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The Place Of The Bible
In American Higher Education

by

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The Preface.

Being a Bible student myself and deeply interested in the place of the Book of Books in our great system of higher education, I was led by inclination and future interest to choose this field of study.

This particular piece of work is limited to a study of the present status of the Bible in the curricula of the state universities and in the schools of religion which are affiliated with the state universities.

The source of my information has necessarily been the catalogues of the universities and of the schools of religion. Estimates of the Bible and opinions on the question in hand, gleaned from a wider reading are also given. In conclusion I have suggested the methods which seem best to me of presenting the Bible to the students of the universities.

It is my desire that this study may make some small contribution to the general impetus for more extensive Bible study by thinking people today.

Chapter I

Introduction.

The problem to be considered in this study is to find out the place the Bible now has in our state universities, to evaluate the courses which are being offered dealing with this subject, and to present some suggestions as to the place the Bible should have in our American higher education.

We are well aware that there is a need for the teachings of the Bible and an experiencing of its truths. But because of a growing indifference on the part of many as to its intrinsic worth, it will not be out of the way to consider what its value is to us.

The important place of the Bible in education was realized first by our pilgrim fathers when schools were established with the main purpose of teaching religion and of preparing leaders for the Christian ministry. And later, after the separation of church and state, the necessity for a religious education was realized by many, resulting in the establishment of church colleges. Almost unconsciously we have drifted into a situation now where "perhaps two-thirds of our young people are receiving no religious instruction

whatever."¹ About one hundred eighty-five thousand young people are spending four of the most impressionable years of their lives in our state universities.² To many this is a time when any religious habits may be discarded, when the influence of religious agencies may be cast aside. And after the university career is over, when the student attempts to take up the religious life which he dropped four years previously, he finds that his old religious habit or thought will not fit into his new attitude of mind after these years of neglect. And the question arises, should the Bible have a place in our state universities for these one hundred and eighty-five thousand young people ?

Before we consider the place it now has, we will devote some space to a reconsideration of the value of the Bible to men today.

1. C. A. Wood, School and College Credit For Outside Bible Study., page VII, Introduction.
2. The World Almanac, 1928, pages 386-392.

Chapter II

Estimates of the Value and Influence of the Bible.

If the day should come when men no longer would appreciate the great achievements of the past; if the Parthenon should be forgotten, or if men should lose interest in the work of the world's great painters; if our classical books of literature were to be left unopened, we would view the situation with alarm. Not only would we have lost the standards of the past, and the present enrichment of our lives, but it would also mean the greater loss of ideals and visions for the future. The loss would be beyond our power to estimate. Yet the loss is even greater when we realize that to approximately two-thirds of our young people the Bible is not only a neglected but becoming a forgotten book.

Several quotations have been gathered together by F. W. Farrar, quotations from men who have approached the Bible solely from a literary or humanitarian viewpoint. Some of them differed, some of them disbelieved, yet they are all at one as to the unapproachable ¹supremacy of Holy Scriptures. These quotations along with many other emphasize the value and influence of this Book in the fields of education, of society and government and of religion.

1. F. W. Farrar, The Bible, Its Meaning and Supremacy., page, 243. -1897-

The value of the Bible in the field of education has been expressed by Mr. Charles Dudley Warner in Harpers Magazine: "Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works and also of the scientific and even agnostic treatises. It is not a question of religion, of theology or of dogma; it is a question of general intelligence. It is itself almost a liberal education. It has so entered into law, literature, thought, the whole modern life of the Christian world that ignorance of it is a most serious disadvantage to the student."¹

Nevertheless tests given to the students of our high schools and colleges show that ignorance of this Book of Books is tremendous. This may be illustrated by the following incident which occurred recently at one of our universities. In a class of one hundred

1. Quoted by F.W. Farrar, The Bible, Its Meaning and Supremacy., page 269.

and forty-eight graduate and under graduate students, the professor read from Dewey's Democracy and Education, the following phrases: "'We are citizens of no mean city', 'Let the dead bury their dead'; 'We wrestle against principalities and powers'," After each quotation he asked those in the class who were reasonably sure that they knew the source of these phrases to raise their hands. After the first question there were eight hands raised; after the second, eighteen; and twelve raised their hands after the last. The professor then said that what many people have long considered necessary for the truly cultured person is also necessary for truly intelligent reading of Dewey, namely, a knowledge of the English Bible.¹

As there are many who find a knowledge of the Bible necessary from an educational viewpoint alone, so there are many who would give it a similar place as the basis of society and government. Andrew Jackson, on his death bed, pointing to the family Bible said to his physician: "That Book, sir, is the rock on which the Republic rest."²

After a report of the American Bible Society, which revealed the fact that the circulation of the Bible had greatly increased, the New York Times made

