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THE USE OF THE BIBLE
IN LEADERSHIP EDUCATION:
A STUDY OF THE INDUCTIVE PROCESS

by

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To

Dr. Vartan D. Melconian

Sponsor and Friend

whose Courses in Christian Education

have been the Incentive for this Study

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CHAPTER I

INTRODUCTION

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INTRODUCTION

A. Statement of the Problem

There is wide recognition given today to the belief that a genuine spirituality is the primary requisite for effective Christian leadership. There is also a growing acknowledgement of the importance of the Bible for the maintenance of the spiritual life.[1] The problem of this study has its inception in these considerations and will center in an investigation of the principles and the practice of inductive study as a technique for making the resources of the Bible available for the needs of leadership education.

In a figure depicting the nature of spiritual growth, Dr. Barackman sets forth the importance in leadership education of having vital recourse to the Bible that will nurture the life of the spirit and cause it to bring forth fruit in Christian service:

> "Productive Christian leadership must be rooted in a fertile soil. For such a plant there must be adequate sustenance. The appointed means for wholesome spiritual growth is the Word of God. Life rooted there is abundantly fruitful, maintains a natural development, and fulfills its purpose. Christian leaders who have been brought into vital contact with this Word are equipped for a profitable career."[2]

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1. Cf., Paul E. Barackman: Planting Trees by the River, A Paper presented on Founders' Day, Jan. 8, 1931, at the Biblical Seminary in New York.
2. Ibid., p.1.

The method of establishing this productive relationship between the Bible and the lives of Christian leaders will be found in the technique of inductive study, for the essence of any inductive approach to the Scriptures is a vital contact with the subject matter itself. It follows that the problem of this study will center in the exposition of a process, namely, the process of induction.

The distinctive features of the inductive process will be considered in a later chapter. For the purpose of an introduction, it is sufficient to note that inductive study must have a creative quality. In the full, positive meaning of the word, it is a process. As a process induction denotes a forward movement, and particularly when steady and long continued, results in growth.[1] This study will seek to demonstrate that the Bible, when approached inductively, supplies both the life-giving qualities necessary for spiritual nurture, and the content and principles needed for an adequately prepared leadership.

B. Contribution of the Present Study

The need for religious recovery is a world-wide concern today. The findings and recommendations of the International Missionary Council at Madras,[2] representing 69 different countries or territories, recognize this need and stress the point that religious recovery and the Bible must go together:

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1. Cf., "process" in A Standard Dictionary of the English Language, Funk and Wagnalls Co.
2. International Missionary Council: The World Mission of the Church, Introduction, p.5.

"If the Church is to repossess this its faith in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible."[1]

From another section of the same report comes the call to the Church to make Christ central in the home by restoring the Bible to its rightful place in family and individual life.[2]

In line with these recent emphases upon the world-wide need for a deeper and more vital Christian experience, the present study aims to outline an effectual procedure in the use of the Bible. To this end the work will be made concrete and illustrative, indicating a few of the major lines in the development of a working technique of inductive study. The value of the present study will be found wholly in its suggestiveness. It is intended to serve as a guide, pointing Christian leadership to a more fruitful experience in the study and the teaching of the Bible by outlining the general pattern of inductive study. Therefore the contribution of the work will be found in its aim to initiate a process of creative Bible study and to show its value in the field of leadership education.

C. Definition and Delimitation of the Problem

There are three aspects of the problem that need to be more definitely described. The term "leadership education" as it is used in current thought and practice may have the widest meaning or the most limited. The Church today is beginning to look at its total pro-

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1. The World Mission of the Church, op.cit., p.15.
2. Cf., Ibid., p.60.

gram in the light of a definite responsibility for the preparation of an adequate leadership. In this study, however, the use of the term will involve only the curriculum material in Bible study that is planned to meet the needs of special study groups whose members are actively preparing for or are active in Christian service. The unit of curriculum material which has been selected for the purpose of this study is found in the Second Series Courses of the Standard Leadership Curriculum of the International Council of Religious Education.[1]

With regard to induction, while the analysis will begin with a description of induction and deduction as processes of thought which will give a general background for the development of the inductive method of study, the consideration of the inductive process will be largely limited to the pedagogical values found therein, and will involve an exposition of those aspects of inductive thought which bear directly on the teaching-learning process, with special reference to the study and the teaching of the Bible.

The charts and descriptive summaries incorporated in this investigation do not offer a course of study nor do they claim to be curriculum material for class use. They are indicative of the results

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1. This unit of courses in Bible is found in Educational Bulletin 502. The unit is known as Section 2, The Bible and Other Religious Literature, and comprises five courses which are numbered and named as follows:
   - Course 120b -How the Bible Came to Be
   - Course 121b -The Old Testament: Its Content and Value
   - Course 122b -The New Testament: Its Content and Value
   - Course 123b -The Prophets and Their Messages
   - Course 124b -Jesus and His Teachings

of an inductive procedure. Inductive Bible study is a scientific process. For this reason the tangible results of such study will represent an individual experience. The experience of inductive study must be intellectually appropriated by an active participation in the process.

D. Method of Procedure

This study proposes first to evaluate the contribution of Bible study to the preparation of Christian leadership by a consideration of some of the cultural, spiritual, and pedagogical values which are held to be inherent in the literature of the Bible by those students whose opinions may be considered to be authoritative.

This study also proposes to discover the place given to Bible study in the current curriculum of leadership education by the survey of a representative unit of courses in Bible, previously described. The survey will be made by means of a chart analysis, the findings of which will be examined, and conclusions drawn.

The remaining chapters will be given to a consideration of the principles and the practice of inductive study, attempting to glean from this field the best contributions to the special requirements of Bible study. A closing section will suggest the use of the inductive method by presenting some work in the material of the Bible which will be in the form of charts and descriptive summaries and will be based on the material in the Gospel by Mark. The purpose of the studies will be to discover values in the teachings of Jesus for leadership education today by noting His method in the training of the disciples.

The general method of procedure throughout this study will be by exposition and illustration, with a pedagogical development which will be vital to these two factors in leadership education, namely, how to study and how to teach.

A concluding section will summarize the steps in the development of the investigation and record the findings. On the basis of these findings, certain recommendations will be made.

CHAPTER II

THE VALUE OF BIBLE STUDY IN THE PREPARATION OF CHRISTIAN LEADERSHIP

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THE VALUE OF BIBLE STUDY IN THE PREPARATION OF CHRISTIAN LEADERSHIP

A. Introduction

Many writers attest the values inherent in the Scriptures for the needs of human life. Preliminary to the study of this chapter, the writer has selected certain values to be used as criteria for estimating the importance of the contribution of Bible study in preparation for Christian leadership. These have been selected on the basis of evident values found in the Bible and on the basis of wide reading in the works of those who are students of the Bible and whose opinions may be considered to be authoritative.

A criterion in the selection of these values has been a consideration of their pertinence to recognized needs of Christian leadership, such as the need of knowledge and power for daily Christian living, the need of a sense of mission for Christian service, and the need of an adequate pedagogical preparation. It is therefore the purpose of this chapter to estimate the contribution of Bible study in preparation for Christian leadership by considering the values inherent in the Scriptures in relation to the needs previously stated.

B. The Bible as Knowledge and Power for Christian Living

The English author, Thomas De Quincy,[1] has suggested that there are two kinds of literature; that form that which is mainly instructive and other forms whose primary purpose is to motivate by appealing to the emotions. It is also noted that some literature properly belongs to both classes in that it is informative and at the same time reacts upon the moral nature. This is true of the Bible for the Bible in the highest sense is a literature of knowledge and power:

> "It answers with infallible certainty all the great questions which have for ages agitated the mind of men: What is God? What is man? What are the conditions of deliverance from sin and acceptance with God? What lies beyond the grave?"[2]

At the same time the Bible speaks with a moral imperative that cannot be ignored and lays hold upon the human heart by means of psychological and religious forces that are dominant and dynamic factors in the literature of the Bible.[3] This section aims to consider the contribution of these forces that are found in the literature of the Bible. It is believed that this contribution will be found to be conditioned by the combination of inherent quality and external influence that are held to be unique in the Scriptures.

1. The Bible Considered as a Literature of Culture

The cultural values inherent in the Scriptures are of supreme importance for the enrichment of individual life. Speech,

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1. Quoted by W. W. Moore: The Indispensable Book, pp.19,20.
2. Ibid., p.21.
3. Cf., A. C. Wyckoff: The Bible and Modern Psychology, Class Lecture Notes for Oct. 25, 1938. Lectures delivered in the Biblical Seminary in New York.

style, and expression are modified and refined by contact with the purity, clarity, and simplicity of the language of the English Bible. The full implication of this is stressed by Dr. Work in the following words:

> "Close contact with the Bible invariably produces a profound influence upon human speech. Let men live generation after generation in the atmosphere of this Book, reading its language and absorbing its thought, and their speech will grow more expressive and more weighty, as if some mysterious mastery had possession of their lips and exacted tribute of their tongue. The secret of this mastery of the Scriptures over human speech is not easy to fathom. Apparently it is the reflection of its own literary qualities, such as Directness, Dignity, and Strength."[1]

Dr. Work continues to account for the secret of this mastery. It is found to be in "the haunting echo of an inward power" in the Scriptures.[2] In another source the same idea is differently expressed: "Constant and reverent reading of the Bible will make for nobility of sentiment and expression. The cheap, the vulgar and the flippant will be more and more distasteful."[3]

The Bible makes another contribution to individual development by presenting the movement of great historical epochs and portraying the racial and cultural patterns of ancient peoples. From the early civilizations that figure in the Book of Genesis to the world supremacy of the Roman Empire in the first century A.D., the Bible records an historical sequence. Moreover, it is considered to be an historical progression guided by God and used by Him for divinely

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1. Edgar W. Work: The Bible in English Literature, p.25.
2. Ibid., p.25.
3. The American Bible Society National Commemoration Committee: What the Bible Can Do for Us Today, Pamphlet #5, p.10.

appointed ends. For this reason the history recorded in the Bible should be appreciatively understood as a background for the significance of God's dealings with individuals and nations.[1]

Because the Bible is a treasury of great literature, it has inspired the noblest efforts of man in all forms of art. Volumes have been written in an attempt to measure the contribution of the Bible to the culture of the world. The great wealth of Biblical literature and the extent of its cultural influence are noted by Dr. Sizoo:

> "Indeed much of our modern culture has no meaning apart from this Book. There is no finer poetry, no richer drama, no lovlier romance, no more intriguing biography anywhere in literature than that of the Bible. If you should take out of the culture of today all that the Bible has contributed, it would be like walking through a wheat field after a cyclone had swept over it and hailstones had beaten down the grain. No literature will ever excel the haunting lovliness of the Twenty-Third Psalm, the grandeur of the Sermon on the Mount, the appealing love of Luke's Gospel, the resonant eloquence of Isaiah, the superb visions of the Revelation, the heroic tale of Esther, the incomparable beauty of the parables and the lyric poetry of the Nunc Dimittis."[2]

In the wide field of English and American literature, prose and poetry alike reflect the influence of the Bible. Countless numbers of authors have turned to it as the model for all forms of literary composition and have drawn freely on the imagery and vocabulary of the Scriptures for the enrichment of thought and style. For many the Bible was also the answer to the need of their hearts and this has been reflected in the power and the depth of their work. Henry Van Dyke, an eminent writer and literary critic, has studied the

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1. Cf., Warren N. Nevius: The Old Testament, pp.5,6.
2. Joseph R. Sizoo: The Timeless Book, pp.3,4. Annual Sermon for the New York Bible Society, Sunday, Dec. 5, 1937.

testimony of the permeating influence of the Bible in all forms of literature and has come to the conclusion that "the fountain head of the power of the Bible in literature lies in its nearness to the very springs and sources of human life."[1]

From the many great figures of prose and poetic literature who acknowledge the influence of the Bible upon their lives and work, only a few examples are noted here:

> "John Bunyan (1628-1688) wrote one of the masterpieces of English literature and one of the finest interpretations of Christian experience. ...Pilgrim's Progress, the superb gift of the imagination to the understanding of Christian experience."[2]

> "Charles Dickens (1811-1870) The Bible was among the few books he diligently read. Next to it was the book of life which was wide open to him and which he opened to others."[3]

> "John Ruskin (1819-1900) acknowledges that his literary ability was due to the fact that he had absorbed the English Bible from childhood."[4]

> "Hall Caine (1853-1931) took many of the titles for his books from the Bible, such as, The Scapegoat, The Christian, The Prodigal Son. He once wrote, 'I think I know my Bible as few literary men know it ...'"[5]

> "Ralph Waldo Emerson (1803-1882) He quoted extensively from the world's literature and all his writings testify to his indebtedness to the Bible. Concerning it he wrote, ...'The elevation of this book may be measured how certainly all elevation of thought clothes itself in the words and forms of the thought of that book.'"[6]

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1. American Bible Society National Commemoration Committee: The Influence of the English Bible upon the English Language and upon English and American Literature, Pamphlet #2, p.12.
2. Ibid., p.14.
3. Ibid., p.16.
4. Ibid., p.16.
5. Ibid., p.17.
6. Ibid., p.11.

