higher moral standards in this institution?"

College Ethics

The moral and ethical life of college communities is being invariably affected wherever this practical study is introduced. Probably in no environment is sham and pretense more quickly and unerringly detected than among college men. The influence of the Bible, there-

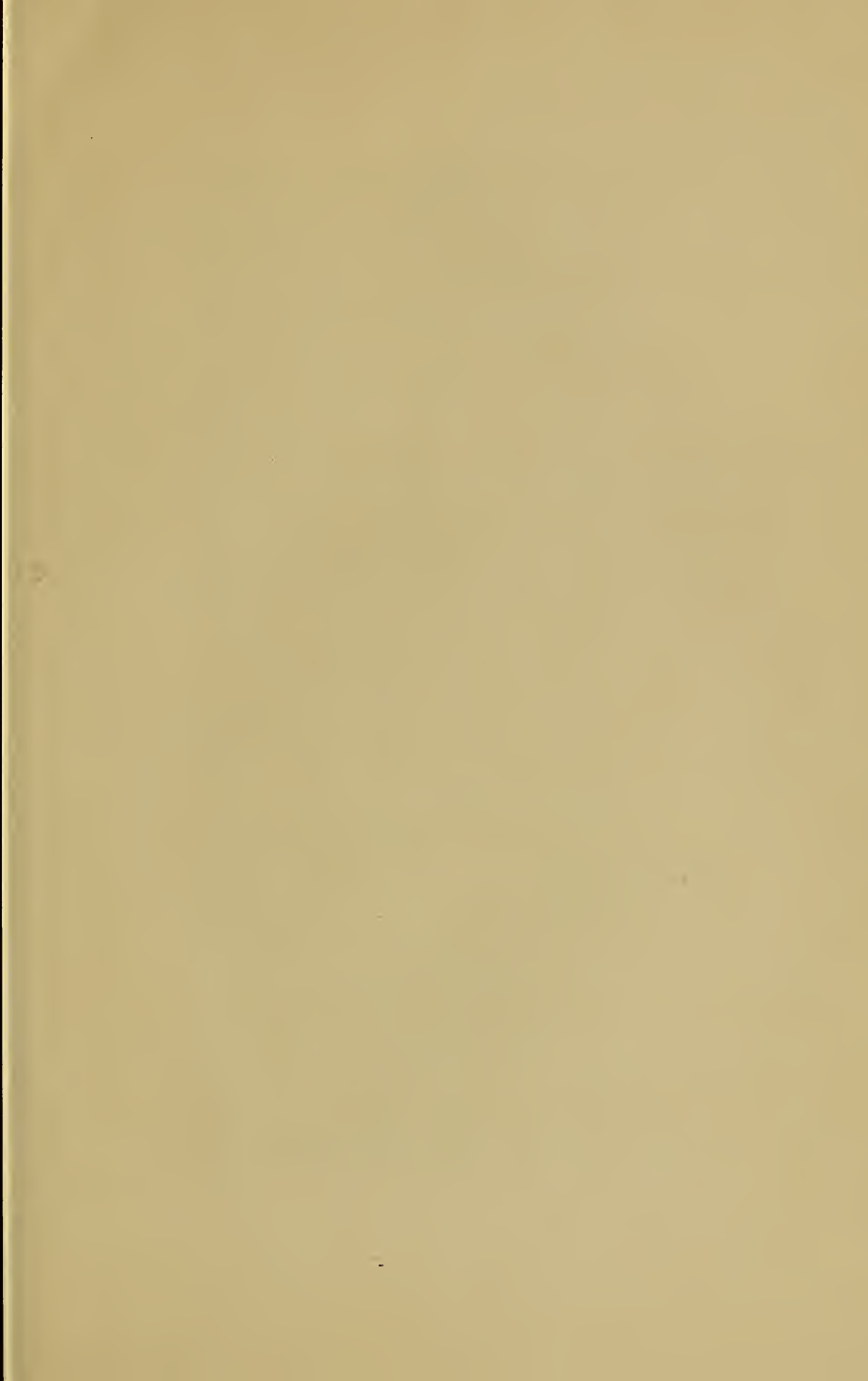
fore, which has always brought into individual lives the element of reality, is counted supremely valuable here.

Recently a certain athletic leader was walking across the campus of a state university when a bystander, who was watching him, said to one of the students, "What is the reason for the unquestioned leadership of that man among these three thousand college men?" The student thought for a moment and replied: "It is not simply because he is a great athlete, nor is it because of his social and intellectual leadership; but I reckon we all stand for that student in this university because we are dead sure he is the real thing." At West Point a few years ago some one asked the question, "What is a Christian?" One of the men in the group replied instantly, "Oscar Westover." To that student, at least, Christianity was not a creed, but a personality; not a method, but a man. A college man told me that the greatest influence which he carried away from his four years in college was the vision of something he saw in his old college president's face at a time when the president was returning to his home after the death of his daughter. No stronger argument is needed for the value of the study of the

Bible than the presentation of the plain fact that it brings about this genuineness of character to which college men pay homage.

Already the power of this study is being felt in decisions at college as to life work. In its presentation of wide, fascinating fields of knowledge in the study of the great careers of the pioneers of civilization, it is assisting students to right vocational plans. It was reported that one hundred and fifty students at Yale in 1910-11 had the benefit of the voluntary Bible classes led by Professor Henry B. Wright, the general subject of the study being "The Will of God and a Man's Life Work." The influence upon the will which the Bible has always exerted is peculiarly important as a corrective of the natural tendency to an easy-going, drifting purpose attendant upon student life. Mr. Huxley once said that the true value of all education lies in its power to make a man do the thing he ought to do when it ought to be done, regardless of whether he feels like doing it or not.

As a force for creating moral reserve, this uprising is generally gratifying. The coach of one of our large athletic teams said recently that in his judgment there was a time in every





DELEGATES AT A STATE BIBLE INSTITUTE IN WEST VIRGINIA

great football game when the decisive factor of success or failure was physical reserve. A moment occurred when science and technical skill were quite powerless, and only that physical reserve which had been stored up through long months of practice decided the issue. In other words, no regiment in face of the enemy can make up for lack of discipline on the parade ground. In 1909-10 9,089 men were reported as practicing daily habits of study and meditation in connection with this movement. One cannot but believe that these present daily habits of thousands of college students are to be strikingly effective in producing moral and spiritual reserve in the great crises of after life.

Serviceableness

One of the most practical features of this enterprise lies in the fact that the Bible is being transferred from the region of dogmatic and theological conceptions to the realm of real life. The book is being rediscovered, not simply as a storehouse of mysterious and sacred information, but as a means leading to successful and normal human service. The Bible is taking its place among the serviceable books of the world. It is proving itself to be

the first book for conduct. A student coming out of one of these Bible groups was recently overheard to say to a friend, "I feel as though I had much to do in the world."

The Bible is something more to college men than a book of comfort and a solace for the "sick and sorry." Furthermore, it is not considered enough to be able to say that five hundred men are enrolled in Bible groups of a certain institution or that twelve million Bibles were distributed in 1908 by Bible societies, or that this Book has been translated into more than five hundred languages and dialects. It is not the final test of its value that a comparatively few scholars in Germany and the United States and Canada have found the vast intellectual and literary riches of this Book. A greater question is now being asked and answered by educators and students, namely: How can educated men discover the Bible as a means to life service? This utilitarian view makes Bible study an uplifting force in the college world. Students are going out from these Bible groups to various kinds of social service through the community. One of the prominent institutions in the Far West was virtually revolutionized in its moral sentiment

through the influence of one of these small bands of students who gathered weekly to discuss some of the problems of college life.

Social Service

At the State Bible Study Institute in Michigan in the fall of 1910, it developed that the Bible study work in two or three of the state colleges was definitely related to the local town, either through the furnishing of Sunday school teachers or by boys' club work. A most striking instance of social service in connection with the Bible study work is found at Princeton. This work has been carried on with increased efficiency during the present year. The following is a report which a leader of the work there gave at the close of last college year:

"The 'Extension Work' of the Bible groups may now be considered a fixed feature of the Princeton Bible group program. At least twenty groups have been doing more or less effective work in Princeton, in the surrounding country settlements, in Trenton and in New York. Four or five groups in Trenton and two in New York City have done work in connection with settlement houses, the Salvation

Army and the Young Men's Christian Association, visiting the sick and disabled, conducting boys' clubs and Sunday school classes, and arranging for lectures and entertainments.

"At least six new rural communities have been visited regularly by the men; and lectures by members of the faculty, as well as entertainments by the students, have made it possible to form boys' clubs of from fifteen to twenty boys in each place. These clubs are under the constant direction of the Bible group men who trained the members for a track meet held under the auspices of the Philadelphian Society, on Brokaw Field at Princeton. About fifteen clubs entered the meet, which presented both 'junior' and 'senior' events, and for which both club and individual prizes were offered.

"Schoolhouses have been found to be good centers for this work in purely rural districts.

"This plan has several unique merits. It unites the faculty and students in a common Christian work. It enlists the energies of more men than where individuals alone are made responsible. It brings the university in touch with its environment, and trains the members of the university body in some of the principles

of good citizenship. It does for these rural communities what they are not able to do for themselves and thus quickens their life without making them dependent in things which they themselves should undertake. It is awakening the students' interest in the rural problems of our country. Finally, it keeps the Bible group from becoming theoretical and holds it together by means of *work* in a way that mere *study* never does. It also keeps in touch with Bible study men who would not otherwise maintain their interest."

The need for just this kind of work is pressing in every college community, and while it may not always be possible to develop it with the fullness with which it has been done at Princeton, the reports from different sections show that this need is being increasingly felt by college Bible study groups and that the next years will see a large development of this type of service through Bible studies.



CHAPTER TWO
THE STUDENTS OF INDIA AND BIBLE STUDY

Can it be true the grace He is declaring?
O let us trust Him, for His words are fair.
Man, what is this? and why art thou despairing?
God shall forgive thee all but thy despair.

The Bible has such power for teaching righteousness that even to those who come to it with all sorts of false notions about the God of the Bible, it yet teaches righteousness, and fills them with the love of it; how much more those who come to it with a *true* notion about the God of the Bible.—*Matthew Arnold*.

Thy word is a lamp unto my feet, and light unto my path.
—*Psalm cxix. 105.*

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last; this ray of sacred light,
This lamp from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow;
And evermore beseeching men with tears,
And earnest sighs, to read, believe, and live.

—*Robert Pollok.*

David Livingstone, when nine years old, learned and repeated the 119th Psalm. His pastor gave him as a reward a New Testament. Livingstone died on his knees. The light reflected from his countenance upon the black face of Africa was the greatest Christian message which the Dark Continent has yet received.

CHAPTER TWO

THE STUDENTS OF INDIA AND BIBLE STUDY

A NEW ATTITUDE

Memorable among the vivid impressions of a recent visit which I made to the students of the East is a scene in the large government university in the city of Lahore, in Northern India. An audience of five hundred Hindu, Mohammedan, and Parsee students had gathered to debate a critical question in educational circles: "Resolved, that religious education should be inaugurated in the government schools of India." Seated upon the platform were English professors and Brahman teachers, with some adherents of the reform movements of the Arya and Brahmo-Samaj. No one could have looked into the faces of those students, keenly alert and highly intelligent, without feeling that in such men resides the inherent and potential hope of the new India.

I had been asked to join with a Mohammedan student in leading the affirmative side of the debate. It was surprising to note the lack of interest shown in the negative. In short, the high-caste Brahman who led the negative side whispered to me before rising that he believed in our side of the question, and was speaking only in order to make the debate possible. When my colleague, the Mohammedan student, cried out in great earnestness, "We are not satisfied to be graduated from these government schools merely as intellectual experts: we demand an education in religion," the assembly of students rose to their feet and greeted the sentiment with applause that fairly shook the building.

I said to a Hindu professor who sat by me, "What is the reason for this unaccountable feeling which seems to be sweeping the convictions of these college men?"

In reply, he explained to me that the educated men of India, in their awakening to new responsibility for individual, social, and political reform were grasping with almost feverish zeal every influence which had helped to shape the progressive civilizations of the West. Furthermore, he added: "You must remember





B. R. BARBER AND ONE OF HIS BIBLE CLASSES AT THE UNIVERSITY OF CALCUTTA, INDIA

that the students of India have inherited a religious consciousness. They know the Bible as thoroughly, if not more thoroughly, than any sacred book of Hinduism. They need only leadership to make this movement for the intelligent study of the English Bible one of the most popular and profitable branches of Indian education."

This Hindu teacher struck the keynote of India's need when he emphasized the necessity for leadership.

COLLEGE LEADERSHIP IN INDIA

Mr. John R. Mott, secretary of the World's Student Christian Federation, has said, "The schools teach the teachers, preach to the preachers, and govern the governors." Probably this remark is truer of India at present than of any other nation. The college men are decisive factors in any movement which has to do with government, industry, education or religion. The influence of the students of the five great government schools in the cities of Madras, Calcutta, Allahabad, Lahore and Bombay is out of all proportion to their number. In fact, numbers count much less in India than almost anywhere else in the world.

One trained student leader of strong moral fiber will counteract the evil force of thousands of illiterate, thoughtless, and vicious men.

Furthermore, in India, as in Russia, the students are the leading reactionaries. The "unrest of India" is only another term for the awakening of the student classes. Through the streets of the cities in the province of Bengal, as well as in the towns of the Bombay district, one may hear repeatedly the significant cry, "*Bande, Mataram!*" (Hail, Motherland). It is the passionate cry for national leadership on the part of educated men.

A new and great hope for India exists in the fact that the students of the Empire are rallying to this world movement for the practical and intelligent study of the English Bible. In the student hostels or dormitories, which are being rapidly constructed about the large universities, bands of Indian students are gathering for this discussional study in a fashion similar to that carried on in the college fraternities and clubs of the United States and Canada. An experienced leader at the University of Madras said that it would be quite possible to engage as many men in the practical study of the Bible in that city as were

represented in the membership of these student hostels.

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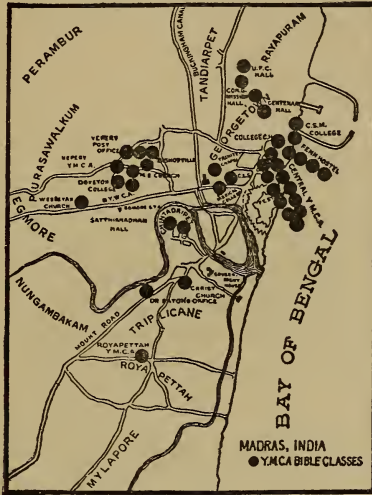


CHART OF MADRAS, INDIA

The black dots indicate the number of Bible classes in different parts of the city and suburbs

It might be difficult to find a more fitting means for the Eastern student to discover the principles of Western religion than through these informal groups for Bible study. The style of the subject-matter is Oriental, and the Indian student is inclined to reach all his conclusions by the processes of Eastern thought. The informal groups meet the national love for argument and serious philosophical conversa-

tion. Dr. H. H. Mann, who is at the head of a large scientific school in Poona, told me that his students usually reach their scientific views in a roundabout way, often through the medium of speculation and religion.

Indeed, little knots of Indian and Ceylonese students may be seen in any college community strolling off, hand in hand, discussing earnestly some metaphysical or religious question. These men join readily in small classes for discussion of the principles of religion and their application to the life and practical affairs of their country.

DEVELOPMENT OF INDIVIDUALITY

Tennyson's words have been true in India for three thousand years:

The individual withers, and the world is more and more.

India has systematically suppressed the individual. Collectivism in family and state has dominated her. The Indian student has inherited a slavery to a social and patriarchal system which has tended to de-individualize him. This emphasis upon uniformity of type has produced a fixity and a conservatism which until very recently have been well-nigh im-

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A BIBLE CLASS AT COLOMBO, CEYLON, OUT FOR A STUDY SESSION IN THE OPEN



pregnable. India has gloried in her exclusiveness, in her annihilation of public spirit defying all sudden transformation. The words of William Watson, although less true of the new India, emphasize this spirit of indifference:

The brooding Mother of the unfilial world
Recumbent on her own antiquity,
Aloof from our mutation and unrest,
Alien to our achievements and desires,
Too proud alike for protest or assent
When new thoughts thunder at her mossy door;
Another brain dreaming another dream,
Another heart recalling other loves,
Too gray and grave for our adventurous hopes,
For our precipitate pleasures too august;
And in majestic taciturnity
Refraining her illimitable scorn.

But although India's march has always been a slow march, and her leaders have been few, a new day seems to be dawning for the development of individual qualities. It would be difficult to realize what would happen in India today if a few leaders of great caliber, or even one great national personality, were to be raised up "to see life steadily and to see it whole," and then with practical aggressiveness to lead this three-hundred-million host toward unity and progressive civilization.

This student activity, promoted largely by the Young Men's Christian Associations, is bending its chief effort to the development of native college leaders. In short, the entire enterprise is at present waiting only for the training of men capable of becoming teachers and organizers. An able worker in Madras said to me, "If I could have one strong leader to give his time to this matter, we could have almost at once one thousand Indian students studying the English Bible in the city of Madras." There are at present two hundred students studying in groups similar to the plan prevailing in the American and British universities, in various hostels and student meeting-places of that city. Normal classes for the training of men are conducted in the great educational cities. Biblical scholars from the schools are training the Indian students to organize and to guide their fellows in small discussional groups, with the triple view of education, character and service.

THE BIBLE IN ENGLISH

To learn English is a craze in the East today. It is the open door into government position, the acme of student ambition in India.

It is often a surprise to Westerners to find that the lectures in government colleges in India are delivered in English. It was my privilege to speak in most of the great student centers in the Indian Empire, and in no case was I asked to use an interpreter. Indeed, it is an insult to infer that an educated Hindu or Mohammedan does not understand English.

This pride of language was amusingly displayed at one of our student meetings. It is a habit in some cities for men to go out and come in during lectures, according to their own sweet will. The confusion which this moving about occasions is a matter of utter disregard to them. A veteran educator who lectures much in the East had learned how to remedy this annoyance. At the very beginning of the meeting he announced in a bold voice that all students who did not understand English might feel free to go out at any time. The result was gratifying and inevitable. Every student remained steadfastly in his seat, feigning great interest, even if he had it not, until the very end of the lecture.