1. Reported to me by a member of the class.

2. Quoted by F.W. Farrar, The Bible, Its Meaning and Supremacy., page 267.

the following comment: "The Bible is likely to keep its place in a nation the foundation of whose society and government, as President Coolidge has said, rest to such an extent upon the teaching of the Bible that it would be difficult to support them if faith in these teachings should cease to be universal in our country."¹

As a knowledge of this Book is necessary in education in society, in government, so is it necessary in religion, as an expression of the words and will of God to man. Prof. Huxley in a plea before the London school board for the Bible as the best source of the highest education for children, said: "I have always been strongly in favor of secular education, in the sense of education without theology, but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible."²

"In the religious books of the East, in the poems and dramas of the Greeks, in our classic literature, we may read inspired prayers and songs of praise which stir the emotions and the adoration of men, yet the

1/ Literary Digest. July 2, 1927.

2. Huxley, Contemporary Review., December 1870.

finest of them scarce bear comparison with the least
of the prayers of the Scriptures."¹

Jean Jacques Rousseau, the French savant, wrote:
"I must confess to you that the majesty of the Scrip-
tures astonishes me, the holiness of the Evangelists
speaks to my heart and has such striking characters
of truth and is moreover so perfectly inimitable, that
if it had been the invention of men the inventors
would be greater than the greatest heroes."²

"To permit the Bible to pass away from the admi-
ration of men would be to extinguish a great light
and have in its stead a great darkness, where men
might easily lose their way in progress and humanity
and a sure religion."³

Surely no fair minded seeker after truth, no lover
of beauty and righteousness would deny the need and the
sacred right of all youth to have such a Book opened
to them.

1. Joseph S Auerbach. The Bible and Modern Life -
Page 118. 1919

2. Quoted by F. W. Farrar, the Bible, Its Meaning and
Supremacy, page 251.

3. Joseph S. Auerbach, The Bible and Modern Life. 1919

Chapter III.

The extent of Bible Courses Offered In The
State University Curriculum.

In examining the catalogues of the state universities it has been found that a great variety of courses dealing with religion are offered by the various institutions. They include courses in the psychology, the philosophy and the history of religion, a comparative study of religions, and courses in the Bible in Greek, Hebrew and in English. Because our subject is limited to an investigation of the extent of Bible teaching in our universities, only those courses have been included which deal essentially with the English Bible.

And it has also been found that there are a great variety of ways of presenting the English Bible to the students. Such courses divide themselves into four groups, 1) those teaching the Bible as literature, 2) those in which the Bible is taught as history, 3) courses which aim to teach the contents of the Book alone, 4) those which seek to find the ethics of the Bible. Charts of these will be found on the following pages.

Because some of the universities do not offer

any of these courses a chart has also been made of those institutions where no Bible is taught in the curriculum.

While some of the universities have no Bible in the curriculum, or not more than one course, there are ten which have schools of religion in connection with the university. Because of the increasing popularity of this method of bringing religious education into the university, an entire chapter has been devoted to a study of these Schools.

Table I.

The Bible As Literature.

University	Number of Hours a Week	Number of Courses
Arkansas	1	1
Colorado	2	2
¹ Delaware	3	1
Florida	3	1
Idaho	2	1
Illinois	3	1
Iowa	2	1
Kentucky	2	1
Maine	2	1
Maryland	1	1
Michigan	2	2
Montana	4	1
¹ Nebraska	6	3
New Hampshire	3	1
New Jersey	3	1
Ohio	3	1
Pennsylvania	2	1
South Dakota	2	2
Virginia	3	1
Vermont	2	1
¹ Utah	2	1
¹ West Virginia	3	1
Washington	3	1
Total=	23	28

¹ - Not offered in 1927-28.

Table II

The Bible As History.

University	Number of Hours Per Week.	Number of Courses.
Alabama	3	3
Arkansas	1	1
Florida	1	1
Michigan	2	1
Mississippi	3	1
New Jersey	1	1
Pennsylvania	1	1
South Dakota	2	1
Virginia	3	1
West Virginia	3	1
<hr/> Total:	<hr/> 10	<hr/> 12

1. The exact character of this course is not given. It seems to be historical.

Table III.

The Contents Of The Bible.

University	Number Of Hours A Week	Number Of Courses.
Michigan	2	1
Mississippi	3	3
New Jersey	1	1
"Pennsylvania"	1	1
Total: 4	7	6

1- Not definitely stated as such; merely as a course in "the English Bible."

Table IV.

The Bible As Ethics.

University	Number Of Hours A Week	Number Of Courses.
Arkansas	1	1
Florida	3	1
Virginia	By Appointment	1
Total: 3	4+	3

Table II.