"Robert Browning (1812-1899) His acquaintance with the letter and spirit of the Bible explains his comprehensive grasp of full-orbed truth. He quoted so freely from it that without these allusions his poetry would be meaningless."[1]

"John Greenleaf Whittier (1807-1892) one of the pioneers of creative American literature, reverts to the Scriptures as to the manner born ...Every hymnal contains some of his poems."[2]

The noblest efforts in all periods of painting and sculpture have been given to the service of religion. At the touch of the masters, color, form and line have sought the interpretation of the truth of the Bible. Art has perhaps reached its finest expression in portraying the life of Christ and the scenes of the Gospel narratives.[3]

Equally great has been the influence of the Bible upon music. The Scriptures have furnished themes for countless hymns, oratorios, cantatas, and anthems. The soul-stirring power of sacred music has come largely from the inspiration of the Christian message. The influence of the Bible in this form of art is perhaps more compelling than in any other form.[4]

Before leaving the consideration of cultural values in the literature of the Bible, it is necessary to note to what extent the language of the Bible colors daily speech. It has added vigor and

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1. American Bible Society Commemoration Committee, Pamphlet #2: op. cit., p.10.
2. Ibid., p.12.
3. Cf., American Bible Society National Commemoration Committee: The English Bible and British and American Art, Pamphlet #4, pp.5,6.
4. Cf., American Bible Society National Commemoration Committee: The Bible and the Life and Ideals of the English-speaking People, Pamphlet #3, p.12.

expressiveness to our language by the vivid imagery of its phrases. A few examples of this fact are cited as illustration:[1]

a good old age, Gen.15:15	decently and in order, 1 Cor.14:40
a still small voice, 1 K.19:20	labor of love, 1 Thess.1:3
from strength to strength, Ps.84:7	lesser lights, Gen.1:16
the fat of the land, Gen.45:18	all things to all men, 1 Cor.9:22

The same source cites a number of works of contemporary fiction whose titles have been taken from Biblical phrases and offers an interesting psychological explanation for the fact:

> "This, of course, is not to say that the matter of the book or story treated has in every case a relation to the Biblical association of the title. It is simply an indication of the capacity of the Biblical phrases to catch the public attention because of their literary quality and also because there is a valuable sense of association, however indefinite, in the public mind."[2]

2. The Bible Considered as a Revelation of Human Nature

The study of the Bible discloses the keenest and most comprehensive analysis of human nature. The unfolding drama of human-divine relations reflects the whole of human life so that nothing remains hidden. The Bible honestly and clearly analyses the motives that have swayed the human heart in all ages and evaluates the several results. All human weakness, with its amazing capacity for self-will and self-interest, is set forth in terms of eternal values. But the

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1. Cf., American Bible Society National Commemoration Committee, Pamphlet #2, op.cit., pp. 4,5.
2. Ibid., p.18. Titles of Contemporary Fiction:
   Pearl S. Buck, A House Divided, Matt.12:25.
   Marc Connelly, Green Pastures, Ps.23:2.
   Rudyard Kipling, The Swelling of Jordan, Jer.12:5.
   T.E. Lawrence, The Seven Pillars of Wisdom, Prov.9:1.
   Edith Wharton, The House of Mirth, Eccles.7:4.
   William Allen White, A Certain Rich Man, Luke 12:16.

Bible also portrays the capabilities of human character at its highest; for it not only records the temptations by which men fall but the power by which they rise. It speaks in human terms and tells men why they fail and why they succeed.[1] Its power to disclose human nature has been likened to the action of a mirror:

> "The Bible shows us ourselves. It is the only dependable mirror in which we can see ourselves as God sees us. It tells us the truth about ourselves; it does not flatter but it discloses our desperate need of that which only God can give; and then it declares God's abundant provision for all our needs."[2]

3. The Bible Considered as a Revelation of God and His Purpose

Although the Bible possesses marked literary and cultural wealth and has the power to interpret and modify human nature, its greater values lie deeper. Chief among these is the self-disclosure of God, for the Bible is the record of God's revelation of Himself to men. The nature of this revelation has been compared to the properties of a sea-shell that carry the murmurs of the ocean to every listening ear. It is a suggestive analogy: "In the Scriptures the voice of the infinite God Himself sounds powerfully, yet sweetly, majestically, yet distinctly, clearly, and close to us."[3]

Moreover, the Bible is suffused with the idea of God. It is shot through from first to last with a theistic belief that is so blended in the various books that the entire Bible presents no essential break in the major personality, God. The Bible is a record of

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1. Cf., American Bible Society National Commemoration Committee, Pamphlet #5, op.cit., pp.5-7.
2. Ibid., p.4.
3. S.S. Fillion: The Study of the Bible, p.16.

theistic activity. The Book of Genesis opens with the words, "In the beginning God created the heavens and the earth." Everything that follows builds up this idea.[1] Dr. Morgan develops this thought:

> "The opening sentence of the Bible is full of suggestive sublimity. 'In the beginning God created,' and from the first word to the last the burden of its teaching is that of insistence upon the existence of God. It never explains, nor does it attempt a philosophy which will finally express in the formula of human wisdom the fact of that existence but it affirms it and insists upon the resulting government of God."[2]

Together with the all-pervading sense of the reality of God, there is the movement of divine purpose dominant everywhere in the Scriptures. Dr. Fillion summarizes the history of Israel to show the outline of the pattern by which that history has been wrought out:

> "Across the pages consecrated to the patriarchs, still more in the ever-shifting and dramatic scenes and events of the theocracy-in the solemn covenant concluded on Sinai, the Mosaic legislation, the trials in the desert, the settlement in the promised land and in Jerusalem, in victory and defeat, in periods of gloom and shame, in isolation from other nations, in total ruin during the Babylonian captivity, in restoration after the exile-we see clearly the unfolding of a providential plan and purpose: to mold the chosen nation and prepare it long in advance so as to render it worthy of the Liberator that was to come."[3]

Another writer points out that God reveals to men the method by which His purpose is being accomplished:

> "The Bible teaches from Genesis to Revelation that God, in cooperation with changed men, is busy building in and for the race of the Kingdom of God on earth. It insists that this Kingdom is meant to be race-wide and that its coming is slowed up or accelerated by man himself, depending upon his willingness to accept from God as a gift the equipment which he must have to enable him to make

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1. Cf., Wyckoff, op.cit., Class Lecture Notes, Sept. 27 and Oct. 11, 1938.
2. G. Campbell Morgan: The English Bible, pp.58,59.
3. Fillion, op.cit., p.29.

his contribution."[1]

4. The Bible Considered as a Revelation of the Fulness of God in Jesus Christ

The revelation of God and His purpose is not complete until the fulness of the time brings to men the perfect manifestation of God in and through the Person of His Son, Jesus Christ. The heart of this revelation is seminally contained in one verse of the Gospel by John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."[2]

From different historical positions all parts of the Bible look to the event of the Incarnation. It is the center of the promise to Abram.[3] It is the undying hope of Israel in the messages of the prophets. The writer of the Epistle to the Hebrews expresses it in these words, "God having of old time spoken in the prophets by divers portions and in divers manners, hath at the end of these days spoken to us in his Son ..."[4]

The long way by which this hope is realized in human history is given in the words of Dr. Morgan:

> "In the sacred writings of the Hebrew people there is a constant movement towards, and expectation of, the coming One who is to be a Deliverer. It is true that the vision is not always equally clear. Sometimes the thought seems to center upon a nation as fulfilling the idea, then upon a remnant out of a nation, and again a person is definitely expected. ...Everything in the sacred writings

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1. American Bible Society National Commemoration Committee, Pamphlet #5, op.cit., p.9.
2. The Gospel by John, 3:16.
3. Cf., The Book of Genesis, 12:2,3.
4. The Epistle to the Hebrews, 1:1.

of the Hebrew people leads toward this One, sighs for Him, and is conscious of imperfection apart from Him."[1]

These are the words of another writer who considers the Bible as a revelation of the fulness of God in Jesus Christ:

"The Bible is the record of God's word to men. And that record, beginning with words, ends in a person, beginning with, 'Thus saith the Lord,' ends with the Word made Flesh. The Bible is the record of God's great adventure in making Himself known to men, first in the luminous speech of the prophets and at last in the person and work of Jesus."[2]

Jesus testifies to His centrality in the Scriptures. On the evening of His resurrection, meeting on the way to Emmaus two questioning disciples, "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."[3]

"Thus while in the Old we have a progress toward a Person, inspired by a hope, in the New we have a process from a Person, inspired by a fact. Thus the whole Library is unified in this one Person."[4]

5. The Bible Considered as the Source of Spiritual Power

While there are at least seven[5] avenues by which the mind and heart of man may come into contact with the resources of the Scriptures, the devotional approach is by far the most universal. The

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1. Morgan, op.cit., pp.22,23.
2. American Bible Society National Commemoration Committee, Pamphlet #5, op.cit., p.7.
3. Cf., The Gospel by Luke, 24:27.
4. Morgan, op.cit., p.24.
5. Cf., Wyckoff, op.cit., Class Lecture Notes Oct.4, 1938. Dr. Wyckoff suggests the following methods of Bible study, the devotional method having universal appeal:

Devotional	Theological
Exegetical	Homiletical
Historical	Psychological
Literary	

resources of the Bible are more often sought to meet spiritual needs than for any other reason.

This point is emphasized by Dr. Moore when he states that the Bible is necessary to spiritual life and that this spiritual necessity is the most familiar of all the aspects of the Holy Scriptures. He seeks for the source of the spiritual power in the Bible by a comparative method. There are many books and religious writings that teach moral precepts but they are unable to give adequate motivation to those whom they would instruct. The writer characterizes the morality of Paganism as "dim, tentative, and lacking in any causative power". In contrast he notes that Christianity is "bright, authoritative, and powerful to communicate spiritual life." The Bible transcends all moral systems in that it is animated by the life-giving Spirit of God. This is the secret of its ability to awaken and inspire, to control thought and action and implant life-giving elements in the soul. The central thought of this discussion is given in the words of the author:

> "The Bible possesses a unique power of enabling men to attain what it has taught them to prize and desire. For in addition to the external rule, there is the inward work of the Holy Spirit, bearing witness by and with the word in our hearts. Hence the writer of the Epistle to the Hebrews says that 'the word of God is quick and powerful,' that is, living and active. It is not a dead book but a living word, operative, inworking, power-producing."[1]

The adequacy of the Bible for the spiritual needs of mankind is marked here in a few short quotations from several sources:

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1. Moore, op.cit., p.103.

"Pure religion, and undefiled, has flourished with the Book, has pined and died without it."[1]

"The Bible refills and refreshes the mind and arouses the soul. The man who can say, 'Oh, how love I thy law,' will grow spiritually."[2]

"Men give up their lives for the Bible because its message makes it the miracle book; because they have fellowship with a Personality in it; because they find God there and behold His glory in the face of Jesus Christ."[3]

The Bible declares its possession of life-giving power for human needs: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; ..." A spiritual blessing is the burden of this great chapter.[4]

Jesus said:" ...the words that I have spoken unto you are spirit and are life."[5]

C. The Bible as Motivation for Christian Leadership

The field of Christian leadership today is thought by many to stand in need of those who are spiritually motivated for the responsibilities of Christian service. The Bible records the experiences of many who were called and prepared for positions of leadership. This section aims to consider the contribution that the Bible makes to the solution of the present need by noting instances in the Bible of the call of God to men and something of the nature of the

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1. C.F. Wishart: Coverdale Speaks, American Bible Society National Commemoration Committee Pamphlet, p.7.
2. American Bible Society National Commemoration Committee, Pamphlet #5, op.cit., p.5.
3. A.R. Wemtz: Across the Barriers of Language, American Bible Society Commemoration Committee Pamphlet, p.11.
4. The Book of Isaiah, 55:1.
5. The Gospel by John, 6:63.

preparation for service.

1. Call to Leadership as Found in the Bible

The Bible records that the call of God came again and again in different ages, in different places, and under widely different circumstances. Abram[1] was called to leave home and kindred and go to an unknown land as the first step in his preparation for the service of God. The voice from the burning bush called Moses[2] from the duties of a shepherd to the leadership of a nation. Gideon[3] was beating out wheat in the wine-press when God called him to deliver Israel from the Midianites. The child Samuel[4] heard the call of God in the stillness of the night, while the call of Isaiah[5] involved a climactic spiritual experience. God called Nehemiah[6] by laying upon his heart a great burden for the needs of the devastated city of Jerusalem.

Equally compelling and varied is the call of God to men in the record of the New Testament. Jesus[7] called the disciples in the days of His earthly life but as crucified and risen Lord, He spoke to Saul on the Damascus road.[8] Calls to Christian service occur frequently through the Book of the Acts and the Epistles.

2. Consecration to Leadership as Found in the Bible

The Bible shows that a divine call for service involves a

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1. Cf., The Book of Genesis, 12:1.
2. Cf., The Book of Exodus, 3:1,2.
3. Cf., The Book of Judges, 6:11,12
4. Cf., The First Book of Samuel, 3:3-14.
5. Cf., The Book of Isaiah, Chapter 6.
6. Cf., The Book of Nehemiah, Chapter 1.
7. Cf., The Gospel by Mark, 3:14.
8. Cf., The Book of the Acts, 9:4.

spiritual preparation. Imperfect and reluctant human material is spiritually transformed by the power of a deepening experience with God. This was the experience of Moses[1] when he questioned the wisdom of God's call to him. Jeremiah's ministry as the servant of Jehovah is the record of a spiritual growth which began as soon as he, too, questioned the divine appointment to service.[2] Paul makes frequent mention of all that was involved in his spiritual preparation for the work to which he was called. In the Epistle to the Galatians, many of the details are given.[3] In all parts of the Bible there is evidence that those whom God calls to labor for Him, He spiritually prepares to meet the demands of that labor.

3. Commission to Leadership as Found in the Bible

For those whom God calls and prepares to co-labor with Him, He also appoints a field of service and tasks to be done. While Moses still stood with bared feet in the presence of the burning bush, God laid before him the plan for his life work. At once Moses was commissioned to deliver Israel.[4] But the nature of Paul's task was disclosed in God's time. The fact that he had been set apart to inaugurate the work of the evangelization of the Gentile world, was gradually revealed to him.[5] Out of a great conversion experience, Isaiah answered the call of the Lord by demanding his commission for

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1. Cf., The Book of Exodus, Chapter 3.
2. Cf., The Book of Jeremiah, 1:18,19.
3. Cf., The Epistle to the Galatians, Chapters 1 and 2.
4. Cf., The Book of Exodus, Chapter 3.
5. Cf., The Book of the Acts, 13:2.

service and at once the answer came: "Go, and tell this people..."[1]

One verse in the Gospel by Mark seems to sum up the thought of the section: "And he appointed twelve, that they might be with him, and that he might send them forth to preach."[2] After the emphasis upon the fact of special appointment, there is this significant phrase: "That they might be with him." In these words Mark calls our attention to the spiritual preparation of the disciples, the daily walk with the Master of life, preparatory to their being sent forth to preach.

The value of the Bible as motivation for Christian service is recognized by Dr. Morgan when he alludes to the Scriptures as the charter of service for the Church:

> "With regard to this I need only briefly summarize by saying that the Bible teaches that the purpose of her service is the establishment of the Kingdom of God; the program of her service is obedience to the commission of the Son; and the power of her service is the indwelling of the Spirit."[3]

D. The Bible as the Source Book of Educational Principles

Many Biblical students and educators consider the Bible as source material in the history and philosophy of education and stress its high pedagogical values. The Bible has been called the greatest collection of educational masterpieces that we possess.[4] These pedagogical values are everywhere in the Scriptures, for Judaism and

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1. The Book of Isaiah, 6:9.
2. Cf., The Gospel by Mark, 3:14.
3. Morgan, op.cit., pp.67,68.
4. Cf., H.T. Kuist: The Pedagogy of St. Paul, Foreword, p.VII.