The Bible is studied in English by Indian university students. This is true of both curriculum Bible study, which usually exists daily

in the Christian colleges, and also in the small voluntary classes held in clubs and hostels. While this book has been translated into the majority of the four hundred and five or more separate languages and dialects of India, college men usually choose the English version. Indeed, many students enter the Bible classes with the sole object of learning to read and speak better English. The need of a right combination of language and biblical facts is as apparent in the case of these students as we sometimes find it in the West. A teacher in Forman Christian College in Northern India asked in an examination paper the question, "Describe the incident of the wise and foolish virgins as narrated in the New Testament." A Mohammedan student wrote the following answer:

It is thus related that there were ten virgins who aspired to marry a lover of them. One day the arrival of the husband from his home to a certain place was announced to take place on a fixed day at midnight. Then all the virgins took their respective candles, but only five of them took oil with them, and set out to the rendezvous. When the lover arrived there at the fixed time at midnight, the virgins who had oil with them lighted their candles, while the other virgins vainly tried to light theirs because they had no oil. The hopeless

girls asked the companion virgins for oil, but their request not being entertained, they went to the bazaar to buy oil. On their return the door of the house was shut, and the lover had married the five wise virgins that had brought oil with their candles. The poor remnants knocked at the door, but the lover said, "I know not who you are."

This incident reveals not only the influence of Mohammedan doctrine regarding the social system, but also the honest attempt by students to become proficient in the use of the English Bible. Truly, when one appreciates that the English edition is being read more faithfully by great numbers of students of Hindustan than any of the sacred Vedas, it helps to explain the surprise of foreigners in hearing excellent English fall from the lips of college men in the large Indian universities.

CASTE SYSTEM

The Bible which has been touching the life of students through many different agencies is doing much to destroy the fearful system of caste which for centuries has blocked the progress of India. Hinduism has furnished to India a religion of intellectual aristocracy to be acquired only by the elect who have time for

reflection and for study. The Brahman is still saluted in the street as "great king." His caste is respected as a limited company having patents in heaven. This kind of aristocracy, like most other kinds, has had a tendency to degrade the people. A double standard has arisen, one for the people and another for the philosophers. Intellectual Hinduism has not satisfied the eternal human longing for worship. Idolatrous heathenism, therefore, of the most revolting type has existed side by side with philosophic idealism. If it is true that the summit of the pyramid of Hindu religion is bathed by the air of the ideal, it is also true that its foundation is surrounded with a deal of human miasma. One needs only to sail down the Ganges River past Benares any morning in the year to behold such examples of superstition and degrading rites as would be conclusive evidence against at least the *results* of the Hindu social organization.

The students of the East are learning from the Bible the principles of Christian equality and democracy which are slowly but surely undermining the great oligarchic caste influence. Mr. G. Sherwood Eddy, who has been working for many years among the students of

India, speaking of the disintegration of the caste system, described having seen in the city of Madras one hundred students, about equally divided among Brahmans, Mohammedans and Christians, representing high and low grades of society, boldly dining together, with no man daring to put them out of caste.

A professor in one of the cities which I visited invited a number of Bible students to his home for a social evening. There were present both Hindu and Mohammedan university men. When refreshments were served, the professor prepared two tables, in accordance with the usual custom, since the Hindu students were not expected to touch food which had been offered to those not of their own faith. It chanced that the Hindu students ate all of their cakes, and, being still hungry, inadvertently remarked to their host that they would not object to a second helping. After investigation, the professor found that all the cakes had been served; whereupon the Hindu students, perceiving that there were still refreshments remaining upon the tables where the Mohammedan young men had been eating, suggested that the Mohammedans' cakes would be quite satisfactory. The profes-

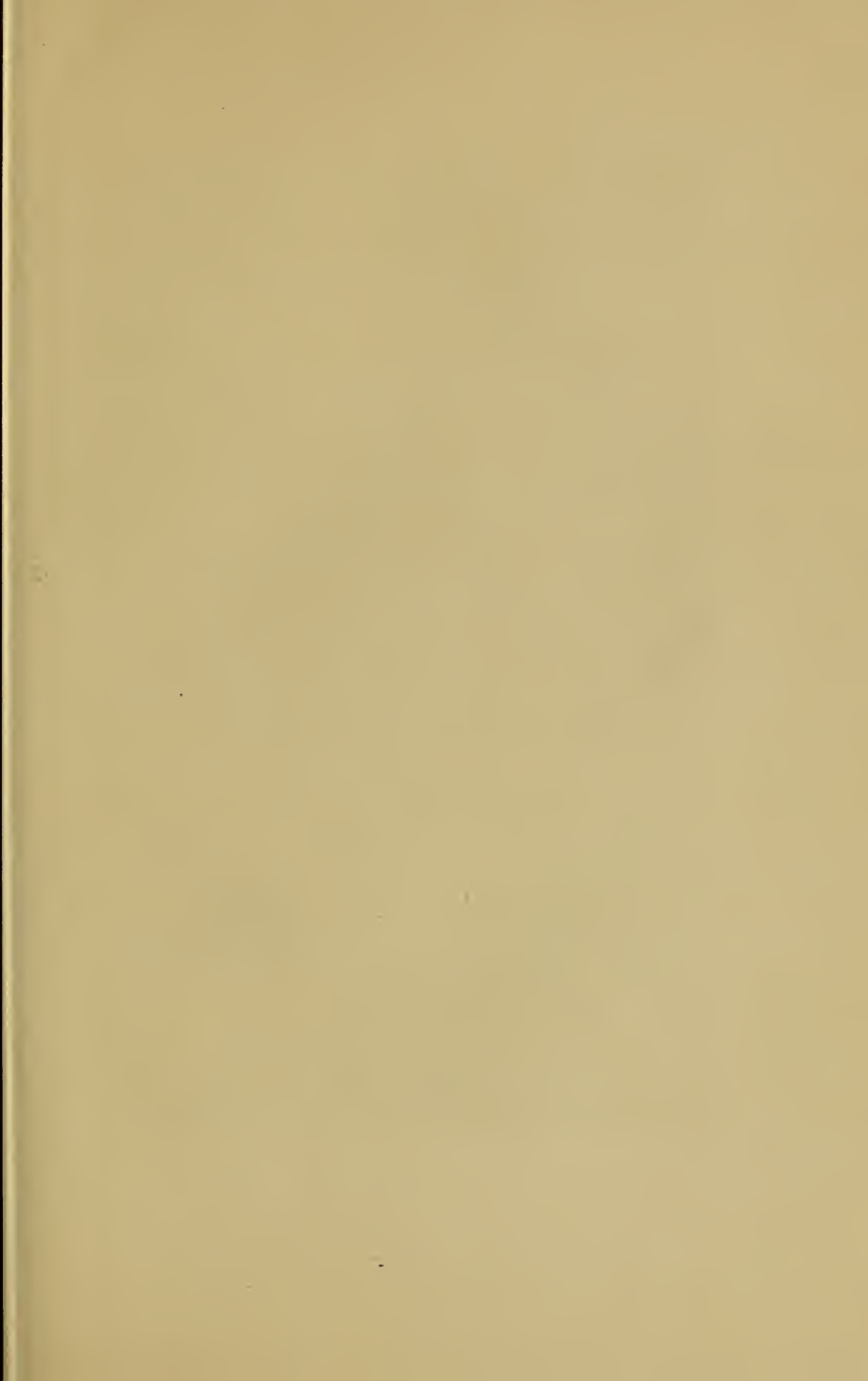
sor, astonished, said, "But you are Hindus." The answer came from a bright-faced Brahman of high social position, "We have changed our view somewhat in relation to this matter as we have studied together the principles of the Founder of Christianity concerning His social order."

I was not a little surprised and impressed when an Indian scholar, to whom I had applied for the objective of present-day caste tendencies of educated men in the East, replied in the following significant verse:

Strike hands, my brother-man!
'T is yours with voice, and act, and pen,
'T is yours to paint the morning red,
That ushers in the grander day;
So may each unjust bond be broke,
Each toiler find a fit reward,
And Life sound forth a truer chord.

THE AWAKENING OF CONSCIENCE

An old, white-haired Brahman came to me in Calcutta, after a public meeting of students, and said, "Is 'stir the conscience' an intelligible use of English?" I assured him that it was. He replied: "India's conscience has been dead for centuries, at least along certain lines. The Bible will stir the conscience of India."





HINDU WORSHIP ON THE GANGES

In general the men in the institutions of higher learning in India are no longer idol worshipers. They merely tolerate the superstitious rites at Benares. Indeed one gets the impression that a large number of the Ganges devotees do not really believe in their own ceremonies. Many of these adherents of Hinduism assume a religious pose for the photographer or for revenue only. I paid a man a stipend that he might appear to be an example of piety by lying upon a bed of sharp spikes. There is critical concern on all sides for the awakening of a keen ethical sense in distinctions of right and wrong. Dr. John P. Jones affirms that "the root of India's present incapability for self-government is not intellectual, but social and moral." Indeed no self-government worthy of the name can possibly result until the character of India becomes firm and steady enough for a foundation. There is a feeling among many that the greatest use of the Bible in the East is along the line of an awakening of personal, moral responsibility, for Herbert Spencer's words are applicable here, "Institutions are dependent on character; and, however changed in their superficial

aspects, cannot be changed in their essential natures faster than character changes.”

The awakening of India's conscientious nature is revealed in a new attitude toward social and domestic reform, especially toward marriage. Until comparatively recently it has been impossible to obtain a serious hearing before a student body upon questions concerning the home, so skeptical have been these men as to the binding character of moral laws relating to social conduct. Even now, to be sure, virtually all the students one addresses in the colleges are married, but the age of marriage is gradually being set further along, and while students are betrothed at an early age, the educated Indians are becoming more and more averse to the early marriages of their sons and daughters.

This change of the accent of religion from ceremonial to morals and conduct is affecting not simply the physical life of students, but its bearing is seen directly in a most timely fashion in business, politics, and the general trustworthiness of men of affairs. Mark Twain, speaking of truth-telling, said:

I never could keep a promise. I do not blame myself for this weakness, because the fault must lie in my physi-

cal organization. It is likely that such a very liberal amount of space was given to the organ which enables me to make promises that the organ which should enable me to keep them was crowded out. But I grieve not. I like no half-way things. I had rather have one faculty nobly developed than two faculties of mere ordinary capacity.

Those who have had to do business with certain types of people in the East might be inclined to place some of these persons in Mr. Clemens's category of successful specialists.

But it is in this very commonplace but important realm of truth-telling, self-control, honesty and personal righteousness, that India looks for emancipation through the Christian's Bible, Christian education, and the Christian's sacrifice. The "carrier doves of commerce," which now spread their wings over every ocean and inland sea of Asia, must leave something better in the East than the germs of contagious social ills and vulgar materialism, otherwise the present unrest of the Indian may well cause grave alarm.

Something very definite is required, and this practical plan to get together groups of thinking men throughout the country to study with serious sense of obligation the high laws

and invigorating ideals of the Bible, and then to send them out to fulfill their new aspirations in alleviating the conditions of their people, constitutes one tangible and sane method by which to hasten India's real and deepest reform.

Irrigation plans will help. Technical training must come. The palliative measures of the English government will do much. The forces are indispensable which make for new learning—great railroad systems, unexcelled British justice, and modern scientific improvements; but in the East, as in the West, emancipation of mind and body without the mastery of soul is only half freedom. Indeed it is too often "poking the fire from the top." With the "Aryan brown" as with the Anglo-Saxon the kingdom of God is within, and final judgment of any people must be made in accordance to what the individuals of that nation are in themselves, and according to the moral and religious restraints which they put upon themselves.

An Oxford man who was conducting a most profitable work for students in connection with government college hostels at Allahabad, told me of a Hindu student with whom he had been

privately reading the Bible for over a year. He had not mentioned to the student the subject of his personal acceptance of Christianity. He had noticed, however, certain changes in the student's life. At the beginning of the second year of study, he asked his Hindu scholar what impression he had gained from his reading. He answered, "The influence I have gained is not one of thought merely, it has changed my life and my life work."

SERVICE TO INDIAN SOCIETY

The supreme need of India at present is self-forgetfulness in a great service.

Her conservatism and uniqueness have existed in a proud Oriental quietism. She has been satisfied to live in her past. In Matthew Arnold's words,

The East bowed low before the blast,
In patient, deep disdain;
She let the legions thunder past,
And plunged in thought again.

For thirty centuries India has been turning her gaze into her own soul. Religion has been spent upon itself. Contemplation rather than action has been the objective. In short, relig-

ion in India has been a disease; another name for egoism. Men's souls have become burdens to them, as usually happens with those persons who give disproportionate attention to self-examination and introspective, spiritual self-development.

India's hope today is in positive participation in great altruistic enterprises. She needs to make her religious and spiritual development a product, or a by-product, of her life of service. Christianity must take to her a living faith, a stimulus to a life of deeds. Brahmanism with its doctrines has swept India too far out into an indefinite sea of mystical metaphysics to leave her with much practical standing-ground for everyday life. This movement for Bible study is certain to bring to thinking men the truth that neither books, ceremonies, nor men can stand before serviceableness. Even now the student life of India is rapidly evolving from the air of the monastery into the atmosphere of a community, where human life and human service are touched with a new moral enthusiasm.

The fact that talk divides but work unites is dawning upon the student mind of India. That great army called the *Omedwar* (hope-

fuls) who fail to receive official positions in the government, passing their time in idleness, have become a national menace. Indeed, student education may be a bane rather than a blessing in the East, if it is not speedily attached to altruistic and definite tasks.

In the city of Calcutta during a series of religious lectures, conducted a few months ago by a Yale graduate, who is accomplishing a great mission in Southern India, great crowds of students listened for hours to the exposition and interpretation of the Christian religion. At the close of one student session three hundred college men, representing for the most part the higher classes, signified their desire actively to associate themselves with a life of Christian service and a large proportion agreed to investigate the Christian Scriptures.

COSMOPOLITAN INTEREST

Gladstone said that the universities of the Middle Ages established a telegraph of the mind. For centuries Indian students, in their supreme self-content, have been shut away from the mental telegraphy of the student world. The universal element of power in the Bible, and the world federation of college men

for its study, are inducing the college men of the East to lift their eyes to other student nations for ideas and ideals, for precedents and for methods. The students of India are feeling for the first time this college comradeship, based upon the solid ground of common ambition toward high ideals and large thoughts for the betterment of humanity. It is said that there is a tacit understanding between old soldiers who have fought on the same battlefield. One feels an intellectual understanding, which challenges analysis, when one meets with the students of Bombay and Calcutta, as truly as one senses it in Tokyo, Peking, London or New York.

CHAPTER THREE
BIBLE STUDY IN EASTERN ASIA

Christianity was first introduced among the Japanese in 1549, by Francis Xavier, and for a time Christianity spread considerably among the people. But soon, through the meddling of Jesuits, there arose very serious quarrels and disturbances, and at last many Christians were cruelly put to death. Persecutions went on more or less for a long period of time; almost all the remaining Christians in Japan were murdered; and in 1637 Japan was closed "for ever" to foreigners and to Christianity. There was a public inscription put up to the effect that anybody who taught the "vile Jesus doctrine," as it was called, should be executed. Who was it who reintroduced Christianity into Japan? It was a Japanese nobleman. One day he saw in the Bay of Yeddo something floating on the water which proved to be a Bible. He did not, however, know what it was, but was told that it was a book which had dropped from some English or American vessel. He became interested in it and anxious to know more about it. He then sent it to Shanghai to have it interpreted for him. His study of the truth was sanctified to him; he was converted and in 1857 was the first Japanese who was baptized. Two others were baptized with him, and from that time Christianity has been a living and growing power in the Empire. The first great impulse was given by that single Bible.—*Dean Farrar.*

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.—*Hebrews iv. 12, 13.*

Underlying all other conditions are the religious conditions of a country.—*Lafcadio Hearn.*

He that loseth his life for my sake shall find it.—*Matthew x. 39.*

CHAPTER THREE

BIBLE STUDY IN EASTERN ASIA

CHARACTERISTICS OF BIBLE AWAKENING

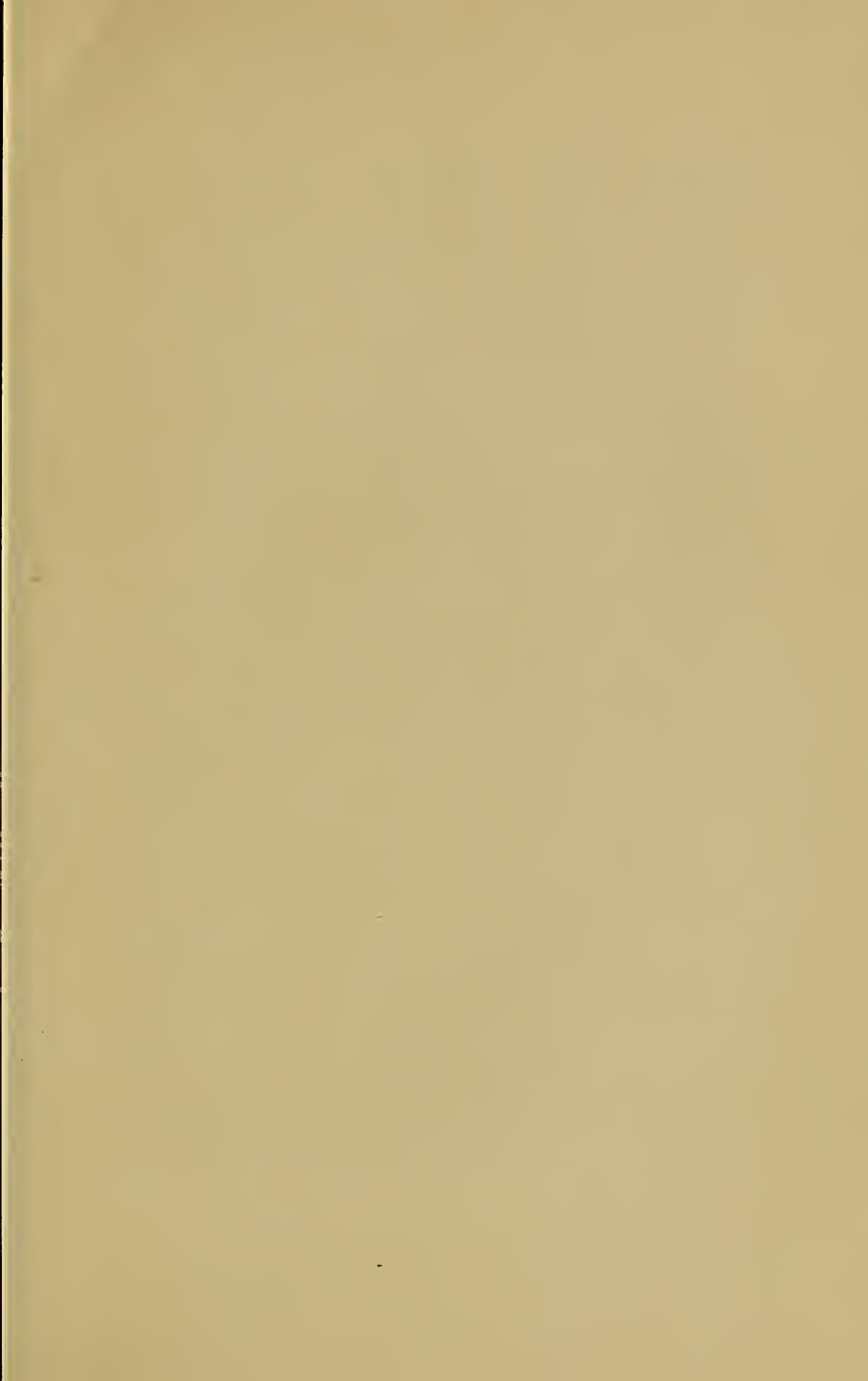
Bible Interest in Japan

On April 5, 1909, it was my privilege to be present in a group of Japanese teachers who were meeting near the shore of one of the southern islands that form the Empire of Japan. We were discussing the influence of the Bible upon the leading men of the Mikado's Empire. Suddenly one of the professors pointed toward the sea and said: "At those rocks yonder occurred an important event in the illumination of Japan. It happened many years ago when the torn leaves of an English Bible floated from a British ship, and were picked up and translated into the Japanese language. Knowledge of the Bible has spread so widely since that event that it would be difficult today to find a great leader in our Empire who has not been directly influenced by it."