No Bible Courses In The Curriculum.		
University	Schools Of Religion	Number of Church Workers.
Arizona		4
California		12
Georgia		2
Louisiana		2
Minnesota		10
North Carolina		4
New Mexico		4
Ohio	Yes.	9
Oregon		5
Rhode Island		—
Tennessee		4
Wisconsin		12
Wyoming		4
Total:	13	72.

1. Data concerning these Schools of Religion is given in Ch. II.
2. Data concerning these Church Workers is given in Ch. III.

Table II.

Summary.

Departments of Bible	Number of Universities	Number of Courses
The Bible As Literature	23	28
The Bible As History	10	12
The Contents of The Bible	4	6
The Bible As Ethics	3	3
No Bible Included In The Curriculum.	13	

Chapter IV.

Current Opinions On The Place Of The Bible As
Literature In The University Curriculum.

From the charts of the preceding chapter it is evident that the authorities at least are beginning to realize the importance of bringing the Bible into the curriculum of the state schools. When we consider however that only forty-nine ^{are being offered} courses in ^{The} state university curricula to approximately one hundred and eighty five thousand students, and that thirteen universities still do not include the Bible in the curriculum in any form, we are impressed with the fact that only a beginning has been made. It is still necessary to convince these twelve institutions of the value of the Bible as literature, history and ethics, and to make the courses so fascinating that the entire student body will realize the worth of it; or else, make provision for Bible study for University students other than thru the State University curriculum.

There are various opinions concerning the place the Bible as literature should have in the university curriculum. There are those who would give it no place. Others would put it on a par with other English classics. And still others would also include it in the literature department but probably reservations.

The first opinion is held either by those who have a preconceived idea that because the Bible is preeminently a book of religion, that it would be overstepping the bounds set by the separation of church and state to include it in the curriculum in any way; or by those who have not been brought into close contact with the Book and so have not grasped its literary value.

Those who hold the second opinion have realized to some extent the influence the Bible has had in the development of our English prose and poetry, they have been overwhelmed by the richness of literary values in the Book and firmly believe that no liberal education is complete without a knowledge of this Book.

The third opinion is that of men who would accept all that the second group affirm, but who fear that the real character of the Book might be lost sight of in teaching it merely as literature and on a par with all other literatures, when it not only soars high above them all in beauty of thought and form, but is essentially different in conception, purpose, and history from other literatures. This group holds that the Bible is primarily a religious Book, written under divine inspiration and for a divine purpose, and should be so taught, at

the same time not losing sight of its value as literary history.

In evaluating these opinions we would answer the first group by stating that although the Bible is preeminently a book of religion, the religious teachings of the book are not included in these courses which are being offered by the literature departments. Whether a book of religion can be taught as literature will be considered later. For those who have not seen its literary values we may best find our answer in the affirmations of the second group of men who have been brought into closest contact with the Book and therefore are most able to advise others concerning its literary values.

Dr. Edgar W. Work has written a book with the purpose of showing how the Biblical thought and style have entered into the very mold of English literature. And in the summary of his work he says that "it is difficult to discover any masterful English writer in the last three hundred and fifty years who has not been more or less beholden to the Bible."¹ But Dr. Moulton would go further when he says that it has influenced English literature for twelve hundred years, and not literature alone, but the dic-

1. Edgar W. Work, *The Bible in English Literature*, page 204.

tion of representative thinkers and literary artists.¹
 And the statement is even broader that says" that
 if any writing departs very far in any way from the
 characteristics of the English Bible it is not good
 English writing. If the whole range of English prose
 style were figured in the form of an arch, the style
 of the Bible would be the keystone. Certainly an
 intimate acquaintance with the English Bible is the
 best possible preparation for a study of English
 literature, or for the matter of that, of any liter-
 ature."² "No other book has so penetrated and
 permeated the hearts and speech of the English race
 as has the Bible."³

The fact that literature may better be studied
 in the Bible than in other classics is emphasized by
 Dr. Moulton: "It is one of the curiosities of our
 civilization that we are content to go for our lib-
 eral education to literatures which morally are at
 an opposite pole from ourselves, literatures in which
 the most exalted tone is often an apotheosis of the
 sensuous, which degrade divinity not only to the hu-
 man level but to the lowest level of humanity. Our
 hardest social problem being temperance, we study

1. Richard G. Moulton, The Bible As Literature, p.374.
2. J.H.Gardiner, The Bible As English Literature, p.388
3. A.S.Cook, The Authorized Version of the Bible.