Christianity alike carry a marked teaching emphasis, as these writers indicate:

> "The Proverbs, the Psalms, the Prophets, the Law, the Gospels, the Epistles are veritable treasures of educational wisdom."[1]

> "Ancient Judaism as well as Modern Judaism and its associated faiths bear witness to this teaching emphasis. ...In the fact that the great founders and interpreters of Israel's religion have been from the first faithful and skilled teachers doubtless lies the reason why it still dominates in ever-increasing measure, the ideals and beliefs of mankind."[2]

The educational importance of Moses, Ezra, Nehemiah, and Paul will be briefly considered in this section, with references to the teaching ministry of Jesus.

1. Educational Principles as Found in the Pentateuch

A delineation of Moses as the "teacher-leader [3] of Israel focuses attention upon the fact that the long period of his leadership involved one teaching situation after another in times of political, social, and spiritual crises. From the bondage in Egypt to the threshold of the promised land, the wilderness experience was essentially a life-centered teaching situation. It is suggested that the story of the years of wandering in the wilderness may be summed up in the picture of a great leader confronted by a people unaccustomed to the freedom of self-government and fretting at the hardships they were called upon to endure.[4]

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1. H.T. Kuist, op.cit., Foreword, p.VII.
2. Cf., V.D. Melconian: The Pedagogy of the Pentateuch, a Thesis for the M.A. Degree in New York University, in the Library of the Biblical Seminary in New York, p.6.
3. Ibid., p.32.
4. Cf., A Standard Bible Dictionary, Section 9, The Training of Israel, p.561. The Funk Wagnalls Co.

While the content, principles, and practice of a great teaching situation are contained in the books of the Pentateuch, only a few of the direct references to teaching are noted here. In the first place, Moses' commission involved the teaching emphasis:

> "Now therefore go, and I will be with thy mouth, and shall teach thee what thou shalt speak."[1]

The commands of Jehovah constantly reminded Moses of the teaching function of his call to leadership:

> "and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do."[2]

> "...and I will give the tables of stone, and the law and the commandment, which I have written, that thou mayst teach them."[3]

Moses witnesses to his faithfulness in teaching Israel according to the divine command: "Behold I have taught you statutes and ordinances, even as Jehovah my God commanded me."[4] And in another place he says: "Assemble the people,...that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law."[5]

2. Educational Principles as Found in Ezra and Nehemiah

In a later period of crisis, Israel was given other teacher-leaders in the persons of Ezra and Nehemiah. In a time of political, social, and spiritual rehabilitation, the efforts of these two men

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1. The Book of Exodus, 4:12.
2. Ibid., 18:20.
3. Ibid., 24:12.
4. The Book of Deuteronomy, 4:5.
5. Ibid., 31:12.

paralleled and complemented each other with singular success. In relating the work of Nehemiah to that of Ezra, Dr. Nevius speaks as follows:

> "In a different but no less masterful way, Nehemiah, coming from Shushan for the purpose, took on his shoulders the task of rebuilding Jerusalem's city walls, which had not been attempted since the captives' return, and thus enabled the restored community to enjoy comparative security in years to come. His amazing ability to surmount difficulties, and his devoted character, as well as the cordial support he gave to Ezra, make Nehemiah one of the most engaging characters in the Old Testament, and his career is a fitting climax to the story it records."[1]

The educational contribution of Ezra to Israel is noted and interpreted as follows: "Ezra set his heart to seek the law of the Lord and to do it, and to teach in Israel the statutes and judgments. Law means instruction, teaching."[2]

In the same source is an evaluation of the character of Nehemiah that shows his qualifications for educational leadership:

> "For pure and disinterested patriotism he stands unrivaled .... All he did was noble, generous, high-minded, courageous, and to the highest degree upright. ...As a statesman he combined fore-thought, prudence, and sagacity in council, with vigor, promptitude, and decision in action. In dealing with the enemies of his country he was wary, penetrating, and bold. In directing the internal economy of the state, he took a comprehensive view of the welfare of the people and adopted the measures best calculated to promote it. ... He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God."[3]

The Biblical references for the details of this work of educational reform are indicated by Dr. White:[4]

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1. W.N. Nevius, op.cit., p.191.
2. W.W. White: Studies in Old Testament Characters, p.207.
3. Ibid., pp.211,212.
4. Ibid., pp.209-211.

The Building of the City Wall Despite Opposition,	Neh.2:9-6:19
The Reforms of Ezra and Nehemiah,	Neh.7:1-8:18
A Praiseful Prayer,	Neh.9:1-38
The Covenant and Its Approvers,	Neh.10:1-12:36
The Dedication of the Walls,	Neh.12:27-13:3
Correction of Abuses by Nehemiah,	Neh.13:4-31

3. Educational Principles as Found in the Gospels

Doubtless the richest material in the Bible for pedagogical study is to be found in the Gospel narratives of the teaching ministry of Jesus. Dr. Horne characterizes the study of the pedagogy of Jesus as "a discovered and staked-out but unworked mine."[1] In the preface to his book, Jesus the Master Teacher, Dr. Horne discusses this strange fact that there has been so little attention given to the pedagogy of Jesus. This author finds that the efficiency of moral and religious teaching is greatly impaired by a lack of understanding of the forms in which the content of the teaching of Jesus is cast. Nevertheless, Jesus today is held to be the one incomparable teacher of all the ages.[2]

In His own day, Jesus was known as a Teacher come from God[3] by those who heard His parables and discourses, His searching questions and His revealing exposition of the Scriptures, for they sensed the teaching element in His utterances. His proclamation of the Kingdom involved words of exhortation, warning, explanation, and instruction that made teaching a major part of His work.[4]

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1. H.H. Horne: Jesus the Master Teacher, Preface p.IX.
2. W.A.Squires: The Pedagogy of Jesus in the Twilight of Today, Foreword p.XV.
3. Cf., The Gospel by John, 3:2.
4. Cf., H. Branscomb: The Teaching of Jesus, p.98.

Jesus Himself repeatedly refers to the teaching function of His mission and the Gospel narrators record the frequency of His teaching activities. The weight of Biblical evidence for these statements is of interest.[1]

Jesus did not always teach in the same way for the study of the Gospels reveals the variety of form in which He clothed the content of His message, adapting the form of instruction to the needs and capabilities of His hearers. For this reason His whole method cannot be found in any single teaching situation.[2] These words from the writings of a Christian educator stress the value of studying the material of the Gospels to discover the pedagogical methods of Jesus:

> "To have in our possession fairly abundant records concerning the teaching methods of a perfect teacher is to possess that which is of priceless value and it is astonishing to think how little use we have made of our treasure. ... If certain fundamental principles underlie the teaching methods of even moderately successful teachers, we may be sure that there are fundamental principles underlying the faultless methods of Jesus. We may be sure that the teaching that was spread across the world with increasing power during twenty centuries has foundations which are enduring."[3]

4. Educational Principles as Found in the Writings of Paul

It is significant to know that the library of the Theological School of Harvard University contains more than two thousand volumes dealing with the life and teaching of Paul. This means more than one book for each year since his time. This number does not

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1. Cf., Young: Analytical Concordance, P.962. The numerals indicate the number of direct references to teaching found in the Gospels:
   The Gospel by Matthew, 14 — The Gospel by Luke, 16
   The Gospel by Mark, 17 — The Gospel by John, 10
2. Cf., W.A. Squires, op.cit., Chapter V.
3. Ibid., P.48.

include the many commentaries and histories in which the teaching of the Apostle Paul is prominent.[1] Dr. Kuist also notes the fact that Paul did not discuss pedagogical problems but he was constantly faced with them. This writer continues to show that it is rather in the details of Paul's life experience as they are found in his words and acts, that one can discover how he taught and influenced men, for "Paul was a great soul who devoted himself with whole-hearted enthusiasm to teaching and influencing men."[2]

Paul's double heritage in race and citizenship gave him an unusual preparation for a great teaching career, as the concluding words of this discussion indicate:

> "As an embodiment of the Hebrew education; as a reflection of that which was best in Greek culture in the first century; as a Christian teacher and traveler in the Roman world, St. Paul in his manifold experiences furnishes a study of genuine interest and practical worth to the Educator."[3]

His educational efforts were concerned with the basic units of human society, the family and the Church, and his many writings offer a wealth of material in the principles and methods of Christian Education. In a critical estimate of St. Paul, in which he is characterized as an educator as well as a teacher, Dr. Kuist makes this statement:

> "His aims as a teacher touched every side of man's nature, and all of them focused in one unique central aim, an aim which united religion and education toward the realization of complete manhood

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1. H.T. Kuist, op.cit., Introduction, p.XI.
2. Ibid., Introduction, p.XII.
3. Ibid.

in this life (and as his teachings further indicate, in the life to come), the perfect standard and dynamic of which is Christ."[1]

E. Summary

The groundwork of this chapter has involved two considerations, namely, a recognition of the claims which are made of the power of the Bible vitally to affect human life, and a recognition of the fact that leadership education faces certain intellectual and spiritual needs in the lives of those who are preparing for responsibilities of Christian service. In accordance with the purpose of the chapter, which was to estimate the worth of Bible study in preparation for Christian leadership, the investigation has brought together, from the literature of the Bible and from other sources, evidence to show that the Bible possesses these unique resources for nurturing spiritual growth in Christian life. Furthermore, it was found that the Scriptures abound in a variety of teaching situations, the study of which yields valuable knowledge of educational principles.

On the basis of these findings, it is believed that Bible study has specific and important contributions to make to leadership education through an individual appropriation of the benefits available in the Scriptures. To determine whether these values are recognized in the curriculum of leadership training, a survey will be made of a unit of courses in Bible, thought to be representative of the field of leadership training today.

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1. H.T. Kuist, op.cit., p.149.

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CHAPTER III

THE PLACE OF BIBLE STUDY IN THE CURRICULUM OF LEADERSHIP EDUCATION

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THE PLACE OF BIBLE STUDY IN THE CURRICULUM OF LEADERSHIP EDUCATION

A. Introduction

In the course of the previous chapter which treated of the value of Bible study in the preparation of Christian leadership, it was found that such study has value for making the resources of the Bible available for individual development. It will be the purpose of this chapter to determine the place given to the study of the Bible in the current curriculum of leadership training by means of a survey of courses offered in the Bible. The value of this survey is enhanced by the accredited standing of the curriculum materials selected for the purpose of the study. In the first section of the present study,, will be considered the work of the International Council of Religious Education in relation to leadership training in order to determine the importance of the Council in this field today. Following this, a survey will be made of a unit[1] of leadership training courses to discover the objectives held, the curriculum materials recommended, and the suggestions given for the use of the Bible. Such a survey should reveal the degree of value placed upon Bible study in the present

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1. This unit is section 2 in the Second Series Courses of the Standard Leadership Curriculum issued by the International Council of Religious Education. Section 2 is a unit of five courses collectively known as The Bible and Other Religious Literature.

leadership training curriculum and should indicate also the method of study that is recommended for use in the courses.

B. The International Council of Religious Education in Relation to Leadership Education

1. The Organization and Program of the International Council of Religious Education

The International Council of Religious Education represents the cooperative efforts of the educational boards of more than forty Protestant evangelical denominations in the United States and Canada for the development of programs, materials, and methods in Christian religious education. This curriculum material is used by the denominations and also in work carried on through interdenominational effort.[1] The educational work of the Council is primary:

> "From the initial organization of the Council, special attention has been given to the training of leaders. The outlining of courses and the recommending of plans and policies for leadership training has been the work of the Committee on Leadership Training of the Educational Commission. A system of training has been developed and approved by the International Council. The standards established have been adopted by the cooperating denominations. This has tended to higher standards and a greater uniformity of procedure."[2]

The full extent of the influence of the International Council is summed up in this additional information concerning the outreach of its work:

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1. Cf., Hugh S. Magill in Lotz and Crawford: Studies in Religious Education, p.378. For an informative description of the International Council see Ibid., Chapter XVII, Part 1, The International Council of Religious Education.
2. Hugh S. Magill in Lotz and Crawford, op.cit., PP.383,384.

"The Council represents not only the educational boards of the denominations, but the auxiliary state, provincial, and local councils of religious education, and includes professional denominational workers, professional workers in universities, colleges, and local churches, and also laymen interested in the promotion of Christian education."[1]

2. The Standard Leadership Curriculum of the International Council of Religious Education

Reference has been made to the fact that the Educational Commission of the International Council has given special attention to the training of leaders. For this purpose the Committee on Leadership Training has developed the New Standard Leadership Curriculum, the nature of which is described as follows:

"The New Standard Leadership Curriculum is being developed by representatives of nearly forty Protestant denominations in the United States and Canada and representatives of twenty-eight state councils of religious education, all working through the International Council of Religious Education.

In the new curriculum there are to be four series of courses.[2] The First Series courses are designed to help persons who are just beginning to develop as leaders to take a few next steps; the Second Series courses are for persons who have a definite interest in leadership training and who are ready for somewhat more extensive work than is involved in the First Series courses; the Third Series courses are for those who are ready for more specialized work than is involved in the Second Series courses; and the Fourth Series courses are for those who are ready to work on a semi-professional level."[3]

In this is stressed the comprehensiveness of the Standard Leadership Curriculum and is shown the place of the Second Series in

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1. Hugh S. Magill in Lotz and Crawford, op.cit., pp.383,384.
2. Cf., Leaders' Guides for the Second Series Courses: Information for All Instructors, p.7. "The First Series Courses have been in use since November, 1933, and the Second Series Courses were made available in the fall of 1936. ...The Third and Fourth Series Courses are still in the process of preparation."
3. Ibid., p.7.

the plan of the curriculum as a whole. From what has been said of the scope and influence of the International Council of Religious Education in the general field of Christian education and of the Standard Leadership Curriculum in the special field of leadership education, it is believed that these curriculum materials may be considered to be representative of educational thought and practice in present day leadership training.

C. Survey of Section Two in the Second Series Courses of the Standard Leadership Curriculum

There are several pamphlets published by the International Council of Religious Education for use with the Second Series courses of the Standard Leadership Curriculum.[1] These deal specifically with the unit of courses in Section 2 of the Second Series and form the basis of the survey to be made in accordance with the stated purpose of the chapter, namely, to determine the place of Bible study in the current curriculum of leadership education.

