

THE INDUCTIVE METHOD OF BIBLE STUDY  
AS APPLIED TO  
SELECTED YOUNG PEOPLE'S COURSES

by

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## INTRODUCTION

THE INDUCTIVE METHOD OF BIBLE STUDY  
AS APPLIED TO  
SELECTED YOUNG PEOPLE'S COURSES

INTRODUCTION

A. Statement of the Problem

During three years spent on a secular university campus, two conclusions were reached by the writer in regard to the Bible and Bible Study. The first is that the Bible is the "Great Unknown" among college students today; the second is that that knowledge which has been gained about the Bible, principally by Christian students, has been acquired by the wrong method.

A real problem has been sensed for some time by those who feel that college students should be doing their own thinking in regard to Biblical material. With few exceptions, courses for young people in the study of the Scriptures have been deductive in character and have failed to stimulate original creative scholarship. On the other hand, the study which has gone directly into the Bible itself has tended to deteriorate into fragmentary, superficial, uncorrelated study which also has failed, by its

very nature, to produce vigorous Christian men and women who are disciplined and independent in the Scriptures and adequately prepared for their place as leaders in the Christian church.

In light of the above, it is the purpose of this thesis to investigate the inductive approach to the study of the Scriptures as the approach may be seen in its general aspects, and then from a concrete analysis of specific writings draw from them a working set of principles by which courses for young people may be evaluated for their specific use of the inductive method.

That such an investigation should be undertaken has been due to two factors: (1) contact with the inductive approach to the study of the Scriptures, which by the very nature of induction seeks to produce independent creative student scholarship, and (2) the recent publication of a number of courses for young people which claim to be primarily inductive in character. Further impetus has been given at this particular time by the publication in 1949 of a biography of the life work of Wilbert Webster White, founder of the Biblical Seminary in New York. As stated by the author, Dr. Charles Richard Eberhardt, S.T.M., Ph.D., professor in the department of Bible and Religion, at Davidson College, and personal friend of Dr. White, Dr. White's greatest single contribution to the field of theological

education<sup>1</sup> was his adaptation of induction to the study of the Bible. Himself one of the greatest inductive teachers<sup>2</sup> of our time, White had found as a student and a professor a dogmatic temper<sup>a</sup>ment born of a Protestant scholasticism. Observing Christianity<sup>3</sup> "stretched out on the rack of the deductive syllogism," he was a pioneer in introducing a genuinely scientific method in the study of the English Bible.<sup>4</sup>

Christians would agree that the actual revealing of Scriptural truths to the heart of the believer is ultimately a work of the Holy Spirit, even as E. D. Dickie has said, "It is He who unseals the pages and speaks each word afresh to me."<sup>5</sup> But, they would scarcely reject the Scripture's own words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."<sup>6</sup> It must be admitted that the Bible does not disclose its significance or uncover its beauties to the merely casual reader. One need not depreciate the work of the Holy Spirit or the supernatural character of the Scriptures to be con-

. . . . .

1. Cf. Charles R. Eberhardt: The Bible in the Making of Ministers, p. 118.
2. Cf. *ibid.*, p. 138.
3. *Ibid.*, p. 133.
4. Cf. *ibid.*, p. 118.
5. John Newton Thomas: "The Authority of the Bible," Theology Today, Vol. III, July, 1946, p. 165.
6. II Timothy 2:15.



vinced that the Bible "is not the book for the literary saunterer. The Bible is pre-eminently a book which demands and repays study."<sup>7</sup> As Dr. Howard Tillman Kuist, Charles T. Haley Professor of Biblical Theology for the teaching of English Bible at Princeton Theological Seminary, puts it,

"As a vehicle of communication, Scripture calls for the same mutuality of understanding, the same immediacy of experience, and the same self-activity which men ordinarily give to any writing." <sup>8</sup>

However, the fact remains that the Bible is not being studied, and that study which is being done is not best fitted to meet the capacity of the college student. To the first of these assertions, the following facts bear witness:

"The president of Wellesley College reports that approximately 98.8% of the girls who enter Wellesley are essentially ignorant of the religious tradition to which they claim allegiance!"<sup>9</sup>

Likewise, in Theology Today, the editorial in the July, 1946, edition declares,

"The book that men most need to study is the book of which they know little and understand less. That book is the Bible. The Bible, it is true, occupies a unique position among the books of the world. It is, we are told, literature's greatest monument, the book that circulates most widely, that speaks its

. . . . .

7. Louis Matthews Sweet: The Study of the English Bible, pp. 7,8.
8. Howard Tillman Kuist: "Scripture and the Common Man," Theology Today, Vol.III, July, 1946, p. 207.
9. Harry E. Fosdick: "Shall American School Children Be Religiously Illiterate," School and Society, Vol. 66, November 29, 1947.

message in a thousand tongues. All which is true. Yet, amid the plaudits that greet the Bible when its name is mentioned, there is a sobering fact that tempers exultation: the Book of books is the great unknown among its kind." 10

Superficial and fragmentary study tends to limit itself to certain favorite portions of Scripture while uncorrelated study ignores the plan and purpose of the whole, and the unity of each of the sixty-six books found in the Bible. 11 Of second hand study Dr. Kuist says,

"Strangely enough, men have a tendency to become so pre-occupied with these fruitful by-products that they lose vital touch with the creative fount itself. Without realizing it they become accustomed to the half-light of second-hand perceptions and depend more and more upon some recognized expert to elucidate its truth for them. As a result rival systems of interpretation compete with each other to win adherents from those who have had no first-hand experience with the records themselves." 12

The need for direct, firsthand study of the Bible is thus evident.

#### B. Method of Procedure

In presenting the material that will constitute the body of this thesis the following method of procedure

. . . . .

10. John A. MacKay: "God Has Spoken," Theology Today, Vol. III, July, 1946, p. 145.
11. Cf. Wilbert W. White: "The Divine Library - Its Abuse and Use," pp. 11,12.
12. Kuist: op.cit., p. 213.

will be used. In the first chapter a foundation for the Inductive Study of the English Bible will be laid by presenting in order, the nature of method, the nature of induction, and the nature of inductive method as it has been most highly developed in the sciences.

The second chapter will deal specifically with inductive method in Bible Study, by means of analyzing the writings of two recognized exponents of this method. From an analysis of these writings criteria will then be formulated as a basis for evaluating selected young people's courses.

The final chapter of this thesis will deal with an evaluation of four selected courses for young people from the John Knox Series and Inter-Varsity Christian Fellowship.

### C. Sources of Data

Primary sources for the present study will include the following Young People's Courses: from publications of the Inter-Varsity Christian Fellowship, Discovering the Gospel of Mark, by Jane Hollingsworth, and Look at Life with the Apostle Peter by Jane Hollingsworth and Alice Reid; from John Knox Press, But as For Me by Howard Tillman Kuist, and Tests of Real Christianity by Albert Curry Winn.

Bases for selection of these courses which have been chosen for evaluation of their application of the inductive method has involved two primary considerations: 1) Are these courses for Young People? 2) Do they claim to be inductive? It was noted that in each of the above cases the answers to these questions were in the affirmative; in addition, each of the writers <sup>s</sup>have studied in institutions stressing inductive method, or under men whose method of Bible teaching is recognized as inductive.

Those materials which have been selected as a basis for finding criteria for the evaluation of Selected Young People's Courses are the works of Dr. Wilbert Webster White and Dr. Howard Tillman Kuist, both of whom have been acknowledged as leaders in the field of inductive method in Bible study. In reference to the unpublished material of Dr. White the recent publication of The Bible and the Making of Ministers by Dr. Charles Eberhardt will be consulted. Dr. Eberhardt has made a tireless study of Dr. White's own personal files.

CHAPTER I  
THE INDUCTIVE METHOD OF STUDY

## CHAPTER I

### THE INDUCTIVE METHOD OF STUDY

#### A. Introduction

The need for a methodology in the study of the Scriptures that will lead students into direct, firsthand contact with the Bible itself has been pointed out. As a background for the inductive method of Bible study as a probable solution to meeting this need, it will be the purpose of the present chapter to consider the nature of induction and inductive method as such. The chapter will consider both the nature of method, and the nature of induction, especially with reference to the nature of inductive method as it is seen in the sciences, since it is with the sciences that inductive method is usually associated.

The writings of Dr. Herman Harrell Horne, and Dr. John Dewey will constitute primary sources of information, particularly Dr. Horne's book, The Psychological Principles of Education, and How We Think by John Dewey.

#### B. Method Defined

Method is "the conscious accomodation of one's

powers to the requirements of a situation."<sup>1</sup> In one instance it has been defined as "Right procedure,"<sup>2</sup> and in another, "simply the best way of doing anything."<sup>3</sup> It may be described as a consciously guided orderly procedure toward a particular end in view, which allows for full display of the native powers of personality, but is aided and controlled when certain main steps are taken,<sup>4</sup> eliminating whatever does not result in actual progress. John Dewey has said that method is the way a person goes about a thing.<sup>5</sup> Since this chapter is interested in abstracting the common features of method, the following quotation from Dewey's article on Method in A Cyclopedia of Education is included:

"Each person has his own instinctive way of going at a thing .. to ignore this individuality of approach, to try to substitute for it ... a uniform scheme of procedure, is simply to cripple the only agency of operation .. Certain features may be found, however, which are involved in the transition from unconscious effort to a more consciously guided process. These features may be abstracted and generalized (and will indicate) .. the main steps that have to be taken, and suggest the crucial points where conditions of growth have to be carefully maintained and fostered." 6

. . . . .

1. Encyclopedia Britannica, 14th ed., Vol.12, p.271.
2. Chas. R. Eberhardt: The Bible in the Making of Ministers, p.119.
3. Loc. cit.
4. Howard T. Kuist: These Words Upon Thy Heart, p.49.
5. Paul Monroe (ed.) A Cyclopedia of Education, Vol.4,p.204.
6. Ibid., p. 205.

C. Induction Defined  
and Contrasted

Abraham Wolf, Professor of Logic and Scientific Method at the University of London, and Editor of the philosophy and psychological section of the Encyclopedia Britannica, states, in his article on Induction that the word "induction" may be used in several different senses. It may refer merely to a generalization, or it may include the whole series of steps by which a generalization is discovered and established. Such a procedure, Professor Wolf declares, will include at its minimum the following: observation, formation of an hypothesis, additional observation to verify the hypothesis, and finally, the construction of the generalization in such a way that it will most adequately fit all the observations and experiments. On the other hand, it may in its widest meaning, designate any attempt to discover any kind of order or connection between certain facts, irrespective of whether or not it results in a generalization.<sup>7</sup>

In a real sense, however, the character of induction may be best understood as it is contrasted with deduction. In his book, The Psychological Principles of Education, Dr. Herman Harrell Horne gives an excellent

. . . . .

7. Loc. cit.



distinction between induction and deduction in his chapter, "Teaching to Reason."

There Dr. Horne points out that in contrast to induction, which first observes particular and typical instances and then reaches an inference from them, deduction begins with a general principle and then draws certain conclusions from its major premise. An example would be the conclusion that copper is an element because it is a metal and all metals are elements. In induction, then, one first observes and then concludes; in deduction, one first con-<sup>8</sup>cludes and then observes.

In the second place, induction leads to the formulation of principles, and consequently defines; while deduction leads to the explication of principles and il-<sup>9</sup>lustrates.

Thirdly, induction proceeds from a part to the whole of a system or class or group; while deduction, proceeding from the whole of a system, class, or group, moves to a part of the same. Thus, induction moves from the individual to the general, and deduction moves from the<sup>10</sup> general to the individual.

. . . . .

- 8. Pages 177-179.
- 9. Loc.cit.
- 10. Loc.cit.

Fourth, induction, which has a number of particular instances as its premises, jumps beyond them in its general conclusion, whereas deduction stays within its premises. In induction the conclusion is larger, and in deduction smaller, than its premises. Because of this, induction gives only a high degree of probability in its conclusion, and "permits a degree of certainty only as high as the validity of its observations." Deduction on the other hand attains certainty in its conclusions if its premises are true. Dr. Horne goes on to state that this is a very large "if", for there are few general principles which are above question in their universal<sup>11</sup> application.