in Greek the glory of intoxication; while in mature life we are occupied in tracing law to the remotest corner of the universe, we go at school for literary impulse to the poetry that dramatizes the burden of hopeless fate. Our highest politics aim at conserving the art of peace, our first poetic lessons are in an Iliad that cannot be appreciated without a blood-thirsty joy in killing. We seek to form a character in which delicacy and reserve shall be supreme, and at the same time are training our taste in literatures which if published as English books would be seized by the police.^{1.} It would seem reasonable that young people " during the formative period should have displayed to them, in a literary dress as brilliant as that of Greek literature, a people dominated by an utter passion for righteousness, a people whom ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love. When it is added that the familiarity of The English Bible renders all this possible without the demand upon the time table that would be involved in the learning of another language, it seems clear that our school and college curricula will not have shaken off their medieval narrowness and renaissance

1. R.A. Moulton, The Literary Study of the Bible.

paganism until classical and Biblical literatures stand side by side as sources of our highest culture."^{1.}

Those who advocate the teaching of the Bible as literature in the state schools believe that though the Scriptures are consulted for man's intellectual satisfaction or because of a passing interest, or whatever the motive may be, that unconsciously vast prospects may open up before him, the treasures of the world may be received for one's own possession. The literary study of the Bible does not distract from its religious value. When we learn to appreciate the Bible as literature we are better able to discover its true religious value. It should be but the stepping stone to the full development of man's religious life.

In summarizing the reasons why the Bible should have a place in the curriculum we find first, that a knowledge of the Bible is necessary for the full appreciation of all literature, art and history. Second, since the style of the Bible is the keystone to the style of all literatures, a study of it is necessary not only to understand other literatures, but also as a basis for any new creative writing yet to be in the future. Third, it embodies a moral dynamic which transcends that of any other piece of lit-

1/ R. A. Moulton, The Literary Study Of The Bible preface, p.lx.

erature. Fourth, it carries with it a spiritual power that is incomparable.

As was previously stated the third group would heartily agree with the above reasons and would entertain the same assurance that the Spirit of God will break forth thru His word to hungry expectant hearts, hearts seeking the truth. But the question arises whether or not the real character and purpose of the Book will not be lost sight of. Can the Book be taught properly as literature merely, and not in the light of the objective of the author?

"We get no good
By being ungenerous even to a book,
And calculating profit, 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
Tis then we get the right good from a book."¹

And so would we approach the Bible. We have a piece of literature of power that must be taught by people who are enthusiastic over the truth it contains, over the ideals it inspires, by teachers who know it and believe it, who have felt its power, its dynamic.

The difficulty with this view lies in the appointment of the teachers. It would entail religious restrictions in the choice of state university teachers. Under the general rule of appointment a per-

1. Elizabeth Broning.

son unsympathetic with the religion of the Bible and atheist in his views, but who met the scholastic requirements would be as eligible to teach it as one sympathetic with its religious teaching who also met the scholastic requirements. As yet there is no solution for this difficulty.

"In days gone by cultured men, distinguished orators, poets and prose writers, resorted to the Bible primarily as a religious Book and found there its literary treasures. Perhaps we shall have to reverse the old process and persuade men to go back to the Bible for its literary treasures in order to become familiar with its inspiring religious message."^{1.}

And while our ideal will always be to have it presented by men who have grasped its spiritual message, we would not so limit its presentation for God Himself has promised "My Word shall not return unto me void."² And one wonders if we have the right to deny the student direct contact with the literary beauty and spiritual truth of the Bible because we fear lest it be not taught as ^{we} would have it taught.

1. J. S. Auerback. The Bible and Modern Life. p.15
2. Isaiah chapter 55: 11.

Chapter V.

Current Opinions On The Place Of The Bible Taught from Other Viewpoints, In The University Curriculum.

Probably the opinions held concerning the value of offering courses in the university curriculum, which deal with the historical and ethical study of the Bible, and which aim merely to present its contents would divide themselves into the same three groups as did the opinions concerning the value of the courses offered in the study of the Bible as literature. There would be those who would give them no place in the university curriculum; others would put them on a par with other courses in history and ethics; and the third group would include them in the curriculum, but probably with reservations.

And likely very similar conclusions would be reached concerning their respective value. We will devote therefore, but a small space to the study of the historical and ethical value of the Book, and the value in the presentation of its contents, in the university curriculum.

From the viewpoint of history, knowledge of the Hebrews and of their contribution to civilization is just as essential to an educated man as knowledge of the Greeks and the Romans. Dr. White has said: "Our civilization has been influenced as much by what Jerusalem

stands for and what Jerusalem contributed as by the heritage from Greeks and Romans."¹ Not only the religious aspects of our civilization find their roots in the life of the Hebrew race, but much of our social and economic life of today finds its origin among these people. The great source book for a knowledge of this ancient Hebrew civilization and their contribution to us today, is found in the Bible.