1. The Basic Aims of the Second Series Courses in Bible

In a section entitled, A Message to the Instructor, the Leaders' Guide makes the following statement: "To know the Bible is both an obligation and a joy to church workers. The courses discussed

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1. Educational Bulletin 502, The Second Series Courses of the Standard Leadership Curriculum.
Information for All Instructors, Leaders' Guides for the Second Series Courses of the New Standard Leadership Curriculum.
Suggestions for Teaching Bible Courses, Leaders' Guides for the Second Series Courses of the New Standard Leadership Curriculum.
There is also a mimeographed supplement to Educational Bulletin 502.

in this guide are intended to help workers to fulfill this obligation and enter into this joy."[1] Speaking in terms of the instructor's responsibility for the effective conduct of Bible study courses in leadership training, the Leaders' Guide sets forth certain aims for the study of the Bible that underlie the courses in Section 2 as a whole. For the purpose of greater clarity these aims will be considered here apart from the aims to be noted in the chart analysis of the individual courses. As addressed to the instructors of the courses, the basic aims for Bible study are given as follows:

> "As the instructor prepares himself for his work he will want to keep clearly before him this objective; that he is to teach persons rather than subject matter. He must help those persons to understand and interpret the Bible so that their own lives may be enriched, so that they may guide others in their understanding and interpretation of the Bible, and so that they may discover how to continue to increase their own understanding and appreciation of the Bible by knowing how to read and study it."[2]

> "He should be able to outline the general plan for his course in such a way that his students will gain from their study a clearer understanding of the Bible, a deeper appreciation of its messages, a knowledge of how to continue their study of the Bible, and increased skill in interpreting the Bible to others with whom they are working."[3]

> "Some instructors feel that the best method of teaching a Bible course is the lecture method. However, the students who are guided to find the answers to their own questions not only gain the information they want, but also discover how to study the Bible. When they have learned how to study the Bible, they are able to increase their knowledge and appreciation of the Bible through their own future study."[4]

The progress of the survey will require a reconsideration

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1. Information for All Instructors, op.cit., p.7.
2. Suggestions for Teaching Bible Courses, op.cit., p.3.
3. Ibid., p.3.
4. Ibid., p.6.

of the substance of the foregoing paragraphs in order that all that is held therein for the study of the Bible may be clearly recognized. Following the general order and language of the text, the objectives for leaders may be restated as follows:

A guided experience in understanding and interpreting the Bible for the enrichment of their own lives.

The ability to guide others in their understanding and interpretation of the Bible.

A clearer understanding of the Bible.

A deeper appreciation of its messages.

A knowledge of how to continue their study of the Bible.

An increased skill in interpreting the Bible to others.

A guided experience in finding the answers to their own questions that will result in a knowledge of how to study the Bible.

The ability to increase their knowledge and appreciation of the Bible through their own future study.

The fact that the order and language of the text appear to be repetitious points to certain emphases present in the statement of aims which are meaningful for the development of this study. It is necessary to note that the aims underlying this unit of Bible study courses take account of the needs of leadership in terms of the needs of those with whom the leaders are working. In other words, the statement of objectives indicates that a guided experience given to leaders in understanding and interpreting the Bible for the needs of their own lives should result in a leadership capable of giving the same guided experience to others with similar results.

In relation to this emphasis upon the cycle of the teaching-

learning process, these aims look to the future as well as to the present needs of leadership and take account of growth and continuity in knowledge and experience as underlying principles in leadership education. They recognize a responsibility for laying a basis in present training that will insure a continuous development in understanding and appreciating the messages of the Bible and an increased skill in interpreting the Bible to others. This emphasis seems to center in the recognition of the need of an adequate means of sustaining a continuing and deepening experience with the Bible in the lives of leaders.

The importance given to the need of knowledge of how to study the Bible constitutes a major emphasis in these aims. The salient points in this emphasis may be noted in summary form.

> A recognition of the fact that a working knowledge of an efficient method of Bible study is fundamental to development.
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> A recognition of the fact that some methods of Bible study are more effectual than other methods in fostering development.
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> A recognition of the fact that an efficient method of Bible study has certain characteristics, namely, it enlists active student participation, facilitates independence in acquiring information, and develops power in study that results in fruitfulness.

In leaving the consideration of the general aims held for the unit of Bible courses, it is again noted that the aims recognize the value of Bible study for the enrichment of life and indicate that the knowledge of an effectual method of Bible study is fundamental to the development and maintenance of a fruitful leadership experience.

2. Chart Analysis of the Second Series Courses in Bible

This section will continue the consideration of aims and

objectives held for Bible study in leadership training by an analysis of the unit by courses, noting from a study of the Leaders' Guides the specific aims held for each course, the desired outcomes, the text material recommended, and the suggestions given for the use of the Bible. The statement of aims for each course as given in the Leaders' Guides will be separated in the chart and considered from two aspects, namely, the specific aims to be realized in the work of the course, and the desired outcomes or results to be achieved in meeting life-centered problems.

COURSE	SPECIFIC AIMS
120b How the Bible Came To Be	An acquaintance with the Bible as a book of life, a literature out of the life and spiritual experiences of the Hebrew people through successive ages, reflecting God's progressive revelation of himself to men and their growing understanding of him and his will.
121b The Old Testament: Its Content and Values	To come to a further understanding and deeper appreciation of the life of the Hebrew people out of which the O.T. grew; the content and vital elements of the O.T. as a literary record of Hebrew people's search for God and of God's progressive revelation of himself; the contributions of these vital elements to development of the Christian movement in the first century.
122b The New Testament: Its Content and Values	To come to a further understanding and deeper appreciation of the religious movement which centered in Jesus Christ, and out of which the N.T. grew; the general content of the N.T. literature; the vital elements in this literature and present day values.
123b The Prophets and Their Messages	To lead to an increased knowledge and appreciation of the O.T. prophets, their life and work, and their relation to priests and sages; how the example and writings of the prophets may be used in present day personal and social problems.
124b Jesus and His Teachings	To lead to an increased acquaintance with the main emphases made by Jesus in his teachings for our present day personal and social living.

CHART ANALYSIS OF COURSES IN SECTION TWO OF THE SECOND SERIES

DESIRED OUTCOMES	RECOMMENDED TEXT MATERIAL	SUGG
An increased ability to understand the meaning of passages and stories in the Bible and to use the Bible effectively.	Harrell,C. The Bible; Its Origin and Growth Colwell,E.C. The Study of the Bible Leaders' Guide, International Council Goodspeed, The Story of the New Testament The Story of the Old Testament Matthews,I.G. The Old Testament Life and Literature Scott,E.F. The Literature of the New Testament (and others)	Regarding are suggested of the text re Exodus 12:29 Leviticus 1:1- I Samuel 15:1-
To discover the values in the O.T. for the developing life of humanity with particular reference to the present time.	Goodspeed,E.J. The Story of the Old Testament Nevius,W.N. The Old Testament: Its Story and Religious Message Leaders' Guide Harrell,C. The Bible; Its Origin and Growth American Institute of Sacred Literature, The Truth About the Bible (and others)	Read one or in the recomme List the bo the story of t these books. Make a list List the bo
To discover the vital elements in the N.T. and their values for the developing life of humanity, with reference to the present time.	Goodspeed,E.J. The Story of the Old Testament Miller,P.H. The New Testament Church: Its Teachings and Its Scriptures Leaders' Guide Burton and Goodspeed, A Harmony of the Synoptic Gospels Robinson,B.W. The Life of Paul (and others)	These sugge book of the Ne more of the re ment, what the tion read the story. Following t passages from course.
To discover the values in the messages of the prophets for the solution of present day social and personal problems.	Harrell,C. The Prophets of Israel Knudson,A. The Prophetic Movement in Israel Knopf,C.S. Ask the Prophets Leaders' Guide (and others)	The suggest readings in th reading of the Amos, the book
A more active participation in carrying the teachings of Jesus into effect.	Branscomb,B.H. The Message of Jesus Burton,E.D. Jesus of Nazareth Glover,T.R. The Jesus of History Rall,H.F. The Teachings of Jesus Leaders' Guide Denny,W.B. The Career and Significance of Jesus Kent,C.F. The Life and Teachings of Jesus (and others)	The suggest texts and then Testament. Ea first the read ial in the Bib

SERIES	
	SUGGESTIONS GIVEN FOR THE USE OF THE BIBLE
rowth ent ent nd Literature estament and others)	Regarding the ideas about God in the Bible, the following passages are suggested for reading, to be followed by a reading of one or more of the text references. Exodus 12:29 — II Samuel 6:1-7 — Matthew 5:1-12 Leviticus 1:1-9 — Psalm 23 — John 3:16 I Samuel 15:1-23 — Isaiah 6 — I John 4:4-16
stament ory and rowth e, The Truth and others)	Read one or more of the references (the reference is to references in the recommended texts). List the books of the Old Testament and of the Apocrypha that tell the story of the Hebrews. Read as much as possible of the story in these books. Make a list of the prophets of the Old Testament. List the books of the Old Testament that contain the Hebrew laws.
stament Its Teachings Synoptic Gospels and others)	These suggestions are given for the study of a book. (1) Select the book of the New Testament which you wish to study. (2) Read in one or more of the references, or in any other good study of the New Testament, what the author says about this book. (3) In a modern translation read the book you have selected for study as you would read a story. Following the reading of one or more of the references, other passages from the New Testament are selected for reading in this course.
srael and others)	The suggestions given for the study of the prophets gives specific readings in the recommended texts to be followed in each case by the reading of the prophet, for example, the book of Micah, the book of Amos, the book of Jonah.
of Jesus sus and others)	The suggestions for this course indicate certain readings in the texts and then give suggestions for reading to be done in the New Testament. Each question that is considered is treated in this way, first the reading of the references and then the reading of the material in the Bible.

3. Consideration of the Findings of the Survey

The findings of the chart analysis will be reviewed under each heading in order to note what is added for the progress of the survey and to include a reference to certain material relating to the courses but not incorporated in the chart.

It is apparent that the specific aims amplify certain dominant ideas previously set forth in the basic objectives of the courses. To the general recognition of the worth of Bible study there is added a delineation of Biblical content and values in terms of the scope of the individual courses. In summary, the specific aims stress the need of an acquaintance with the Bible as a book of life and re-emphasize the objective of growth in knowledge, understanding, appreciation, and ability. The desired outcomes seek to bring the values of the several courses to the test of the demands of present day needs and problems.

The recommended text material[1] is given with each course and is noted on the chart. The Leaders' Guide lists additional texts and helps in the sections entitled, Some Typical Assignments.[2] The same source also contains an appendix with bibliography and from fifteen to twenty books for each course are noted in the list. The intended purpose and use of the text materials are brought out in the following paragraphs:

"The text used in a leadership course is not the course. This

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1. Cf., Educational Bulletin 502. op.cit., pp.10,11.
2. Cf., Suggestions for Teaching Bible Courses, op.cit., pp.7-28.

is a common misconception. The course is the sum of the experiences provided; the use of a text makes a certain contribution to this total. A text, then,

Is not necessarily an outline of the course.

Does not include all that may be written about the subject.

Is not the exclusive or final authority upon the subject.

Is not a substitute for other resources both personal and material which enrich the experience of the course.

Is not a substitute for the firsthand experience of the one using it."[1]

"If we were to endeavor to state the one purpose of a text which would seem to be more inclusive than others it might be to furnish the minimum source materials suitable to the particular course. This applies whether these source materials are gathered in one volume or selected from several printed documents."[2]

It is further suggested that whenever possible, use should be made of all the texts recommended for a given course. A student may prefer to select one text from which to do the major part of his reading or he may wish to read from all. Wide reading is recommended whenever it is possible to have access to a number of books; although it is thought advisable for the instructor to select one of the recommended sources as a basic text for the course. A text, then, is held to be one of several contributory factors in the total of a group experience and is considered to represent only the minimum source material for that course. The possible use of the Bible as a resource for enriching the experience of the course is not mentioned in the consideration of text material.

However, some suggestions are given for the use of the Bible and these are found in the section headed, Some Typical Assign-

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1. Educational Bulletin 502, op.cit., p.6.
2. Ibid., p.8.

ments.[1] With the description of each course, five or more typical assignments are suggestively developed. For each assignment there are detailed references given to readings in the texts on the problems of the assignment. In almost every case the instructions for the assignment recommend the reading of the text material first, to be followed by the reading of the Biblical references in the case of those assignments where the use of the Bible is mentioned. One assignment given for use with course 120b, as noted in the chart, offers the only exception to this procedure. In this instance the student is advised to read certain references in the Bible first and then read one or more of the references in the texts.[2] From a study of the twenty-seven assignments in the unit of courses, it is found that fourteen of these make definite reference to parts of the Bible to be read by the student in connection with the study. The remaining thirteen assignments carry no direct reference to the use of the Bible in pursuit of the study in question.

A few summary statements may be made following the consideration of the suggestions given for the use of the Bible in the courses. Approximately one-half of the working directions for the guidance of the student in the courses make direct reference to the use of the Bible. With only one exception, previously noted, the use of the Bible is assigned to follow the use of the text material. The development of the typical assignments gives no direct instruction in methods of

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1. Cf., Suggestions for Teaching Bible Courses, op.cit., Some Typical Assignments, given for each course.
2. Ibid., p.10.

study. Where the Bible is used, the general direction is given for reading it in connection with the subject of the study.

D. Summary and Conclusion

With regard to aims, the progress of the survey has revealed that there are certain comprehensive aims that condition the plan and development of Bible study courses in leadership training, these aims being essentially the same in emphasis, whether generally expressed as basic objectives or more particularly described in terms of specific aims and desired outcomes for individual courses. It has been seen that certain primary needs of leaders determine the aims and objectives of Bible study. For example, there is the need of a continuous growth in personal development to insure an effective leadership and the value of the Bible to meet this need is generally recognized. Furthermore, progress in knowledge and appreciation of the Bible and growth in the ability to interpret it to others is seen to be dependent upon an adequate method of study. In other words, the consideration of aims in the survey notes the fact that a fruitful leadership depends upon growth in the knowledge of the Bible through the ability to study it effectively.

With regard to curriculum materials, it has been seen that the plan of the courses provides an extensive amount of extra-Biblical text material, selected for each course and specifically assigned for use in the various centers of interest in Bible study in the several courses. The recommended texts are intended to stimulate group

thinking and promote active learning[1] by being informative and interpretative with regard to the student's understanding of the Bible. Comprehensive as this text material is, it is recognized as one factor among several; all of which should be present in the group experience and contribute to the value of the course.