Fifth, induction is the logic of discovery, whereas deduction is the logic of proof. Dr. Horne states that through its observation of, and experiment upon new instances, induction is the method whereby knowledge is advanced; while deduction, on the other hand, making no observations but rather systematizing and arranging all things according to general species and individuals, uses the knowledge which has been attained in making con-<sup>12</sup>clusions concerning particular instances. Dr. Horne states that modern science in its advancement of human

. . . . .

11. Loc.cit.

12. Loc.cit.

learning dates from the "Novum Organum" (Induction) of Francis Bacon. On the other hand, ancient science ends with Aristotle's "Organon" (Deduction); the Middle Ages, under Aristotle's influence, made no observations but<sup>13</sup> classified all things. He hastens to add, however, that deduction is not thereby excluded, for progress in discovery is most rapid when, supplementing induction at every point, deduction comes in to anticipate a conclusion<sup>14</sup> which observation must later test.

Sixth, induction provides the general principles from which deduction draws its conclusions. Induction begins the process of knowledge which deduction concludes.<sup>15</sup>

Seventh, "inductions are our mental habits in process of formation; deductions are our mental habits in

. . . . .

13. Donald B. Reitz: Evaluation of Accepted Methods in Thesis Writing, Pages 21-23. Bacon is sometimes called the Founder of the "Inductive Philosophy," because he emphasized induction as the true method of scientific research. His "Novum Organum" was a reaction against the dependence with which scholars of his day rested upon the thinking of Aristotle, who, said Bacon, would make up his mind about an experiment before the experiment ever took place. He accused the ancient Greek of twisting experience through experiments to blend with the system of thought he had already established in his mind. "Bacon insisted that Aristotle's position was worse than the Schoolmen who left experimentation out of their considerations entirely," and rested entirely upon authority. He propounded a fresh examination of all the particulars of knowledge.

14. Horne, op.cit., p.179.

15. Loc.cit.

process of application." <sup>16</sup> Here, we see again that neither of these two processes can be completely divorced from the other, but rather,

"... our mental experience is a unitary process in which we are constantly both building up new general principles for ourselves and applying those already built up ... Induction is the influence of the new on the old; deduction is the influence of the old on the new. Thus we reach the conclusion, that though there are many and striking contrasts between induction and deduction, at bottom our reasoning process is a unity." <sup>17</sup>

Likewise, Eberhardt, quoting from Dr. John Hutton's series of articles on "Divine Comedy", has brought out the danger of separating induction and deduction:

"'Now it is obvious that no human being can live on one or the other of these methods exclusively. Even the brisk traveler must set out; and he must set out from a certain position . . . The danger of an unbridled inductive philosophy is it is always learning and never comes to a knowledge of the truth.' Blessed is the man who takes seriously the complementary relation of the two. We must walk with leaden feet as did Francis Bacon, but we must also mount up with wings as did Plato. Induction, particulars, must ever be understood in relationships, and the grand relationships only deduction can give." <sup>18</sup>

As induction and deduction are carried out in the field of education, further contrasts may be noted between the two. Basically there are only two ways of teaching anything. Deduction may be variously described, but roughly it may be illustrated by the teacher who lectures

. . . . .

16. Ibid., p.180.

17. Loc. cit.

18. Ibid., p.132.

to his students about what he himself has found out about a given subject. Deduction is the logic of proof. In actual practice it encourages the reproductive powers of the mind, like memory and application,<sup>19</sup> and, as pointed out by Dr. Adler in How to Read a Book, most often does nothing more than that. "A lecture has been well described as the process whereby the notes of the teacher become the notes of the student without passing through the mind of either."<sup>20</sup> Too often it is found that this method is a substitute for learning in which the student merely records automatically what the teacher has said. Dr. Adler's contrast between the graduate and undergraduate student reveals the experience of a professor who has had much acquaintance with this type of teaching. "If you walk into a classroom and say, 'Good morning,' and the students reply, they are undergraduates. If they write it down,<sup>21</sup> they are graduates!"

Induction, on the other hand, is more accurately characterized as the laboratory method of instruction in which the object is set before the student and he begins to discover for himself. It encourages the development of the student's acquisitive powers. Proceeding from the concrete to the abstract, from the illustrations to the

. . . . .

19. Horne, op. cit., pp. 181-182.

20. P. 51.

21. Loc. cit.

principles behind the illustrations; this method, rather than the logic of proof, is the logic of discovery, thus cultivating the sense of mental independence rather than dependence on authority. It may be described, in contrast to deduction, as the "new way" of teaching. Here, the teacher's function is that of asking questions that will lead the pupil to personal discovery. In deduction the teacher has performed his primary function if he has informed the pupil of that which he himself has gained.<sup>22</sup> Plutarch, however, has well said,

"The mind is not a vessel which calls for filling. It is a pile which simply requires kindling wood to start the flame of eagerness for original thought and ardor for truth." <sup>23</sup>

Even so, the task of the inductive teacher is to stimulate and direct.

As far back as 1896, the promotion of an inductive approach to the study of language was advocated by William Rainey Harper. Challenging the whole accepted method of deductive language teaching, he says,

"While all agree as to the end desired, the method of attaining this end is a question in dispute. According to one view the student is first to learn the principles as they are laid down in the grammars and then apply them to selected words, or short sentences. And after a short preliminary training of this sort he is plunged headlong into a text without notes of any kind, and expected to make progress and to enjoy the study ... Different phases

. . . . .

22. Horne, op.cit., pp.181-182.

23. Eberhardt, op.cit., p.144.

of this method are in use among teachers of Hebrew but all follow practically the same order: 1) Study of grammar. 2) Application of grammar." 24

Dr. Harper goes on to say that the method he would employ is an inductive one. Not the inductive method, but an inductive one:

"The order of work which it advocates is, first, to gain an accurate and thorough knowledge of some of the 'facts' of the language; secondly, to learn from these facts the principles which they illustrate, and by which they are regulated; thirdly, to apply these principles to the further progress of the work." 25

A modern example of teaching inductively is found in College Readings for Inductive Study by Arward Starbuck and Notley S. Maddox. Here the student studies punctuation, grammar, diction, paragraph structure, and other elements of composition, being given questions to point them to such study, but having to read attentively, analytically, and critically in order to answer the given questions.<sup>26</sup>

Critical Thinking, an introduction to logic and scientific method, is another illustration of such an approach in the field of logic.<sup>27</sup> "This new way" would be illustrated in mathematics by beginning with examples instead of rules; in science, by beginning with sources in-

. . . . .

24. Introductory Hebrew Method and Manual, p. 7.

25. Loc. cit.

26. PP. xiii-xvi.

27. Max Black

stead of compendiums," seeking at all times to have the student formulate his own generalizations and to come to his own conclusions.<sup>28</sup>

#### D..Induction and Scientific Method

The unique character of induction has now been seen in contrast with deduction, and it is obvious that any inductive method will necessarily move from observation to interpretation in an attempt to establish general principles or laws. Only brief reference has been made, however, to the actual steps which induction will take to reach its conclusions.

Methods which proceed by induction differ significantly from each other, depending on the types of data from which conclusions are drawn, and also on the types of conclusions sought for.<sup>29</sup> As actually practiced, inductive procedures have reached their highest perfection in the sciences. Dictionarily, inductive method has been defined<sup>30</sup> as the scientific method that proceeds by induction. For this reason it is well to turn now to an analysis of the basic steps common to the specialized methods of

. . . . .

28. Horne, op.cit., p.181.

29. Encyclopedia Britannica, 14th Ed, Vol.20, p.128.

30. Funk & Wagnalls New Standard Dictionary.



science for a full treatment of inductive method.

It may well be worth noting before proceeding that the major difference between the methods of science and inductive methods outside of the sciences is found in the fact that the attitudes and operations of science exemplify a higher degree of elaboration of the instruments of caution, exactness, and thoroughness. Such elaboration results in specialization, the marking off of various types of problems from one another, and correspondingly a "segregation and classification of that data which is associated with each particular type of problem."<sup>31</sup> That the difference is primarily one of degree, however, is borne out by a statement of T.H. Huxley, quoted in Critical Thinking,

"There is no difference, but there is just the same kind of difference, between the mental operations of a man of science and those of an ordinary person, as there is between the operations and methods of a baker or a butcher weighing out his goods on common scales, and the operations of a chemist in performing a difficult and complex analysis by means of his balance and finely-graduated weights. It is not that the action of the scales in the one case, and the balance in the other, differ in the principles of their construction or manner of working; but the beam of the one is set on an infinitely finer axis than the other, and of course turns by the addition of a much smaller weight." 32

.....

31. John Dewey: How We Think, p.84.

32. p. 304.

The methods by the aid of which the sciences are built up are gathered together collectively under the term, scientific method.<sup>33</sup> Due to the ever-increasing complexity of science, it has been difficult, however, to perceive clearly the general features which are common to all scientific enterprise. The specialist who is well aware of the pattern of investigation in his own field may not be aware of the basic pattern which underlies all fields.<sup>34</sup> Nevertheless, despite disagreement, there are basic procedures which may be noted with fruitful results.

A statement of the scientific method by the Character Institute of Washington, D.C., which has been widely accepted, is commented on by Milton Fairchild in the following manner:

"In its evolvement, this statement has gone through many revisions. Its present form is approved by so many who have done successful research work that its acceptance as a true description of the scientific method is justified.

"This statement will be of utility in all departments of science . . . in colleges as a means of instruction. . . . It will be useful to graduate students as a guide in self-training in the fulfillment of the scientific method, and to all research workers in planning and carrying through experiments, also in evaluating the scientific quality of the researches of others."<sup>35</sup>

. . . . .

- 33. Encyclopedia Britannica, 14th ed., Vol. 12, p. 271.
- 34. Max Black: Critical Thinking, p. 304.
- 35. In Wilbert W. White: How to Study, p. 28.

The six steps of the method are described by Almack:

"1. Gather data on the problem or within a selected field according to some adequate, sound plan by means of numerous and accurate observations made with the human senses, assisted and corrected by instruments of precision . . . Observations must be recorded in definite terms and measurements and in specific statements. . . .

"2. Classify and organize data on the basis of similarities, variations, activities, processes, causes, results. Distinguish between essential and superficial characters.

"3. Generalize to get principles and theories into tentative form. Use constructive imagination, discernment, known principles to formulate reasonable generalizations that solve the problem or explain the known facts in the selected field.

"4. Verify generalizations by controlled experiments, by tested predictions of results, by repetition of experiments and the gathering of additional data. Appraise data. . . . Determine sources of error in method and apparatus and evaluate.

"5. Report the research in full and subject results to criticism and verification by others competent to collaborate.

"6. Announce the results of the research to the general public for practical use."<sup>36</sup>

Henry N. Wieman has also recorded the steps in scientific research. It consists of four basic processes:

"1. Observation which discovers regular relations in the continuous change of events . . .

"2. Construction by the creative imagination of basic propositions, developing a total implicative system of further propositions.

. . . . .

36. John C. Almack: Research and Thesis Writing, p. 65.

"3. Logical deduction from these basic propositions, developing a total implicative system of further propositions.

"4. Further observation (and experimentation when possible) to see if this rational system of propositions is fully and accurately descriptive of that phase of events under consideration."37

Again, the stages of inductive research have been described by Norbert Wiener as:

- "1. The imagination of a theory to fit the facts;
2. The deduction of the consequences of the theory;
3. The verification of their consequences and the observation of their errors;
4. The imagination of a theory to account for the errors of the original theory, or the formation of a new theory avoiding these errors."38

The above process, Wiener says, runs through a regular never-ending cycle.

John Dewey in his analysis of a complete act of thought has laid down five distinct steps which correspond markedly to the illustration already set forth. From observations, which determine the precise nature of a felt difficulty, inference leads to the suggestion of an explanation or solution (the forming of ideas). Reasoning then brings out the bearings and implications of the suggestion, which

. . . . .