Indeed, in Japan, as well as in India, I found that the Bible had a place of real interest among educated men. Bible study on the

part of students especially was stimulated by the engagement of an able Japanese educator and experienced college leader, Mr. N. Niwa, to give a year's time to the promotion of Bible interests among students and other classes of young men. In 1909-10 there were 1,900 college men enrolled in voluntary Bible classes in Japan, and 2,100 men enrolled in required or curriculum Bible study courses. If students included in high schools were added, the total would be 4,000 young men, and 600 young women students in voluntary Bible classes in the Empire.

The first course for Bible study in small groups has just been printed in Japanese, the author being an able seminary professor, Mr. Y. Chiba, a graduate of Rochester Theological Seminary and a teacher in the Theological School at Fukuoka, Japan. This outline is based upon a series of studies by Professor Jeremiah W. Jenks of Cornell University entitled, "The Social Significance of the Teachings of Jesus," and is being eagerly followed by Japanese students of all classes, from the men at the Imperial University of Tokyo to preparatory school students, which latter class number 148,000 in Japan.





A BIBLE GROUP OF JAPANESE STUDENTS

Under the auspices of the National Young Men's Christian Union of Japan, a National Advisory Council of scholars has been appointed to have general charge of the preparation of biblical literature and the guidance of this new movement among thinking Japanese.

A New Bible Study Tendency

As the lecture method has been the usual way of teaching among Oriental students, the small group plan for the study of the Bible has been a decided innovation. During my first week in Japan, I found it difficult to impress upon my hearers the advantages of informal talks among groups of congenial friends. Even my interpreter was not wholly clear regarding the nature of this method of study. On Easter Sunday, therefore, it was decided to conduct a model Bible group in the city of Osaka in order that the educated men in that city might have a graphic demonstration of the discussion plan. A platform was arranged in the center of a large hall, and the Japanese audience was seated around it. Seven professors and students were selected to form the model group. The Oriental audience, always

keenly alive to the unusual and sensational, watched the proceedings with intense interest. The secretary of the class first arranged his reference books, maps and blackboard. The members of the group then entered as they would a friend's room for a chance conversation. As soon as the men were seated at the table the leader, looking at one of the prominent Shinto teachers, said, "What does the resurrection of Jesus Christ mean to you personally?"

As the Shintoist's belief seemed to differ from that of other members of the class, representing various religious creeds, in a few minutes virtually all the members were trying to talk at the same time. During the session members of the audience were often impelled to stand because of quickened interest in the discussion. Finally, the leader rose and closed the hour with a brief prayer in the deep, earnest Japanese tongue. Since that meeting, groups for the study of the Bible have been formed in various places throughout the Empire, and hundreds of students have been studying and discussing the Bible in connection with individual and national problems. Moreover, the point of view has been changing; the Bible is

being examined by Japanese students—and also by Chinese students studying in Tokyo—not simply as a collection of texts and interesting mottoes, but also in relation to the historical development of humanity.

China and the Bible

Chinese students are also engaged in a campaign for the furtherance of the study of the Bible among the Chinese millions. During a two months' visit among the college men of China, I saw over 3,000 students enroll themselves in Bible groups and make plans for the promotion of this cause. I shall not soon forget the audience of high-class gentry students in Martyr's Memorial Hall, Shanghai, when 225 representative Chinese college men joined Bible classes and arranged to engage the interest of the students of Shanghai.

Some years ago Mr. D. Willard Lyon was appointed a national Bible secretary for China, to supervise and develop Bible study among the college and high school students of the Empire. Mr. Lyon has been a worker and educator in China for the last thirteen years and his familiarity with the language and students enables him to enter upon far-reaching

plans. Funds were secured to provide for a series of Bible institutes which would reach the men of the large student centers. There, as in Japan, a Bible council of native and foreign scholars will cooperate, and as rapidly as possible Chinese teachers will be trained to lead classes.

Korean Students

The students of Korea, although fewer in number, are enthusiastic over the Bible movement. Immanuel Kant said, "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced." Although Korea may be called a belated nation, inefficient in her defenses, for three hundred years without great leadership, and with few resources in herself, she is beginning to share this benefit.

I found that thousands of people there were learning to read solely by the use of the Bible. It is the only English book that is fully translated, and the only one that the majority of the people can read and understand. Indeed, it is difficult to furnish enough Bibles at twenty-two cents apiece to supply the Koreans. In 1906, one church ordered 20,000 copies of

the New Testament. There was a slight delay at the printer's, with the result that every copy was sold before a page was printed. The Koreans with their almost starvation-wage rates, eagerly pay fifteen, thirty, and even fifty cents—which in Western values is double that amount—for well-bound copies of the New Testament.

Bible study in Korea reaches all classes, from the leading men in education, politics and religion, to the simple peasant. The first Korean meeting which I addressed was held in the new Young Men's Christian Association building in the city of Seoul. The building was a gift of Mr. John Wanamaker, and is the finest modern edifice I saw in Korea. It is furnished with all the essential privileges of a modern Association—night school, educational class equipment, reading rooms, and a fine auditorium. The first meeting was attended by one thousand men, taxing the utmost capacity of the large hall. Upon arriving at the building we found scores of students demanding tickets of admission. The scene which greeted our eyes upon entering the assembly hall was a memorable one. The most prominent men of Korea were upon the platform,

and the audience was seated close together, in Oriental fashion upon mats. Most of the men wore their odd Korean hats. The moment my interpreter translated to the people the suggestion that the students and educated men of Korea join the 80,000 college men of eighteen nations interested in the world campaign for Bible study, the entire audience rose and in prolonged applause manifested the feeling which a professor who sat near me expressed by saying, "The Koreans will lay down their lives for their country, and any cause in which you appeal to them in the name of their nation will command their utmost allegiance." The truth of this remark was proved at the close of the meeting when 655 Koreans signed cards of enrolment for Bible study. At a later meeting a normal class for the training of Bible class teachers was organized with thirty-five Koreans as members, which included such influential men as the Korean minister of education, chief officials of the city, and some of the best scholars of the land. Mr. Ye Sang Chai, the leader of this training class in the city of Seoul, was converted to the Christian religion by reading the Bible while confined in jail as a political prisoner during a stormy period of

civil strife. He is said to be the most proficient scholar of the Chinese language in Korea.

I met Koreans who had walked from ten to fourteen days through the country in order to attend the Bible conference.

Foreign Teachers and the Bible

A large hope of Bible study in the Orient resides with the intelligent Western college men who are teachers in the government or mission schools. In Asia there are 1,253 American student volunteers and a large number from Great Britain, many of them strong, far-sighted crusaders whom Western educational institutions have contributed to the Far East. But these men, and the men who will follow them, in order to succeed, must have increasingly in mind the necessity of a thorough knowledge of the Oriental, and broad sympathy with him. In spite of recent indication of progress, especially in the great port cities of the Orient, it is apparent that the men who are sent out to teach the Bible and to assist these countries in the application of its principles, must be taught more generally to appreciate that Eastern society does not admit of sudden transformation. The leaders must be

content with a slow march. Native teachers must be discovered and trained by patient and often toilsome thoroughness. Attempts to stampede the East along any line are doomed failure. Kipling has said:

Now it is not good for the Christian's health
To hustle the Aryan brown
 For the Christian riles
 And the Aryan smiles
And he weareth the Christian down;
 And the end of the fight
 Is a tombstone white
With the name of the late deceased,
 And the epitaph drear:
 "A fool lies here
Who tried to hustle the East."

A Chinese student in Peking, in speaking to me of Robert Gailey, the former Princeton football player who for twelve years has been working among the students of Northern China, said, "Gailey is a great success as a Bible teacher, and his success lies largely in his determination to understand us." It is supremely true in China, Korea and Japan, that to sympathize is to help.

Even though there were in the year 1909-10 11,863 men and 17,459 women in mission study classes in the American colleges, and a

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THE PEKING AND TIENSIN STAFF—LEADERS OF BIBLE STUDY IN NORTH CHINA



large number in the institutions of Great Britain, Germany, Holland, South Africa, Australia and other countries, and even though there is a steadily increasing interest among students in the conditions and needs of non-Christian lands, there still exists a lamentable ignorance as to the actual situation in the Orient. A widespread system of education is needed to bring the East and West intelligently and sympathetically together. This campaign of education will touch not only the college life of the Orient, but every phase of Eastern existence. The large business houses, for example, should know something of the reaction of Orientals against our modern type of civilization before choosing men who are sent blindly into the East with little knowledge of the Oriental consciousness or experience with it. It would be most desirable if some plans could be formed by which the more thoughtful Orientals in this country could be brought into conference with men whose interests lie in Asia. Some of the most hideous mistakes of Westerners in the Far East have been made through ignorance of the tendencies of the Eastern mind, which is directly antipodal to the mind of the West.

CHANGING CONDITIONS

This Bible awakening among Oriental students is of enormous importance in view of the changes now in progress in Asia. The great deeps of centuries are stirred; the ancient civilization is passing away; all things are becoming new. Events are transpiring among these five hundred millions of people of Far Asia more striking than the events of the Crusades. Every cabinet of every country is awake to the fact, and is watching. Germany, Russia, France, England, and America are all represented in the streets of Peking, Shanghai, Hongkong, and Tokyo. Although Korea has lost her independence in the last five years, she is now gaining a government. Western influences are everywhere apparent. The rapid emergence of Japan into modern life has been the wonder of present world history, and she has far surpassed other Oriental nations. Not less striking than her development of the science of war and her victories on the fields of Manchuria have been her internal achievements in science, education, and government. She has learned from all the nations of the world. Her army and navy reveal the influ-

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SACRED BRONZE BULL IN THE GARDEN OF A TEMPLE, KIOTO, JAPAN
Followers of the Shinto faith stroke this image as a cure for rheumatism



ence of England and her schools remind one of Germany and America. While her development is by no means complete, Japan justly resents being termed an uncivilized nation. She is one of the great modern world powers. Even her Christian church is no longer dominated by foreigners, but is guided and often sustained by a new and self-confident Japanese leadership.

But the changes in China are even more revolutionary. The transformation which commenced forty years ago in Japan is now in progress in China and is proceeding with even greater rapidity. The changes which have taken place since the Boxer uprising in 1900 are nothing less than a revolution—changes so far-reaching that it seems almost impossible that they are being accomplished without war. The Chinese, who for centuries have been in the grip of their ancestors and have faced the past, are now looking to the future and rapidly emerging into a modern nation.

New Political Life

Politically the past two years have seen the opening of provincial assemblies and long strides toward a national parliament in China.

It is true that the provincial assemblies had only advisory powers; but they were nevertheless composed of members chosen by popular election, and their deliberations have had noticeable influence. The national parliament buildings are in process of erection. How soon the throne will accede to the demand for a national parliament remains to be seen, but a constitutional government for China is sure to come.

The Chinese government is now thoroughly aroused to the defense of its integrity, both territorial and financial. If its boundaries were in peril previous to the Russo-Japanese War, its commercial and financial life is now specially threatened by the subtle policies of foreign powers. The sovereignty of China in Manchuria is rapidly becoming a mere fiction. Almost every day brings to China a fresh demand for railway charters, mining concessions and the right to furnish a loan. It is not to be wondered at that certain Orientals begin to feel that "money" has a religion, and that, as Michelet once remarked, "Capital is Protestant." China has become an important battleground for the political and commercial contests of the nations.

Opium Reform

There has been no more striking evidence of the "New China" than the opium reform. While there is still much to be done, this vice has been attacked with a thoroughness and sincerity that has surprised many of China's best friends. Indeed Mr. Fletcher Brockman summed up the situation for the changing East in his terse cablegram of appeal to the Rochester Student Volunteer Convention: "God has melted ancient China; who will mould the new?" Already atheism and agnosticism are rampant. Already materialism is gripping these nations. The Bible must be the basis of the modern civilization of these countries as of Western nations, if that civilization is to be permanent. In these days of change the strategic time for Bible study leadership is at hand. Are we to see that these nations are not only influenced by our Western materialistic civilization, but also that they build on the solid foundation of the Word of God?

The New Education

No agency is exerting greater influence in unlocking Oriental civilization to the whole world than the rise of modern learning. Until

recent years the ancient systems of education held the Far East, and especially China, in an iron grasp. In the year 1872, and in the three years immediately following, the Chinese government annually sent to study in American schools thirty Chinese boys of ages ranging from nine to fourteen. This was the initial step toward the breaking of the traditional conservative policy of Chinese education. But in the year 1881, owing to reactionary influences, 120 of these students were called home. Yet they took back to the scattered provinces of the Chinese Empire the seeds of a new educational movement. Some of them went into the army, and have already given their lives for their country. Others have spent their years in the effort to eradicate the ignorance and overcome the prejudices of their countrymen. Wherever they have gone they have been, as it were, "the trumpets that sing to battle" for new ideas.

The increasing number of Chinese college men who, in later years, have turned their faces to the West for education has enlarged this little company. In 1910-11 almost six hundred Chinese students were studying in the various institutions of the United States and

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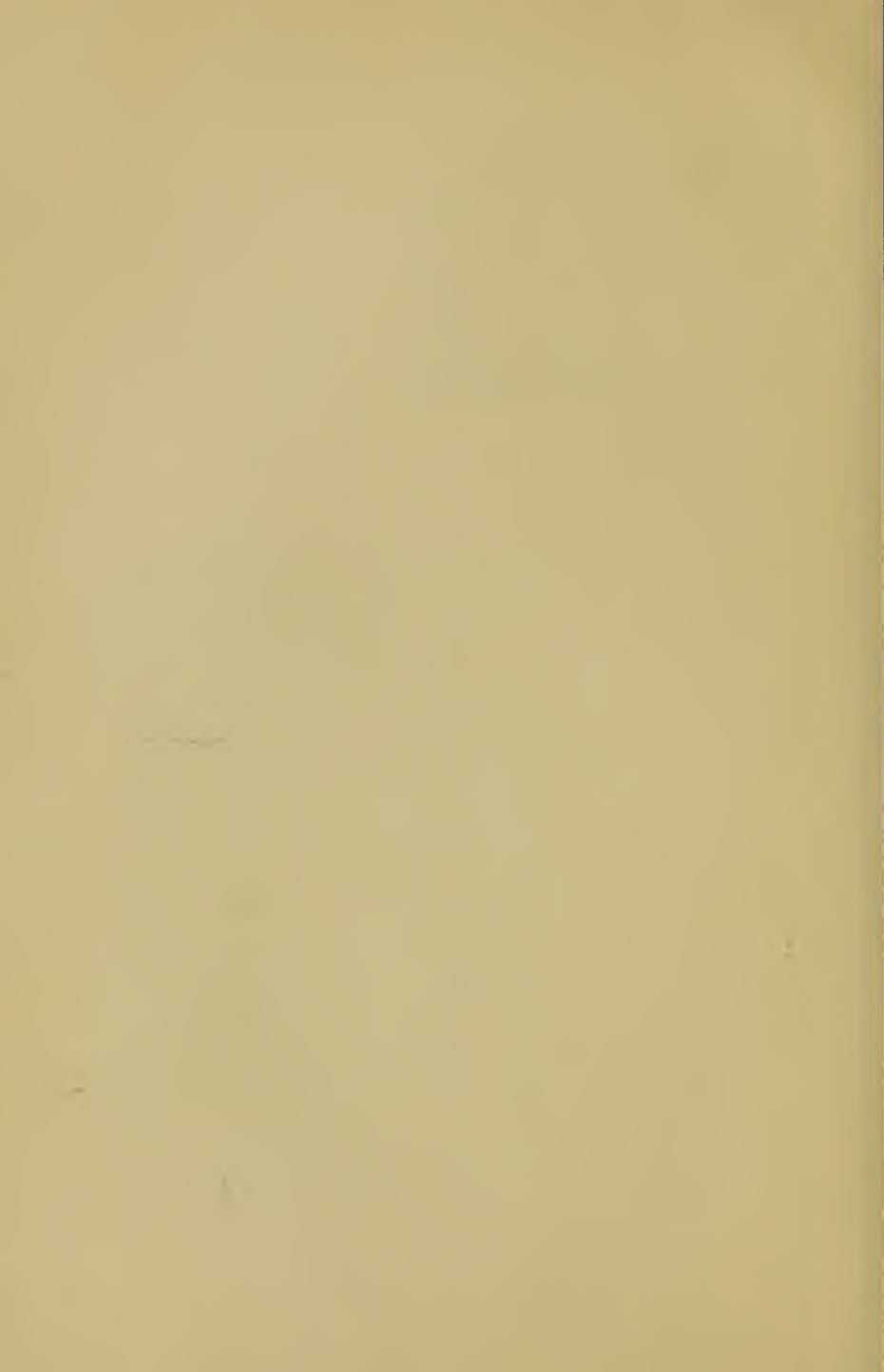
YOUNG MEN'S CHRISTIAN ASSOCIATION
BUILDING AT FU-CHAU, CHINA

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A CONFUCIAN TABLET

All government school students bow in worship
periodically to tablets of this character



Canada. Whenever and wherever these men have returned to China they have been leaders in the transformations of the last few years. At present they are seeing their efforts crowned with success; their advice is being sought by men in authority; they are in great demand as teachers in the government schools, where Western learning is being adapted to Oriental conditions with striking rapidity; and now these students are aiding in introducing the Bible among the educated men of the Middle Kingdom.