With regard to the suggested use of the Bible in the curriculum material, a certain amount of reading to be done in the Bible is provided for in the working plan of the several courses. Where the use of the Bible is specified, there are parallel assignments made in the text material, the Bible readings being intended to accompany and supplement the information given in the recommended texts.

This chapter has been concerned with the survey of a unit of Bible study courses in the Standard Leadership Curriculum of the International Council of Religious Education in order to determine the value that is put upon the study of the Bible in the curriculum of leadership education. In order that the findings of the survey might have authoritative value, the first section of the study was given to a consideration of the general recognition accorded to the work of the International Council of Religious Education in the field of leadership training. A survey was then made of a unit of Bible study courses considered to be representative of current practice in leadership training.

The several aspects of the survey revealed the fact that Bible study occupies a central position in the curriculum of leadership

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1. Cf., Educational Bulletin 502, op.cit., p.8.

education because of its recognized value for promoting personal development and supplying the means for successful leadership. The survey also pointed to a need in leadership training for developing a knowledge of how to study the Bible in order that the influence of the Bible might become increasingly operative in the sphere of leadership activity. Still another aspect of the survey stressed the importance that is put upon active learning and indicated something of the general method of study suggested in the Bible courses; a method of study that takes account of the Bible largely in terms of the use of extra-Biblical text material.

In concluding the chapter, attention is called to a brief consideration of what is believed to be its fundamental outcome, namely, the implications that are inherent in the material of the survey for a further investigation of method in Bible study. As has been noted, the reading of the Bible is recommended. This may be referred to as a direct method of study as it brings the student to the resources of the Bible through the literature of the Bible itself. On the other hand, it is believed that the general use of text material in Bible study may be called an indirect method of study for by this means the student comes to the content of the Bible through the thought and language of the author of the text. Recognizing that effective leadership is dependent upon creative experiences in the study of the Bible, this work looks forward to a more detailed consideration of these two methods of study. In the belief that a direct method of Bible study has contributions to make to the recognized needs of leadership education, the major part of the following chapter will be concerned with

an investigation of the inductive process as it relates to the study and the teaching of the Bible.

CHAPTER IV

ANALYSIS OF THE INDUCTIVE PROCESS WITH REFERENCE TO THE USE OF THE BIBLE IN LEADERSHIP EDUCATION

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A. Introduction

A passage in a text on leadership training[1] speaks of a knowledge of the Bible as being both an obligation and a joy to all who are engaged in the work of the Church. It is believed that the study thus far has made essentially this emphasis, namely, that the resources of the Bible being recognized as vital to the preparation and maintenance of the Church leadership, those who would be increasingly fruitful in a life of service are moved, by the necessity of need, to discover an adequate method in the study of the Bible. Hence the work at this point will center in an exposition of method in study in relation to specific values for the requirements of Bible study in leadership training.

With a view to adding a measure of clarity and perspective to the work of the chapter, it is thought necessary to consider briefly the importance of the subject of method and to define the sense in which the term is used, for the word carries a wide connotation.[2] There is scarcely a more common expression in the whole vocabulary of

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1. Cf., Suggestions for Teaching Bible Courses, op.cit., p.3.
2. Cf., C.A. and F.M. McMurray: The Method of the Recitation, Chapter 1, Variety vs. Uniformity. The material in this chapter is basic to the introductory consideration of method in the present study.

the teaching profession today. In the general field of education, method is the subject of scrutiny and experimentation; with the emphasis upon individuality and freedom in the conduct of the teaching-learning process. It has been suggested[1] that this condition of modern pedagogy may be likened to that of philosophy at the time of the Sophists when each man was the measure of all things and all men were sceptical of any universal standard of truth. But Socrates, who followed the Sophists, was in search of a mode of thinking that would have universal validity. In like manner the science of education today[2] seeks for universal principles in learning and is concerned with those aspects of method which are based upon laws of mental action common to the thinking of all human beings. Method becomes important when it is able to promote efficiency in study and guide effort into fruitfulness by enunciating definite and constant principles of mental action. This thought is well expressed in the following words:

> "Whether travelling over a continent or through a field of thought, erecting a mansion, or developing a high moral character, whoever would keep his bearings and look forward to an important end, must have a guide. Whether it be a compass, a model, or an ideal, he must look to it constantly for direction. Anyone engaged in a work so important as teaching is much in need of fixed principles which outline for him the ideal of method."[3]

The discussion continues to show that one who has no fixed principles which outline an ideal of method is like the sea-captain who is persuaded that whatever course he happens to choose for his

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1. Cf., McMurray, op.cit., p.2.
2. Cf. H. H. Horne: Psychological Principles of Education, Chapter 1, The Concept of a Science of Education.
3. McMurray, op.cit., p.4.

vessel is a good one. Because he acknowledges no standards, the consequence is that he finds chiefly fog in his random course. Whether the problem be navigation or the pursuit of knowledge, the thought concludes with the emphasis that the energy and encouragement necessary for success in any line of endeavor are not born of uncertainty and confusion in the matter of the right method to follow.

It will therefore be the purpose of this chapter to consider some general features of induction as a process of thought with a view to their application in the development of a working knowledge of method in Bible study which will be productive of results. The steps in the development of the chapter will include a brief review of induction and deduction as processes of thought, as a basis for considering those features of the inductive process that are significant for a method of study. The principles of inductive study will then be applied to the study of the Bible, and their values in this field will be noted, giving attention to the values of inductive study for the general needs of leadership education.

B. Principles of Induction and Deduction as Processes of Thought

In the first chapter of the book, The Method of the Recitation, the authors show that the goal of all instruction, regardless of the nature of the subject, is the mastery of the general truth, rules, or principles that underlie the subject matter. These general truths are the centers around which the knowledge of any subject is grouped or classified in the mind. The discussion of the chapter brings out

the fact that fundamental laws in any field of knowledge do not lie on the surface. They do not stand out so as to be easily detected by the casual inquirer; rather they lie deep and must be brought to the light of understanding by patient investigation. For example, the botanist is confronted by seemingly endless variety and multiplicity in the study of trees and flowers but he proceeds by the habit of his mind to reduce the numerous instances of variety to certain common structures and general classifications. Using as illustrations the subjects of the elementary school curriculum, the same source states that "The mastery of general truths in study must remain the direct purpose of instruction in each branch of knowledge."[1] Likewise it may be shown that all the higher studies, as history, science, language, medicine, law, and such, are organized under general notions or principles.

These general concepts, then, are held to be the prime concern of all learning and "all varieties in method, whether inductive or deductive, are different modes of presenting these generalizations."[2] This section will consider induction and deduction as fundamental laws of thought by which the mind of man deals with the matter of the general concept in any given field of knowledge:

> "From the days of Socrates and Plato on, inductive and deductive reasoning have set the general notion as the center of all thinking; as the thing aimed at in induction, and as the basis of all true deduction."[3]

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1. McMurray, op.cit., p.10.
2. Ibid., p.7.
3. Ibid., p.11.

1. Induction and Deduction Defined.

Induction as a process of thought is thus defined as:

"The process of inducing or bringing in a conclusion or an event by some particular path or course of reasoning. The process of inferring or aiming at the general from observation of the particular."[1]

"Induction means sometimes generalization; sometimes the whole series of steps by which a generalization is discovered and established (that is the process of observation, formation of hypotheses, verification of hypotheses by further observations or experiments, and formulation of the generalization in a manner that will fit all the observations and experiments) and sometimes the term is used to discover any kind of order or connection between certain facts, whether it results in a generalization or not."[2]

Additional definitive statements concerning the nature of induction are given from other sources, marking its inherent characteristics as a thought process:

"It is accordingly clear that induction is a method of discovery; a method by which new general truths are established. That is, we take the facts that observation and experiment furnish, and inductively infer from them general conclusions. In this way the laws of nature, and many other laws, are established. Induction stores up the experience of men in general propositions, rules, maxims, principles or laws where it can be made servicable."[3]

"The other great method in thinking and reasoning is the inductive method, that of proceeding from the observation of particulars to the discovery and proof of general propositions. ...in other words, arriving at large general truths, these truths themselves being only held provisionally, since they may be absorbed or superceded by larger generalizations hereafter."[4]

"Induction, or the concept-bearing process, shows the action of our minds to advance from the inspection of particular objects and actions to the understanding of general notions or concepts."[5]

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1. Cf., Induction in Funk and Wagnalls: New Standard Dictionary of the English Language.
2. Cf., Induction in The Encyclopaedia Britannica, 1929,1930.
3. B.A. Hinsdale: The Art of Study, p.208.
4. J. Fitch: Educational Aims and Methods, p.124.
5. C.A. McMurray: The Elements of General Method, p.214.

"...the terms induction and generalization, traditionally used to describe the entire scientific enterprise of establishing universally valid beliefs by examining particular facts,..."[1]

"By induction we mean the process of proceeding from the particular facts which observation and experience bring into cognizance, to the larger general truth which co-ordinates and explains them all."[2]

In general, these definitions indicate that induction as a thought process is characterized by the scientific spirit of inquiry. It is the method of investigation and discovery arriving at the general concept which has been seen to be at the center of all thinking by way of the observation of particular facts and instances.

For the purpose of comparison, deduction will be similarly examined for its distinctive features as a thought process by reference to definitions from several sources:

"The power, act, or process of deducing or inferring; more especially, the mental process by which general truths already known are sought and found, in order to justify assumptions and hypotheses respecting the explanation of more concrete truths or facts."[3]

"It is a familiar truth that there are two distinct processes by which the mind advances from one acquisition to another, and proceeds from the known to the unknown. They are the deductive or synthetic process and the inductive or analytic process.
By the former of these we mean the starting from some general and accepted axiom or postulate, and the discovery, by means of syllogism or pure inference, of all the detailed facts and conclusions which may be logically deducible from it."[4]

"Induction stores up the experiences of men in general propositions...where it can be made servicable. It is quite plain, on the other hand, that it is deduction which reduced these truths so

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1. E.A. Burtt: Principles and Problems of Right Thinking, p.241.
2. J. Fitch, op.cit., p.116.
3. Cf., Deduction in The New Standard Dictionary of the English Language, op.cit.
4. J. Fitch, op.cit., p.116.

stored up to general practice."[1]

"In deduction the problem is concerned with the individual situation. Some problem is raised by a particular fact or experience and is answered when it is placed under the law or concept to which it belongs. Deduction is practically the classification of particulars."[2]

"Deduction passes from the general to the particular. ...Deduction states the rule and then seeks or supplies the examples."[3]

"Deduction applies what induction discovers."[4]

From a consideration of the foregoing definitions, it is apparent that deduction as a thought process, although capable of being described as a distinct phase of mental activity, is, nevertheless, the counterpart of inductive thinking and sustains a necessary relationship to it. The matter of this relationship will be the subject of study in the next section. Here it is to be noted that any act of deductive thought presupposes a mental fund of general concepts which inductive thinking has previously discovered and formulated, and seeks to relate isolated facts and instances to the generalizations to which the several instances logically belong. While induction is the mental process that creates the general concept, deduction builds upon the generalization and may be designated as that phase of the thought process by which knowledge acquired inductively is utilized.

This section has aimed to define induction and deduction simply and broadly, revealing the distinctive features of each as a

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1. B.A. Hinsdale, op.cit., p.208.
2. Strayer and Norsworthy: How to Teach, p.114.
3. J. Adams: Primer on Teaching, p.66.
4. H.H. Horne, op.cit., p.18.

thought process and avoiding as irrevelant to the purpose of the study, any reference to the specific application of the terms in the several departments of human knowledge. Rather it has been the purpose to suggest that these constituent parts of the thinking process are the structural framework within which all mental activity is contained.

2. Induction in Relation to Deduction

In order to bring out the basic characteristics of each process, the foregoing discussion treated the processes of induction and deduction as if they were independent of each other. However, as the concluding thought of the section indicated, such does not prove to be the case. Inductive and deductive thought supplement each other; each being one phase of a complete thought process and each constituting an integral part of the inherent power of the human mind to deal with the complex problem of the acquisition of knowledge. In any given problem, the mind does not pursue one type of mental action to the complete exclusion of the other.[1] Rather, there is an unconscious interaction of inductive and deductive reasoning in all mental life, for the mind of man works spontaneously both inductively and deductively.[2] In other words, "as induction is a method of discovery, so deduction is a method of practical application, and the two together make up the one complete method of thought."[3] The nature of this interaction will be briefly considered.

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1. Cf., Strayer and Norsworthy, op.cit., p.115.
2. Cf., Ibid., p.118.
3. B.A. Hinsdale, op.cit., p.209.

Dr. Dewey calls the interplay of inductive and deductive forces a double movement which is found to be present in all reflective thinking. This double movement embraces the inductive action that moves from partial data and particular instances to the formulation of a generalization, and also a deductive action that moves back again to the particulars in an attempt to relate them one to another and to relate additional particulars to the newly discovered generalization. The concluding sentence of the exposition is quoted:

> "A complete act of thought involves both-it involves, that is, a fruitful interaction of observed (or recollected) particular considerations and of inclusive and far-reaching (general) meanings."[1]

A revealing illustration of the mingling of inductive and deductive procedures is given in an incident from the research records of the French scientist, Louis Pasteur.[2] Pasteur was tirelessly engaged in an investigation of the cause of fermentation. In a most thorough search for the possible cause, he noted some very minute gray specks sticking to the walls of the bottle that contained the material for experimentation. The nature of the gray specks was unknown to him, but the alert mind of the scientist left the consideration of particulars and made the mental leap to a conclusion by formulating a tentative hypothesis to the effect that the gray specks were the cause of fermentation. By the formulation of an hypothesis, he hazarded a generalization and then proceeded to work backwards, deductively from the generalization to the particulars, testing the hypothesis at every

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1. John Dewey: How We Think, p.80.
2. Cf., N.L. Bossing: Teaching in Secondary Schools, pp.466,467.

point to prove or disprove its validity. The test of the hypothesis and its final establishment as a general truth involved the research necessary to prove, in the first place, that the unknown gray specks had life; and when that fact was established, to prove that the subvisible living things were capable of producing fermentation.