Furthermore the most influential personality in history is the central figure of the Bible. For these reasons the study of the history of this great civilization and the personality of Jesus Christ is a most worthwhile one, and is worthy of a place in the curriculum on a par with the study of the history of other ancient races.

The Bible is worthy of a similar place in the department of ethics. It is the code of ethics of every Christian country on the globe, and tends above all other books to elucidate the spirit of law throughout the Christian world.

"If critics would study the morality inculcated by the Old Testament among the chosen people and compare it, not with the morality of today, not with the morality

1. W. W. White, The Bible In Education, (A Paper)

created by the New Testament but with the morality of the surrounding nations of antiquity who had no Bible, they would appreciate the enormous advances that the Old Testament even in its most primitive form worked out for the Jewish people - - - . The life of Christ as set forth in the four gospels represents an infinitely higher and purer morality than is preached in any other book of the world."¹

"If the Bible is regarded in the balance of its parts, and in the total impression its teaching makes upon the mind, it is seen to be a book which from its first page to its last makes for righteousness, exalts holiness, condemns sin, aims at nothing so much as the complete conquest of evil in human hearts and subjugation of it throughout the universe - - - . Christianity holds up lofty ideals but does not stop there. It nourishes the sense of obligation and responsibility, and furnishes motives and aids adequate to produce the results it aims at. It is the power of God unto salvation."²

The courses which aim to present the contents of the Bible, seem, from the data gathered, to present its

1. T. Roosevelt, The Bible and the Life of the People, A lecture at the E.T. Earl Foundation, University of Cal., Berkeley, March 26, 1911.
2. James Orr, The Bible Under Trial, p. 247 and 229

historical, ethical and literary values. They would be of great cultural value. But in addition to acquainting the student with its contents some attempt must be made to help the student arrive at an intelligent and worthy attitude towards it.

It is believed by many that the Bible will never accomplish its purpose when taught from an historical, ethical, literary or any objective other than the objective of the Book itself. "The Bible is essentially a religious book and worthily to teach it under any guise involves sooner or later some treatment of its religious message."¹

Because of this it hardly seems advisable to encourage the teaching of this great religious Book through our universities. Other provisions are being made to bring the Bible to the students. These will be studied in the following chapters.

Chapter VI

The Schools of Religion. One Method of Bringing The Bible Into The State University.

We have seen from the Tables of chapter III that twenty-three universities offer courses in the literary study of the Bible, and ten universities include courses in the historical study of the Book. There are three which offer courses in the ethical study of the Bible and four universities include in their curriculum courses which aim merely to present the contents of the Book. There are thirteen universities in which no Bible is offered in the curriculum in any form. From these Tables it is evident that the courses offered in the university curriculum very inadequately meet the need of the one hundred eight-five thousand students studying at our state universities.

Since a university founded and conducted by a state may not devote its energy to subjects relating to the teaching of the Bible with a religious aim in view, and since it is generally acknowledged that familiarity with the English Bible is an essential part of a liberal education, it is necessary that other provision than that now offered by the state university curriculum be made.

One solution of the problem of bringing religious instruction into the state universities, while still remaining loyal to the principle of the separation of church and

state, is the School of Religion. According to Table VII there are Schools of Religion or Foundations in connection with ten¹ of our state universities. Because of ^{The} growing popularity of this method of bringing religious instruction to the students, this entire chapter will be given to a study of these Schools.

The name School of Religion has been used to cover religious instruction of various kinds. Even when we limit its use to designate that religious instruction which is carried on in connection with our state universities, we find that at least three types of work are included under that name. There is first, the School which is integrated as a part of the University, as at Iowa; second, the affiliated School of Religion, as in Missouri; and third, the associated denominational foundations, as at Texas. It will be necessary to make a closer study of these three types of Schools that an estimate may be made of their value in bringing the Bible into our state universities.

The purpose of these Schools is somewhat similar. It is to help students make the proper adjustments in their religious thinking at the same time that they are making their readjustments in other realms of thought: to develop an efficient lay leadership in the Christian enterprise, and to combine the scholarly ideas of the university and the religious ideals of the church so as to produce an atmosphere

1. One of these schools is not completely established as yet.

conducive to intelligent faith.

In each of these Schools the courses offered are accredited by the University with which they are connected.

The financial arrangements, the courses offered, the denominations which are cooperating in the various Schools are somewhat different. Therefore it will be necessary to consider each group separately.

The first type of School is that which is most closely connected with the University as at Iowa. The Iowa School of Religion is an integral part of the College of Liberal Arts and is under the direction of a Board of Trustees which represents the Catholics, the Jews, the Protestants and the University. Each of the three religious groups support a professor. The administrative director and the expense of his office is provided for by an individual donor. Each of these professors is a specialist in the courses he teaches, and no one obscures or minimizes his distinctive religious loyalty.