When I was in Nanking, the Chinese were tearing down the 13,000 examination stalls where the *literati*, the chosen scholars of the Empire, had for centuries gathered to take their examinations. I was asked to lunch with the Viceroy Tuan Fang, who invited me to visit the government schools, which occupy new buildings and are furnished with modern equipment. He insisted that I should not praise but give "moral advice" relative to the life of the 13,000 students of various grades studying under his supervision. When I asked the reason for seeking such advice from a person of different race and religion, he replied: "For years I have been studying the results of

Western civilization and Western education. I have discovered that in every nation virtue is the secret of success, and that moral education is one of the chief roads to the acquirement of such virtue, be it individual or national."

When we consider that this viceroy held the life and death control of 80,000,000 people and that he is a rigorous Confucianist, we may realize the extent of the change in the point of view of Chinese educators and high officials. Bible study was started in one of these schools of this viceroy under the leadership of a Western college teacher.

In Japan, as in China, "scholar" and "teacher" are names of high respect. A professor in the Imperial University at Tokyo holds a position equal in rank to that of our Justice of the Supreme Court.

With this great reverence for learning, and with this new movement for modern education there comes a unique and far-reaching opportunity to introduce along with the study of Western science the scientific and systematic study of the Bible, the world book of religion. Even the government professors are becoming interested. Several Imperial University pro-





FLASHLIGHT PICTURE OF CHINESE STUDENTS' BIBLE CLASS IN TOKYO, JAPAN

fessors were present at the institute we held in Tokyo. One of them has been engaged to train able students to become teachers of the Bible, and he himself has been appointed a member of the Japanese National Bible Council for students.

Students in Tokyo

There is perhaps no more striking group of students in the whole Far East than the 4,000 carefully chosen Chinese and the 700 Korean students who are studying in the city of Tokyo. These, with the men who are being sent to America to study, are the "Cecil Rhodes scholars" of the Far East. To be sure the number of students whom China has sent to Tokyo to obtain the principles of the new learning has decreased considerably during the last two years; the quality of these college men, however, has advanced, and the men are not short-term men, as formerly, for they plan to remain for several years. The importance of these students can hardly be overestimated, because they return to the most remote provinces of their countries, to be in many cases the sole representatives of modern civilization. They are important also because of their needs.

Like all students away from home, they are subjected to extreme temptations. In Tokyo, with its vast student population of 47,000 Japanese, these Chinese and Korean college men are surrounded by customs in which vice is to a considerable extent both respectable and common. Among such young men the Bible is being discovered. Scores of the Chinese and Korean students now enlisted in the Bible campaign meet weekly for this study in the homes of their teachers. I attended a Sunday evening class of sixty-five Chinese students who came from twelve different provinces in China. One hundred Korean students were meeting every week to study the relation of Christianity to individual and institutional questions. A Chinese student told me that he was giving an hour a day to Bible study, and when he had read through the New Testament, he expected to be able to decide about becoming a Christian. This concrete and scientific method of reading and considering large parts of the Bible before committing themselves to Christianity is a trait of Orientals and there is hardly a greater and more intelligent means of evangelization in Eastern Asia today than this systematic study.

BIBLE STUDY RESULTS IN EASTERN ASIA

Emphasis upon Things of the Spirit

This Bible movement is bringing to the Far East a fresh interest in the spiritual life at a time when these principles are peculiarly needed. As the East grasps with eager hands at the prizes of modern progress, she is confronted with the temptations inherent in growing material resources. This is especially true of Japan, where the merchant classes, formerly of inferior social order, have been rapidly rising in rank until now, new-made millionaires are decorated by the Emperor with the "Third Order of the Rising Sun." The tendency is to copy and adapt rather than to pierce deep enough to find the real spirit of Christian civilization, and to realize that, as Matthew Arnold said:

By the soul only
The nation shall be great and free.

The Bible and Reform

Herbert Spencer said that institutions are dependent upon character, and, however changed in their superficial aspects, cannot be changed in their essential nature faster than

character changes. The great question of the East today is the question of character. Some of the keenest students of Oriental conditions are apprehensive concerning this matter. Ancient moral restraints and sanctions are failing to hold Orientals as of yore. A prominent Chinese whose son was studying in Tokyo was heard to confess that his son had written to him saying that he no longer called his parent father nor himself a son; they were now equal. Students and educated leaders laugh at idol-worshippers, but in many cases these men are doing little toward replacing the outgrown religious customs. Something like moral anarchy seems to be imminent unless vital forces replace the old and at present powerless code of restraints. I met scores of students who treated the whole matter of morals and religion with indifference. At times I found them atheistic and wholly skeptical.

Trade and science are among the influences which are impressing the need of social and moral reform upon the Orient. To tell the truth is both a financial and a scientific necessity. Oriental civilization must learn that righteousness is the eternal foundation, or be eventually abolished. It is gradually being





K. SAJIMA WITH HIS BIBLE TRAINING CLASS AT OSAKA

This training class was one of the first of such classes organized in connection with the recent introduction among Japanese students of the group plan of Bible study

realized that alertness, imitation, borrowing, or ingenious tricks are not substitutes for character.

The feeling is growing in Japan that her reputation for honesty and morality must be re-established. In the Imperial Rescript of 1890, relating to education, special emphasis was laid upon morality and education along ethical lines. There is danger, however, that the present plan of ethical teaching in the schools will lose much of its force through vagueness. It is utterly lacking in the dynamic force of personal religion, while the absence of tangible and definite methods of inculcating its teachings or applying them to everyday life is sadly apparent. In view of these conditions, the movement to bring about a widespread, practical interest in voluntary Bible study among students is most timely in Japan, as it is in China. This study has in mind not simply the planting of ethical principles; it also touches the deeper religious consciousness of thinking men. It insists upon the direct attachment of ethical and religious truth to social, political and industrial conditions.

Along with this study, therefore, practical

suggestions are being made for the application of new inspiration to the problems of this modern Eastern life. The students are going forth from these classes, where the questions of city and state are being discussed in the light of the principles of Christianity, to organize clubs and committees for the education and betterment of the poor and less fortunate classes in the large cities. The readiness with which the students of these nations are accepting and attaching themselves to this campaign is giving new hope and satisfaction to native and foreign workers alike.

Essential Christianity

Success in the Bible enterprise in the East, as well as in the West, depends upon seeing truths in proportion; large things must be seen large and small things small. Even a superficial study of conditions in the Far East brings the conclusion that the present great transformations are due more largely to Christian missions than to any other single factor. It is true that at times workers in the East have failed to accent with sufficient emphasis the vital elements of the Christian religion, to discriminate between that which is local,

temporary, or Western in form and doctrine, and that which is essential and permanently central in all races.

The widespread and remarkable awakening of the Far Eastern nations does not mean thorough enlightenment, by any means. The great mass of the Eastern people, as one student in China expressed it, "are dazed, not enlightened." While thinking men of Asia are truly in a questioning mood today, they have not generally caught either the spirit or the method of the great truths which have dominated Christianity.

The great opportunity for Bible study in the East lies in its possibility of including men of every kind of faith or of no faith. In this movement the emphasis is not upon creed or upon nationality but upon truth and life. It is characterized by a bold belief in the power of God to speak through His Word. Men come together with serious and practical purpose to learn the facts concerning a great literature. The leaders of this movement of educated men have set their minds in the direction of a few great central ideas, which are being emphasized in carefully arranged courses of Bible study in the native languages of the

Orient. Over one half of the 3,000 Chinese students who voluntarily enrolled themselves in Bible classes, during my visit to the institutions of China, professed faiths other than that of the Christian religion. The tremendous possibilities of this enterprise appear when one realizes that the number of Oriental students who could be enlisted in this study today is dependent almost entirely upon the number and equipment of teachers.

The Bible and Its Personal Influence

However, no phase of this movement is perhaps more striking than the influence which the Bible is exerting in the development of individualism. For centuries the community has supplanted the individual in Eastern Asia. There has been, in fact, no place for the individual in the Far Eastern social system. There has been little or no emphasis upon social identity. The Eastern student has found himself bound into a veritable hierarchy of subjection. His spontaneity and originality, if they have existed at all, have been forced to turn themselves into servitude to the family. This has brought about a type of student which is uniform, indeed, but often color-

less. He excels in memory, but is weak in analysis and initiative. This was exemplified in the case of a Chinese student in Hongkong. He had been studying in the Old Testament for six or eight months and had been required, among other duties, to commit to memory the names of the books of the Old Testament. Upon examination, he was asked to criticise the acts of Moses. With due Celestial solemnity the young man rose to his feet and said: "Far be it from me, an humble Confucianist student, to criticise the acts of so great a man as Moses. But," he continued, "if you would like to have the names of the books of the Old Testament, I will repeat them herewith." After which statement he went through the books of the Old Testament at lightning speed, and had started to return, repeating them backward, when he was halted by his teacher, who suggested that analysis and not memory had been desired.

Today, the Far East feels the need of dealing with the development of the individual soul. Confucianism, with its ethical agnosticism and moral codes, is silent upon the cultivation or the outcome of the individual soul. Taoism, with many high ideals in the writings

of its founder Laotze, contains what might be termed a transcendental system of philosophy; but in practice the religion has degenerated into a body of superstition, suggesting many nostrums for spiritual ills, but giving little thought to the constitution of real personality. The demon worship of Korea, with its innate belief in malevolent spirits, differs comparatively little from Taoism. To Buddhism, the great philosophic faith of the entire Far East, the individual soul is something lost in reflection, fading into the unconsciousness of Nirvana, "the starry stillness of all-embracing space."

The Bible comes to the East with a personal religion. It brings the gospel of a new hope, a new individual consciousness and responsibility. One who has not seen the influence of Bible religion in Asia can scarcely appreciate the optimism and good cheer which it brings to peoples to whom in many cases life has meant illusion and despair. These men, who have been accepting our Western achievements and our modern civilization, but have been rejecting our creeds, are commencing to find by the study of outstanding biblical truths the real message of Christianity to individual men.

If the degree of the individualism of a people is a self-recorded measure of its place in the great march of mind, this vital cause, which places chief emphasis upon the eternal value of individual souls, will have no small mission to men of the Orient.

We all know the statue of the Pilgrim Father with his staff in his hand and the Bible under his arm. We are accustomed to say that the chief element in successful Western Christian civilization is that sense of personal religious liberty which is central in the Bible message. The query persists in the minds of those who visit the Orient; if the East remains impersonal, if she fails to develop great, excellent, liberty-loving personalities, will not her possibilities of career disappear before the advancing nations of the West? One notable safeguard at least against such a calamity will be the return to the Orient of the book which there had its origin and home.

A World-wide Movement

The principles of the Bible when once grasped bring into thought and action general interests. Charley Studd, the English athlete, said that England was good enough for him

until he began to study the principles underlying Christian happiness and Christian philanthropy. Eastern students are studying with genuine interest in the New Testament the biography of the great Oriental Teacher. This study is opening the way for that breadth of sympathy with other nations which is made possible through the outgoing impulse of a great international campaign.

An American college man who has been intimately associated with the promotion of Bible interest among students of the United States and Canada recently sailed for India, there to be the National Student Bible Secretary for India and Ceylon. No one can measure the cosmopolitan significance of such leadership. Institutes for the inception of successful developmental and propagating agencies will be planned for all parts of the East. Oriental students will be sent in increasing numbers to great national gatherings to inspect the plans of other nations and to give vent to their growing desire to escape from a mere selfish evolution and stagnant isolation. Moreover, students from the East now studying in the colleges and universities of North America are becoming interested in the exer-



ROSS A. HADLEY
National Student Bible Secretary for
India and Ceylon



cises and methods of this study among our educated men. Plans for the training of these men are being made in order that they may go back to their country not as spectators, but as leaders in the new order of events toward what Professor Nash calls, "The eternal worthwhile." All of these occurrences will surely be direct influences in bringing in the time when as Kipling says:

There is neither East nor West, Border, nor Breed, nor
Birth,
When two strong men stand face to face, tho' they come
from the ends of the earth!



CHAPTER FOUR

ORGANIZING BIBLE STUDY FOR COLLEGE MEN

The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought or imagination which exists.—*J. A. Froude.*

Jesus' question: "Who do the multitudes say that I am?"
—*Luke ix. 18.*

The Bible is a record of the preeminent meetings of God with men.—*President Henry Churchill King.*

Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.
—*John v. 38, 39.*

I see that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book.—*Hallam.*

I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. "The Deemster" is the story of the Prodigal Son. "The Bondman" is the story of Esau and Jacob. "The Scapegoat" is the story of Eli and his sons, and "The Manxman" is the story of David and Uriah.
—*Hall Caine.*

That through patience and comfort of the scriptures we might have hope.—*Romans xv. 4.*

And without knowledge of the facts, no clearness or fairness of mind can in any study do anything; this cannot be laid down too rigidly.—*Matthew Arnold.*

CHAPTER FOUR

ORGANIZING BIBLE STUDY FOR COLLEGE MEN

What have been the features and what the methods of this student Bible study movement among the Young Men's Christian Associations which have made it reach the strong men of the leading institutions of the country? There has been a vision, but there have been also practical methods for embodying that vision. There has been careful cultivation of Bible study by the student department of the International Committee. But the college men themselves in large numbers have devoted to this work their energies and best ideas. Hard work and much sacrifice have been the secret of the progress of this movement.

There have been several special features of this Bible endeavor, which have differentiated it from other types of Bible study, and which seem to be among the reasons for its comprehensive hold upon the students of the country. These methods are adaptable, not only in educational institutions of various types, but also in any church or community. They are here

set forth as practical suggestions of the manner in which Bible study may be made interesting and profitable.

GROUP PLAN

The group plan, where not more than a dozen men meet each week to discuss the study of the previous days, and to face practical problems of religion and daily living, has been a distinctive feature. The large Bible classes taught by instructors and biblical scholars, who customarily used the lecture method, had been found to decrease in attendance and interest as the college year advanced, and the teachers were rarely able to secure personal study outside of the class hour. A band of ten or twelve men—a saving remnant—who finished the year found the discussions so helpful and formed such close personal associations as to ally them forever with Bible study. Consequently the group plan has been in vogue for the last ten years in the colleges, and men have found that a small number gathered around a table, or in a student's room with a student leader, are able to face their religious and moral problems with a frankness and thoroughness impossible in a large class. Dr.

Jones of the Government Service, speaking at a Bible study conference, emphasized the advantage which the teacher had over the preacher in that no preacher could be sure in a general congregation that he was either being understood or that his words were carrying conviction, whereas the teacher was always open to questions or objections by the students. This advantage, however, does not hold in the lecture class, but is distinctive of the small group. The Germans have developed the seminar plan in education and have found that men were able to come to independent conclusions through this close association of a few earnest men in a way otherwise impossible. In a more popular manner the Student Christian Association has used the seminar plan where groups of a few earnest men meet together each week and frankly and thoroughly discuss the study of the week, and its application to their own lives. There is no student who, deep in his heart, is not interested in practical religion, and many a college or scientific school man has been able to think his way through to a clear and real faith in such a group, where he did not feel restricted in making known his problems, and where other men were facing

those same questions with him. Thus the small group has made discussion natural and possible, as it necessarily could not be when the class formed an audience and the teacher occupied a position intellectually far in advance of the class members.

The plan makes possible the formation of Bible classes in all parts of the college constituency, wherever a few men are in the habit of coming together in natural and informal association.

The group method also emphasizes the fact that the formation of a personal Bible study habit is one of the essential objects rather than attending a service or hearing a disquisition upon the Bible. In other words the class exists for the sake of the study rather than the study existing for the sake of the class. The interest engendered in natural and personal discussion and interchange of opinion reacts directly upon the student's desire to become more thoroughly acquainted with the contents of the Bible.

PRACTICAL COURSES

In the year 1885 four secretaries of the International Committee of Young Men's

Christian Associations, Richard C. Morse, Luther D. Wishard, Charles K. Ober and Henry E. Brown, met at East Northfield, Massachusetts, and spent one month in the preparation of outlines of Bible study for the use of young men in the colleges. These outlines were printed the following year, and circulated among students by the Student Department of the International Committee. During the subsequent ten years, several other sets of Bible studies were written with increasing favor. In the year 1896, however, the type of studies now used was first inaugurated by the issuance of a course on the "Life of Christ" by Mr. H. B. Sharman. Since that time studies have been prepared, as will be seen from the bibliography at the close of this book, covering the greater part of the Bible. The studies are intended to appeal to all kinds of students, regardless of their special interest in religious things. Indeed it is striking to note that more than a fourth of the men in Bible study during 1909-10 were not professing Christians.

These courses have been written by those who know men and their problems and their temptations. They are eminently practical.

The aim has been to abstain altogether from the use of stereotyped theological or religious phrases. While giving due attention to the great truths of historic Christianity and recognizing that earnest belief must always be the basis of all living, the emphasis is not upon the discussion of doctrine or theological questions. The Bible has been approached as a great book of religion—the Book that teaches practical lessons of right living, and how to embody those principles, so universally adaptable. This approach to the Bible from the practical rather than from the theoretical viewpoint has made a strong appeal to college men.