37. In Eberhardt, op. cit., p. 121.

38. Encyclopedia Americana, Vol. 15, p. 72.

experimental observation comes in to test, leading to acceptance or rejection of the solution offered.<sup>39</sup>

From the illustrations given above it is evident that, though several of the steps may be combined or stated differently in individual cases, in essence they are the same. In order, the most obvious features common to each are: observation, hypothesis, logical deduction, further observation (to check error) and, finally, construction<sup>40</sup> of the generalization. The dictionary has stated the process as requiring (1) exact observation, (2) correct interpretation, (3) rational explanation, and (4) scientific<sup>41</sup> construction. Dewey writes:

"The disciplined or logically trained mind .... is the mind able to judge how far each of these steps needs to be carried in any particular situation [the degree of observation, forming of ideas, reasoning, and experimental testing required in each case]. No cast iron rule can be laid down. Each case has to be dealt with on the basis of its importance and the context in which it occurs. To take too much pains in the case is foolish, as illogical as to take too little pains in another." 42

The mental activities common to the definitions of scientific method just stated may be described as (1) Observation, (2) Analysis and Synthesis, (3) Comparison and Analogy, (4) Imagination and Supposition, and

. . . . .

39. Cf. Dewey, op. cit., p. 77.

40. Encyclopedia Britannica, 14th ed., Vol. 12, p. 271.

41. Funk & Wagnalls New Standard Dictionary.

42. op. cit., p. 78.

43

(5) Deductive inference.

1) Observation

44

Observation is exploration, a venture in discovery<sup>45</sup> and first hand acquaintance -- the perception of facts as they are, their specific attributes and their concrete relationships.<sup>46</sup> "Good observation demands the whole of our powers; it is not mere looking,"<sup>47</sup> nor is it the mere recognition or perception of what is familiar. It is the intellectualized process as it deals with facts, inevitably flowing over into "noting relationships ... involving also resemblances, differences, effects, causes, origins, etc."<sup>48</sup> The three prerequisites to correct observation are a proper mental attitude, keen senses, and helpful mechanical instruments (when possible).<sup>49</sup> "Correct observation is the first demand of science, for tested facts are the stones out of which the solid edifice of knowledge is built."<sup>50</sup> Certainly precise observation is the foundation for success in the whole inductive procedure.

. . . . .

43. Cf. Encyclopaedia Britannica, 14 ed., Vol.20, p.128.

44. Cf. Dewey, op.cit., p. 192.

45. Eberhardt, op.cit., p. 122.

46. Encyclopedia Britannica, 14 ed., Vol.20, p.128.

47. Columbia Associates: Introduction to Reflective Thinking, p.36.

48. Eberhardt, op.cit., p.122.

49. Columbia Associates, op.cit., pp.27,28.

50. Ibid., p.2.

## 2) Analysis and Synthesis

The processes of analysis and synthesis are necessary to the discovery of order in any phenomena, which, as in nature, seems to all appearances to be complex and confused. Analysis and synthesis are "as essential to scientific investigation as observation it-<sup>51</sup>self." The one is the analysis of some complex whole into its parts, the other is the connecting of the parts one with another in order to discover general laws.<sup>52</sup>

## 3) Comparison and Analogy

Comparison aids the process of analysis and is, in fact, a necessary instrument of it. At the same time, however, analysis also aids in the process of making more valid comparisons. Comparison is the observation of similarities and differences. Both the formulation and application of generalization are based upon the possibility of likenesses which are such that they are immediately class-  
ed as of the same kind or class. Analogy may pertain to a similarity of function or relationship, but in every case it falls short of being classed as of the same kind. It renders a valuable service to scientific investigation, how-  
ever, in suggesting hypotheses which lead to discovery.<sup>53</sup>

. . . . .

51. Encyclopedia Britannica, 14 ed., Vol.20, p.128.

52. Loc. cit.

53. Loc. cit.

#### 4) Imagination and Supposition

The process whereby generalizations from particular facts are rendered more valid is made possible by tentative working hypotheses, which change hasty acceptance of an idea into a conditioned acceptance pending further inquiry.<sup>54</sup> In science any hypothesis (a suggested conclusion which may be termed idea, supposition, guess, or conjecture), even one which may later prove false, is called "fruitful" if it can be put to the test of observation; and any hypothesis which cannot be tested is called "barren" even if it should eventually be found true. This is so because the value of an hypothesis, false or true, is in the fact that it gives the observer something to look for which, if nothing more, will suggest another hypothesis which more observations may prove true.<sup>55</sup> Frederick V. Hunt, Professor of Physics at Harvard, has said that the success of scientific enterprise lies in the ability to combine observation and interpretation.<sup>56</sup> Even so, suspended judgment<sup>57</sup> is the essence of critical thinking, and tentative hypotheses provide the bridge over which accurate observation passes to tested generalization, or accurate interpretation.

. . . . .

54. Dewey, op.cit., p. 81.

55. Encyclopedia Britannica, 14th ed., Vol. 20, p. 128.

56. Eberhardt, op.cit., p. 121.

57. Dewey, op.cit., p. 74.



Concerning the hypotheses which creative imagination suggests to the mind, it is evident that they involve a leap beyond the actual facts. Dewey says of this that what is suggested to a person in a given situation depends upon a number of factors, most of which are found in the observer's own personality. Hence, control in the forming of inferences is found on the one hand in the formation of habits of mind which are both enterprising and cautious, and on the other hand, in the selection and arrangement of particular facts from which perception leads to hypothesis. Inquiry under suspended judgment "transforms mere inference into tested inference, suggested conclusion<sup>58</sup> into proof."

#### 5) Deductive Inference

The distinction between induction and deduction in inductive research is not absolute but is rather a distinction of degree and attitude.<sup>59</sup> "Ideas as they first present themselves are inchoate and incomplete. Deduction<sup>60</sup> is their elaboration into fullness of meaning." Deduction plays a significant role in the inductive process as it develops the full implication of a tentative hypothesis, moving in to test, confirm, refute, and modify it, finally

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58. Loc. cit.

59. Encyclopedia Americana, Vol. 15, p.72.

60. Dewey, op.cit., p.94.

serving to strengthen and corroborate the accepted conclusion. Induction moves toward the hypothesis from particulars; deduction moves back to observed facts for verification, together cooperating to bring the total process into one unified whole.<sup>61</sup>

By way of precaution, Dewey stresses that scientific method necessitates a scientific frame of mind as well as a method. As Dr. Eberhardt puts it, it is both "an attitude and a method."<sup>62</sup> While it is an attitude which "recognizes a fact and honestly admits its force"--<sup>63</sup> exciting honesty and free investigation -- an attitude which is necessarily individualistic and experimental,<sup>64</sup> it is above all a scientific frame of mind which suspends judgment and postpones conclusion, checking each generalization carefully and treading softly until legitimate conclusions are reached.<sup>65</sup> John Dewey, furthermore, likens the scientific mental attitude to the native and unspoiled attitude of childhood marked by "ardent curiosity, fervent imagination, and love of experimental inquiry."<sup>66</sup> On the other hand, he characterizes the scientific man as one who,

. . . . .

61. Ibid., p. 79.

62. Eberhardt, op. cit., p. 121.

63. Ibid., p. 133.

64. Ibid., p. 121.

65. Encyclopedia Britannica, 14th ed., Vol. 12, p. 271.

66. Eberhardt, op. cit., p. 123.

knowing he is likely to be hurried to a conclusion by reading into a situation certain meanings due to his own preconceived ideas or habits, is on the alert to guard against his own natural tendencies.<sup>67</sup> A similar point of view is expressed in the following statement from the Character Institute of Washington, D.C.:

"The scientific method necessitates intensive, systematic and persistent brain work under control against misunderstanding, superficiality, and bias, and in complete loyalty to the truth.

"None but those having aptitude, instruction and training can be successful in the use of the scientific method of thinking."<sup>68</sup>

Thus, inductive method as it is seen in its most precisely developed form necessitates both a method and an attitude which together are directed toward the acquiring of impartial systematic knowledge,<sup>69</sup> the forming of explanatory concepts and theories, by means of processes which regulate the observing and collecting of data. All of these, then, are directed toward selecting the precise facts to which weight and significance shall be attached in forming conclusions.<sup>70</sup>

The aims and methods of science may be summed up in a statement from Almack in his chapter on Scientific Method:

. . . . .

67. Dewey, op.cit., p.87.

68. White, op.cit., p.28.

69. Encyclopedia Britannica, 14th ed., Vol.20, p. 127.

70. Cf. Dewey, op.cit., p. 104.

"The scientific study of any problem is the substitution of certain ways of 'making sure' about it for the common and lazy habit of 'taking it for granted,' and for the worse habit of making irresponsible assertions about it. The classification of facts and the formation of judgments upon the basis of the facts -- judgments independent of the idiosyncrasies of the individual mind -- essentially sum up the aims and methods of modern science." 71

"The scientific man has above all things to strive at self-elimination in his judgments, to provide an argument that is as true for each individual mind as for his own." 72

From this discussion it is evident that inductive method in Bible study will reveal certain steps in procedure essentially the same as those found in inductive method in the sciences if it would establish valid conclusions.

Thus, the basic steps leading to the formation of explanatory concepts or principles and the mental attitudes common to all inductive procedures must be kept in mind.

#### E. Summary

As a background for the inductive study of the Bible, this chapter has considered the unique character of induction, and has made a study of the inductive method as

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71. Op.cit., p.59.

72. Loc. cit.

it has been developed in the sciences. The first step, that of definition, served to show that method is merely "the best way of doing anything." It calls into play all the distinct capacities of an individual. It was then shown by contrasting induction with deduction that inductive method necessarily involves progress from observations to generalizations about the observed. Since it jumps beyond its observations to a conclusion about them, the validity of its generalizations were seen to rest entirely upon the accuracy of its observations and a correct interpretation of them.

Finally, it was discovered that the inductive method as found in the sciences under the collective term "scientific method," offers a high degree of objectivity in the formulation of generalizations because it makes use of certain procedures which offer control over subjectivism and bias. It was pointed out that a method of Bible study which seeks sound conclusions must not be unlike method as seen in the sciences.

## CHAPTER II

### AN ANALYSIS OF THE INDUCTIVE METHOD OF BIBLE STUDY

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AN ANALYSIS OF THE  
INDUCTIVE METHOD OF BIBLE STUDY

A. Introduction

In the last chapter, the nature of induction was considered with special reference to inductive method as demonstrated in the sciences. It was seen that scientific research includes certain basic steps of procedure which provide a high measure of control in reaching valid conclusions: (1) observation, (2) hypothesis, (3) logical deduction, (4) further observation, and (5) construction of a generalization. Likewise, inductive method will call into play certain mental activities which also may be analyzed: (1) observation, (2) analysis and synthesis, (3) comparison and analogy, (4) imagination and supposition, and (5) deductive inference. Having considered these aspects of inductive method, it is the purpose of the present study to investigate inductive method as it is found specifically in the realm of Bible study.

The following pages will reveal a two-fold method: that of analyzing the inductive method of Bible study as it

has been developed by two outstanding exponents of this procedure, and that of deriving from this analysis a working set of criteria by which a further study may be made of selected young peoples' Bible study courses.

The writings of Wilbert Webster White<sup>1</sup> and Howard Tillman Kuist will constitute the primary sources for the analysis of the inductive method in Bible study. Dr. White, one of the greatest inductive teachers of our time, is considered a pioneer in introducing the inductive study of the English Bible into theological education.<sup>2</sup> Dr. Kuist, a student of Dr. White, continues the inductive emphasis in both his writing and teaching, thus furthering the dissemination of this mode of Bible study.

In the development of Dr. White's method of inductive procedure, Dr. Kuist has shown individuality by laying particular stress on the similarity of the study of the English Bible to the study of the Humanities. Of primary value in understanding Dr. Kuist's emphasis in the inductive method are two books published in 1940, The Arts and the Art of Criticism by Theodore Meyer Greene and The

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1. Information gathered from Charles R. Eberhardt: The Bible in the Making of Ministers, and from various writings of Wilbert W. White.
2. Ante, p.3.



Humanities by Louis Dudley and Austin Faricy.