> "Throughout the search of Pasteur for the answer to the cause of fermentation, the double movement referred to by Dewey is in evidence. Pure induction, if this were possible, would assume no hypothesis but a study of particular cases and then a general conclusion. Pasteur, on a "guess" which had been arrived at by numerous instances of experience that led to an hypothesis, began the test of his hypothesis. Finally, after casting aside many hypotheses, and after carefully verifying the one that seemed to yield results, he was able to generalize his conclusion, ..."[1]

It is evident that the nature of the relationship between induction and deduction as constituent elements of mental action is one of close interdependence and interaction; yet each process retains its distinct functional characteristics as a universal mental formula for the discovery of truth. In the sense that deduction starts from a generalization, this process may be said to begin where induction leaves off; in other words, the results of inductive procedures supply the concepts with which deductive thought is concerned. Furthermore, in the progress of any inductive procedure, deduction often steps in as a practical method of application, checking and balancing the results of inductive thought; and, as in the case of the Pasteur hypothesis, often shortens the more lengthy inductive process.

Having dwelt upon the matter of the close alliance between

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1. N.L. Bossing, op.cit., p.467.

the inductive and deductive factors in all mental life, attention is called to the fact that any thought process, taken as a whole, may be classified as either inductive or deductive, that is, the fundamental method of approach to the problem is by way of one or the other of two processes. This point is thought to be important and is succinctly expressed as follows:

> "However true this intermingling of induction and deduction may be, the fact still remains true that in any given case the major movement is in one direction or the other, and that therefore in order to insure effective thinking measures must be taken accordingly. As a child formulates his conception of a verb, or words the essential characteristics of the lily family, or frames the rule for the addition of fractions or the action of a base on a metal, he is concerned primarily with the form of the reasoning process known as induction. When he classes a certain word as a conjunction, a certain city as a trade center, a certain problem as one in percentage, he is using deduction."[1]

In conclusion, while the spontaneous blending of processes in any act of thought is characteristic of the mental life, there is also the prevailing thought movement in any situation which should be consciously directed in the solution of the problem. The next point will be to note in summary form some of the general laws that govern induction as a movement of thought.

3. Laws and Canons of Induction

Induction may be said to consist in gathering facts in order to ascertain the sequence which they follow, the order depending upon the existence of certain laws.[2] The method of induction recognizes both an end to be achieved and the means to that end. As has been

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1. Strayer and Norsworthy, op.cit., p.116.
2. Cf., James McCosh: The Tests of the Various Kinds of Truth, p.63.

previously noted, the end of inductive thought is the discovery of laws or valid generalizations. The means used are observation with analysis. As techniques or instruments of inductive thought, observation and analysis will be emphasized throughout the remainder of the study. At this point, only their salient characteristics will be noted.

In his book, Inductive Logic, Dr. Ballantine states that "the element of observation is the essential characteristic of induction,"[1] and notes that observation is always the first step in the discovery of facts. Man only knows what is transpiring in his own mind or in the external world by giving attention. Each act of attention is an observation. For this reason, accuracy in making observations is held to be of the highest importance:

> "The primary rule for any inductive thinking is to make sure of the observations. Starting with prejudices, guesses, or inferences, the truth can never be reached. Nothing but observation can establish a hitherto unknown fact. The explanation of the slow advance of science in ancient and medieval times may be found mainly in the neglect of this simple rule. In spite of many errors in thinking, the men of those times would have discovered a vast body of facts if they had only given attention to them."[2]

The work of analysis consists in separating a concrete or complex object into its parts, for "analysis can be performed only when we have such acquaintance with an object as to know all its parts."[3] It is also to be noted that analysis cannot be rightly des-

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1. W.G. Ballantine: Inductive Logic, p.9.
2. Ibid., p.11.
3. J. McCosh, op.cit., p.55.

cribed as discovering truth but is rather the means to that end. A striking warning is given to guide in the proper use of the analytic technique:

> "Analysis is a sharp, and may become a dangerous, instrument. It may be over subtle, and dissect and kill what should be kept alive and entire. It is fulfilling its end only when, to use an illustration of Plato's, it is dividing the carcass as the butcher does, according to the joints."[1]

Induction has always recognized a problem in the fact that it is seldom, if ever, possible to observe all the particulars that support the truth of any given generalization. For example, it is held to be true that all crows are black but it is not possible to go around the world and ascertain by direct observation that this generalization is absolutely so.[2]

> "In induction we have to rise from the unknown to the known. We argue from a limited number of cases in the past to a universal law which we hold to be true in the future; not only so, but in all unknown cases, past and present."[3]

To meet this basic problem in the use of the inductive process, there have been developed certain tests[4] for the validity of generalizations and these tests are embodied in the laws and canons of induction. It is not within the province of this study to deal with these laws in any detail; however, it is thought to be a contribution to the furtherance of the work to make passing reference to them in order to note their major emphases.[5]

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1. J. McCosh, op.cit., p.56.
2. Cf., Ibid., p.58.
3. Ibid., p.58.
4. Cf. Ibid., pp.58,59.
5. Cf., Ibid., pp.60-71. This reference discusses the laws and canons of induction.

There are two laws that are held to be at the basis of all induction. The Law of Uniformity recognizes regularity in the natural world, for example, day and night, the cycle of the seasons, the cycles of plant and animal life. The Law of Cause and Effect recognizes a principle that is believed to be sanctioned by a universal experience, that is:

> "...we assume in all induction that causes produce their proper effect, and that every new product or change in an old thing has a cause. One of the aims of inductive science is to discover what has caused a given phenomenon; what has produced it in the past and what will produce it again."[1]

The Canons of Induction are divided into three groups: Canons of Decomposition, dealing in general with the technique of analysis, Canons of Natural Classes, dealing with the matter of likenesses, and Canons of Causes. Under the Canons of Causes, Dr. McCosh gives five methods, on the authority of John Stuart Mill:[2]

> The Method of Agreement: "If two or more effects have only one antecedent in common, that antecedent is the cause, or at least part of the cause."

> The Method of Difference: "If in comparing one case in which the effect takes place and another in which it does not take place we find the latter to have every antecedent in common with the former except one, that one circumstance is the cause of the former, or, at least, part of the cause."

> The Indirect Method of Difference, or the Joint Method of Agreement and Difference: "If two or more cases in which the phenomenon occurs have only one antecedent in common, while two or more instances in which it does not occur have nothing in common but the absence of that antecedent, the circumstances in which alone the two sets of cases differ is the cause, or part of the cause, of the phenomenon."

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1. J. McCosh, op.cit., p.62.
2. Cf., Ibid., pp.64-71.

The Method of Concomitant Variations: "Whenever an effect varies according as its alleged cause varies, that alleged cause may be regarded as the true cause, or, at least, part of the cause."

The Method of Residues: "Substract from an effect whatever is known to proceed from certain antecedents and the residue must be the effect of the remaining antecedents."

Anticipating further investigation of induction as a method of study, it is significant to note that the major emphasis inherent in the laws and canons seems to be directed toward the matter of relationships. Inductive investigation is primarily concerned with the discovery of natural relationships that exist between objects and phenomena, working toward this discovery by the use of comparison-likenesses and differences; cause and effect, and such. In summary, it is said[1] that there are three grand ends which all scientific investigation has in view. One is the discovery of the composition of objects, the second is the discovery of natural classifications, and the third is the discovery of causes.

It is evident that induction, using the techniques of observation and experiment to investigate the multiplicity of relationships in new instances, is the method whereby knowledge advances. It has been seen that in the progress of induction, deduction is the auxiliary method, for "after induction has begun to observe, progress in discovery is most rapid when deduction supplements induction at every point, anticipating a conclusion which observation is to test."[2]

Before taking up the matter of induction as a method of

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1. J. McCosh, op.cit., p.64.
2. H.H. Horne, op.cit., p.179.

study, it is thought to be of sufficient interest and importance to note the historical emphasis that has been put upon these processes.

4. Induction and Deduction Considered Historically

While Aristotle (384-322 B.C.) is not credited with the development of a systematic exposition of induction as a method of discovering truth,[1] he recognized the natural tendency of the mind to start from particulars before it rises to universals. He built up a comprehensive and valid knowledge of natural history by the use of inductive methods, many of the specimens for observation being supplied by the royal bounty of his former pupil, Alexander the Great. The writings of Pliny are the authority for these interesting facts regarding an ancient use of inductive methods:

> "Pliny informs us that thousands of persons were employed for gathering materials on zoological history, both in Greece and in the East, and at an expense of about 200,000 pounds. The same author labors to describe with what ardor and zeal that illustrious hero, during the course of his expedition, collected and sent to his preceptor whatever rarities were to be found in parks or ponds or avaries or hives or were to be procured by hunting, fishing or fowling throughout the wide extent of Asia."[2]

Another source is quoted as it serves to emphasize the importance and the value of observational power in gathering authoritative information:

> "Aristotle, the first to discourse connectedly on migration, tells in his writings that the crane flies from the steppes of Scythia to the marshlands at the source of the Nile south of Egypt. He noted migration also in the swan, land-rail, lesser goose, quail, rock-dove and turtle-dove though he reports that of the last three a few may linger through the winter in particular localities. The

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1. Cf., J. McCosh, op.cit., p.53.
2. Cf., A Memoir of Aristotle in the Preface to Volume XIV, The Naturalists' Library, W.Jardine, Editor, p.101.

cukoo disappeared with the rising of the dog-star in July. Pliny in his Natural History, repeats much that had been said by Aristotle, adding that the European blackbird, starlings, and thrushes pass to neighboring countries, while storks and cranes travel to great distances."[1]

Extensive as were the results of Aristotle's research by inductive methods, his great work, "Organon" (deduction), marks the close of ancient scientific progress.[2] It was chiefly the influence of this work that molded the thinking of the Middle Ages, the period dominated by Scholasticism, when the minds of men turned from observation to the development of a detailed system of classification which depended upon deduction as the logic of proof.[3] Dr. Horne makes the suggestive statement that "if Aristotle had not been such a wide observer and had not provided his successors with so many general principles, the Middle Age period of deduction would have been shorter."[4]

Modern science, in its rapid advancement of human learning, dates its inception from another great work, the "Novum Organum" by Francis Bacon.[5] In this[6] was expounded the principles of induction as a method of discovering truth. Bacon rejected the deductive process as barren and impotent in the new field of scientific discovery. The old method of deduction did not lend itself as a method of research,

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1. Encyclopaedia Britannica, Fourteenth Edition, 1929, Vol.16, p.924.
2. Cf., H.H. Horne, op.cit., p.179.
3. Cf., Ibid., p.179.
4. Ibid., pp.179,180.
5. Cf., Ibid., p.179.
6. Cf., J. McCosh, op.cit., p.53. The method has since been made more definite by Sir John Herschel, in his Natural Philosophy; by Dr. Whewell, in his various works on The Philosophy of the Inductive Sciences; especially by John S. Mill in his Inductive Logic, and by others.

as it accepted on authority the very principles from which it reasoned, "whereas the greatest need of the new sciences was that their old principles should be verified, and that new ones should be established through inductive research by means of observation, experiment, hypothesis and analogy."[1]

The fact that inductive methods are not the sole property of the natural sciences but are adaptable to any learning situation is indicated in the following summary paragraph:

> "Once, however, it was sufficient for the acceptance of the truth of an assertion, such as, 'Gravity causes heavy bodies to fall more rapidly than light ones', that some eminent authority like Aristotle had made it. Francis Bacon convinced the world some three hundred years ago that the old custom of receiving material facts upon bare authority was an unwise one, and he proposed a new method whereby men should test old assertions and discover new facts by direct observation and experiment. This method is now used in all departments of human learning. Every alleged fact in every field of learning is now subject to the search-light of the investigator. If it cannot bear the light, it is discarded as error."[2]

C. The Principles of Induction as a Method of Study

It has been seen that induction and deduction, by their very nature as thought patterns which are native to the human mind, are closely related. Therefore any consideration of induction as a method of study will also recognize its counterpart in the deductive method. Building upon the findings of the previous work, the fact of the spontaneous and often unconscious interaction between inductive and deductive thinking will be taken for granted in the analysis of

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1. Chas. De Garmo: Principles of Secondary Education, Vol.11, Processes of Instruction, p.76.
2. Ibid., p.6.

inductive study, bearing in mind that the major movement of thought is held to be always in one direction or the other.

1. The Inductive and the Deductive Approach to Study

It is to be expected that the features which characterize induction and deduction as processes of thought are evident in the processes as methods of study; in other words, "the difference between inductive and deductive study is the same as the difference which exists between induction and deduction whenever they are employed."[1] In deductive study, the student solves problems by the use of principles, rules, or some form of generalized knowledge already available to him. On the contrary, in inductive study the generalization, rule, or principle must be discovered by the student before it can be applied to the solution of the problem in hand. Inductive study, like all inductive thinking, begins with the concrete and particular and moves toward the abstract and the general; deductive study, by its nature, moves from the general and abstract toward the particular and concrete. In short, "induction first illustrates and then states the principle; deduction first states the principle and then illustrates."[2]

Dr. Horne's words are pertinent in further emphasizing the specific approach of each process to problems of study:

> "Induction utilizes the acquisitive powers of the mind, like observation and explanation; deduction utilizes the reproductive powers of the mind, like memory and application. Induction leads the pupil to inform himself, deduction informs him. ...induction cultivates the sense of mental independence; this is evident in the

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1. L.B. Earhart: Teaching Children to Study, p.25.
2. H.H. Horne, op.cit., p.181.

radical and progressive temperament that characterizes scientists as a body. Deduction cultivates the sense of authority, and mental dependence upon it; this is evident in the conservative temperament that characterizes religious institutions."[1]

2. Types of Deductive Study

It is significant to note that while induction is the thought process by which the race has slowly wrought out its generalizations; deduction is the way the race has usually taught its children,[2] for the reason that deduction offers a method whereby each generation can be readily put abreast of the accumulation of racial knowledge with a minimum of time and effort.