Moreover, each one is expected to provide courses which he thinks will be of special value to his own religious constituency, although all courses are open to all students regardless of their religious faith. The unity of the school is maintained through the spirit of goodwill, the frank recognition of differences, the equally frank recognition of common interests and the adoption of only such policies as meet with unanimous approval. The School

was established because of the assumption that religion is fundamental in any vital program of character education, that the responsibility for the development of religious education in a tax supported institution should be shared by church and state, and that the teaching of religion in a state university should be organized so as to eliminate the possibility of adverse criticism with reference to the use of state funds.

There are four courses offered by the Jewish department, four by the Protestant, and two by the Catholic department. There are also two courses which will be arranged for in conformity to the demand for them by the students. These courses deal mainly with the historical study of the Bible and of religion, the literary study of the Bible, Christian Ethics, and comparative religion. There are apparently only two courses, one on the Life and Teachings of Jesus, and one on Christian Apologetics, which are distinctly religious, which could not be offered by the State alone. None of the courses seem to be essentially Biblical in their purpose or scope.

Second, there are Schools of Religion, which are affiliated with the University, as in Missouri, North Dakota, Montana, Alabama, Kansas, Oklahoma and plans are being made for one at Ohio.

The Bible College of Missouri and Wesley College of

North Dakota are among the oldest of the Schools of Religion established in connection with our State Universities. They are all connected with the University in such a way that the courses which they offer supplement rather than duplicate the instruction offered by the University. The School of Religion sustains the same working and credit relation to the University organization as the Department of English or the School of Education.

There is no financial connection between these organizations. The Bible College of Missouri is supported by four religious bodies, the Disciples, Presbyterians, Congregationalists and Methodists, each of which supplies a professor for the College. The group who place the professor in the college are responsible for any additional expense made necessary through supplying catalogues and advertising to his religious constituency, as well as for the salary of the professor.

Wesley College of North Dakota is under the direct supervision of the Methodist Episcopal Church. It is supported by the free gifts of the people of the state, and all students are entitled to the educational privileges it provides. A great variety of courses are offered, including most that are given in

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Theological seminaries, although only a limited number of them may be applied toward a University degree.

The Montana School of Religion was incorporated under the State Laws of Montana in 1924 by a joint committee representing the University and the Churches of Missoula. The Director is responsible to a Board of Trustees representing the University and the cooperating denominations, namely, the Baptists, Methodists and Presbyterians. The School is supported from private funds. Eight courses were offered last year, none of which were distinctly Biblical. The course on the Essentials of Religion for Today seems to be the only one which could not be offered in the departments of the University itself.

From the data which has been received from the Schools of Religion at Oklahoma, Kansas and Alabama, it is believed that these Schools are also of this affiliated type; though it is not definitely stated. The denominations which are supporting them, and the courses offered are listed in the chart of Table VII.

Plans are now being made and funds are being raised for the establishment of the Thompson Foundation at the Ohio State University. Its organization

will be similar to that of the Missouri Bible College. It is to be an inter-religious organization in which provision will be made for the cooperation of the Catholics, Jews and Protestants in conducting a School of Religion at Ohio State University. It is expected that each of the three groups will have a member or members on the faculty to instruct members of his own faith and others wishing to take work under him. The work will be off the campus. The faculty will be supported by funds raised other than through the State.

The third group includes the associated denominational foundations as at Texas and at Illinois. The courses offered by these foundations are subject to the same regulations and oversight as regular courses offered by the University. They are to be in the field of historical or literary, but not exegetical or doctrinal, study of the Bible. No more than two full courses in the Bible will be accredited by the University. The courses offered by the Association of Religions Teachers seem to deal with distinctly religious material, many of them being based on Bible study. It would seem that

very few of them could be offered in any other way in a state university. ¶ The Schools of Religion are meeting a need that no other organization is meeting, as seen in the statistics of the Missouri Bible College for this last year. There were 567 students in the University credit courses, and 375 of these students were not members of any one of these students church groups. Most of these students were members of sororities and fraternities, having a strong social "pull". Yet they were interested in things religious as shown in their registering for credit courses in the Bible College.

There are many advantages in the School of Religion which is connected with the State University. There is the economical value it affords. It eliminates the necessity of raising funds to compete with the State in general education. Denominational differences are eliminated and a unified program is presented by the church agencies. The School of Religion offers an opportunity for vocational training on a par with the schools of medicine, law, etc. It offers to young people who are preparing to enter other vocations an opportunity for a continual growth of the religious life through Bi-

ble study, during their years of preparation. And so it brings to the University some of the advantages which formerly belonged to the church college alone. To those interested in the Bible as a result of the study of it as literature, history, etc., it offers a means of more definite and intensive study of the Book than would otherwise be possible.