DAILY STUDY

One feature of the first outline studies was the arrangement of the material in sections for each day of the week, with a brief practical suggestion at the close. This idea has been followed in most of the studies published, and has been one method of emphasizing another distinctive feature of this movement, namely, the formation of daily devotional habits. This has followed naturally from the practical courses of study, because the man who wishes to make

his religion real in the classroom, and on the campus, or in the daily routine, soon realizes that he must come to the source of help and power oftener than once a week. When college men discover that the gift of the Holy Spirit is "an intimate association with an All-powerful Holy Person," as Bosworth's studies say, and that religion is really a continual and everyday friendship with Jesus Christ, they also feel that there must be a continuous relationship with this Friend, and frequent communication with Him, and a daily reading of the message which He left. There is a passage in Isaiah which seems like an anti-climax; "They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint," and yet it is not. Hamilton and Wright probably feel an exhilaration of flight as they overcome the force of gravitation in their aeroplanes, and these "bird men" are led to disastrous feats of daring once they are off the ground; but it took real grit and earnest effort for Weston to walk from San Francisco to New York, plodding along day after day, in bad weather, on muddy roads, through rough mountains, just keeping at it. It is possible, through the enthusiasm of a new

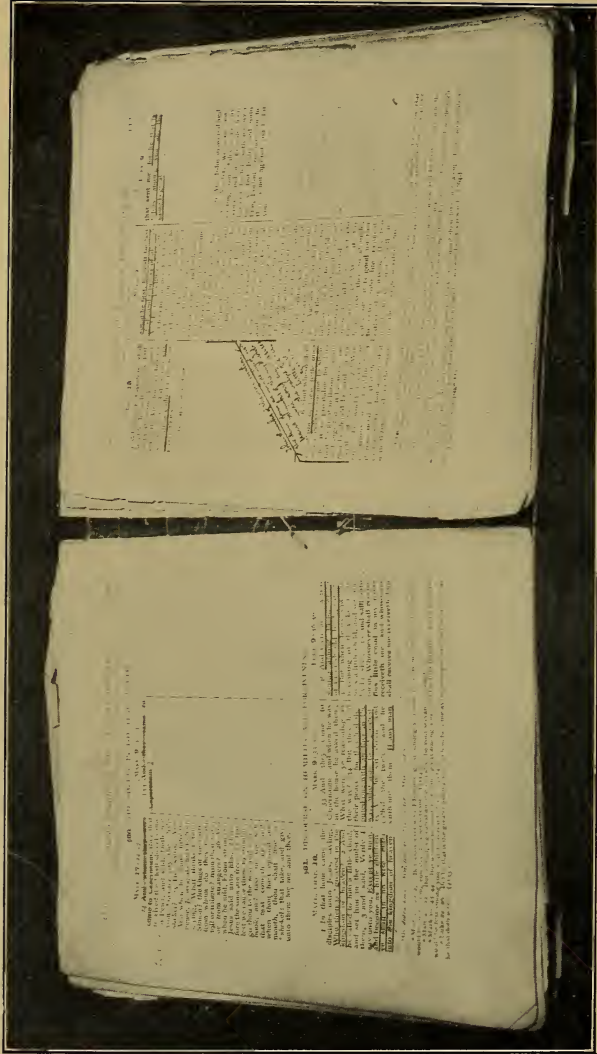
faith, or the inspiration of a great religious meeting, to mount up for a little while, and seem to be almost in another world in a religious experience. But men soon find that the test of their religion is whether they are able to walk Monday, Tuesday, Wednesday, and the rest of the week, just plodding along doing right in the classroom, on the campus, or in the office. It is this everyday religion which needs the morning watch, and the daily talk with the Friend Who can enable men to walk true.

SYSTEMATIC BIBLE STUDY

The Bible should be studied regularly and with some method if one expects it to yield genuine interest. An outline or Bible study course is of great advantage in inducting an individual into the riches of this book. One needs to begin somewhere, to continue and arrive somewhere in Bible study.

In one of John Ruskin's books we find some old monks describing the way in which hedgehogs eat grapes by rolling around underneath the grape vines. Any grapes which happened to cling to the hedgehog's spines would be picked off and eaten. We find persons at times





PAGES FROM HARMONY OF THE GOSPELS USED BY RENO HUTCHINSON

The memory of Renó Hutchinson is cherished by the students and Christian workers of the entire Pacific Coast, because of his untiring devotion to the cause of Bible study

who impress us with having studied the Bible in a similar hit-or-miss fashion. The book has been opened at random, a chance impression has been derived, but the study has lacked "whole tissue," as Matthew Arnold would say. In fact, the study has been undertaken unreasonably and with no guiding principle.

Some such system of semi-superstitious study of the Bible is common among people who wonder why it is not interesting. The Book is used almost as a fetish. To be sure, God has brought His message in such fashion at times to those who have turned to the Bible for immediate comfort. To think, however, of *studying* the Bible in this way, is indeed preposterous. Just as truly as it would be impossible to receive any tangible or permanently profitable impression about the science of chemistry by thus treating a chemistry textbook, so it is quite futile to expect a growing interest in the Bible without a working plan and system.

A glance at the studies published by the International Committee will show that an attempt has been made to cover in a systematic manner the principal facts and teachings of the Bible.

STUDENT LEADERSHIP

The use of student leaders has a twofold object: it leads to a more frank and personal discussion than is possible with a faculty leader, whom the members of the group are likely to allow to do the studying for them; and it also develops Bible leaders who will be of service in their local churches and communities after graduation. But with all these advantages, a general untrained leadership is disastrous. Unless experienced students can be secured as leaders, in order that the group interest may be maintained and the work adequately continued, the leaders must be gathered into normal groups and trained by some one of the faculty, the general secretary, or an advanced student. There should be a normal training group for each course, and in small institutions where there are a limited number of classes, as many as possible should be studying the same course in order to make possible such scientific training. The normal group, therefore, plays an important part in the successful Bible study department, and, in general, trained student leadership is advisable. Where this is impracticable, faculty members or city pastors are employed.





DWIGHT W. WEIST WITH BIBLE CLASS LEADERS AT STANFORD UNIVERSITY

THE ORGANIZATION OF A BIBLE STUDY DEPARTMENT

Any close observer of modern conditions in college life will realize that this great interest on the part of students is by no means a spontaneous uprising. Back of it there have been the continued and persistent efforts of men, whose own experience with the Bible has led them to feel the great need of bringing other men in touch with this same dynamic book. The history of the Bible work in the great universities and in the smaller colleges is the history of the sacrifice of courageous students, who, at the cost of time, pleasure, and even scholarship, have drawn their fellows to this systematic study. Some student, who has been coming daily in touch with the great personalities of the Bible, has caught the vision of the possibility of having every man in the institution vitally related to the Bible. His vision has impelled him to gather around him a group of men, each dominated by the same purpose, and they have gone out in united spirit to battle against what seemed at times overwhelming odds to bring this great force into the life of their associates.

The efficiency of this group of men, chosen early in the spring, has been promoted by developing a spirit of brotherhood, by securing on the part of each man the careful study of the past experience of Bible workers in his own and other institutions, by mastering the special literature available for this purpose, and by frequent meetings for prayer and counsel. With this preparation the committee has sought: first, to select courses especially adapted to the needs and peculiarities of the situation; second, to develop and train leaders; third, to enlist in further study those who have been continuing the work during the year; and fourth, to make careful plans for the summer and fall. It has been found of the very greatest value to have a large number of group leaders in attendance at the summer conferences, held in different sections of the country, in order that they may get inspiration and stimulus for the task before them.

The summer over, the committee returns with plans matured for approaching every man in the institution for Bible study. A mass meeting of students at the very outset of the college year is addressed by an eminent speaker, with prominent students indicating

their conviction as to the value of the study in college life. Then follows what has come to be known as the quick-canvass. It is conducted by an enlarged committee consisting of all the men available for service. The solicitors are carefully trained in the reasons for Bible study, the objections likely to be met, and they are furnished with suggestions regarding the approach to men. Definite men are assigned to be solicited and the entire institution is covered in a period varying from one to seven days according to the size of the student body.

Immediately following the close of the quick-canvass the groups are organized and the missing members sought out and related to their proper groups. The normal classes, which have been planned in the spring, are started in the work of training the group leaders and then a second campaign is projected to reach the men not enlisted on the first canvass. The year's work then consists of a continued emphasis upon the regular systematic study of the Bible day by day, and this is fostered through conferences with the leaders, through lectures by professors, and by means of Bible institutes, which focus the

attention of the entire institution on the Bible at critical times during the year, when there is likely to be failure in the attendance. Coupled with these institutes it has been found most helpful to develop the group spirit by social evenings in the homes of interested professors.

The climax of the year is reached in the spring, when, either in a large gathering of students or through the quiet personal talks of the leaders with the men, opportunity is presented for the recording of decisions made during the year. Thousands of men have for the first time made, or have renewed, their allegiance to Jesus Christ as a result of the vision of Him which they have received through the Bible groups. Thus it will be seen that the modern Bible study committee plans its campaign with the same thoroughness and persistency which characterize the business life of our modern times, and the results are measured, not in the plans made, but in lives transformed and characters strengthened.

SUGGESTIONS TO INDIVIDUAL BIBLE STUDENTS

A prominent business man in New York said to me recently, "How can I become inter-

ested in the Bible?" One is increasingly impressed with the fact that many persons of various classes would study the Bible if they only knew how. What is necessary for the individual who wishes to study the Bible to make it interesting and attractive?

Thorough Study

We must give time and attention to Bible study to treat the Bible respectfully and reasonably. We must treat it as we would any other book or subject from which we expect to obtain anything worth while. No ordinary book can be discovered without the expense of time and attention. The Bible is an *extraordinary* book. It is profound; it is sublime; it has to do with whatsoever things are elevated; it deals with the great moral crises and epochs of men and of nations; it is the conveyer of the deepest spiritual experience of the world's greatest souls.

H. L. Hastings, who for years was a lecturer in America, used to begin one of his lectures by using the heading of one of Ingersoll's lectures, "The Mistakes of Moses." "Yes," he said, "the mistakes of Moses. I am

impelled to think that Moses must have been considerable of a man since three thousand years after his death men are talking about his mistakes." It seems almost ludicrous to think of understanding an immortal character like that of Moses without hours of thorough study and contemplation of this great Jewish chief-tain, lawgiver and statesman.

Victor Hugo called the book of Job the greatest single piece of literature in the world. I met a student a while ago who told me that he never could get interested in the Old Testament. I found upon inquiry that he had never spent a full hour in reading Job, this great masterpiece of thought, replete with philosophy, humanity and religion.

The Bible presents the Psalms of David, the satisfying portion in life and death of multitudes of men and women in the midst of their deepest needs.

The Bible offers to us Paul, the scholar, missionary, metaphysician, preacher, martyr and soldier of the cross of Christ; the fighter who died in chains, but who rose above his slavery crying exultantly at the last like some valiant warrior, "I have fought a good fight, I have kept the faith."

If a man really desires to discover a rich life interest, an interest which will stand the strain of time, an interest that will control him and grow great within him through the changing years, let him *give attention* to some of the great questions or some of the mighty personalities of the Bible.

The Bible Studied Reverently

Prayerful Bible study is the bridge between man's need and God's supply. However, to say that men should study the Bible prayerfully does not signify that one should always study this book upon his knees; nor does it mean that the Bible is to be studied only in the quiet hour of a religious service.

Edison was heard to say one morning as he started to his work: "Oh, mysterious electric force, I come to you this morning, asking that you will give me what I want to know today. I will do anything and make any sacrifice necessary to pay the price." He put himself in the attitude of responsiveness, of sympathetic appreciation. He became a disciple in the great school of electrical resources.

The Bible student's attitude is not unlike

this. He comes to the Bible expectantly, eagerly, preparedly. Mentally and spiritually he endeavors to place himself in direct communication with the current that comes from the great power-house of this mighty literature.

The Bible, if honestly studied, leads men almost unconsciously into the life of prayer. This prayerful attitude will be evident in the spirit of praise and become a psalm, a song of gratefulness. The Bible will fire ambitions; it will paint visions upon the mount—ideals that will entice the heart to cry for supporting strength to make all things in the valley according to the lofty dream. It will bring us a new conception of our weakness, uncovering our dearest, sweetest sin. The Bible will perform a vital function when the individual soul cries, perforce, in the words of Paul: "O wretched man that I am! Who shall deliver me out of the body of this death?" Bible study will reveal in new glory the person of Jesus Christ, our Lord. Our hearts will burn within us talking with Him on the way. Bible study is not simply cold, intellectual, scientific and business-like. It calls us to join instinctively in "The Higher Pantheism" of Tennyson:

Speak to Him thou for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet.

Dean Bosworth has said that the Bible is one long call to prayer sounding through the centuries and issuing from the experience of praying souls. Prayerful Bible study gives access to God. Indeed it brings us into the very center of God's character. It reminds us that God truly cares, and that He not only cares but is in immediate control of those influences which bring relief and blessing to His children.

To make the Bible interesting means to study the Bible in the spirit of prayerful communion with the Father.

Thoughtful Bible Study

"Our life is what our thoughts make it" was the suggestion of Marcus Aurelius. Subjects that neither require nor obtain serious thoughtfulness fail to hold our attention for any length of time. The Bible is supremely effective as a power to set men thinking; it is also an undiscoverable book without thought. Matthew Arnold speaks of the desirability of a clear stream of thought flowing over a given subject. One of the most valuable contributions

which John Locke of England has made to many a student has been through his insistence that man should have "clear ideas" about any matter.

It is of peculiar importance that men should use their minds in their endeavor to make the Bible interesting. Biblical modes of expression require study. Much of Bible truth appears in the form of Oriental pictures and figures. A visit to the Orient brings new vividness to many a New Testament parable as its Eastern setting becomes intelligible. It is necessary to utilize our minds, our imagination and our judgment in securing perspective and adjustment to Bible truth. Paul did not write historical treatises on religious belief. His ideas are not always found in an order which will fit our scientific modern analysis. We must discover that he wrote for religious edification and not for doctrinal synods. We must be thoughtful in discovering his central meaning as well as in the application of that meaning to our practical individual and collective problems.

The time and place for Bible study is important if we are to achieve thoughtful results. A student told me a few years ago that he



BIBLE GROUP AT A STUDENT CONFERENCE



feared he did not know how to study the Bible. He said that while reading at night he fell asleep and did not awaken until two o'clock the next morning. I asked him when he began his study. He replied, "At 11.30 p.m." It is possible that an occasional man may have a temperament that adapts itself to midnight thinking; this student, however, had approached his Bible when exhausted both mentally and physically. His mind made no vigorous attack upon the great Bible ideas. The Bible to him was an undiscovered book because he had not *thought* upon it.

Phillips Brooks once said: "When the procession of your powers goes up to worship in the temple, leave not the noblest of them all behind to cook the dinner and to keep the house. Give your intelligence to God."

I found a little while ago that a leader of great power spent half a day each week studying the Bible and thinking of some great Bible truth.

A Japanese Christian of exceptional leadership told me that he had been giving all of his free time for months to the study of the meaning of the resurrection, the great Christian fact.

Another man in the Orient told me that he had spent a year in a most fascinating way, tracing the wonderful history of the human spirit through the entire Old Testament.

To achieve abiding interest in the Word of God, we may well heed the apostle's suggestion, "*Think* on these things."

Reading of Large Portions

One of the best means for making the Bible live in one's mind is to saturate one's thoughts with an entire book or period or section of the Bible. There are twenty-seven books in the New Testament. At one sitting it is possible to read one of these books of Bible history which has thrilled life for generations. I have an acquaintance who has the habit of reading the Book of Proverbs once each month, and reading it straight through without stopping. To take a Sunday afternoon to read the Gospel of John would mean to many a man a new revelation of the life and teachings of Jesus. Spread out before you the map of Asia Minor, and with this before your eyes, read with imaginative thoughtfulness Paul's letter to the Ephesians. A prominent lawyer in New York, when asked the reason for his unusual

vocabulary and peculiar ability in the choice of words answered, "I read through the Bible from cover to cover twice every year."

The Chief Bible Personality

Carlyle is reported to have said at one time to Holman Hunt: "I'm only a poor man, but I would give one third of what I possess for a veritable, contemporaneous representation of Jesus Christ. Had those carvers of marble chiseled a faithful statue of the Son of man, as He called Himself, and shown us what manner of man He was like, what His height, what His build, and what the features of His sorrow-marked face were, I for one would have thanked the sculptor with all the gratitude of my heart for that portrait, as one of the most precious heirlooms of the ages."

It is not strange that the most popular Bible courses are those that deal with the life and teachings of Jesus. Bible study is the study of a person, and Christ is the preeminent theme of the Word of God. It would be difficult to suggest a more certain plan for creating interest in the Bible than a thoroughgoing study of the personality of Jesus, His life and genius, what He was, what He did in the world, what

He has given to us, and what is its value. The forms of Christianity may change from generation to generation. The expression of Bible truth may differ from period to period or in various nations. Indeed, a part of the life work of Christians will probably always be consumed in translating religious truth into terms which the changing times can understand. But the study of the character of Jesus will be the perennial theme which will interest the world, as John Shairp with such beauty and grace has said:

Subtlest thought shall fail and learning falter,
Churches change, forms perish, come and go.
But our human needs, they will not alter,
Christ no other age shall e'er outgrow.
Yea, O Changeless One, Thou only
Art life's guide and spiritual goal;
Thou the light across the dark vale lonely;
Thou the eternal haven of the soul.

CHAPTER FIVE
VALUES OF BIBLE STUDY

Not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

Christ came out of eternity praying. He kneeled by men and prayed.—*Prof. E. I. Bosworth.*

We get no good
By being ungenerous even to a book,
And calculating profits—so much help—so much reading—
It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong into a book's profound,
Impassioned for its beauty and salt of truth,
'T is then we get the right good from a book.

—*Elizabeth Browning.*

Henry Drummond was once asked to give the names of the three most valuable biographies. He replied: First, the *Life of Christ*; second, the *Life of Christ*; and *third, the Life of Christ.*"

Hoffman in Dresden said he caught the figure of the Christ boy from a certain Dresden youth, but the face he gained by prayer.

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave away.

If Jesus Christ is a God,—
And the only God,—I swear
I will follow Him through Heaven and hell,
The earth, the sea, and the air!

—*Richard Watson Gilder.*

CHAPTER FIVE

VALUES OF BIBLE STUDY

In his essay on Goethe, Carlyle refers to "that religious wisdom, which may still, with something of its old impressiveness, speak to the whole soul; still, in these hard, unbelieving utilitarian days, reveal to us glimpses of the unseen but not unreal world, so that the actual and the ideal may again meet together, and clear knowledge be again wedded to religion in the life and business of men."

The significance of these words is beginning to be felt today in the great awakening of Bible interest among men of all classes throughout the world. Over against the frequent announcement that our colleges are becoming skeptical and secular, we must consider the fact that 28,562 students in the United States and Canada in the college year 1909-10 were in attendance upon voluntary Bible classes. Business men also are becoming aroused to the everyday value of the Bible. We find them by the thousands in organized Bible classes in the churches. Sixty-four thousand nine hundred and sixty men and boys

were last year enrolled in the Young Men's Christian Association Bible classes in cities, Railroad Associations and the Army and Navy. The church is becoming aroused to give more systematic attention to the Bible than ever before. New courses of study and modern methods are being employed in the Sunday schools around the world, which embraced in 1909 an enrolment of 27,888,000 students.

Bible societies were never more active than at present. The British and Foreign Bible Society issued during the year 1909 six million copies of the Christian Scriptures. The New York Bible Society is supplying the Bible in thirty-six different languages to the immigrants landing at Ellis Island, thus distributing to this new population in 1910 not less than 185,000 volumes of the Scriptures.

Such widespread use of any book leads to thoughtfulness regarding the values which such literature must contain. Among the many profits from Bible study the following are peculiarly useful in our modern life.

THE BIBLE A BOOK OF GOOD CHEER

Some people seem to have a wrong conception of the Bible. I have often noticed that

certain people who have never discovered this book by first-hand examination, lower their voices and look dismal and solemn whenever the Bible is mentioned. They speak of it with bated breath and one is reminded of deaths and funerals and the "worm that dieth not." The Bible is about as cheerful to some folks as any ordinary graveyard. I agree with Robert Louis Stevenson, who says that he likes this literature because "the Bible is a cheerful book; it is our little piping theologies, tracts and sermons," he adds, "that are dull and dowie."