Dr. White, on the other hand, lays particular stress on the relation of the study of the English Bible to the study of science. He "believed that he had rendered a distinct service to theological education by bringing science and religion together in the realm of method."<sup>4</sup> Asserting the need of a truly scientific approach to the study of the English Bible, Dr. White subscribed heartily to the views of George S. Burroughs, who as early as 1891 had advocated an inductive study of the Scriptures for college students:

"Bible study, as demanded by our colleges at present should be scientific in character. Its method must be inductive. Its form, for most advanced work, should be the laboratory or German Seminary System of instruction .... The great object of the discipline is to develop independent and original students of the Scriptures .... The general road, therefore, to this goal must be that universally accepted today as the proper one along which to proceed in the effort to produce original scholars in the sciences .... The student must be taught to believe that he is to be throughout life an independent, yet humble, investigator of truth as it presents itself in living form in the literature of the Scriptures .... Lectures are supplementary; they presuppose and rest upon the personal inductive work of the student." 5

Thus, the scientific method as discussed in the

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3. Cf. Charles R. Eberhardt: The Bible in the Making of Ministers, p. 153. Howard Tillman Kuist: These Words Upon Thy Heart, p.37.
4. Eberhardt, op.cit., pp.124-125.
5. Ibid., p. 120.

previous chapter plays an important role in understanding the emphasis placed in Dr. White's study of the Bible. Herman Harrell Horne was <sup>a</sup> close associate of Dr. White. Many years after Dr. White had already established a school dedicated to training men of scientific temper and skill to become interpreters of English Bible, Horne quotes Professor O'Shea, to substantiate his own claim that "the greater need in education today is the development of the scientific temper among teachers, and the adoption of the scientific method by all who treat of educational questions." <sup>6</sup>

Whatever their peculiar emphasis may be it will be clearly seen that inductive method as developed in the study of the Bible by Dr. Kuist and Dr. White apply <sup>ies</sup> that mode of procedure and those safeguards to induction which lead to tested conclusions - the aim of true scientific method.

In his inaugural address as Professor at Princeton Theological Seminary, Dr. Kuist pointed out that

"the student of the Bible finds himself beset by as many bypaths and shortcuts, and seductive companions as Bunyan's Pilgrim found on his narrow way between two worlds." <sup>7</sup>

. . . . .

6. Loc. cit.

7. Howard Tillman Kuist: The Use of the Bible in the Forming of Men, Princeton Seminary Bulletin, June 1944, p.7.

Even among Bible-loving Christians there are many specious forms of Bible study. There is a fundamental consideration, however, which once realized determines the nature of the method which proper Bible study should take. This central concern is that in Bible study, "it is not what the student does to the Bible that really matters. It is what the Bible does to him!"<sup>8</sup> With this in mind, it logically follows that right method must be on the inductive level, and be guided by an objective scale of values. The method must allow the Bible free course in performing its work on the individual, at the same time offering an objective standard whereby the student may be confident that he has reached valid conclusions free from subjectivism and bias.<sup>9</sup>

In this same address before the students of Princeton Seminary, Dr. Kuist set forth four essential features of the inductive quest, paralleling them with four safeguards to provide the student with an objective standard whereby he may be assured that "he is actually engaged in genuine discovery ... free from ... projecting his own desires or ideas into the subject matter before him."<sup>10</sup>

Since this popular presentation covers in brief

. . . . .

8. Loc. cit.

9. Cf. loc.cit.

10. Kuist: These Words Upon Thy Heart, p.79.

compass the essence of Dr. Kuist's and Dr. White's emphases in the inductive method of Bible study, these primary features will be used as organizing points in the following discussion. The essential in the inductive quest on the one hand are that it should be: (1) direct, (2) experimental, (3) perceptive, and (4) personal; and, on the other hand, its safeguards should be the study of Bible (1) by books, (2) by compositional units, (3) according to the law of context and texture, and (4) according to the law of growth.<sup>11</sup> For the sake of clarity, these will be discussed in parallel pairs of essential features and corresponding safeguards, labelled consecutively 1a,1b; 2a, 2b; 3a, 3b; 4a, 4b.

B. Essential Features and  
Safeguards of Inductive  
Method of Bible Study

1a. Direct

In inductive study, the first requirement is that the approach to the subject be direct, involving first-hand contact with the material itself. Hence, the textbook for the study of the English Bible is the English Bible.<sup>12</sup> As quoted in Eberhardt:

. . . . .

11. Cf. Kuist: The Use of the Bible in the Forming of Men, pp. 7-12.

12. Cf. Ibid, p. 9.

"We are embarrassed with our riches in commentaries, and the side shows threaten to swallow the circus! We master the aids and do not know the subject." 13

Dr. Kuist states the value of this direct approach in his book These Words Upon My Heart: "Whenever mutuality of understanding is desired ... or whenever there is to be a communication between person and person, it must occur on the level of firsthand acquaintance."<sup>14</sup>

Likewise, Dr. White is emphatic in stressing this as the fundamental basis of all inductive study and "right procedure." His constant reiteration was, "Let us have re-<sup>15</sup>course to the records." Reflecting on the reasons for the establishing of a theological seminary in which the Bible should be made central in the curriculum, White gives one of his reasons as being "a revelation of the value to<sup>16</sup> college students of the study of the Bible itself." He was convinced that direct contact with the Scriptures would<sup>17</sup> prove their supernatural character and consequent reliability. This bears directly on scientific method as this method begins with the concrete, the authoritative immediate!

Required reading for every student of the Biblical Seminary in New York is "The Student, the Fish, and Agassiz."

. . . . .

13. Op.cit. p. 143.

14. Ibid., p. 45.

15. Ibid., p. 99.

16. Ibid. p. 80.

17. Cf. Ibid, p. 52.

White considered it one of the most significant illustrations of right method. Its relevance to Bible Study, and its emphasis on Direct contact with the subject itself, is brought out by Dr. White's own introduction to the story.

"This bit of experience with a great teacher is an example of right method -- going directly into the subject itself instead of into books about the subject of study. Its application to Bible Study is obvious." 18

1b. By Books

Corresponding to the emphasis placed on direct contact with the Scripture, is the safeguard of approaching the subject matter within the Bible by books, recognizing that each book, though it contributes to the grand unity of the whole, is in itself a distinct literary entity, having its own historic orientation.<sup>19</sup> Dr. Louis Matthews Sweet has said that each book of the Bible has an ascertainable principle of internal unity all its own, as well as a connection with the larger writing of which it forms a part.<sup>20</sup> Thus, in an effort to maintain objective conclusions, both Dr. White and Dr. Kuist stress the study of the Bible by books.

. . . . .

- 18. Introduction to Samuel H. Scudder: The Student, the Fish, and Agassiz.
- 19. Cf. Kuist: The Use of the Bible in the Forming of Men, p. 10.
- 20. Cf. Louis Matthews Sweet: The Study of the English Bible, p. 96.

## 2a. Experimental

In the experimental approach, the laboratory rather than the lecture method is the means of instruction. The student is led to inform himself. Of this Dr. Kuist says,

"The assignment becomes the teacher's immediate contribution to the student and the joy of first-hand discovery the sign that the student has come into actual grips with the Biblical material." 21

In regard to the teacher, Dr. White concurs that "the teacher who makes himself indispensable is to that degree successful." 22 In his pamphlet, "How to Study," Dr. White quotes Professor Garman:

"Not what we can give the student, but what we can induce him to get and to give his estimate of, so that we may know how to direct him in further study." 23

Here Dr. White lists six immediate aims for the teacher:

1. Gain the confidence of the student.
2. Arouse the interest of the student.
3. Stimulate the ~~interest~~ <sup>curiosity</sup> of the student.
4. Impart impetus to the student.
5. Induce the activity to the student.
6. Give direction to the student. 24

He further adds a comment on teaching by Rousseau, "Why not begin by showing him the object itself?" 25

. . . . .

21. Kuist: The Use of the Bible in the Forming of Men, p.9.  
22. Eberhardt, op.cit., p. 139.  
23. Wilbert W. White: How to Study the Bible, p. 15.  
24. Loc. cit.  
25. Loc. cit.

White illustrated right procedure in his own teaching of a course on the Gospel of Matthew by giving his pupils four questions as his over-all assignment for the term:

- "1. What is in the gospel of Matthew?
2. Where is it in the gospel of Matthew?
3. Why is it in Matthew?
4. Why is it where it is in Matthew?" 26

In discussing the value to the student of the laboratory rather than a deductive method of instruction, Dr. Kuist points out that the latter cripples rather than advances the student's growth, and serves to stunt rather than mature his spiritual stature. In On the Student at Lectures, Plutarch has stated it this way:

"Suppose someone goes to borrow from his neighbor fire, and then, on finding a large bright blaze, persists in staying and basking on the spot. It is the same when a man comes to another to borrow reason, and does not realize that he must kindle a light of his own in the shape of thinking for himself, but sits enchanted with enjoyment of the lecture." 27

## 2b. Study of Compositional Units

The term "book" is never applied to a section of Scripture except on the basis of undeniable structural unity. As all other writings, each book in Scripture is

. . . . .

26. Eberhardt, op.cit., p. 151.

27. Plutarch, Quotation from On the Student at Lectures.



made up of structural elements composed of units of material and relations between these units. By definition these structural units are essential to the organized existence of the whole, and function to manifest its underlying design. Hence, recognition of these units offers a decided safeguard to the student who is interested in seeing a thing as it is.<sup>28</sup>

The revised versions of the New Testament are especially valuable in this regard, because of the division into paragraphs. The paragraph is the most wieldy unit in the transmission of ideas. Gathered around a single topic or item of interest by means of properly arranged sentences, a paragraph forms a distinct unit of thought, recognition of which enhances the meanings that the author is trying to convey. It follows that a larger compositional unit is merely a grouping of paragraphs which also forms a unity around some single idea, topic, or perhaps some combination of relations.<sup>29</sup> Stressing the fact that artificial divisions of chapters and verses found in our New Testament often obliterate rather than reveal the sense of Scripture, Dr. Kuist states that one of the first duties of the observer bent on genuine discovery is to recognize and identify compositional units. The laws

. . . . .

28. Cf. Kuist: These Words Upon Thy Heart, pp. 98-99.

29. Cf. Ibid., pp. 102, 105.

of arrangement as emphasized in the following paragraphs will offer valid clues as to how units may be correctly identified, and how relations between them may be detected. <sup>30</sup>

### 3a. Perception

Firsthand discovery "requires that primary attention be given to sharpening and refining the student's powers of perception." <sup>31</sup> Consequently, the third essential element in the inductive quest involves the "culture of the eye." <sup>32</sup>

Like Louis Agassiz, Dr. White believed that "the first duty of the teacher was to train the student's eye to be an honest servant of the mind." <sup>33</sup> Quoting from Claude Bernand, the great French physiologist of the nineteenth century, on the importance of seeing a thing as it is, he says,

"Put off your imagination, as you take off your overcoat, when you enter the laboratory; but put it on again as you leave the laboratory. Before the experiment and between whiles, let your imagination wrap you around; put it right away from you during the experiment itself lest it hinder your observing power." <sup>34</sup>

. . . . .

30, Cf. Ibid., Chapter 4, p.99; Kuist: The Use of the Bible in the Forming of Men, p. 11; Sweet, op.cit.

31. Cf. Kuist: These Words Upon Thy Heart, p. 55.

32. Kuist: The Use of the Bible in the Forming of Men, p.9.

33. Eberhardt, op.cit., p. 138.

34. Ibid., pp. 138-139.

Dr. Eberhardt comments on Dr. White's own teaching method:  
"White could tolerate no interpretation until every detail  
of the passage of Scripture under consideration had been  
scrutinized and weighed."<sup>35</sup> Not only must the student "take  
off" his imagination, but all questions and presuppositions  
had to be tabled until the material had been given fair con-  
sideration. "Read for forced impressions, not immediate con-  
victions."<sup>36</sup>

"If you have a preconceived theory, sit loosely  
to it as you read. Let the facts persuade you ....  
read to be impressed and deepen your impressions  
until they naturally ripen into convictions....<sup>37</sup>  
We must begin with what we can see for ourselves."

According to Dr. Eberhardt, "The interpretation which  
arises out of a deeply subjective bias may be called  
ventriloquism, not interpretation."<sup>38</sup>

Thus, perception necessitates "training the eye  
to truth's exact severity, seeing impartially, intensely,  
and fearfully."<sup>39</sup> According to John Oman, its justification  
is found in the fact that:

"Yet we truly inherit nothing except what we also  
discern. Nothing is ours, however it may be pre-  
sented to us, except we discover its truth and ex-  
cept it prove itself again in our experience. Mere

. . . . .

35. Ibid., p. 139.

36. Loc. cit.

37. Loc. cit.

38. Ibid., p. 186.

39. Kuist: These Words Upon Thy Heart, p. 67.

acceptance of the conclusions of others, mere uniformity of creed or conduct with those who have gone before us, mere unity through suppression of difference, is not the way by which we profit from the labours of the saints, or lay broad and deep our foundations on the whole experiences and discoveries and victories of mankind.