On the other hand there are many dangers in the School of Religion which is connected with the State University. "Perhaps the greatest is that of too great reliance upon covering 'subjects' or in giving 'courses' in religion as character builders."¹ This danger has been felt by others - Dr. Irving E. Wood, in an address before the National Association of Biblical Instructors told of an incident which seems to sense this same fear. He told of a discussion which he had with two Confucian scholars who had made the statement that they considered Confucianism a religion. The statement was startling to Dr. Wood because the majority of Chinese students usually consider it not a religion but an ethical system. These men thought differently. They said "The present genera-

1. O. D. Foster, Christian Education, March 1928, p.358

tion do not know. The old scholars of the Sung and Tang dynasties knew it as a religion. They were right." They gave the following statement as their reason: "The classics have been used so long as a basis of examinations just for intellectual purposes, that they have lost their religious significance. Students come to think of them only as literature."

And immediately our thoughts turn back from China to America. Is the Bible in any such danger in our country? Is it possible, by including it in our university curriculum, or in our Schools of Religion for obtaining credit, that it will become a book of literature? Might its religious value be lost?

A danger equally as great appears in the work of those Schools which aim to emphasize only those truths which can be accepted by Jews, Catholics and Protestants. Religious education courses seem to be more prominent than definite Bible study in these Schools. The unique contribution of Christianity is left out. That which remains would no doubt strengthen the religious consciousness of the students, but it is hoped that other courses in the

University curriculum itself would do that. The very purpose of these Schools of Religion is defeated by such restrictions.

Table VIII.

The Schools of Religion

Type	Location	The Denominations Cooperating	1-Number of Bible Courses.	2-Number of Other Courses
1	Iowa	Catholics, Jews, Protestants.	—	12
2	Missouri	Congregationalists, Disciples, Methodists, Presbyterians.	—	24
2	North Dakota	Methodists	4	18
2	Montana	Baptists, Catholics, Methodists, Presbyterians.	—	8
2	Alabama	Disciples	2-4	2
2	Kansas	Baptists, Congregationalists, Disciples, Methodists, Presbyterians, Unitarians.	3	4
2	Oklahoma	Christians, Church of Christ, Congregationalists, Episcopalians, Jews, Methodists, Nazarenes, Presbyterians	3	13
2	Ohio ⁻³	Catholics, Jews, Protestants	2-3	2-3
3	Illinois	Methodists and others.	2-4	2-4
3	Texas	Baptists, Catholics, Disciples, Episcopalians, Methodists, Presbyterians.	11	23

1. Including only Bible courses taught from a distinctly religious viewpoint
2. Including courses which deal with the historical, ethical, philosophical, etc. aspect of the Bible, which could be included in the university curriculum.
3. Not completely established as yet.
4. Not heard from regarding courses offered.

Chapter VI.
Conclusion.

Ideal Methods Of Bringing The Bible Into The State
University.

There are other types of definite religious instruction in our state universities. One of these is also known by the name School of Religion. It is distinguished from the Schools studied in the previous chapter in that no credit is given by the university for any class work which is taken up in these Schools.

The Indiana School of Religion at the University of Indiana belongs to this type of work. "Three denominations have active agencies to strengthen the religious life of the students. The Christian church has the Indiana School of Religion; the Presbyterian Church has the Westminster Foundation, and the Methodist church has the Wesley Foundation."¹ None of the courses which they offer receive university credit, nor are they connected any way with the University.

The School of Religion of North Carolina was an organization of this type, with no official connection with the University. It has recently been discontinued, however.

1. J. W. Cravens, Registrar of the University of Indiana.

Similar efforts to further Christianity among the students, are being carried on in the University of Oregon. The organization known as the United Christian Work is not a department of the University but an organized effort of the various churches to unite in their efforts. The Baptist, Congregationalists, Methodists, the Christian Church and the Presbyterians are cooperating in this work. It is financed by individual subscriptions from the faculty, the citizens of Eugene, the parents and alumni and by the churches.

Another and a similar type of work is being carried on in most universities of the country. Table VIII reveals the fact that in forty-four of the state universities there are 209 church workers, students pastors or students secretaries, whose purpose is to strengthen and deepen the spiritual life of the students. They are supported by the various denominations. Some of them are cooperating in their work as in the University of Indiana and Oregon, mentioned above. They are connected in no way with the University and no credit is given for the courses offered.

Other means of supplying the lack of direct religious teaching in the state universities are being applied through the Y.W.C.A., the Y.M.C.A., and the Student Volunteer movement. In the program of each of these, and of the 209 students pastors, the Bible is given a prominent place.

Table VIII.