The Bible has peculiar power in taking the lines out of our careworn and anxious faces. It is always reminding men that they have wings if they would but use them: it gives us songs in the night. The Bible's "be of good cheer" is always shining into man's darkness with saving light. A man on a ship in the Indian seas told me that he had been lifted out of despair by finding in the Bible the hopeful verse, "Though your sins be as scarlet, they shall be as white as snow." But this sentiment of new hope and new life is one of the refrains of the Christian Scriptures. Jesus is a man of sorrows only to those people who forget He

was the Friend of sinners, and was continually giving evidence of a deep joyousness which the world could neither give nor take away.

We need this book of good cheer in our time. It would destroy many of our dyspeptic false alarm theories and many a personal vagary and fear if we could learn to go to it regularly and intelligently, as we go to other great books. Much of our conventional religion lacks this very attractive quality of fresh hopefulness, this gladsomeness, this radiant optimism which commends the Bible to wholesome men. J. Stuart Blackie said, "Our religion does not flap its wings freely before the Lord." I sometimes like to take out on the train a Bible with a red cover which I use at times to counteract the impression that the Bible is only readable when it is bound in solemn, conventional, ecclesiastical looking Oxford leather.

Read the Bible to find its songs. Its spirit is "Come, let us sing unto the Lord." Its great words are love, life, hope, praise, forgiveness, blessing, gladness. Love the Bible for its good cheer: underline its brightness: hear its deep vibrant message to men of all times—"Peace and good will." "Rejoice, and again I say

rejoice!" "Let everything that hath breath praise the Lord!"

THE GUIDE TO FRIENDSHIP

At one of our large universities I found, not long ago, five men who told me that for two years an upper classman had given to them his time and thought in a small Bible class. The leader was not an exceptional Bible scholar. In fact, he was not better informed in the Bible than some of the other men in the group. He was, however, a *great friend*. He took personal interest in every man in the class. When these men entered college as freshmen the leader invited them to his home; he introduced them to his friends; he showed them about college; he advised them concerning their work; he did not hesitate to sacrifice his own pleasure to be with them and to help them; he gave up one vacation period to be with one of the members of his group who was ill. In this way he obtained their confidence and their love. Loyalty begets loyalty, and he never had any difficulty in keeping up the attendance in the class. This upper classman had just graduated; but one of these five men told me that each member of the group had in turn formed

a class in similar fashion, following the idea of friendly Bible study. Another of these five men said of his leader: "He was the best friend we had in college. We told him everything. His life influenced us far more than the life of any professor. We loved him for *he really cared.*"

The true Bible leader succeeds because he knows how to be a friend. The man who is indifferent to the Bible may not be indifferent to friendship. It is doubtful whether any key unlocks hearts and opens minds like that of genuine sympathy. A successful Bible teacher in New York said that his first move in interesting the members of his class in the Bible was to take an hour's walk with each man separately. He became acquainted with his men. He discovered their common interests. He found out their ambitions, their needs, their temptations. He won their personal regard. The rest was easy.

This was the Divine Teacher's method in the first Bible group. He taught them by loving them. He led them by being with them. In Mark we read that He appointed twelve "that they might be with him." He gave them principles of teaching. But these precepts had





BIBLE CLASS LEADERS, MERCERSBURG ACADEMY

first been exemplified in His association with His disciples. When they said, "Teach us to pray," we remember that it was directly following one of the Master's long nights in prayer. The injunction to prayer was impressive; but the example of prayer was contagious and irresistible. Jesus was the first Bible that the twelve studied. Friendship was "caught not taught" and when He said "these are they which bear witness of me," the Scripture became fascinating to the men who had learned its value in a life.

Few opportunities offer greater and more permanent reward than the leadership of a Bible group of real friends. A new fine friendship is a worthy reward for the formation of a Bible class. Begin with two or three people in whom you are interested. Let the circle grow naturally. Do more *outside* the class than *in* the class. Magnify the human personal element. Study the Bible friendships. Discern the Bible's great friendly themes—love, fatherhood, sympathy, self-sacrifice, service, brotherhood—all parts of a holy friendship. You will get much knowledge and inspiration. You will also get something else—something for which men have suffered, and

rejoiced, and grown great and powerful—the secret of true happiness, the renunciation of self for the sake of others. “Greater love hath no man than this, that a man lay down his life for his friends.” Nor is there greater reason for Bible study than to learn how to be a friend. George Eliot’s prayer is answered in a real Bible group:

May I reach

That purest heaven, be to other souls
The cup of strength in some great agony;
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense,
So shall I join the choir invisible
Whose music is the gladness of the world.

EDUCATIONAL VALUES

The Bible is in itself an education. Many nations have found the meaning of Christianity by reading this book; they have also found here an unexcelled mental illumination, a book *par excellence* for literary culture, a poetry, a history, a series of striking pictures and biographies, a groundwork for life principles, a living literature, a philosophy of religion based upon human experience with God. Whittier was right:





ORGANIZERS AND LEADERS OF BIBLE WORK AT CARLISLE INDIAN SCHOOL

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

Our fathers recognized the educational value of the Bible by making it the chief book of instruction in their schools. Robert Louis Stevenson, when asked to name the books that had most influenced him from a literary viewpoint, gave the New Testament the chief place.

But the intellectual values gained from Bible study are not limited to the acquirement of knowledge or to the absorption of a choice literary style. The Bible is a book of education because it induces thoughtfulness. Its themes unite our minds with the immensities and eternal loyalties of the world and time. The Bible is no shallow literature. It sinks our thought deep down into the very foundation ideas of our existence, in its mighty interrogations: "What is man that thou art mindful of him?" "What think ye of Christ?" "Am I my brother's keeper?" "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man

give in exchange for his life?" "If a man die, shall he live again?"

In this day of much predigested literature we need the Bible to stir our minds and wills toward independent thoughtfulness. Behold the new era of social service, of public moral responsibility and political reform, of changed relation between church and ministry, of diversified thought concerning theology and action, of vast missionary uprisings. What does it mean to me as an individual? Have I thought my way through it? Have I interpreted the idea of God through it all? Am I able to state in terms of my own thinking the meaning, the scope of religion and the relationship between Bible religion and modern life?

A BOOK OF ACTION

The Bible is not merely a gateway into fine emotions, thrills and ecstatic satisfactions. Its maxims are not simply good, they are good for something. This literature gives the picture, not of monks and recluses, but of crusaders going forth to holy wars, beckoning us to follow in their train. Jesus stakes His entire theology upon *doing* the will of God. Active

obedience, He teaches, is the sole organ of spiritual knowledge. "If any man would come after me, let him deny himself and take up his cross daily, and follow me." His words to His disciples at the time of His most crucial spiritual battle in Gethsemane were, "Rise up, let us go." It is well to confront oneself and others with the question: What is the practical result of Bible study in the terms of serviceableness? A college graduate who is doing a mighty work in the Far East, said that he received his first vision of his mission to the world in a small Bible group in a state institution of the Middle West.

At a large Eastern university, during the past year, one hundred college men went out from their Bible classes to various forms of social and religious service in that and the surrounding towns. A Bible class today should be for *Acts* rather than for *Romans*—it should be attached to deeds rather than to theology. Enthusiastic, working Bible students are the first Bibles read by men indifferent to such study. A medical student in New York said to me, "I became interested in the Bible by seeing the result in my friend's life of a regular daily habit of a half hour of Bible study every

morning." By its fruits a successful Bible class gives its first reason for existence.

SEEING THINGS WHOLE

The Bible is rich in values for everyday life. It has always helped men to get a right use and a proper enjoyment of the world by giving a clear vision of things which count. Amid the confusions and commotions of the present day, human life must continually be steadied by the fact that "man shall not live by bread alone." Simply reading the history of the great moral epochs and spiritual crises of men who have "fought their doubts and gathered strength," who have triumphed over the phenomenal through a consciousness of the inner life, has always brought invigoration and incentive. Any influence is valuable that continually reminds men that battle is better than captivity, and that conquest is more to be desired than the anarchy of uncontrolled passions. The Bible gives a true look into the realm of human experience. It acquaints us with the indestructible laws written in the hearts of men. It points unmistakably to the truth that makes men free. But the values of the Bible

are not merely general values; neither are they so nebulous as to float vaguely in inscrutable mystery or in the region of specious sentiment. The Bible is profitable because it is practical, because its teachings are founded upon the rock of actual utility.

LIFE VALUES, MORAL VALUES

The supreme question of every individual is the question of his character. "In the last analysis," said Justice Charles E. Hughes of the United States Supreme Court, "we must depend upon what men are in themselves and upon the restraints they enforce upon themselves." The Bible is the first book upon virtue, and virtue is the basis of all strength. If, as Matthew Arnold asserts, conduct—"the simplest thing in the world, so far as knowledge is concerned, and the most difficult thing in the world, as far as doing is concerned"—altogether comprises "three fourths of human life," the truths of the Old and New Testament must bulk large in any system of profitable education.

The line which runs through the Bible is the one of righteousness. It is the first book upon

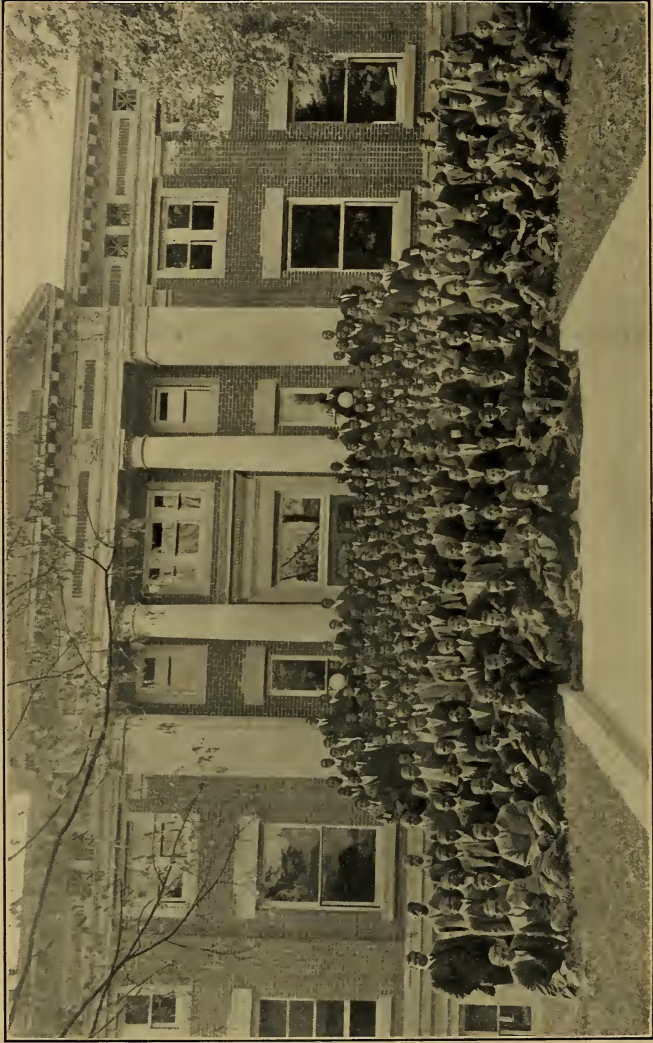
practice. It lifts the standards of daily living, and it shows how we may attain them. For this literature exerts peculiar ethical influence upon the systematic and thoughtful student. It is not only history, biography, poetry and marvelous narration; it is also a literature inducing decision. As no other book, the Bible arraigns; it adds to enlightenment, conviction. It presents issues. Its culture has to do with the conscience and with the will.

THE BOOK OF RELIGION

The New York *Sun* has stated in an editorial that the great reason for the permanence of the Bible lies in the fact that the Bible contains the "Word of God."

From various quarters we hear today that there is a genuine revival of religion going on among modern men. It is not revealing itself in open and sensational professions; it is not a thing of abstract formula; it has little to do with institutional authority; it flies no pietistic flags and makes little use of ancient expressions of religion. Yet it is doubtless true that, as a modern thoughtful editor has said, "never before has man, enlightened as he now is by





COLORED STUDENTS ENROLLED IN BIBLE CLASSES AT HOWARD UNIVERSITY, WASHINGTON, D. C.

science, faced with such a free mind the problems of his origin and destiny.”

The times are religious, but it is the religion of life, not of creeds. God is becoming more and more the God of the living and not simply the God of the dead. Men are demanding a religion that helps *now*. Our American climate is not conducive to the growth of the religions of effete civilizations and mere promises of future blessedness.

To answer this call of the times for religion, the Bible is presenting to all classes of men its eternal truth in modern ways of study. It is announcing the old but ever vital message of righteousness; and the world has never been able to get on without righteousness. But the Bible goes beyond ethics. It has to do with the message of God and the soul of man. It is saying to a time caught in materialism: Is not the life more than food, and the body than raiment? It is revealing to a man a world of unseen but very real values lying behind the world of phenomena. The Bible is uncovering anew the love of God in Jesus Christ.

Last year, while in India, I asked a venerable missionary, who had spent thirty years among those keen and intuitive men and wom-

en, the most attractive and helpful idea in the Bible to Indians. He replied promptly, "*The discovery that God loves them.*"

The central message of the Bible is a religious message to our human hearts. It is

built well
On the deep bases of humanity.

It is faith in God who really cares so much that He can and will obliterate a man's past and will so invigorate the potential energies of his soul that the man can do things which he never could do alone. Paul was humbled by his vision of Jesus, but he said, "I can do all things in him that strengtheneth me." The Bible is unique in that its truth lays hold of men's hidden possibilities and provokes new values. The man who will spend time studying the Gospels—the words of Christ—who will by an active use of his imagination try to reproduce the times and the circumstances and the message of that Life, that Healer, that Statesman, that Sufferer, that Divine Friend of sinners,—such a man will begin to believe anew in life, in himself, in others and in God. Such study will bring out the defaced ideals. It will add hope and courage and unquenchable

belief in the discovery of the truth as it is in Jesus. The Bible breeds no pessimists. It makes men live again in the life of a deep joyousness, in a peace calm as a river, in a hope indestructible through any worldly vicissitude, in a religion whose end and whose incentive is Jehovah.

Down below the rush and confusion of events this is a thoughtful, grave time. It is a time of concern and quest. Questions which lie deep in inherent human consciousness—Bible questions—are arising and demanding answer by men who *believe* because they *know*. It is the time of great serviceableness for the men with a living Bible religion; for their contemporaries will listen to them on their knees, if they can truly witness as John witnessed, "We have beheld his glory."



CHAPTER SIX
THE CALL OF MODERN LIFE FOR BIBLE
LEADERSHIP

Behold Him now when He comes!
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.

—*Richard Watson Gilder, "The Passing of Christ."*

Words of a friend from Chicago as President Lincoln was leaving Springfield for the White House: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee."—*S. Trevena Jackson.*

(Quoted from "Lincoln's Use of the Bible.")

But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal.—*Philippians iii. 13, 14.*

My power would fail were I not to support it by new achievement. Conquest has made me what I am and conquest must maintain me.—*Napoleon.*

The best of allies you can procure for us is the Bible. That will bring us the reality—freedom.—*Garibaldi.*

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.—*Collect from the Book of Common Prayer.*

CHAPTER SIX

THE CALL OF MODERN LIFE FOR BIBLE LEADERSHIP

The spirit of our time is one of serious moral earnestness. Mere liberality that has learned to hate nothing, not even sin, is not enough for this age of religious quest and insistent reality. The watchword of today is self-forgetting action, and the wide interests of the brotherhood of men. Lincoln said, "We are for the man and for the dollar, but if we have to choose we are for the man." In these exacting times, these days of complex and diverse calls and opportunities, the great word is leadership—leadership of thinking men.

PRESENT DAY PROBLEMS

Transitions in systems of thought are all about us. Indeed it is well that men are forced to think their way through. Emerson said that a sect or a party was an "elegant incognito to save a man from the vexation of thinking." But not such can be the Christian church. The church is revising its creeds. Public life is

examining its foundations. A new education both in spirit and method is being evolved in the Occident as well as in the Orient. Psychology, sociology, modern inventive science, out-reaching movements for missions and evangelism are rapidly changing viewpoints. The unthinking and supine person was never more out of place than in the midst of modern world movements. But thoughtful, constructive, serious leadership—leadership which does not merely point out weakness, but *does something about it*, is the insistent call of the nations.

In such vast reaches of privilege and need, I present the opportunity for leadership—church-wide, nation-wide, world-wide Bible leadership—for the sake of impressing deeply upon our time the serious and vital truths of existence.

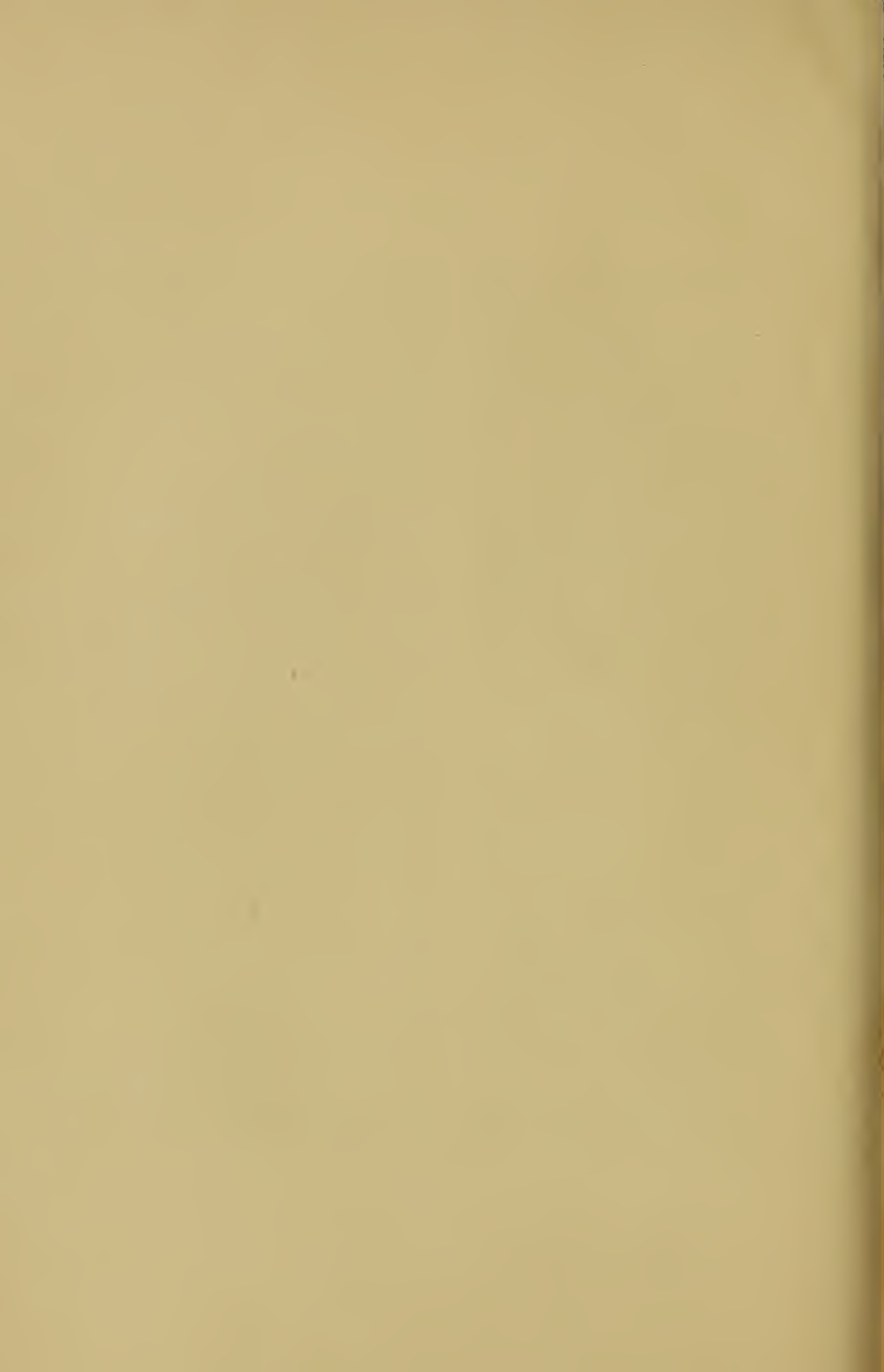
In Bible leadership inspiration and service go hand in hand. When these two are sundered, or when one side is emphasized at the expense of the other, there is no real and abiding progress.