"With eyes bandaged in formulas men see only the aspect of life the formula allows, and even that is heavily barred and shaded by the medium. They grow accustomed to the half-light and become incapable of opening the eyes without pain to the radiance which pulsates from horizon to horizon. No more may experience obtrude upon them any idea of its naked perplexity, but only well wrapped around with explanations and with all the colours of it toned down to suit the sombre hues of a twilight soul." 40

On these words of Oman, Kuist comments,

"But once let an individual determine to flood his twilight with genuine illumination -- really to see-- off must come the bandages! He must learn to look with his own eyes." 41

Here, as was seen in the previous chapter, observation is of major importance.

Sharpened senses and the ability to understand are intimately connected. Thoreau has said, "It takes two to speak the truth -- one to speak and one to hear."<sup>42</sup> Thus, in literature the eyes serve as windows to the understanding, and communication takes place only when what is<sup>43</sup> written is actually seen. To see is to perceive. The

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40. John Oman: Vision and Authority, p. 58.

41. Kuist: These Words Upon Thy Heart, p. 67.

42. Ibid., p. 68.

43. Cf. Ibid., p. 69.

"culture of the eye" involves concentration and cultivation of the senses even as one prepares soil for reception of life-giving seed. Here, Emerson's distinction between the "common eye" and the "wise eye" is pertinent. The one is satisfied with surface light, the other recognizes interior harmonies.<sup>44</sup>

### 3b. Law of Context and Law of Texture

#### a. Law of Context

A person's "awareness is impartial only to the extent to which the essential qualities of the object to which he attends are actually observed."<sup>45</sup> Therefore, in the "cultivation of disciplined sensitivity,"<sup>46</sup> one's powers of apprehension must be controlled by factors which lie in the nature of the object to which he gives his attention, if objective conclusions are to be drawn. With this in mind, it is important in seeking objective awareness to realize that Scripture, viewed in terms of composition, is one with the arts. "Holy Scripture presented to man in the familiar forms of literature," and itself without a peer in literature, is governed by the same laws of composition which rule all other writings.<sup>47</sup> Thus, knowledge

. . . . .

44. Cf. Kuist: The Use of the Bible in the Forming of Men, p.10.

45. Kuist: These Words Upon Thy Heart, p.79.

46. Ibid., p. 76.

47. Cf. Ibid., pp. 25-26.

Cf. Richard Greene Moulton: The Literary Study of the Bible, p. iv.

in the use of the laws of composition, or the laws by which an author's thoughts are arranged, enable an individual to detect essential qualities providing an objective guide to exact observation, which in turn leads to sound judgment.<sup>48</sup>

The laws of arrangement most commonly used, and here Dr. Kuist borrows from Ruskin's laws of composition as applied to art, are: Principality, Repetition, Continuity, Curvature, Radiation, and Contrast.<sup>49</sup>

#### In the Law of Principality

one feature is more important than all the rest, and the others group with it in subordinate positions.<sup>50</sup> Thus ... good pictures have always one light larger or brighter than all other lights.<sup>51</sup>

#### The Law of Repetition states that

"Anything in composition....must be repeated, if it is to have any importance in the completed work."<sup>52</sup> Chaos results if nothing is repeated.

#### In the Law of Continuity

"unity is achieved by giving some orderly succession to a number of objects more or less simi-

. . . . .

48. Cf. Kuist: These Words Upon Thy Heart, p. 87.

49. Cf. Ibid., pp. 81-82.

50. Cf. Ibid., p. 163.

51. Cf. Ibid., p. 164.

52. Cf. Ibid., p. 82.

lar." A gradual change such as may be seen in perspective in the receding pillars of a cathedral is an example of continuity.<sup>53</sup>

#### The Law of Curvature

in literature is known as Climax. Moving from cause to effect, from lesser to a higher, or even to a highest point of interest, climax is most important in revealing an author's intention.<sup>54</sup>

#### The Law of Radiation

is most useful in producing beauty in groups of forms. In radiation all objects or ideas indicate by their general tendency their origin from one point. This law was related to the art of living when Jesus said, "I am the vine, ye are the branches."<sup>55</sup>

#### The Law of Contrast

reveals differences which might not otherwise be obvious, or it exhibits dissimilar qualities in things that are compared. Ruskin says, "Of course the character of anything is best manifested by contrast."<sup>56</sup> This law runs from sharp antithesis

. . . . .

53. Cf. Ibid., p. 83.

54. Cf. Ibid., p. 84.

55. Ibid., pp. 84-85.

56. Ibid., p. 175.

to mild comparison. In great painting, contrasts are usually introduced by stealth and<sup>57</sup> with intermediate links of tender change, "allowing, indeed, the opposition to tell upon<sup>58</sup> the mind a surprise but not a shock."

Not only Dr. Kuist but also Dr. White considers the laws of composition of first import in right method, as evidenced in the following:

"Anything we study is composition in some sense. All knowledge is related. 'Things hook and eye together.' Ruskin's nine laws of composition come to mind here. They belong as fundamental in the synthesis at which we aim ..." 59

Thus, according to the law of context, "every word, sentence, or paragraph stands in some observable relation to something else,"<sup>60</sup> and these relations serve as primary clues to objective awareness. It may be noted that recognition of these relations are heightened and illuminated by the law of texture.<sup>61</sup>

. . . . .

57. Cf. loc.cit.

58. loc. cit.

59. Eberhardt, op.cit., p. 145.

Cf. Howard T. Kuist: How to Enjoy the Bible, p. 11.

Cf. White, op. cit., p. 1.

60. Kuist: The Use of the Bible in the Forming of Men, p.11.

61. Cf. loc.cit.



b. Law of Texture.

Those parts or features of a composition which complete and bring a work into fulness of being are called texture. Within the paragraph the author's choice of words, phrasing, imagery, and other marks of texture work on the reader's mind to enliven his imagination and involve intelligent understanding and awaken an appraising response. <sup>62</sup>

The reader, having made use of structural features, now passes to the interpretive stage of his study. The law of texture is here implied, for it "insists that words must always be treated as an author has actually employed them." <sup>63</sup>

At this point communication really takes place. Dr. Sweet's advice is pertinent here: "To master the context is to master the words themselves." <sup>64</sup> John Mackay, in an editorial for Theology Today, stresses the danger of not obeying this law. "Nothing is more unBiblical, nor can anything be more perilous, than to take certain words and commands of God out of their proper context .. and attempt to give them permanent and independent validity." <sup>65</sup>

4a. Personal.

Lastly, the inductive quest in Bible study must be personal -- "eye culture" must be attended by "heart

. . . . .

62. Cf. Kuist: These Words Upon Thy Heart, p. 105.

63. Kuist: The Use of the Bible in the Forming of Men, p. 11.

64. Sweet, op. cit., p. 60.

65. Vol. III, No. 2 (July, 1946) p. 148.

culture."<sup>66</sup> The distinctive personal element in the inductive quest in Scripture takes expression under active commitment and response. Revelation and response go hand in hand. Where human response is not forthcoming revelation is incomplete.<sup>67</sup> Even so, vital issues must be acted upon as well as comprehended; the Word must become "concrete and articulate in experience." It must be<sup>68</sup> "behaved."<sup>69</sup> "Only when God is obeyed is He truly known."

Corresponding to this is an attitude of self surrender and commitment on the part of the reader as he approaches spiritual truth.<sup>70</sup> Sight and insight are closely connected. "In personal experience the dictates of the heart control the vision of the eye."<sup>71</sup> Thus, the heart may serve to correct the eye's vision. For this reason it is essential that, abandoning cherished preconceptions and hitherto unproved truths, a person by conscious choice may enter into the inner sanctuary of Scripture.<sup>72</sup> The successful interpreter of the Bible must be following the<sup>73</sup> truth wherever it leads. According to Dr. Kuist, the role

. . . . .

66. Kuist: The Use of the Bible in the Forming of Men, p. 10.

67. Cf. Kuist: These Words Upon Thy Heart, p. 26.

68. Cf. Ibid., p. 160.

Cf. Kuist: The Use of the Bible in the Forming of Men, p. 10.

69. MacKay, op.cit., p. 150.

70. Cf. Kuist: These Words Upon Thy Heart, p. 54.

71. Ibid., p. 75.

72. Cf. Ibid., pp. 54-55.

73. Eberhardt, op.cit., p. 188.

to be played by the interpreter of Scripture is that of an agent adopting the attitude of "active commitment by seeking immediacy of impression united with the warmth and intimacy which come only through first-hand participation."<sup>74</sup> Like other artistic activities, the individual's attitude toward Christian truth is one of love, with a view to possessing the object of his attentions, and it involves a corresponding surrender of self on his part.<sup>75</sup>

This attitude is essential to the appraisal of any work of art, for "only that can be significantly ap-<sup>76</sup>praised which has been re-creatively apprehended." Understanding of an author must precede criticism of his work; even so, the degree to which an individual really understands an author depends on the extent to which he can re-<sup>77</sup>create in his own experience what the author is trying to say.

Thus, the personal nature of approach to Scripture induces commitment and response. Dr. Elliot of Harvard gives four elements that enter into education: (1) exact observation, (2) correct description, (3) just valuation, and (4) cogent expression. To these Dr. White adds a fifth,

. . . . .

74. Kuist: These Words Upon Thy Heart, p. 54.

75. Loc. cit.

76. Ibid., p. 59.

77. Ibid., p. 57.

implicit obedience, and says, "We should respond with alacrity to light which comes from whatever quarter."

"Light obeyed increaseth light;  
Light rejected bringeth night." 78

Glasgow has phrased it somewhat differently in saying, "Only as we purpose to use the light we have shall we be given more light."<sup>79</sup>

#### 4b. Law of Growth

The fourth clue to genuine discovery in the inductive quest is found within the personality of the learner himself. The law of growth provides the student with an authentic clue to self appraisal. It is "satisfied only in that wholehearted fidelity which a man exercises in relation to himself."<sup>80</sup> Comparing himself with what he was yesterday and last year with what he is today a student becomes fortified against over estimation or underestimation of his powers. At the same time,

"This fidelity at the very center of the learning process and the very nervespring of his study habits makes itself felt in the increase of his powers of observation and reflection, and so of straightforward intellectual processes, honest examination of ethical motives and standards, lofty ideals of personal decision, strong incentives to wide reading and urgent stimulation to prayer."

. . . . .

78. White, op.cit., p. 8.

79. Janie W. McGaughey et al.: Helpful Hints for Bible Study, p. 8.

80. Kuist: The Use of the Bible in the Forming of Men, p. 12.

True to himself he cannot then be false to God or man."<sup>81</sup>

**C. Criteria for Evaluating the  
Use of the Inductive Method of  
Bible Study in Selected Young  
People's Courses.**

On the basis of the analysis of the inductive method just completed, objective criteria have been established, embodying the essential points made by Dr. Kuist and Dr. White, which will be used subsequently in the examination of the Selected Bible Courses for Young People. Since Dr. Kuist's own terminology is such an accurate and succinct description of these fundamental characteristics of inductive procedure in Bible Study, it has been used almost exclusively, his "safeguards" being incorporated under the added term, "objective." These essential characteristics may be stated as follows:

**1. Direct.**

The textbook for the English Bible is the English Bible. Commentaries and other sources, including the manual itself must be subordinate.

**2. Experimental.**

The laboratory system of instruction is used. The teacher serves merely to stimulate and direct, his primary contribution being the assignment. The student must come into actual grips with the material, and draw his own conclusions.

. . . . .

<sup>81</sup>. Loc. cit.

### 3. Perceptive

The powers of observation are cultivated, the ability to see a thing as it is.

### 4. Objective

Control over observation and interpretation is assured by objective means:

The study of the Bible

- a. By Books -- with recognition that each is a literary entity having its own historic orientation.
- b. By Compositional units - structural divisions into which the Biblical composition naturally falls.
- c. According to Law of context and texture - realizing that every word, sentence, or paragraph stands in some observable relation to something else; also that every word must be treated as an author has actually employed it.

### 5. Personal

The student must be stimulated to actual commitment in facing the truth within the Bible as it opens to him. Response must be forthcoming for the method to be complete.