The exigencies of formalized education seems to have widely favored deductive methods in the teaching-learning process. In general deductive methods offer an easier course to the instructor than do the methods of induction. Time, energy, and patience are required to amass a large number of facts and arrange and compare them so as to reveal an important law or truth. It is claimed that deductive methods save much time.[3] It is always a longer process to approach generalizations inductively. Thus it has become the general practice to teach first the rule and then to give the example. Two forms of deductive study will be mentioned here.

a. The Lecture

Much may be said both for and against the use of the lecture method. It is a method of deductive study that tends to em-

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1. H.H. Horne, op.cit., pp.182,183.
2. Cf., Ibid., p.182.
3. Cf., C.A. and F.M. McMurray, op.cit., Chapter V. pp.64-73.

phasize teacher activity at the expense of pupil participation. For an exposition of the use of the lecture in the light of modern educational practice, reference is made to two sources.[1]

b. The Use of Textbooks

Textbook study has generally made the deductive approach to the acquisition of knowledge, following the order of giving first the rule and then the illustrations.[2] Recognizing the fact that many texts that follow the inductive method are in use today, it is believed to be true that, generally speaking, textbook study is deductive in form. Such study teaches languages by beginning with grammar instead of with language, mathematics by beginning with rules and theorems instead of examples, and science by beginning with classifications instead of specimens.[3]

It is not within the province of this study to give detailed consideration to the question of the relative merits of induction and deduction as methods of study. It is believed that since induction and deduction coordinate as processes of thought, as methods of study each has specific contributions to make to the complex requirements of the teaching-learning process. In conclusion, Dr. Horne's opinion is given:

> "The best method of teaching is neither the inductive nor the deductive, but a wise combination of both. Indeed, it is unpractical to think of using either to the exclusion of the other. ...Our

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1. Cf., N.L. Bossing, op.cit., Chapter XIII. The Lecture Method.
   Cf., Strayer and Norsworthy, op.cit., pp.207-211.
2. Cf., C.A. and F.M. McMurray, op.cit., p.67.
3. Cf., H.H. Horne, op.cit., p.181.

teaching cannot be all inductive, -it would take too long. Induction is the slow process by which the knowledge of the race is accumulated; the school cannot take the time to rediscover all this knowledge. But sufficient examples should always be given, and this is the point about inductive teaching, both to induce the principles and to make them clear. Neither can all our teaching be deductive, which would lead to formality and barrenness, as in the memoriter processes of the Jesuit schools. We must affirm with Spencer, 'Children should be told as little as possible and induced to discover as much as possible.' ...In short, use the inductive method in schools enough to make knowledge vital and objective, the deductive method enough to make knowledge systematic and comprehensive."[1]

3. Nature of Inductive Study

From this point the present study will center primarily in the further analysis of inductive methods, with a view to discovering those elements in inductive study that are effectual in making knowledge "vital and objective."

a. Use of Source Materials

It is said[2] that general truths are not a finished product that can be handed from one mind to another. The general truth may only become the true possession of those who have engaged in the process of discovering it, that is, within whose mental experience there are the individual instances that are capable of producing the generalization. Because of the nature of inductive thought, it lies within the province of inductive study to take the student to the sources of information in whatever field of knowledge the problem of the study lies. As has been shown, inductive study begins with individual instances which are inherent in source materials. It is believed that a major part of the vitality of inductive study is traceable to the fact that

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1. H.H. Horne, op.cit., pp.183-184.
2. Cf., C.A. and F.M. McMurray, op.cit., p.67.

it uses the source materials, for:

> "There is a vast difference existing between study about nature and the study of nature; between study about machinery and study of machinery; between study about the function of adverbs and study of the use of adverbs as they occur in literature or in spoken language."[1]

In like manner it may be justly claimed that there is a vast difference existing between study about the Bible and study of the Bible.

It has been found[2] that pupils can read and enjoy entire literary productions instead of fragments in textbooks, that they can go to objects and places of historical interest and consult records, diaries, and letters as well as the literature of the period. In many subjects today the student is given the objective experience of finding data in original sources and comparing and interpreting what he finds. Educators believe that "the study of original sources should be encouraged within those bounds of time and ability which experience determines to be proper."[3]

b. Organization of Ideas

Another element in the nature of inductive study is the importance given to the grouping of related ideas. Previous study of the laws and canons of induction[4] marked the fact that inductive thought is vitally concerned with the matter of relationships, that is, the likenesses and differences that exist between particulars and their interaction in cause and effect. It is recognized[5] that there

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1. L.B. Earhart, op.cit., p.30.
2. Cf., Ibid., pp.33,34.
3. Ibid., p.34.
4. Ante, p. 56.
5. Cf., Ibid., p.37.

is an innate tendency in the mind for ideas to become generally associated in groups and related to one another in certain fundamental patterns. The constructive contribution of inductive study lies in the fact that it does not leave the matter of the association of ideas to chance but makes this spontaneous mental activity a conscious process by requiring that the natural mental habit of association be developed and directed by conscious effort toward the solution of the problem.[1] This conscious process may be broadly described in two steps.[2] The mind first examines a number of ideas and accepts or rejects them according to their bearing upon the problem of the study. The accepted ideas are then further examined to discover the nature of their relation to one another.

The details of the various patterns by which ideas may be associated will be the subject of further study. In general, it may be said[3] that some ideas become associated by similarity and go together to make up concepts. Other ideas are attracted to one another because of the relationship which they sustain to other ideas. There is also the chain of causal relationships existing between ideas and series of ideas. Inductive study stimulates the mind to increase and strengthen associations.

c. Exercise of Judgment

It is said that there are more false facts than false

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1. L.B. Earhart, op.cit., p.38.
2. Cf., Ibid., p.38.
3. Cf., Ibid., p.38.

theories.[1] Facts are frequently mutilated and distorted both in the manner in which they are reported and in the manner in which they are apprehended. The false fact, as well as other forms of unreliable data, are under scrutiny in inductive study, for such study becomes a training ground for the exercise of sound judgment. The particulars accepted toward the solution of any problem in inductive study must meet the double test of relevancy and accuracy.[2] This attitude of scientific doubt is an important element in study, since freedom from error depends largely upon its vigilance.[3] Errors are common in the great bulk of ideas that come from both the written and the spoken word.[4] Inductive study trains the judgment to avoid blind acceptance of all information and to test the validity of the data presented. As a check on error, inductive methods emphasize the importance of using reliable sources of information.[5] Some practical suggestions are given for verifying truth when its reliability is in doubt: "Close observation is sometimes all that is necessary; or reflection, comparison, and, in some cases, experimentation may at times be employed."[6]

d. Development of Individuality

Because inductive study is vital and objective and proven to be animated by the scientific spirit of inquiry and investigation,

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1. Cf., J. McCosh, op.cit., p.43.
2. Cf., L.B. Earhart, op.cit., p.40.
3. Cf., Ibid., p.41.
4. Cf., Ibid., p.41.
5. Cf., Ibid., p.42.
6. Cf., Ibid., p.43.

it affords the student an opportunity for building up mental integrity which no mechanical study can ever give.[1] Inductive methods, depending as they do upon the exercise of initiative and active participation, as opposed to passive receptivity, recognize the student before the subject matter, and aim for the acquisition of facts rather than mere accumulation of knowledge. Whatever the degree of variation among students,[2] whether variations in interests, in capacity for working, or in ways of working, inductive study has the creative quality that frees the inherent capacities for the development of individuality. The spirit of inductive study is set forth in the following words, showing how the individuality of the student has chance to assert itself:

> "One may respect his own ideas if he has tested them and has found that they satisfy the requirements. He need not yield ready acceptance to all that he hears or reads or thinks, but may reject what is false and irrevelant. He need not lose his identity or his respect for himself even though he does not accept the ideas of others, provided the acceptance follows judgment of value. He need be no one's tool or blind follower, but may learn to esteem ideas because of their worth rather than because of their source. ...To be alone in one's views is not necessarily to be in error, while to fall in with popular views is to place one's self very frequently in the wrong."[3]

4. Primary Factors in Inductive Study

It will be recognized that the content of this section has been implicit in the development of the chapter. It is deemed important, however, to emphasize several points as primary factors in any act of inductive study, noting in particular the factor of observation.

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1. Cf., L.B. Earhart, op.cit., p.52.
2. Cf., Ibid., p.53.
3. Cf., Ibid., p.53.

a. Recognition of The Problem

The recognition of the problem is the first step in any fruitful study experience.[1] The special requirements of each problem should be plainly perceived by the student in order to facilitate the progress of the solution. A clearly defined problem in any field of study is a stimulus and guide to thought and makes effort purposeful and effectual. The worth of the problem itself as an object of study is held to be important.[2] An adequate problem is one that originates within the experience of the student, or has been appropriated by him for study; it should also have some reasonable basis.

b. Observation

Since observation has been seen as the essential characteristic of all inductive thinking, it is thought necessary further to analyse the nature of observation, as the term is used in inductive study. It is known that the senses, either directly or indirectly, furnish the material of knowledge; therefore "observation, in the broadest sense, is the first step in the development of knowledge."[3] But observation, as a factor in the inductive method, is far more than sense impression. There must be a plus quality in sense activity to produce a true observation. Dr. Dewey shows in what elements this plus quality is found to consist:

> "Observation is exploration, inquiry for the sake of discovering something previously hidden and unknown, this something being needed in order to reach some end, practical or theoretical. Observation is to be discriminated from recognition, or perception of

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1. Cf., L.B. Earhart, op.cit., pp.21,22.
2. Cf., Ibid., pp.21-22.
3. F. Cramer: Talks to Students on the Art of Study, p.63.

what is familiar. The identification of something already understood is, indeed, an indispensable function of further investigation but it is relatively automatic and passive, while observation proper is searching and deliberate."[1]

It is clear from Dr. Dewey's words that observation is a complex process, one that adds all the powers of mind and heart to the activity of the senses. "Observation means both looking at and seeing into a thing; that is scrutiny; and there is no real scrutiny without attention, comparison, discrimination, association and reflection."[2]

These considerations seem to point to the mind as the controlling factor in observation, and direct attention to the question of how to use the material accumulated by sense impression. Dr. Dewey speaks of the fact that, in general, educational procedure from kindergarten to high school is prone to exercise students in the faculty of making observations.[3] His criticism is that isolated observations are piled up and treated as though they were an end in themselves. Observations so treated are rendered "intellectually ineffective" because they were made independent of any recognized need or problem to be solved. Therefore the observed facts are left wholly unrelated and become valueless for the advancement of knowledge. In concluding the thought of observation, a further word is given on the matter of the activity of the mind in establishing relationships between observed facts:

"So it is that observation of a fact of any kind involves two important sets of acts. It must be analysed, taken apart, so that its nature may be understood, and it must be explained, associated

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1. J. Dewey, op.cit., p.193.
2. F. Cramer, op.cit., p.64.
3. Cf., J. Dewey, op.cit., pp.191,192.

with all other known facts of its kind and treated as an illustration of a general principle or as the effect of some cause."[1]

c. Analysis and Synthesis

From what has been said about the nature of inductive study, it is evident that the factors of analysis and synthesis play an important part. Not only are they closely related to the factor of observation but they are closely related to one another as integral parts of a complete process. Dr. Cramer considers them as "reciprocal elements" and vital steps in the process of every true observation.[2] The course of the discussion discloses the manner of this relation.

The steps of analysis and synthesis are the means whereby the raw material, as it were, of observation is transformed into the content of knowledge. These reciprocal elements take the isolated observations, to which Dr. Dewey had reference, and rework them into valuable and permanent acquisitions of the mind. The discussion embodies these ideas in the form of an illustration, the substance of which is given here.

For example, many people who live where granite is common do not know even its name. It is just rock to them. They may be able to distinguish it from other rocks but only because of a general difference in appearance. Observation of granite will lead to the discovery that it is composed of several minerals, all different from one another in color and texture. The several facts of color and texture are carefully noted. This constitutes analysis. When this has been done, the component parts can be put together again, mentally, and the observer is

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1. F. Cramer, op.cit., pp.76,77.
2. Cf., Ibid., pp.64-66.

now able to tell why granite has its own particular color and how it is produced. This is synthesis. The complete act of observation usually includes comparison with some specimens of other things of the same kind. This is the exercise of comparison and association to which reference has been made. The supreme value to the student in the exercise of the complete process of observation is well expressed in these words: "A piece of knowledge that has been thus dealt with is a permanent acquisition. As long as the fire of the intellect burns, that bit of knowledge will glow."[1]

5. Steps in Inductive Study

To summarize the work on induction as a method of study, attention is called to the steps in the inductive procedure as they are to be found in textbooks on educational principles. The two sources cited couch the steps in different forms but with equal emphasis upon the nature of the complete process in inductive study.

Dr. Bossing gives four steps in the inductive procedure,[2] designating it as a modified form most commonly used in problem-solving in school work:

(1) A clear recognition of the problem.

(2) The search for data.

(3) The careful sifting, comparing, and abstracting of the significant data collected.

(4) Generalization. This recognizes two steps. The first is the organization of data in such a way as to reveal its main outlines and points of convergence. The second step involves the drawing of necessary conclusions or inferences from all data so collected,

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1. F. Cramer, op.cit., p.66.
2. N.L. Bossing, op.cit., pp.470,471.

compared and organized.

Another source[1] gives eight steps in any act of inductive thinking:

(1) Observing of facts

(2) Recording the facts which have been observed

(3) Grouping and coordination

(4) Suspension of judgment while facts remain unverified

(5) Experiment

(6) Openness of mind to receive new evidence

(7) Discrimination between relevant and irrelevant facts

(8) Arriving at general truths, these truths themselves being only held provisionally, since they may possibly be absorbed or superseded by larger generalizations hereafter.

D. Application of Induction to the Study of the Bible

It is the present purpose to see how the requirements of Bible study may best be served by the direct approach of an inductive procedure, and to show how the principles and methods of inductive study are adapted to this end.

1. Characteristics of the Bible as Literature

A previous chapter developed the fact that the Bible is preeminently a literature of knowledge and power and that it has the inherent capacity to vitally affect human life. In addition to the quality of spiritual power, it possesses as a body of literature other chief characteristics, namely, comprehensiveness, excellence and permanence.[2] The Bible is generally held to be humanity's chief literary

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1. J. Fitch, op.cit., p.124.
2. Cf., H.H. Horne, op.cit., p.414.

asset and the most interesting book in the world.[1]

It is said[2] that books like people have distinctive characteristics. Each work of literature has certain features which are its own and which go to make up the quality of its individuality. Likewise each book in the literature of the Bible presents in its pages a body of content through which it seeks to reveal its individuality. Furthermore, this quality of individuality in literature, and more particularly so in Biblical literature, is a living quality. It is the resultant of combined characteristics and may be compared to the qualities of personality in human life. Two avenues of approach to the discovery of individuality in literature will be briefly considered.