The Bible must first have individual examples in persons to whom it has become a living and transforming influence. To inaugurate external reforms in advance of inner in-

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BIBLE STUDENTS IN THE DAY CLASSES OF THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION,
SHANGHAI



dividual transformation is to place second things first. The First Great Commandment relates to personal religion; the Second Commandment to social religion. The Bible speaks primarily to individual conscience and to the hearts of persons alone. It accompanies us into those spiritual conflicts which no man can share with us. The Bible must always be personal history to begin with, the history of ourselves "writ large." It is always connected with that priceless peace of mind which remains unstirred by the cries of the world, the peace which continually leads the soul out of confusion to "pastures green and by waters of rest."

Yet on the other hand, to be *satisfied* with self-inspection, "armchair philosophy," and individual religion is to check advance. It is quite un-Christian. The Bible herein affords the guide for leadership, for this book is not a mere academic book. It springs out of life and it must return to life. Its message is a driving, insistent moving message for men to follow Jesus—the Christ—who came not to be ministered unto, but to minister, and to give His life for the people. The field of the Bible is the world. Its ideal is the brotherhood of

man. Its inspiration is in the presence of our Heavenly Father. It tells us that the earth is the Lord's, and describes it as a place where we are to do with our might what our hands find to do. Its aim is righteousness and its dynamic is renunciation. It demands men like those who marched singing the Marseillaise, who "knew how to die" for their faith. The leaders must be greatly increased in number who can teach and apply the Bible to business, to missions, to journalism, to economics, to schools, and to the vexing questions of church and government and home.

Our modern life demands a revision of personal ideas about God and man, quite as much as it demands a revision of the tariff. The Bible speaks plainly concerning the things which hinder and things which help toward spiritual and national progress. It keeps motives, private and public, pure and clean. Bible leadership is unselfish leadership. It calls for times of independent and personal preparation. It costs pleasures and it sometimes brings pain. The educated man has many demands upon his effort. He turns to the Bible at a sacrifice. Is there anything which college graduates of various professions





BIBLE CLASS LEADERS AT THE UNIVERSITY OF TORONTO
Monthly dinners for the teachers of student Bible classes are found to be successful features in the Bible work
of the colleges

and callings can do as Bible leaders that is of superior and unique value to our times? Indeed much will be required by this age of men to whom something has been given by way of training or experience or influence.

THE TEACHING PROFESSION

The teacher holds a place of leadership for Bible study promotion. Not only can he permeate his subject-matter by a lofty style and tone caught from the Bible, but he can also utilize his knowledge and methods of transferring truth, and make this Book live in the consciousness of at least a small circle in church, or home, or school. He can open a questionnaire among the students of his department for the discussion of biblical questions in the light of modern thinking and modern action. He can suggest to students reference literature upon intellectual and Bible questions. He can make his home a center for the study of the Bible, and its interpretation. He can assist his students to adjust their thinking in view of new discoveries of the meaning of the Bible. He can become a real student of religious education, than which

there is no more increasingly fascinating topic in modern educational life.

The teacher can also share in a new vocation—a vocation demanded by a new interest in the Bible—a vocation of Bible teacher training. He can become a teacher of teachers. Given competent teachers, men and women from practically any or every department of life will study the Bible. The multiplying of his own life work by selecting and carefully training a few men effectively to teach the Bible in a given community, this is statesmanlike Bible leadership for the modern instructor.

MEN OF SCIENCE

The men with scientific temper, “fact sense,” who would prove all things, and hold fast to that which is good, are much needed in the modern Bible enterprise. Their function is fundamental. They can bring scientific thoughtfulness, method and accuracy to the Bible. They can help to separate fact from prejudice, from specious opinions, and from meaningless platitudes. A scientific man will study the Bible with a passion for exact truth. He will teach a method of approach to the Bible which is similar to the approach which

he makes to other great books and subjects. He will ask: "What happened?" "What were the actual facts in relation to this incident or in relation to that period of Bible history?"

Ignorance of Bible facts has delayed the advance of biblical truth among thinking men and has frequently buried pure religion beneath a mass of ill-digested, theoretical and dogmatic debris. The Bible has proved its power to endure the full light of intellectual investigation. Indeed it challenges clear thought. It is not a book for priests and professional religionists only. It is a book for every type of mind. The Bible is not a magical relic or a fetish of other-worldliness. The Bible is straight good sense. It is the message of Him who said, "I am the truth." While the Bible is not a text-book of science in general, it does contain the first and most important facts in a science of religion, and to present these facts in a clear, thoughtful, and sensible way, is the part of scientific procedure as well as a religious exercise. Jesus was intellectually alive. "Thou shalt love the Lord thy God with all thy *mind*," He declares. In our Bible study we need increasingly Tennyson's injunction:

Let knowledge grow from more to more
But more of reverence in us dwell:
That mind and soul according well,
May make one music as before,
But vaster.

When scientific men of the type of Sir Oliver Lodge realize more deeply their responsibility for Bible interpretation and Bible leadership, there will come among thoughtful persons a larger and more fruitful acceptance and application of the truth as it is in Jesus Christ.

LITERARY MEN AND THE BIBLE

The leadership of literary men has always been a necessary and potent factor in biblical progress. Although our colleges, especially our technical schools, have given the department of literature slight attention of late, the apostle of quiet and delightful studies has a distinct mission as a discoverer and interpreter of the Bible in terms of artistic life and beauty. As a disciple of imagination and ideals the man of letters can see meanings in the Bible quite obscured to the man of science. Charles Darwin, who confessed that he had practically incapacitated himself for appreciating musical and literary art, because of his steady concen-

tration upon scientific subjects, is not only a notable example of the results of long-continued attention to any one department of learning, but his witness suggests the inability of any single class of men to fully grasp the entire message of the Bible.

This book of insight, imagination, poetry and delicate symbolism is the book for the seer and the lover of pure letters. Not only have a multitude of literary men given the Bible the first place in their preparation as did Shakespeare, Ruskin, Milton, Tolstoy, and Victor Hugo, but such men have been able to reflect in immortal verse and prose the literary pictures, the dreams, the romance, the spiritual interest, and the undying songs and hope of the Bible. Let the modern men of letters study Job and John, Isaiah and Jesus, in order to review them with fresh inspiration for our readers of today. It would be hard to find a more attractive or uplifting piece of literature than Edwin Markham's magazine papers upon "The Poetry of Jesus."

The Bible moulds our age, not simply by the records of its historic facts, but by the glowing inspiration of its literary ideas. The library is as mighty as the laboratory. Literary values

are spiritual values, and these permeate the Bible. Such truth indeed energizes and directs the deeper life of any age. Here is a literature of insight, and it cannot be fully opened without the aid of the man with literary vision.

Every department of English in our colleges should contribute to the greater Bible. Journalism should discover and translate the Bible into the popular tongue. Authors and magazine writers should assist in transferring the truths of the Bible to everyday life. Every book lover should gather "sweetness and light" from this "flower field of the soul," not simply for others, but also for the sake of his own mental resources. While no speaker, be he preacher or lecturer or statesman, can afford to omit a thoroughgoing study of the works and the style of Him, of whom His enemies said, "Never man spake like this man."

THE CHRISTIAN MINISTER AS A BIBLE LEADER

The opportunity for Bible leadership comes with increasing significance to the modern preacher of the gospel. His ministry may well become a teaching ministry. If the shepherd ignores the Bible as a modern means for

evangelism, for training, for service, and for spiritual and religious culture, the Christian flock will go hungry. It will also be quite likely to go astray. Moreover the minister will surely be handicapped in his effort to secure laymen for Bible teaching. The pastor of a large congregation will often say, "I am too busy to lead a Bible class," but in the light of modern conditions and Bible interest, *ought* he be too busy? Is a thorough study of the vital principles of Christianity less important than preaching, or pastoral calls, or committee meetings, or social gatherings?

Gov. Woodrow Wilson, former president of Princeton, analyzed closely the call of our modern times when he said: "Do you know that all over this country there is a search for principles; not a search for expedients, not a search for selfishness, not a search by men who are seeking to get something which will be for their own selfish aggrandizement, but a search for someone, some body of men, some party of men who will set up again the ancient standards of principles?"

The minister of the gospel who fails to realize that his most powerful and attractive message must be the great universe-old prin-

ciples of Christianity found in the Bible, will have small part in the leadership of these times. We find the centers of strong modern influences, not in vast mass meetings and public gatherings, but in small groups of thoughtful men personally discovering in study and serious discussion the deep and simple truths of God and human relationships.

Jesus left the multitude when they clamored for Him that He might teach and train twelve men in that early Bible training class. A minister of my acquaintance discovered this fact a few years ago, and has since turned his morning service into a great Bible study department. He is becoming a trainer of Bible teachers, and his church Sunday mornings, after a brief time of worship, is filled with dozens of groups of men and women and children, who are learning individually the meaning of Christianity by the study of the great Christian Book. He is giving the Bible dignity by placing it first.

Where are we to look for trained Christian and Bible study leadership, if not in the church? A clergyman who, for three years, has been teaching in his church a large Bible class of business and professional men,

told me that this teaching was his greatest business and his most profitable ministry. His church has far more men than women upon its rolls of membership. Ninety men from this class have united with the church. Every department of church life draws upon that class for its vital support. The study enlists business men and introduces them into the board of trustees and eldership. It raises up young men to lead in the young people's societies. The class supports a missionary, and spreads sane and fresh intelligence in regard to missions through the church and community. That pastor of that large church in a sense did not have time to lead a Bible class, but *he took time*, and his Bible work and Bible training have become his chief contributions to modern life.

BIBLE LEADERSHIP BY COLLEGE MEN AND ALUMNI

The present widespread revival of Bible study in the colleges causes our period to demand leadership in this Bible enterprise, especially from college alumni of whatever profession or business, the men who for four years have been trying to learn how to study, how to think and how to lead.

Wendell Phillips heard Lyman Beecher preach in Boston and going to his home threw himself upon the floor, crying, "O God, Thou hast a great work for me!" I can hardly see how any man from the student world can look out upon the present-day opportunity without being stirred with a like conviction. The Bible challenges educated men everywhere to a vast world-wide alliance. Thirty hundred American college men—Bible class leaders and Bible work organizers in the United States and Canada are conducting each college year within their respective institutions, strong campaigns to bring a knowledge of the Christian Scriptures to the attention of 180,000 students!

These college graduates must be depended upon at least to assist in leading the Bible campaigns of the church. They are acquainted with the kind of Bible courses, methods of instruction and teacher training which have succeeded among thoughtful men. These college men, while in college and after graduation, must be responsible to the church and to society for Bible progress in these progressive times of brotherhoods and missions, which organizations to be successful must build their foundations upon the knowledge and greatness

of God. Here is a vast and open door for the educated Bible leader.

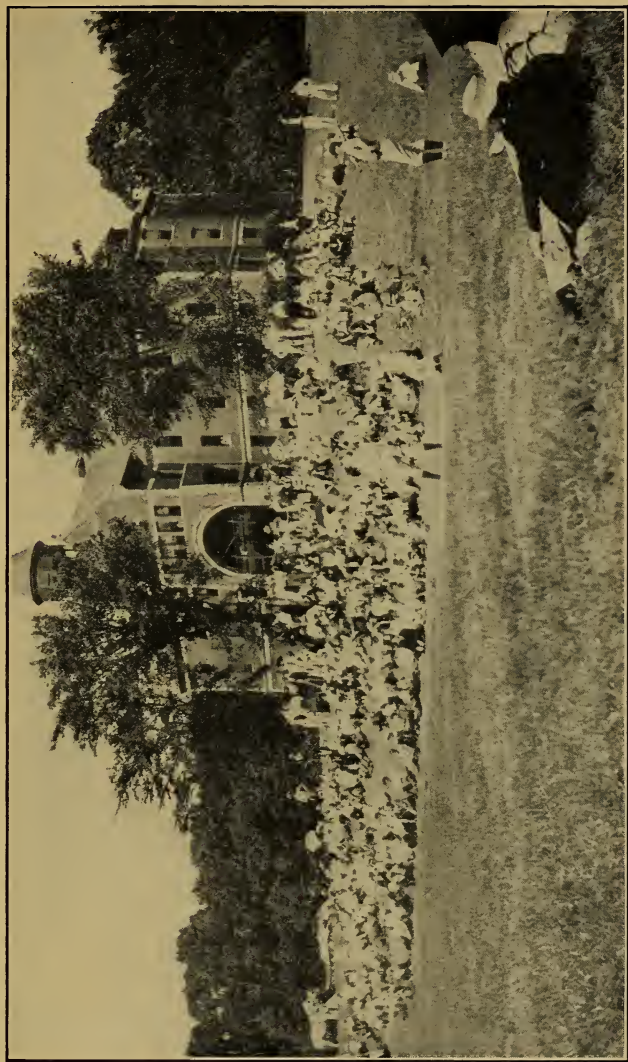
One of these college alumni, a lawyer, an eminent athlete while in a New England college, has been leading a Bible class once a week in his college clubhouse in New York.

Another university graduate, a business man, became conscious soon after graduation that little or no real Bible study was being accomplished by the men in his church. He called a few young men together and founded a class for systematic Bible study, using books and plans with which he had become familiar during his student days. This class, after four years of successful organization and study, numbers over one hundred members, and has become a potent force, both in the church, and in the community.

A student in the Middle West, who led a notable Bible movement in a representative state university, has given his life to Bible leadership in another nation. The Bible work of one of our unique and strategic North American institutions has been sustained and advanced for three years by an instructor who was especially interested in Bible study in college, and being called back after graduation

to his institution as a teacher, gives a generous portion of his time to the training of Bible teachers who meet in his own home each week.

Indeed the church and our larger communities are just beginning to feel the impress of the Bible enthusiasm and training which has been in progress within our colleges during the past few years. When the intelligent leadership of these men is combined with the able and devoted cooperation of pastors, superintendents of schools, and leaders of Christian enterprises, we shall have a new era of Bible interest. The present student Bible movement in the colleges is only half successful if it leads men to Bible study and Bible promotion only while they are undergraduates. With such training there must come a sense of obligation for larger tasks. A Bible group in college exists not simply for the sake of individual students, but quite as truly for the sake of the larger life outside college walls, which these students are bound to deeply influence. To furnish a Bible leadership of thinking men for the world today should become an ever expanding objective, in both the voluntary and prescribed branches of our collegiate religious education.



BASEBALL AT NORTHFIELD

The usual athletic scene in front of Marquand Hall during student conference, where each year scores of Eastern students are trained for organization and teaching of Bible classes



BIBLE LEADERSHIP IN WORLD MOVEMENTS

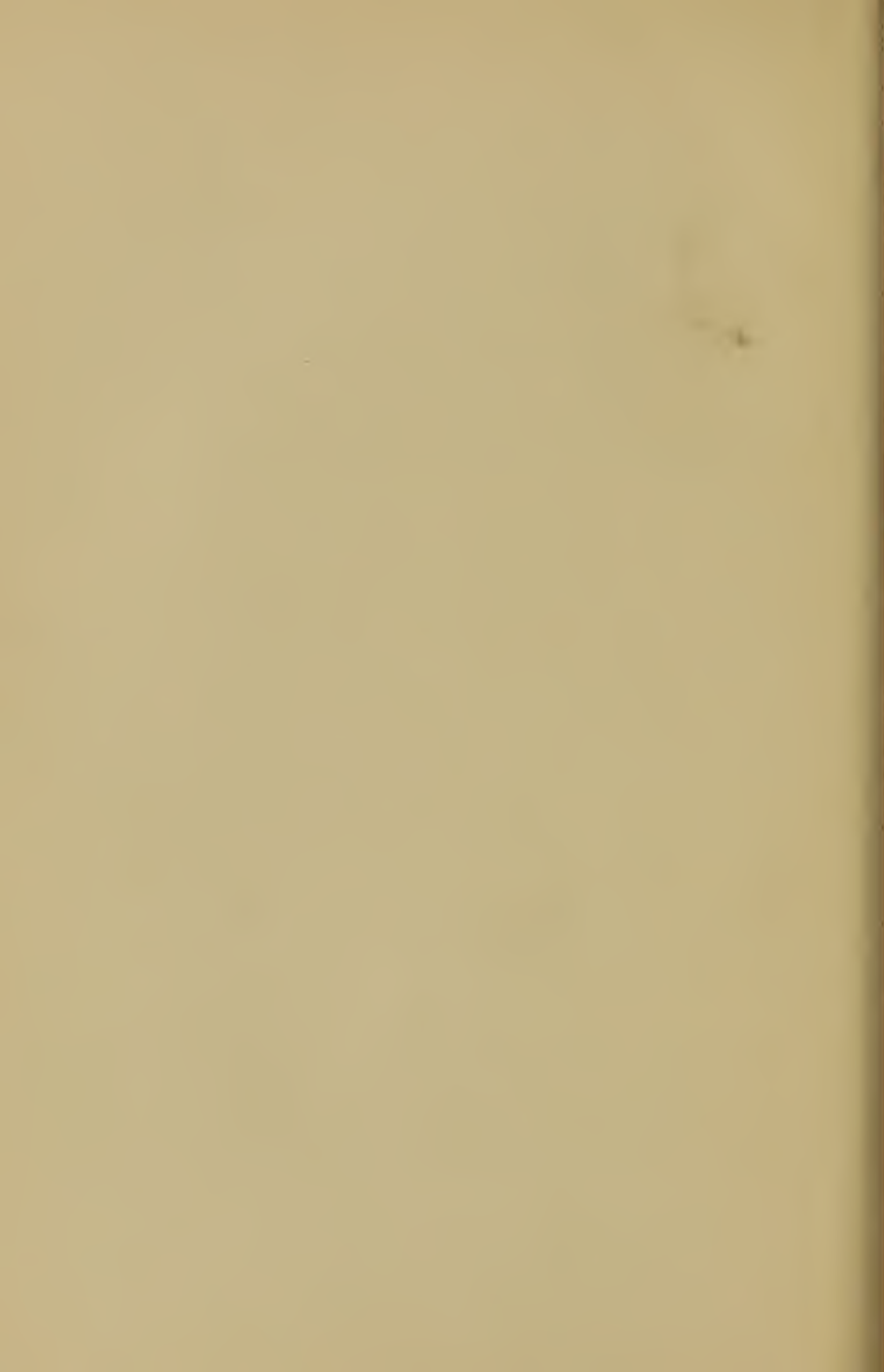
We are feeling now a peculiar and growing sense of imminence and exigency in the world-wide movements of philanthropic, of moral, and of religious reform. People everywhere are beginning to appreciate that "All the world is one country," as the Italian proverb declares. A possession of knowledge, power or experience in any part of the universe is becoming a challenge toward new and higher tasks. The question presses, will this new patriotism born of rich inheritances and unmeasured opportunities be sufficiently vitalized actually to light the fires of deep religious fervor around the world? Certainly these new stirrings will be found wanting unless Bible study and the obligation of Bible leadership shall possess the minds and hearts of those who are at the head of such movements. Mission work at home or abroad without Bible culture or Bible training, which brings and maintains the great spiritual realities, is machinery—simply business machinery, and it is sure to run down. Reform movements whether in politics, education, religion or the home, which merely touch life through external pressure, are temporizing with their privileges.