The Law of Growth has been included under "Personal." Real comprehension must result in progress. This necessitates self appraisal over a period of time. Fidelity to oneself is essential.

### D. Summary

This chapter has sought to analyze the inductive method of Bible Study as it has been developed by its leading exponents. The works of Dr. W.W. White and Dr. Howard Kuist have been given primary consideration due to their outstanding contributions in this field, These Words Upon

Thy Heart, and The Bible in the Making of Ministers constituting primary sources of information, together with various pamphlets written by each of these men.

Essentials of inductive quest as concisely stated by Dr. Kuist, in a popular presentation before the students of Princeton Theological Seminary in 1944 were used as a structural basis on which the essential characteristics of inductive study were discussed. It was pointed out that the major difference between the method illustrated by these two men was in the stress Dr. Kuist placed on the similarity between proper method in Bible study and the Humanities, and the emphasis Dr. White placed on the close kinship of proper procedure with method in the sciences.

Finally, from the foregoing analysis, a workable series of criteria was derived whereby given materials might be appraised for their use of inductive method in the study of the Bible.

In light of the purpose of this thesis to evaluate selected young people's courses on the basis of their application of the inductive method, it remains for the following chapter to apply these criteria to the materials which have been obtained from the Inter-Varsity Christian Fellowship and the John Knox Press.

CHAPTER III  
THE EVALUATION OF SELECTED YOUNG PEOPLE'S COURSES  
FOR THEIR  
APPLICATION OF THE INDUCTIVE METHOD OF BIBLE STUDY



### CHAPTER III

#### THE EVALUATION OF SELECTED YOUNG PEOPLE'S COURSES FOR THEIR APPLICATION OF THE INDUCTIVE METHOD OF BIBLE STUDY

##### A. Introduction

In the preceding chapter, five essential features of a genuinely inductive method of Bible study were derived from the writings of Dr. Wilbert W. White and Dr. Howard Tillman Kuist. These will now be used as criteria for the evaluation of four Bible courses for young people, selected from the publications of The InterVarsity Christian Fellowship and John Knox Press. As set up, the criteria to be used in this process of evaluation are: (1) Is the approach to the Bible direct? (2) Is the approach to the Bible experimental? (3) Is the approach to the Bible perceptive? (4) Is the approach to the Bible objective? (5) Is the approach to the Bible personal?

The publications are Discovering the Gospel of Mark, by Jane Hollingsworth; Looking at Life with the Apostle Peter, by Jane Hollingsworth and Alice Reid; Tests of Real Christianity, by Albert Winn; and But as for Me, by Howard T. Kuist. The courses will be considered in the order stated above.

## B. Analysis of Selected Courses

### 1. Discovering the Gospel of Mark.

Discovering the Gospel of Mark, an Intervarsity Fellowship publication by Jane Hollingsworth, was written, as stated by the author herself, for students who have a serious desire to study the Bible. It is adaptable for both individual and group use.<sup>1</sup> Forty-one pages in length, size seven by five inches, it is made up of sixteen lessons and a review.

In her study suggestions which precede the actual lessons in the Gospel of Mark, Miss Hollingsworth has included, in her specific aims for the study, all the essential features of the inductive quest which have been set down in the previous chapter of this thesis. The study is to center "in the Gospel according to Mark" (direct); it is to be a manual of simple directions to help the student "develop a skill for studying the Bible independently . . . without a human teacher and without 'devotional helps'" (experimental); it will seek to help the student to "grasp the facts . . . just as they stand on the printed page" (perceptive). The fact that the study is centered in one book and that the American Revised Version of the Bible is suggested because of the paragraph divisions indicates that it is objective. The chief aim is to help the student "develop a more robust spiritual life . . . [and] obey implicitly the will of God as revealed through Him."<sup>2</sup>

. . . . .

1. Jane Hollingsworth: Discovering the Gospel of Mark, p. 1.

2. Ibid., pp. 1,2.

Whether or not these aims are carried out in the content of the book will now be determined by applying each criterion in turn.

a. Is the Approach to the Bible Direct?

It is apparent that Miss Hollingsworth has accomplished her stated purpose of bringing the student into direct contact with the Scriptures themselves. The textbook for Discovering the Gospel of Mark is the Gospel of Mark. While four times throughout the course<sup>3</sup> Erdman's commentary is suggested for reference on some critical point in Scriptures, the student is urged to consult this source book only after his own private study has been completed; or in the case of group study, after all firsthand observations have been given. When special points of question or criticism arise, those who are especially interested are asked to make a report the following week--the report not to exceed three minutes--presumably as the basis of their own private study supplemented by a commentary.<sup>4</sup>

b. Is the Approach to the Bible Experimental?

Six to eight questions comprise the body of the lessons in Discovering the Gospel of Mark. They are brief, terse, specific, bringing the student into actual grips with the material itself; the assignment serves mainly as a guide

. . . . .

3. Cf. Ibid., pp. 14, 31, 32, 34.

4. Cf. Ibid., p. 8.

to the student's own discovering of the essential content. Elaborate introductions to the specific Biblical material are absent, and it remains for the student to translate given procedures into actual practice. Questions are not answered for him, and only in few instances<sup>5</sup> are questions asked in such a way as to indicate that a certain reply is expected. On the whole they are quite objective, and directed to primary considerations. The making of a chart on which findings are recorded is an important part of this study.<sup>6</sup> The keeping of a notebook is also emphasized.

A sample assignment follows (taken from Lesson Two):

- "1. Read the second division of Psalm 119:vv 9-16. Find in this section a prayer for your study. It is easy to get into the habit of using our choicest vocabulary in conversation with others while the Lord hears 'vain repetitions.' Make a point of incorporating the thoughts and words of the Bible into your prayer.
- "2. This is a review question and should be done individually before the group meets. It is included for those who wish to grasp and keep the Gospel of Mark: Begin the session by thinking through the first chapter aloud, using the paragraph titles to recall it to memory.
- "3. This is also a basic question and if the group has formed the habit of doing this individually, much valuable time will be saved in group study. One reading takes three minutes.
  - a. Read Mark 2-3:6. The connection is so close, carry-over into chapter three is indicated.
  - b. Make at least four observations on the facts as they lie on the printed page. Who? What? Where? When? This may be painful; do it anyway!

. . . . .

5. Cf. Ibid., pp. 11,16.

6. A blank chart with one or two suggestions is included in the back of the book.

- c. What is the author's style? If you are not used to looking for this, here are suggestions: Don't spend too much time. Are his sentences short and to the point, or long and involved? Does he use figures of speech? Does he draw contrasts or comparisons? Does he include questions and direct discourse?
  - d. Give a name to the paragraphs and place each in proper order on the chart. Find the relationship between paragraphs. Express it in one word. Place it on the curved line on the chart. For example, in paragraph 2 Levi was called, and in the next they feasted at his home; hence, 'Levi' is the connecting word.
- "4. This question is on 'Opposition.' Turn to your notebook page on that subject and record your findings.
- a. What people, in the first paragraph, opposed Jesus? Who were the opposers in the other paragraphs? Note what groups are included.
  - b. This whole chapter hinges upon opposition. There is a step of progression in each of the three paragraphs and a climax in the first paragraph of chapter three. Find these steps. What aroused their opposition each time? How was it expressed? (Be sure to note the progress in their boldness.)
- "5. What four similes and metaphors are given? What meaning did the Lord Jesus give to each?
- "6. Turn to the page in your notebook on which you are recording the evidences of the self-consciousness of Jesus. Find and jot down three statements in this section which reveal His own consciousness of His mission in the world. From what you know of His purpose, how well do these statements seem to sum it up?
- "7. In the first paragraph, vv 1-12, the Son of Man touched on one of the greatest questions in human life--sin.
- a. You have noted how this event affected the scribes. How did it affect the paralytic? the spectators?
  - b. Do you think the Lord brought up this question just to stir up opposition or because, in this healing case, sin had to be dealt with first? All of those present heard Jesus' words of forgiveness, but how many present were actually forgiven? Is this supreme work of the Saviour always done on an individual basis? Have you ever heard the words, 'Son, thy sins be forgiven thee'?
- "8. Have a short period of silence for individual meditation and close with oral prayer."<sup>7</sup>

From the above it is evident that this approach is experimental.

c. Is the Approach to the Bible Perceptive?

In seeking to stimulate habits that are truly inductive in character, Miss Hollingsworth has prefaced her sixteen lessons on the study of Mark with specific study suggestions to which the student is urged to continually resort to check his own growth. Among these suggestions are concrete aids to accurate observation,<sup>8</sup> such observation always being distinguished from and preceding interpretation.

In the lessons themselves, directions are printed to develop the student's ability to see a thing as it is, and to distinguish striking characteristics from simple enumeration.<sup>9</sup>

Questions are often given to check the validity of observations in a previous question. For example, in Lesson Five the student is asked to compare four recorded miracles of Christ's. On the basis of the student's own inductive study, a question is then proposed to determine how well the student has observed the essential features of the passage considered.<sup>10</sup>

The writer also makes use of keywords to induce the student to cultivate his powers of observation. A method fre-

. . . . .

8. Cf. Ibid., pp. 2,3.

9. Cf. Ibid., p. 15.

10. Cf. Ibid., p. 18.

quently employed by Dr. White is used here by the writer, again to check how well the student has observed outstanding facts in the Biblical content:

"Now ask yourself these questions and discover how much you have observed (do this hastily):

- a. WHO? Who were the people present?
- b. WHAT? What is said about them? What happened?
- c. WHERE? What country, city, house, location, scene is mentioned?
- d. WHEN? Is the day, time of day or any passage of time mentioned?
- e. STYLE. What do you notice concerning the author's style and vocabulary? Does he use action, description, little or much detail? Words oft repeated?"<sup>11</sup>

d. Is the Approach to the Bible Objective?

(1) By Books.

Strong emphasis is placed on grasping the book as a whole. It is suggested that the student always get a view of the whole before dissecting the parts, if possible reading the whole book at one sitting.<sup>12</sup> Historical background is also taken into account,<sup>13</sup> and one of the main purposes of the chart at the end of the study manual is to give the student a "view of the whole book at one glance."<sup>14</sup>

(2) By Compositional Units.

The American Revised Version of the Bible is used.<sup>15</sup> The skeletal chart at the end of the study manual is marked off with major sections and paragraph divisions of the book,

. . . . .

11. Ibid., p. 9.

13. Cf. Ibid., p. 41.

15. Cf. Ibid., pp. 7,9.

12. Cf. Ibid., p. 40.

14. Ibid., p. 42.

which the student is urged to fill in with key words<sup>16</sup> which will recall to the student's mind the central thought of each paragraph or main theme in the larger section which he is studying. Lessons are titled by chapters, but with each lesson questions are directed toward leading the student to treat the Biblical material by compositional units. For example, in Lesson Two, the assignment quoted above, the following is suggested: "Read Mark 2-3:6. The connection is so close, carry-over into chapter three is indicated."<sup>17</sup>

(3) Law of Context and Texture.

Much stress is placed on noting relations between paragraphs.<sup>18</sup> The laws of arrangement, of climax, cause and effect, repetition, contrast, and principality are utilized,<sup>19</sup> and emphasis is placed on noting verses in their setting.<sup>20</sup> "Everything is in the Bible in the place it is for particular reasons."<sup>21</sup>

Thus, it is apparent that this approach to the Bible provides for objectivity in the inductive quest.

e. Is the Approach to the Bible Personal?

This is one of the strongest emphases in Discovering the Gospel of Mark. Effort is made in each lesson to pro-

. . . . .

16. Cf. Ibid., p. 10.

17. Ibid., p. 11.

18. Cf. Ibid., pp. 12, 13, 14.

19. For an example of each, note in order: pp. 12, 32, 17, 35, 4.

20. Cf. Ibid., pp. 12, 14, 26.

21. Ibid., p. 40.



duce an attitude of receptivity,<sup>22</sup> and responsiveness<sup>23</sup> to the truth as revealed in Scripture and to the Holy Spirit<sup>24</sup> who functions as the Master Teacher. Lessons are arranged so that the study is integrated with daily devotions. A portion of Psalm 119 is "suggested for spiritual preparation for each private study or discussion group," and no session is without such questions as "Are there any questions which you should be asking the Lord about yourself?"<sup>25</sup> Thus it is seen that in the approach used in Discovering the Gospel of Mark the personal element is present to a high degree.