Church Workers In The State Universities.			
University	Number of Workers	University	Number of Workers
Alabama	2	Nebraska	7
Arizona	4	Nevada	2
Arkansas	3	New Hampshire	3
California	12	New Jersey	2
Colorado	5	New Mexico	4
Delaware	2	North Carolina	4
Florida	3	North Dakota	4
Georgia	2	Ohio	9
Idaho	6	Oklahoma	5
Illinois	9	Oregon	5
Indiana	5	Pennsylvania	5
Iowa	7	South Dakota	3
Kansas	8	South Carolina	3
Kentucky	3	Tennessee	4
Louisiana	2	Texas	5
Maine	2	Utah	1
Maryland	2	Vermont	1
Michigan	10	Virginia	3
Minnesota	10	Washington	6
Mississippi	3	West Virginia	7
Missouri	6	Wisconsin	12
Montana	4	Wyoming	4
	22		99
	110		110
		Total =	209

None of the disadvantages of the Schools of Religion, studied in the previous chapter, are found in this method of bringing the Bible to the students. There is no danger of studying the Bible in these groups merely to cover courses or to get credit. There are no restrictions as to what may be taught. They are completely voluntary.

Raymond C. Knox, the Chaplain of Columbia University, has found that there is a new interest in Bible courses which present the study in a thorough and unbiased manner.

"There is a clearer recognition that the Bible is primarily a book for moral and religious instruction and guidance, that because of its teachings and ideals it belongs to a literature of power. Thus, in our age with its aspiration for higher standards of living, for social and industrial progress, and for enduring peace, the Bible can contribute to the upbuilding of society and inspire anew with fresh energy for achievement. Though much may be cited as to the decline of faith and the breakdown of tradition, signs are appearing of the widespread renewal of religion. Men realize that the ends of life are to be sought in spiritual values and they desire to lay hold of them."¹ It seems to the author of this paper, that this new interest in the Bible is to be met most satis-

1. Raymond C. Knox, Knowing the Bible, Introduction.

factorily through the efforts of these church workers.

It is most encouraging to know that there is a widespread consciousness of the need of supplementing state education with religious instruction, as seen in the growing number of the schools of religion and the increasing number of church workers in our state universities. Even so, in spite of the encouraging phases of the situation one sees in the light of the facts here revealed that there yet remains much to be done. No other rising generation ever followed a world war that resulted in the destruction of so many established customs and moral standards. No other generation of youth had such freedom, and new freedom may be either an emancipating or a devastating thing. No other has ever had such high-powered playthings placed in its hand as the auto, the radio, the moving picture, together with so much leisure and spending money. "Change is every where in evidence. Scientific ideas and methods are greatly affecting the thinking of all, especially the younger set. Philosophy is in a state of flux. The older generation has played with ideas and let loose forces the power of which we do not dream. We have sowed the wind and the

younger folks will reap the whirlwind, unless they can inwardly and religiously control it. They have inherited the biggest mess, the hardest problems, and the greatest chance of any generation in history."¹

Because of these conditions, the need has never been as great as it is today for a renewed emphasis on the spiritual rather than the material side of life. It has been said: "Give the Bible its right place in all education and it will change the world."² From the data gathered it would seem that the "right place" for this Book in our State Universities is in the volunteer discussion classes. The highest type of leadership is necessary. These leaders "must know the Bible better than any other book."² They must love it and be "enthusiastic over the objective the Bible possesses."² They must experience its truths not only intellectually, but spiritually. They must have found it a "Lamp unto their feet and a light unto their path."³ if they would have it be the means of bringing light and life to the students whom they are teaching in the Universities.

1. The Oklahoma School of Religion Bulletin, Vol. I, Number 3, July 1928.
2. W. W. White, President Biblical Seminary, In a paper on the Bible In Education.
3. Psalm 119:105.

Because of the changing situations in various universities no established course of study can be made. The student pastors themselves must necessarily decide what courses will be offered. Nevertheless certain principles can be suggested to guide in the selection of these courses:

(1) They should deal directly with the Bible. So many courses are being offered about the Bible that it would be quite worthwhile to approach this Book itself, in an unprejudiced way to find out what it contains. It would be interesting to find out what Christianity is according to the Bible's teachings about it.

(2) They should be led by students wherever this is possible.

(3) They should use the discussion method principally.

The following courses in direct Bible study are suggested:

The Life and Teachings of Christ, as found in the four Gospels.

The Life and Teachings of Paul, as found in the Acts and in the Epistles of Paul.

The Beginnings of the Early Christian Church, a study of the Acts principally.

Old Testament Characters and Their Messages.

This would include some of the Prophets.

In conclusion, I quote from Whittier who expresses most beautifully the theme of this paper:

"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 the quest,
To find that all the sages said
Is in the Book our Mothers read!"

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