Indeed these great modern crusades are in peril of being satisfied with money and methods and newspaper notices rather than aspiring to become deep channels through which the richest human and divine messages may flow through the earth. Our world movements represent great present-day possibilities, but these possibilities are only valuable when they can be cashed into terms of spiritual life and religious power. The passage of laws, great executive genius, and splendid buildings are like formal ethical theories, inadequate when the world is calling for elemental principles and Christian righteousness as an eternal foundation.

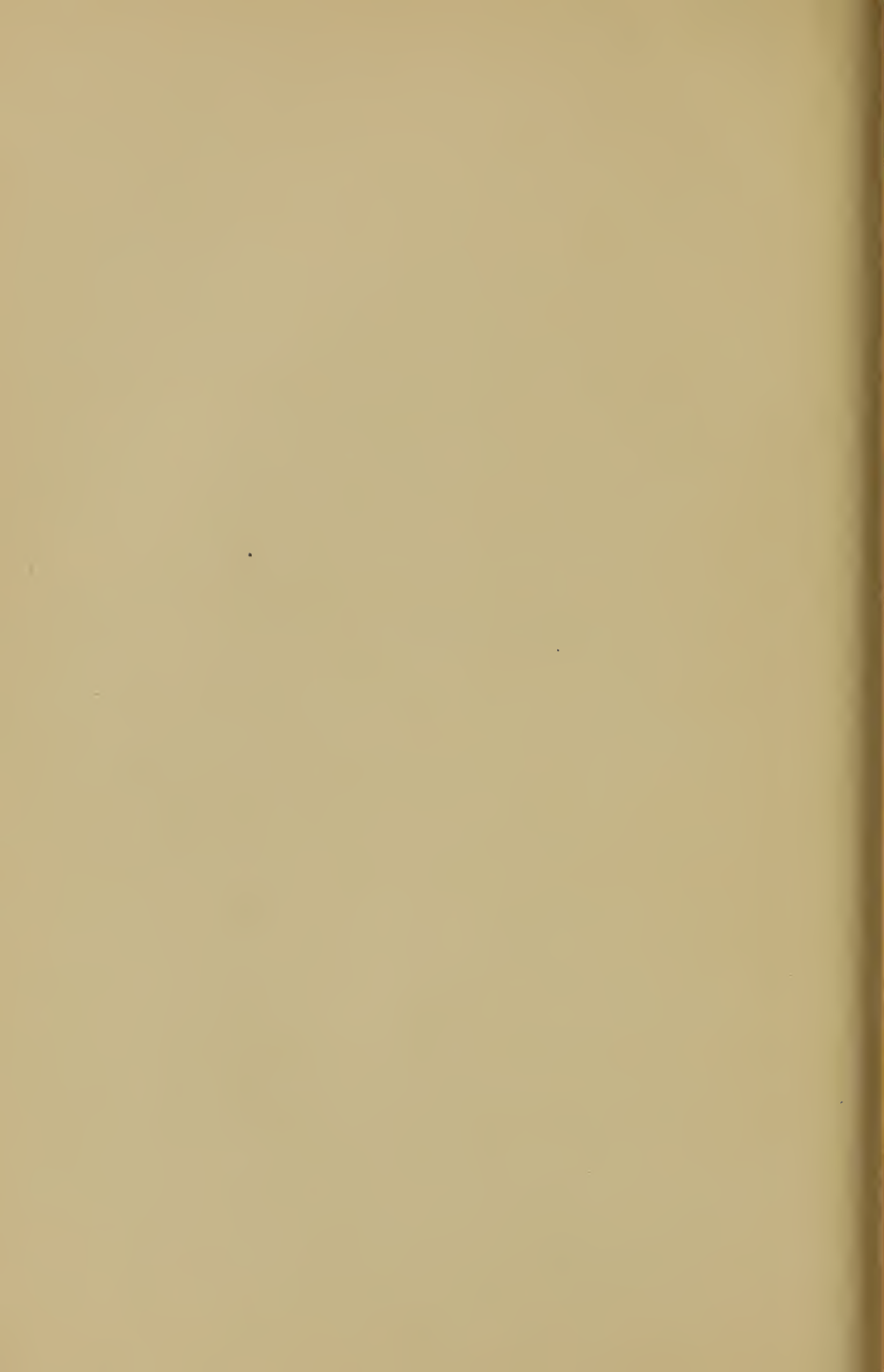
Moral reform counts for permanence only as it contributes peace of mind, great ideas that comfort and inspire, visions in the night which lift us out of the commonplace and make us glad that we are alive; noble impulses that drive us to action, and to such conduct, no matter what the cost, as satisfies the demands of the soul. And these come not, save by prayer and fasting.

In all our splendid world's work, therefore, in all our modern experiments of representative government, in all our forging ahead and criticising and upholding and aspiring, there is

an essential leadership based upon the experimental and applied realization of these great Christian documents. These words instinct with divine life are within us like the true Greek fire which no waters can quench. They purge our hearts at the same time that they light our path toward the City which hath foundations, whose builder and maker is God.



BIBLIOGRAPHY



BIBLIOGRAPHY

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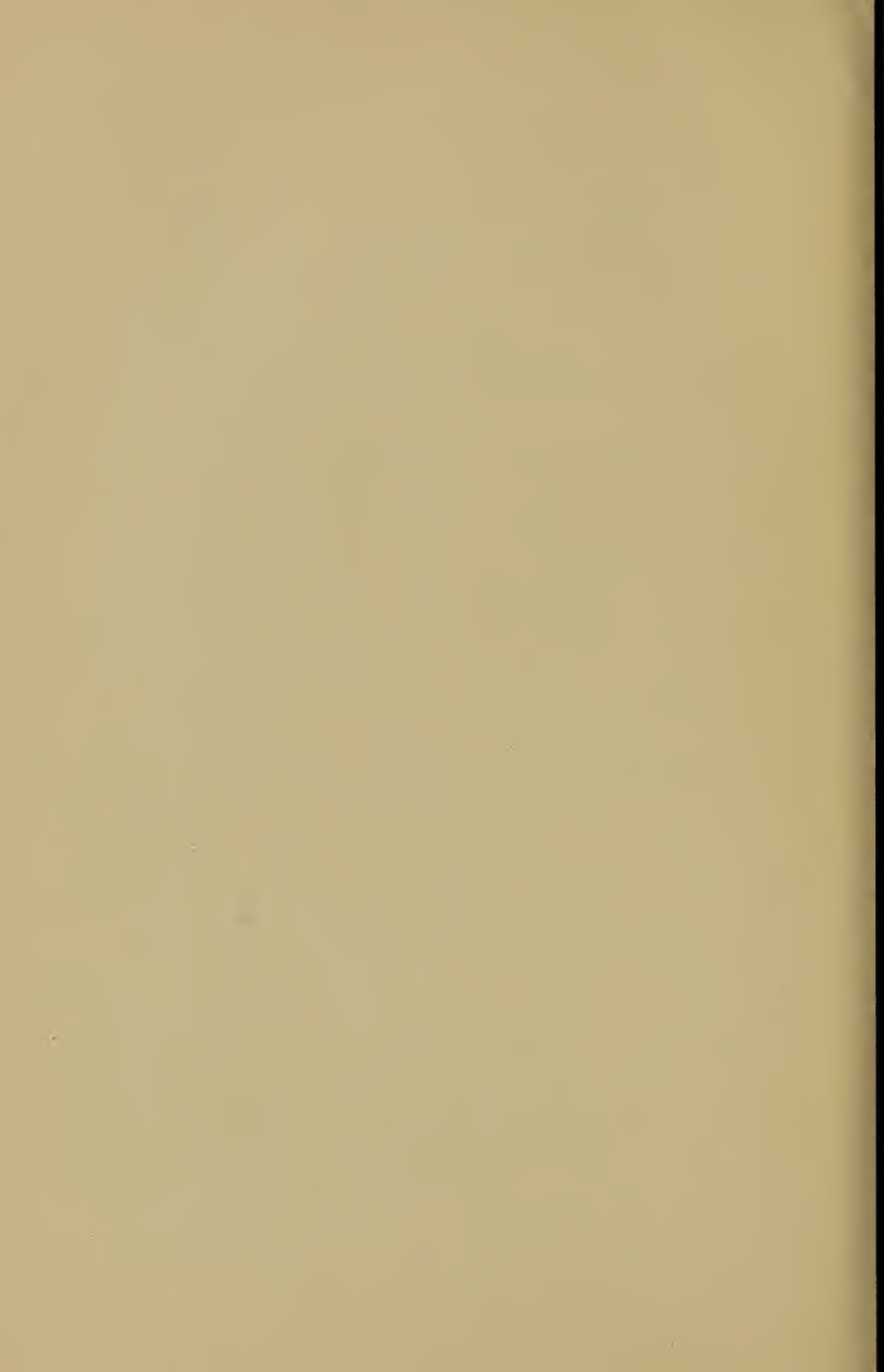
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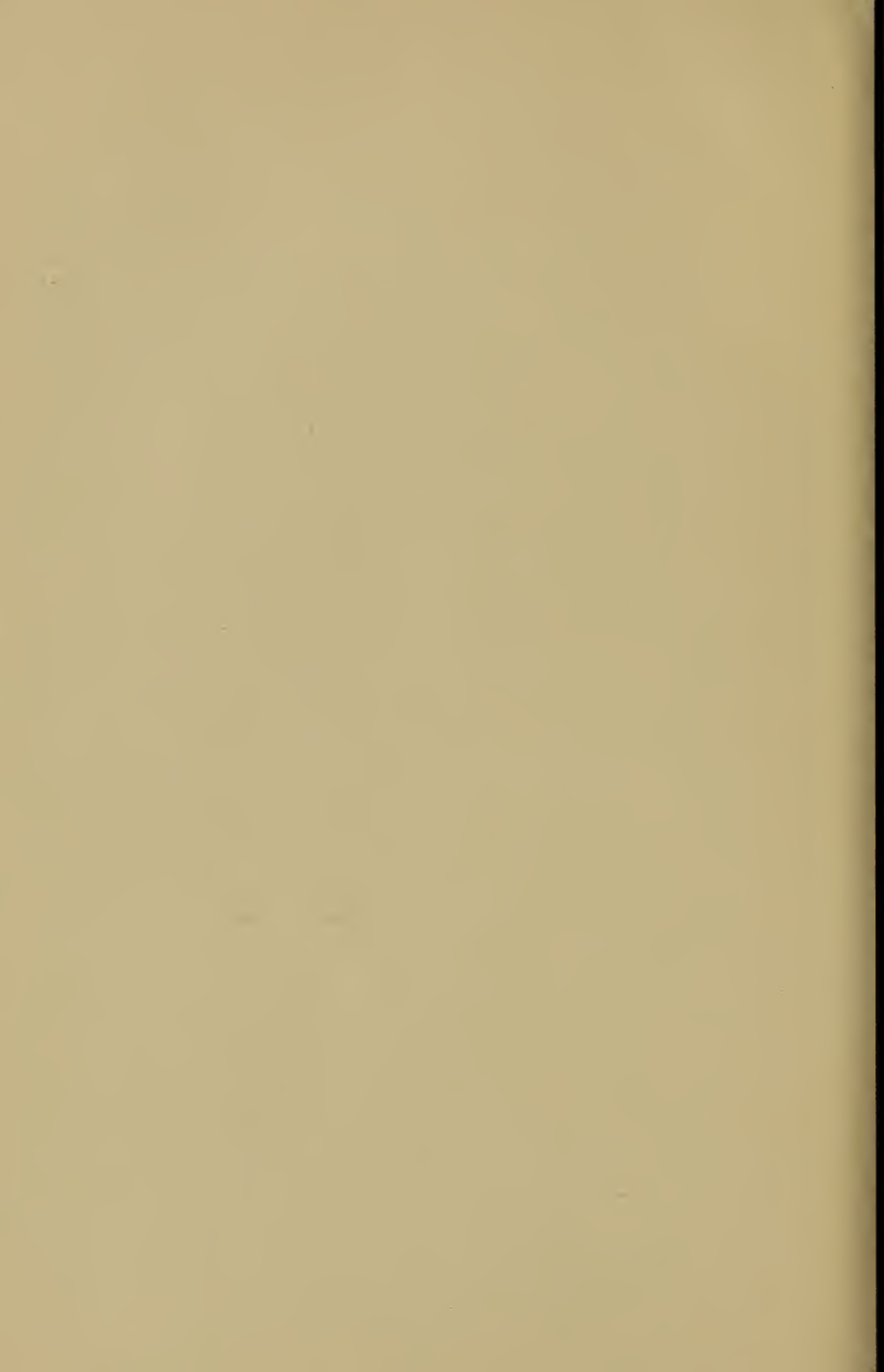
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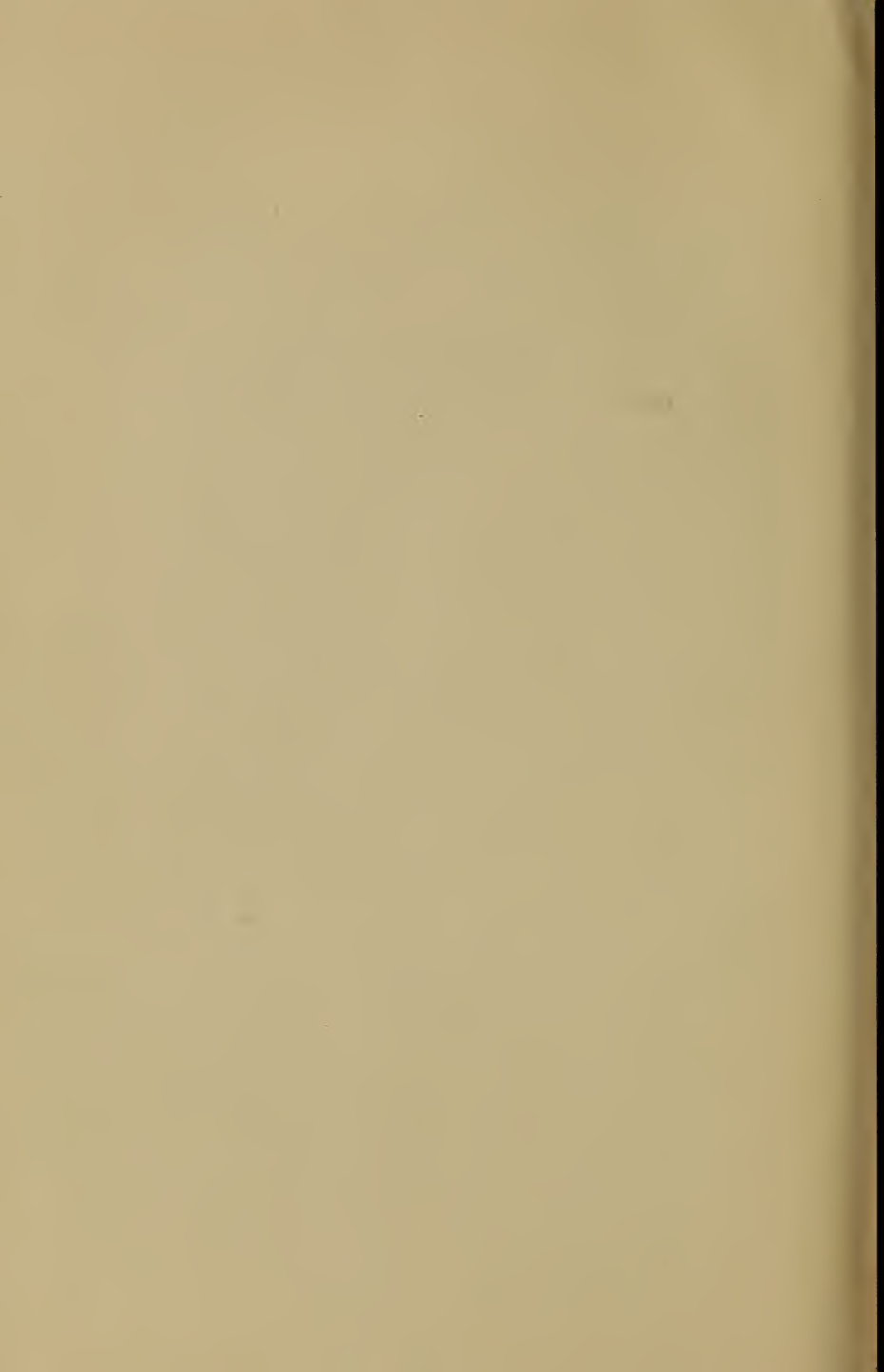
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