Finally, an effort is made to summon a student to honest self-appraisal in light of his own newly-found truth. For example, "If you were to bear fruit one-hundred fold, what would have to be the specific changes in you? List in your notebook, at least don't pass over this question lightly."<sup>26</sup>

f. Summary and Evaluation of Discovering the Gospel of Mark.

It has been evident in the above analysis that Miss Hollingsworth's course on Discovering the Gospel of Mark has used an approach to the Bible that is direct, experimental, perceptive, objective, personal. This course, therefore, fulfills the requirements for the criteria listed as essential

. . . . .

22. Cf. Ibid., pp. 11,15,21.

24. Cf. Ibid., pp. 3,9,13.

26. Ibid., p. 15. Cf. p. 25.

23. Cf. Ibid., pp. 37,38,41.

25. Ibid., p. 27.

to true inductive procedure in Bible study.

2. Look at Life with the Apostle Peter.

Look at Life with the Apostle Peter, by Jane Hollingsworth and Alice Reid, and another publication of the InterVarsity Christian Fellowship, has been written for college students as a study guide which would coordinate daily devotional Bible study with weekly student discussion meetings.<sup>27</sup> It is similar in format to Discovering the Gospel of Mark.

It is evident from the introduction that the serious Bible study to which the student is urged to commit himself is not a half-hearted, piece-meal reading or study about the Bible, but direct contact with the Scriptures themselves, the student being urged conscientiously to do his own interpreting as led by the Holy Spirit.<sup>28</sup> The approach seeks to be direct, experimental, perceptive, and personal. That the study is to be objective is not actually stated.

a. Is the Approach to the Bible Direct?

The first essential feature of the inductive quest is fulfilled in Look at Life with the Apostle Peter. Each day's assignment is directed into the Biblical text and all references to commentaries are printed in the Study Manual itself, each serving to supplement rather than take the place

. . . . .

27. Jane Hollingsworth and Alice Reid: Look at Life with the Apostle Peter, p. 2.

28. Cf. Ibid., p. 3.

of the primary source. However, more frequent use is made of the commentary in the study in Peter than in the course in Mark. In all, there are twenty such references to commentaries.

b. Is the Approach to the Bible Experimental?

The Study Guide is divided into two major sections, each of which contains a series of daily assignments covering a period of eight weeks. The first section deals with I Peter; the second is primarily a character study of Peter's life.<sup>29</sup> Here, as in the study of the Gospel of Mark, questions form the essence of the Study Manual contents. And here too, the laboratory method of instruction is used.

In Section I--the study of the First Epistle of Peter--the first week is taken up with the study of the book as a whole. Asked to read the lesson through each day, the student is given one central question such as, "Imagine you are hearing of Christ for the first time. Write down the striking facts you discover about Him."<sup>30</sup>

From the book as a whole attention is then drawn to paragraphs or verses within a given paragraph, noting connectives, contrasts, progression, continuity of thought, and main themes, principal teachings, and central purposes.<sup>31</sup> The questions asked are of such a nature that the student

. . . . .

29. Cf. Ibid., p. 44.

30. Ibid., p. 6.

31. Cf. Ibid., respectively, pp. 11; 15, 27, 29; 10; 12, 50; 31.

must inevitably be brought into actual grips with the material itself.

This approach also encourages independence, as exemplified in the assignment:

"FOURTH DAY I Peter 1:17-21

The passage for today is filled with truth which you will discover for yourself by careful study. Read and then write your thoughts just as they come to you. You will get your biggest thrill in Bible study from what you discover for yourself. Open your mind and let the Holy Spirit speak to you."<sup>32</sup>

Thus it may be concluded that Look at Life with the Apostle Peter fulfills that requirement of inductive Bible study termed experimental.

c. Is the Approach to the Bible Perceptive?

In a variety of ways suggestions are given to develop the student's powers of perception. For example, by pointing to repetition of ideas, contrasts, main subjects and verbs within a sentence, figures of speech, comparisons, change in verb tense, play on words, and connectives.<sup>33</sup>

Several instances of directions designed to make the student grapple with the text are: ". . . get the full meaning of every connecting word, such as wherefore, but, etc. 'When you see a therefore, look to see what it's there for' is a good suggestion to follow."<sup>34</sup> There are repeated enjoiners

. . . . .

32. Ibid., p. 12.

33. Cf. Ibid., respectively, pp. 6; 13,15,42; 29; 16,24; 21; 34; 34; 11.

34. Ibid., p. 11.

to "notice the text!" Here again the laws of arrangement, though not stated, have been used to serve as valuable guides to exact observation. This analysis indicates that Life with the Apostle Peter would stimulate the power of perception.

d. Is the Approach to the Bible Objective?

(1) By Books.

As already stated, there are two primary sections within Look at Life with the Apostle Peter: the first dealing with the First Epistle of Peter as a whole, the second dealing with the life of Peter, drawing from the Gospels, the Acts, and again from I Peter. Obviously, though the second section deals with units of thought, it does not fulfill the first essential safeguard to inductive quest, since it does not deal with these units as part of their larger contexts. The first section on the other hand satisfies the first requirement very well. The first week is given over to seeing the book as a whole.<sup>35</sup> Following a more minute analysis there is a return to the whole.<sup>36</sup> Due emphasis is also given to the historical orientation of the epistle, as noted for instance in the following questions: "To whom is Peter writing? What contact has he probably had with some of these people?"<sup>37</sup>

(2) By Compositional Units.

Here again the first section of the study manual

. . . . .

35. Cf. Ibid., pp. 5-7.

36. Cf. Ibid., p. 31

37. Ibid., p. 7.

stands superior in its emphasis on compositional units for study. Larger sections are pointed out, and study is largely on the basis of paragraph divisions and units of thought.<sup>38</sup>

(3) Law of Context and Texture.

Since the second section of this study manual centers around the life of Peter, emphasis is not given to observing large structural relations. Within smaller units and the paragraph especially, however, objective relations are noted and such suggestions as the following are made: Notice "play on words, changes in the tense of verbs."<sup>39</sup> "What is the significance of the 'but'?"<sup>40</sup> Grammatical features are stressed as they serve to point up factors which lead to sound interpretation. The laws of arrangement are predominant throughout, the law of contrast being the very key which unlocks the book and character of Peter to the reader of the Biblical material.

Hence, it may be said that this study in Peter does not offer the same objective safeguards to the inductive quest as did Discovering the Gospel of Mark. At the same time, great care is given to noting essential characteristics within paragraphs and smaller sections.

e. Is the Approach to the Bible Personal?

Even as in the other Intervarsity Fellowship publi-

. . . . .

38. Cf. Ibid., p. 15.

39. Ibid., p. 34.

40. Ibid., p. 52.

cation, so in this, much stress is laid on the personal aspect of inductive Bible study. Questions toward commitment are directed in practically every assignment. This direction is found in such statements as: "Examine your own heart in the light of this passage."<sup>41</sup> "Seriously consider how you should apply this teaching to your own life."<sup>42</sup> "As a disciple of Christ, measure yourself by the standard set by the Apostles."<sup>43</sup> Guides to self commitment and response are prominent throughout the work. Thus it is seen that this essential feature in the inductive quest is met by Look at Life with the Apostle Peter.

### 3. Tests of Real Christianity.

Tests of Real Christianity by Albert Curry Winn, is a publication in the Elective Study series of the Presbyterian Church, U.S., for students, young people and seniors. Mimeographed, it is thirty-three pages in length, eight and one-half by eleven in size.

In the Introduction of this study of I John, the author's purpose is stated as being to treat the book as a whole, inductively, using as a text the Revised Version.<sup>44</sup> The study seeks to show how the teaching of I John bears on the student's situation today, with the student himself as the discoverer, since the laboratory method is to be used.

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41. Ibid., p. 10.

42. Ibid., p. 12.

43. Ibid., p. 5.

44. Cf. Albert Curry Winn: Tests of Real Christianity, p. 1.

From the author's own words, it may be concluded that the approach seeks to include all the essential features characteristic of that which has been set forth as primary to genuine inductive quest. The guide itself is written primarily for the leader's use.

a. Is the Approach to the Bible Direct?

Decided emphasis is placed in Tests of Real Christianity upon guiding the student into the Bible itself. The teacher is warned to "be prepared for some who are discouraged and have already given up, some who in spite of all you said went to some 'book about the book.'"<sup>45</sup> The teacher is urged to use commentaries, but only as a check on his own observations, and all use of outside reports by the group is immediately tied in with the book itself.<sup>46</sup> Thus the approach is seen to be direct.

b. Is the Approach to the Bible Experimental?

As indicated above, Tests of Real Christianity, while designed primarily for the leader to use with young people, and while offering valuable assistance to the teacher in learning how to teach inductively, also stresses that the leader's own study should be, first of all, independent.<sup>47</sup> A set of questions forms the guide for each lesson, which both student and teacher are to translate into practice before

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<sup>45</sup>. Ibid., p. 8.

<sup>46</sup>. Cf. Ibid., p. 3.

<sup>47</sup>. Cf. Ibid., p. 7.



either may look at other sources. Considerable aid is given the teacher in actually stating the main discoveries which he should make in order that he may be of more assistance to the group. Lessons are arranged in such a way that the thrill of firsthand discovery will not be lost if the teacher heeds the warning not to look into the next lesson until his own study has been completed.<sup>48</sup> There are five assignments out of a total of six sessions. Each assignment contains six to eight questions. That for the third session is here included. Such questions indicate that this approach is experimental.

- "1. How would you answer the problem of John's readers? Try writing a brief list of the distinguishing marks of a real Christian.
- "2. Go through I John looking for all the places where marks of real Christianity and 'fake' Christianity are set side by side in direct contrast. Notice particularly sentences beginning with 'if,' 'he that' (or 'he who' in R.S.V.), and 'whosoever.' Also watch for contrasts between 'ye' and 'they.'
- "3. Divide a sheet of paper into two columns headed 'real' and 'fake,' and enter the contrasts you have found in order. Indicate chapter and verse.
- "4. Notice which marks are most often repeated. How many are different ways of saying the same thing?
- "5. Compare John's list of the marks of real Christianity with the list you made at the outset.
- "6. Compare John's list with your own life."<sup>49</sup>

Professor Winn himself lists three advantages of the laboratory method of treating the Bible:

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<sup>48</sup>. Cf. Ibid.

<sup>49</sup>. Ibid., p. 11.

"1) It gives the student a sense of achievement: the thrill of personal discovery . . . 2) It makes the book studied the student's permanent possession: truths which we discover ourselves are seldom forgotten; . . . 3) It gives the student a skill: he not only learns something about one book, but he learns how to study other books on his own."<sup>50</sup>

Dr. Winn also enumerates some general principles which should be kept in mind, the first of which emphasizes the importance of individual study, since the purpose of inductive study is to lead the student to discover for himself. The second points out the importance of assignments, since they are designed to stimulate the student's curiosity and to start him on his quest in firsthand discovery. The third gives emphasis to the importance of firsthand study by the teacher, since it enhances the teacher's own enthusiasm. The fourth stresses the importance of self-restraint on the part of the teacher in the class session, since the teacher's purpose is to guide the student.<sup>51</sup>

The lessons bear witness that the author has stressed these essentials throughout the study guide.

c. Is the Approach to the Bible Perceptive?

The function of the teacher is to open the student's eyes. An excellent illustration of this is given in the first lesson. Firsthand impressions are to be elicited from the students after a three-minute period of observation.

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50. Ibid., p. 2.

51. Cf. Ibid., p. 3.

As key points for further observations, Professor Winn suggests five questions (which were found also in Discovering the Gospel of Mark)--Who? What? When? Where? and Why?--as aids to focusing one's attention.<sup>52</sup> By noting "Who?" (the writer of the Epistle) a keynote in I John is discovered. The powers of perception are cultivated also by suggestions to note repetition, contrasts, special emphases. For example, by repeated emphasis on noting contrasts, the main purpose for the writing of I John is brought out.<sup>53</sup>

d. Is the Approach to the Bible Objective?

(1) By Books.

The first three sessions of Tests of Real Christianity consider I John as a literary unit, and throughout the study emphasis is placed on the book as a whole. Students are urged to discover and state in their own words the essential unity of the book, and repeated emphasis is placed upon looking for its outstanding characteristics. An illustration of how the student is led to identify the central theme is the following: "List the words which are most frequently repeated in this epistle; study your list and see if you can write out in a single sentence what the epistle is about."<sup>54</sup>

(2) By Compositional Units.

Three contrasts are used to point out the structural

. . . . .

52. Cf. Ibid., p. 6.

53. Cf. Ibid., p. 10.

54. Ibid., p. 7.

unity of the book, namely, real versus "fake" in respect to righteousness, to love, and to belief. A session is given to the study of each of these large compositional units. Paragraph divisions are supplied by the use of the Revised Standard Version of the New Testament. Students are encouraged to name paragraphs,<sup>56</sup> and questions are used to stimulate recognition of distinctive emphases within the paragraphs and progress of thought between them.<sup>57</sup> Thus, the approach stresses study by compositional units.

(3) Law of Context and Texture.

Careful attention is given to noting relations between paragraphs and verses, even as between larger sections within the epistle. Emphasis is placed on showing how all parts are unified,<sup>58</sup> and the author's distinctive emphases are brought out by noting the specific laws of arrangement used, such as contrast, repetition, and curvature. Here, as in the study, Discovering the Gospel of Mark, emphasis is placed on safeguards to genuine objectivity in approach.

e. Is the Approach to the Bible Personal?

In the assignments for private study no inducement is given to the student to enter into firsthand experience with Scripture in the role of agent. There are, however, spe-

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<sup>56</sup>. Cf. Ibid., p. 14.  
<sup>58</sup>. Cf. Ibid., p. 13.

<sup>57</sup>. Cf. Ibid., p. 21.

cific questions which serve to stimulate an active response to Scriptural truth after study has been completed. For example, in assigning lesson three the author gives the following suggestion: "Compare John's list with your own life";<sup>59</sup> or, as in the assignment for the sixth session: "What is the most important thing I John has taught you about yourself? Write it out."<sup>60</sup> Again, "What is the most important change you want to make in your life as a result of this study?"<sup>61</sup> It should also be mentioned that Scripture references are included for devotions to be given at the opening of each session of the group. Only one reference is made challenging the teacher to be prepared intellectually and spiritually for a coming class meeting.<sup>62</sup> Thus, while the emphasis on response is fairly strong, emphasis on making the approach personal on self-surrender under the leading of the Holy Spirit might be strengthened.

#### 4. But as for Me.

The study guide entitled But as for Me was prepared by Howard Tillman Kuist. It is designed primarily for individual use among young people in the Presbyterian Church, U.S.; and secondarily, to help leaders in local groups and to stimulate discussion in group meetings. As stated by the author, its purpose is to focus student attention on vital

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59. Ibid., p. 11.  
61. Ibid., p. 21.

60. Ibid., p. 21.  
62. Cf. Ibid., p. 12.

centers in the book of Micah, that from these studies students may find "illumination on their most urgent personal questions."<sup>63</sup>

The format of But as for Me is similar to that of Tests of Real Christianity.

a. Is the Approach to the Bible Direct?

Since the book of Micah is made the center of study, it may be said that the approach is direct. However, as much of But as for Me consists of the author's explanation of Biblical content, the textbook might be used by some students as a substitute for the Bible itself.

b. Is the Approach to the Bible Experimental?

Upon examination, the study manual is seen to be a combination of the laboratory and lecture methods. While questions are asked, the author in all but one chapter proceeds to answer most of his own questions, thus taking away that which makes the laboratory method unique. An excellent example of this is to be found in Lesson Four; another is in Lesson Two (where the author presents "Micah's Analysis of the State of the Nation.")<sup>64</sup>

In Lesson Three Dr. Kuist purports to set forth a procedure which will give the student "the book itself" rather than a mere outline of content.<sup>65</sup> It is clear, however,

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63. Ibid., p. 4.

65. Cf. Ibid., p. 16.

64. Ibid., pp. 13-15.

that this is the only chapter which is primarily experimental. In many cases it is not necessary for the student to come into actual grips with the material at all, or even read the text. Thus, although the author's suggestions may lead the student into the Bible, they may well fail to do so. The human tendency Dr. Kuist refers to in These Words Upon Thy Heart is here applicable: ". . . the craving for authority . . . accompanied by a second trait of human nature, a bent to evade responsibility"<sup>66</sup> may prevent fully-developed experimental approach.

c. Is the Approach to the Bible Perceptive?

In view of the fact that the approach of this guide is less experimental than the other study manuals which have been analyzed, it would not be surprising to find a corresponding absence of the perceptive element. As far as training the eye by actual practice is concerned, certainly this is true. However, Dr. Kuist's ability to call attention to essential characteristics, inductively or otherwise, cannot be without effect on the student's perceptive powers. It would seem, nevertheless, that his major contribution to the art of observing lies in those portions which bring the student into actual first-hand contact with the Scriptures. For an example of this, the student is directed to look for such things as word pictures, historical references, "special vo-

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66. Ibid., p. 33.

cabulary,"<sup>67</sup> contrasts, and personal emphases.

d. Is the Approach to the Bible Objective?

(1) By Books.

Here, the answer is in the affirmative. The author treats the book of Micah in terms of the book as a whole, characterized by three cycles of development corresponding to the three major divisions of the book.<sup>68</sup> Dr. Kuist says of the book: ". . . this book is no patchwork of unrelated utterances, as some students of Micah would suggest, but . . . behind the book is the consistent mind of a person who was brought up and lived in the country."<sup>69</sup> The author also emphasizes the historic orientation of the book; in Lesson Two, four characteristics of Micah's period are emphasized as essential to its proper interpretation.<sup>70</sup>

(2) By Compositional Units.

As stated above, the book is also treated in terms of compositional units. One lesson is given to each of the major divisions of the book. These units, in turn, are considered in terms of their own structural divisions as illustrated in Lesson Four where Micah 3:9-5:2 is divided into four units, together exhibiting a central unity and relationship between parts.

(3) Law of Context and Texture.

Referring to Art and Character by Bailey, Dr. Kuist

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67. Ibid., pp. 17-18.

69. Ibid., p. 18.

68. Cf. Ibid., p. 8.

70. Cf. Ibid., p. 12.



emphasizes the fact that an artist makes use of a definite vocabulary and grammar as he seeks to convey his ideas to the observer. Recognition of these elements in vocabulary and the way these elements are arranged is essential to grasping the artist's true intention.<sup>71</sup> Here also the laws of arrangement are utilized and are given utterance; or a larger compositional unit is always viewed in terms of its context--its relation to other parts and to the whole of which it is a part.<sup>72</sup>

Thus, this analysis indicates that in the study manual, But as for Me, a strong emphasis is placed on objectivity.

e. Is the Approach to the Bible Personal?

Certain statements in this book lead to a consideration of the personal aspect of the Bible study. For example: ". . . the integrity of a person's life adds weight to what he says"<sup>73</sup> and ". . . what a person believes about God makes a difference in his outward behavior."<sup>74</sup> Again, ". . . moral education alone is not sufficient, it is the embodiment of God's truth in actual life that is necessary."<sup>75</sup> The great requirement is that character be embodied in human relations,<sup>76</sup> and the final question is "What does God expect of me?"<sup>77</sup>

. . . . .

71. Cf. Ibid., pp. 16-17.  
73. Ibid., p. 11.  
75. Ibid., p. 24.  
77. Ibid., p. 26.

72. Cf. Ibid., pp. 8, 17, 18, 22.  
74. Ibid., p. 12.  
76. Ibid.

Thus, as here indicated, this approach includes the personal aspect of the inductive quest.

### C. Summary

In this chapter, four Bible study courses for young people were examined for their use of the inductive method of Bible study. As a basis for evaluation, the criteria set up in the preceding chapter were applied, in order, to each course: (1) Is the approach to the Bible direct? (2) Is the approach to the Bible experimental? (3) Is the approach to the Bible perceptive? (4) Is the approach to the Bible objective; i.e., by books, by compositional units, according to the law of context and texture? (5) Is the approach to the Bible personal?

The four courses which were evaluated were two publications of the Inter-Varsity Christian Fellowship and two representative publications of the John Knox Press. With the exception of Tests of Real Christianity, each of these studies has been written for individual use, correlated with study by groups. Tests of Real Christianity offers a somewhat different emphasis in that it is written primarily for the group leader, for use as a teaching guide.

Upon evaluation, Discovering the Gospel of Mark was seen to meet every essential requirement of a truly inductive method of Bible study. Look at Life with the Apostle Peter was strong on all the essential points except "Is the approach Objective?" Here it was noted that the emphasis on

the life of Peter sacrificed the safeguard of the study of the Bible by books. Tests of Real Christianity placed strong emphasis on the approach being Direct and Experimental. It was shown, however, that on the basis of the objective criteria set up in the last chapter and in comparison with the Inter-Varsity publications, there was some lack of emphasis on the personal element in the inductive method, especially as the student begins his study. But As For Me was shown to rank very high in objectivity. It revealed weakness, however, in the fact that deduction was often substituted for a truly experimental approach.

## SUMMARY AND CONCLUSION

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The problem of this thesis has centered in the evaluation of selected young people's courses to determine the use made in them of the inductive method of Bible study. Before a proper evaluation could be made, however, it was necessary to set up criteria as the basis for evaluation. Consequently, the present study has progressed through three major stages.

The first chapter served to lay groundwork for the whole investigation by contrasting the nature of induction with that of deduction and by analyzing the inductive method as it is found in the sciences. Here it was pointed out that induction is the method of discovery, and that it produces a sense of individualism and experimentalism. It was also pointed out that the inductive method of Bible study must necessarily involve certain basic similarities to scientific method if valid conclusions are to be reached.

In the second chapter, an analysis was made of the methodological writings of Dr. Howard T. Kuist and Dr. Wilbert W. White, two men who have been recognized as leading exponents of the inductive method of Bible study. From this analysis, there were set up criteria composed of five essential features, by which an evaluation could be made of the selected young people's courses. Thus it

was shown that an inductive approach to Bible study must take the student directly to the Bible itself, it must be experimental, it must cultivate the perceptive powers, its approach must be objective, and it must be personal. In this, as in scientific method, much stress was found to be placed on objectivity as an essential feature in aspects of the inductive quest. It was pointed out that safeguards to a genuine approach would include Bible study by books, by compositional units, by recognizable structural units, and by terms whose meanings were determined by the surrounding context. The final test of the method would apply to the personality of the learner himself through the law of growth, which has been included under the criterion, "It must be personal."

Finally, on the basis of the above criteria, the third chapter evaluated four Bible study courses for young people. The materials selected included Discovering the Gospel of Mark, by Jane Hollingsworth, and Look at Life with the Apostle Peter by Jane Hollingsworth and Alice Reid, both published by the Inter-Varsity Christian Fellowship; and also Tests of Real Christianity ( a study of I John), by Albert C. Winn, and But As For Me ( a study of Micah), by Howard T. Kuist, both published by John Knox Press.

From the above study, certain general observations might be made. It was noted that the first two publica-

tions and the fourth were written primarily for student use, while Tests of Real Christianity was written as a teaching guide. Three of the publications were built around weekly lessons, while the fourth, Look at Life with the Apostle Peter, was written for day by day study.

The Inter-Varsity publications were longer study units than those of the John Knox Press. They were also somewhat more "specialized" in that they dealt specifically with campus problems, while John Knox Press series centered in the church group and the problems which would face any young person. Because of this difference, the first two could be more specific in their applications to daily living.

In regard to their appeal and adaptability to various groups, it may be said that Winn's refreshing style and simplicity would make Tests of Real Christianity adaptable to younger youth groups; the Inter-Varsity publications would be best suited to college students, and But As For Me most suitable for older young people. Each is written in a style appealing to the respective age groups.

In regard to training students to think for themselves, the Inter-Varsity publications were discovered to be most useful. Discovering the Gospel of Mark rated highest in the use of the inductive approach; But As For Me rated lowest. The lower rating may be explained, in part at least, by the difficulty of the subject matter

which required more deductive teaching.

Finally, it may be noted that both the Inter-Varsity and the John Knox series are making valuable contributions to the promotion of the inductive method in the study of the Bible. While the Inter-Varsity series shows many evidences of being superior to the John Knox publications, in respect to method, each is serving to meet a critical need in the field.



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