The most commonly used avenue of approach to discovering individuality in Bible literature is by way of content. By content is meant the substance of the work, that which greets the eye on the printed page in the form of subject matter, ideas and such. But content points to another avenue of understanding, the significance of which is often missed. This is the avenue of form which may be described as the structural pattern in which the subject matter is expressed, a vehicle for content. The significance of form leads the reader to note such items as the mood of verbs, the use of tense, the literary form of the passage, and perhaps most significant, the use of

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1. Cf., L.M. Sweet: The Study of the English Bible, Preface, p.VI.
2. Cf., H.T. Kuist: Course in Old Testament Book Studies, Class Notes for Sept. 30, 1937. Course given in The Biblical Seminary in New York. Reference is made to these notes for the substance of the discussion of individuality in literature.

connectives. In literary form, the smallest words often carry the most significance. Connectives are the means of indicating likenesses and differences, causal relationships, and meaningful conclusions.

Thus the way leads through content and form to meaning, for meaning is what content, by its particular form, is able to disclose. It may be said that to recognize and interpret form is to open the door of the understanding to content and meaning and the true appreciation of individuality.

2. Induction the Method of Literary Study

In the course of a discussion on methods of study in various subjects,[1] Dr. Horne notes the fact that literature has generally been treated by deductive methods, whereas, by its nature, it lends itself readily to the inductive method of treatment. The discussion is a plea for the use of the inductive procedure in the study of literature. It is believed that the literature of the Bible offers no exception for the Bible is "preeminently a book which demands and repays study." Dr. Sweet continues the development of this idea:

> "Like all great literature, it is, in essence, timeless and universal, but, in form, it is ancient and Oriental. This means that for us its treasures of thought are concealed beneath a crust of strangeness. The gold must be mined and beaten from the rock. It is so rich and abundant in raw materials of art that it has become the very golden heart of more than one great literature; but these riches are, for the most part, hidden from those who merely read."[2]

For the task of discovering the abundant resources of the Bible, it has been seen that induction offers a procedure that is intellectually sound, vital, and objective; a method of study that stimu-

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1. H.H. Horne, op.cit., p.184.
2. L.M. Sweet, op.cit., p.8.

lates the student to an active participation in a process that develops the best qualities of mind and heart. A concluding sentence is given, one that is thought to contain, in concise and arresting form, the essence of inductive Bible study. Such study has been called "keen-eyed observation, steadfast scrutiny, patient brooding of the alert and enquiring, yet docile intelligence."[1]

3. The Laws of Relationship and Proportion in the Study of the Bible

The literature of the Bible, in common with all literature, is said[2] to be governed by certain structural laws which are inherent in the nature of all written and spoken language. The recognition of these laws serves to unfold meaning by introducing the student to the point of view held by the writer. Inductive methods are alert to apprehend the distinctive points of view to be found in various parts of the Bible and such study proceeds in the scientific spirit of inquiry and open-mindedness, suspending judgment and allowing the Bible to speak for itself. The substance of these laws is given as follows:[3]

> The Law of Relationship: Everything written or spoken sustains some specific relation to something else, written or spoken. This relationship may take the form of a contrast or a comparison, repetition, cause and effect or means to an end, and such.
>
> The Law of Proportion: Literature reveals its specific point of view by its comparative emphasis or neglect of certain factors, for example, by the comparative stress or neglect of such elements as time, place, person, event, or idea.

4. The Steps in the Procedure of Inductive Bible Study

It will be of value at this point to review the stages of inductive procedure with direct reference to the study of the Bible.

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1. Quoted by Dr. H.T. Kuist in a pamphlet entitled, The Premises for a New Strategy for Theological Education, p.8.
2. Cf., H.T. Kuist: Course in Old Testament Book Studies, op.cit.
3. Ibid.

Dr. Sweet mentions four steps[1] in a complete inductive procedure in Bible study, designating them as movements of the mind.

The first of these movements he terms a general survey for purposes of identification. This step provides that the section of Biblical material to be studied be read and read as a whole; the reason being that a certain amount of general information and orientation is the necessary preparation for specific and thorough study.

The second movement of the mind in inductive Bible study is the analysis of the unit of material; whether it be a book, a chapter or larger section, a paragraph or a verse.

> "Mastery of the Bible would be the recovery, by analysis, through synthesis, of the whole Bible, which, at the beginning of study, is but vaguely recognized, in outline or profile, as an object seen at a distance in the landscape of the mind, but now is illumined and thrown into heightened relief by new knowledge of its component parts and new grasp of its significance as a whole."[2]

The complete process in inductive study issues in a fourth step which is thesis. This step goes beyond the point reached in a synthesis and is defined as a comprehensive generalization of all the facts which have been surveyed. Thesis is "the ultimate expression of the significance of a vast number of related facts."[3]

5. The Use of Diagrams and Charts in Bible Analysis

In view of the fact that inductive methods deal with a number and variety of details, it is thought to be helpful in Bible study to adopt some form by which the progress of the work may be recorded. The use of such a device expedites labor and often avoids a tendency to confusion and lack of logical treatment of the material.

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1. Cf., L.M. Sweet, op.cit., pp.11-20.
2. Ibid., p.19.
3. Ibid., p.20.

While there are many ways by which a record may be kept, the choice of a form is a matter of individual preference in the light of its suitability to the nature of the study. To introduce the work of the following chapter, it is the present purpose to suggest one method, namely, the use of simple charts or diagrams the general form of which lends itself to the recording of individual experiences in inductive Bible study.

The device used is that of a single line which may be divided to indicate the span of chapters, sections, or other units of material. The line serves as a basis for the recording of major impressions, relationships, and organizing ideas, and also serves the valuable psychological purpose of keeping the student mentally in the presence of the material as a whole. Such a device is the means of projecting an intellectual process; it is a graphic representation of the fruits of a creative experience with the Bible. As the student grows in the ability to exercise the powers of inductive methods, it is believed that the use of simple charts and diagrams becomes an asset of great value in all forms of Bible study.

E. Values of Induction with Reference to the Needs of Leadership Education

This section aims to close the work in the analysis of induction by reviewing the process from the point of view of its specific contribution to leadership training, first in relation to Bible study and then in the field of general pedagogical training. It is the writer's purpose to recapitulate in presenting the inductive method of study in its major aspects.

1. Valuee in Relation to Bible Study

a. Contact with Literature of the Bible

By its very nature as a scientific procedure, the inductive method leads to the sources of information and works with the most authoritative materials to be found in any given subject. This attribute of induction brings the student of the Bible to the literature of the Bible itself, a literature that has been found to be unique as a source of knowledge and spiritual power. This fact constitutes a primary value of inductive study, particularly for Christian leadership, since it is believed that only by a personal contact with the Bible may its inherent wealth be individually appropriated. "There is no royal road to the knowledge of the Word. We must search the Scriptures if we are bent on using its opulent ideas and divine inspiration in building a manly life."[1]

b. Knowledge and Perspective of The Bible as a Whole

It has been repeatedly noted that it is the special province of inductive study to discover and multiply relationships. Inductive Bible study also stresses the importance of the view of the whole as the basis of a sound process of discovery and generalization. In the study of the Bible this process stimulates the mind to comprehend the larger units of thought through recognition of relationships. The inductive method of study "forms the natural line of approach to the organic unities which bind parts of the great Book together."[2]

c. Power and Independence in Study

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1. Hints on Bible Study, A Symposium, p.2.
2. L.M. Sweet, op.cit., p.78.

On the basis of the present study, it may be justly claimed that the inductive procedure demands the exercise of initiative, sincerity of purpose, and sustained effort, and in return offers to the student every opportunity for intellectual growth and the development of individuality. The power to work fruitfully in the material of the Bible itself by using no material aids other than the techniques of a sound inductive procedure, is a most valuable asset in Christian leadership. Dr. Sweet's words are quoted on two phases of this point; first to stimulate belief in the fact that the direct study of the Bible is preeminently worth while, and then to suggest a constructive point of view on the question of using textual aids in Bible study. It is to be noted that extra-Biblical material is only of value in supplementing original and creative work. It should never supplant it.

> "A temptation to be resisted is to resort to handbooks or manuals of introduction for the facts that go to make up a preliminary general impression. These facts may be entirely correct, but the way in which we obtain them substitutes a course of reading for true Bible study and someone else's impressions for our own. It is astonishing and humiliating to reflect that so many of our most sacred opinions are taken at second hand and how little direct and personal contact with the word of truth we ever get. First impressions at least, in order that they may be living and real, should be our own, picked from the ground with our own hands."[1]

> "There are two qualities which one should desire in books for Bible study, ...One needs, first of all, books which will aid to more effective original study. The book which comes between the student and the Bible, and contributes nothing in the way of method or workable principles of interpretation, is to be avoided. ...We wish to be taught how to work, not to have our hands guided. In the last analysis the student must go his own way and depend upon himself. ...The other criterion is that the book in its treatment shall give us a broader, clearer, truer view of the Bible as it is in its

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1. L.M. Sweet, op.cit., p.100.

wholeness. Here is where a multitude of books fail."[1]

d. Development of Individual Appreciation and Judgment

From the emphases just made and from the development of the study in general, it is thought to be self-evident that the vitality and constructiveness of inductive procedure are such as to foster in the student those intellectual qualities which are basic to the power of true appreciation and evaluation in the study of the Bible.

e. The Revelation of Divine Truth

It has been seen that leadership is peculiarly dependent upon spiritual sources for the knowledge and power necessary for daily Christian living. As a chief source of spiritual power, the Bible is an appointed means to this end. It is believed that in so far as any method of study may claim to have value in promoting spiritual experience, it may be justly stated that experience proves the inductive method to be a channel of spiritual blessing to those who study the Bible with the right attitudes of mind and spirit and who endeavor to live in obedience to its teachings:

> "We must go to the Bible to learn how to live the best life; to see God in Christ reconciling us to Himself, to enjoy Him and to serve Him, in serving man, His child; and therefore we must read humbly and devoutly as well as reflectively. Our prayer must be: 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'"[2]

2. Values in Relation to Pedagogical Preparation

It will be recalled that the survey of Bible study courses in leadership education revealed the need of an increasing knowledge of

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1. L.M. Sweet, op.cit., pp.37,38.
2. Hints on Bible Study, op.cit., p.57.

the Bible through a sound method of study. It was also noted that this marked emphasis fell in such a way as to indicate clearly that the future, as well as the present, pedagogical needs of Christian leaders are a matter of concern in leadership training. The desire to meet these needs in present training methods is a direct recognition of the fact that the practice of Bible study must of necessity continue to be the chief source of fruitful service. Throughout life the average person in any position of leadership responsibility is thrown almost entirely upon his own resources in the development and maintenance of personal study habits. The hours of private study must be so invested as to yield the necessary spiritual returns. What these returns shall be is largely determined by the strength of the foundations that have been laid in habits and methods of study.

a. Contribution of Inductive Study to the Study Habits of Christian Leaders

For enduring foundations in habits of study, it is found[1] that the inductive method supplies a procedure that is logically and psychologically sound; logically sound because as a method of study it purposefully directs a universal process of thought, and psychologically sound because it follows the steps of an ordered mental procedure. Furthermore, it is believed that there is an additional value to be found here, quite apart from any results in study. This value lies in the fact that inductive study requires participation in a process, and "training in a process is fully as much needed in life as the accumulation of facts, though the facts are not to be despised."[2]

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1. Cf., L.B. Earhart, op.cit., Chapter 1. Nature of Inductive Study, pp.1-57.
2. Ibid., p.56.

b. Contribution of Inductive Study to the Teaching-Learning Process

Although few direct references to teaching have been made in the course of the study, it is recognized that a teaching situation is implicit in any consideration of study methods in leadership training. For the Christian leader, an experience in study is usually a direct preparation for some form of teaching service. Here the contribution of the inductive method is obviously very important.

An inductive study experience prepares for an inductive teaching experience; that is, an inductive study process does not aim to prepare the teacher to give the student the best results of his own study but it motivates him to lead others successfully through a study process which will produce similar results. The inductive process of the student will be similar to that through which the teacher himself has previously gone. From the point of view of the vitality and creativity of the inductive method, it may be claimed that the ability to study is fundamental to the ability to teach. These truths are more ably given in other words:

> "They say of some hardy shrubs that one may take them and invert them, planting their branches in the ground and leaving their roots outspread in the air, and the roots will become leafy and fruitful branches and the branches will become roots, so like are the two in their essential nature. So like each other are study and teaching. Nothing has been amply studied till we feel that we can teach it; and no teaching can keep its due freshness and energy once the teacher ceases to be a student. The right kind of study is a teaching oneself, and the right kind of teaching, especially of such inexhaustible themes as those of the Bible, is mainly a studying with others. To truly know how to study the Bible will itself show us how to teach it."[1]

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1. G.W. Coble: The Busy Man's Bible, p.53.

F. Summary

The foregoing reported the attempt to deal suggestively with the theory of induction and its application as a method of Bible study, adequate to the needs of leadership education. The preparatory work established the fact that the general concept is at the center of all thinking, and methods of study are therefore of prime significance as techniques for dealing with the general concept in any educational procedure.

The consideration of the theory of induction involved an analysis of induction and deduction as component parts of the complete thought process, with a view to the value of their respective contributions to methods of study. From this point the work centered in a more detailed exposition of inductive study methods, considering the nature of induction, the factors in such study, and the formal steps in any inductive study procedure.

The inductive methods thus established were theoretically applied to the study of the Bible and then reapplied in a concluding section, the purpose of which was to evaluate inductive methods with reference to the needs of leadership education, previously discovered.

As a preparatory step toward the concrete work of the next chapter, the merits of charts and diagrams for use in inductive Bible study were considered in a short exposition. Their use will be illustrated in the following chapter, the purpose of which will be to apply the principles of inductive study to a study of the Gospel by Mark.

CHAPTER V

INDUCTION APPLIED TO THE STUDY OF THE GOSPEL BY MARK

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A. Introduction

In accordance with the purpose stated in the general introduction, the charts incorporated in the present chapter, and previously described, will represent an attempt to record, simply and graphically, the results of inductive studies in the Gospel by Mark. These studies are in the nature of introductory work and do not purport to cover the material of the book. They represent a few study experiences in one of the great themes of Mark's Gospel, namely, the training of the disciples, and are offered here solely on the basis of their possible suggestiveness in the light of the foregoing study. Following this plan it will be the purpose of the chapter to make a book-as-a-whole approach to the Gospel by Mark to discover in the teachings of Jesus values for present day leadership by noting His method of procedure in the training of the disciples.

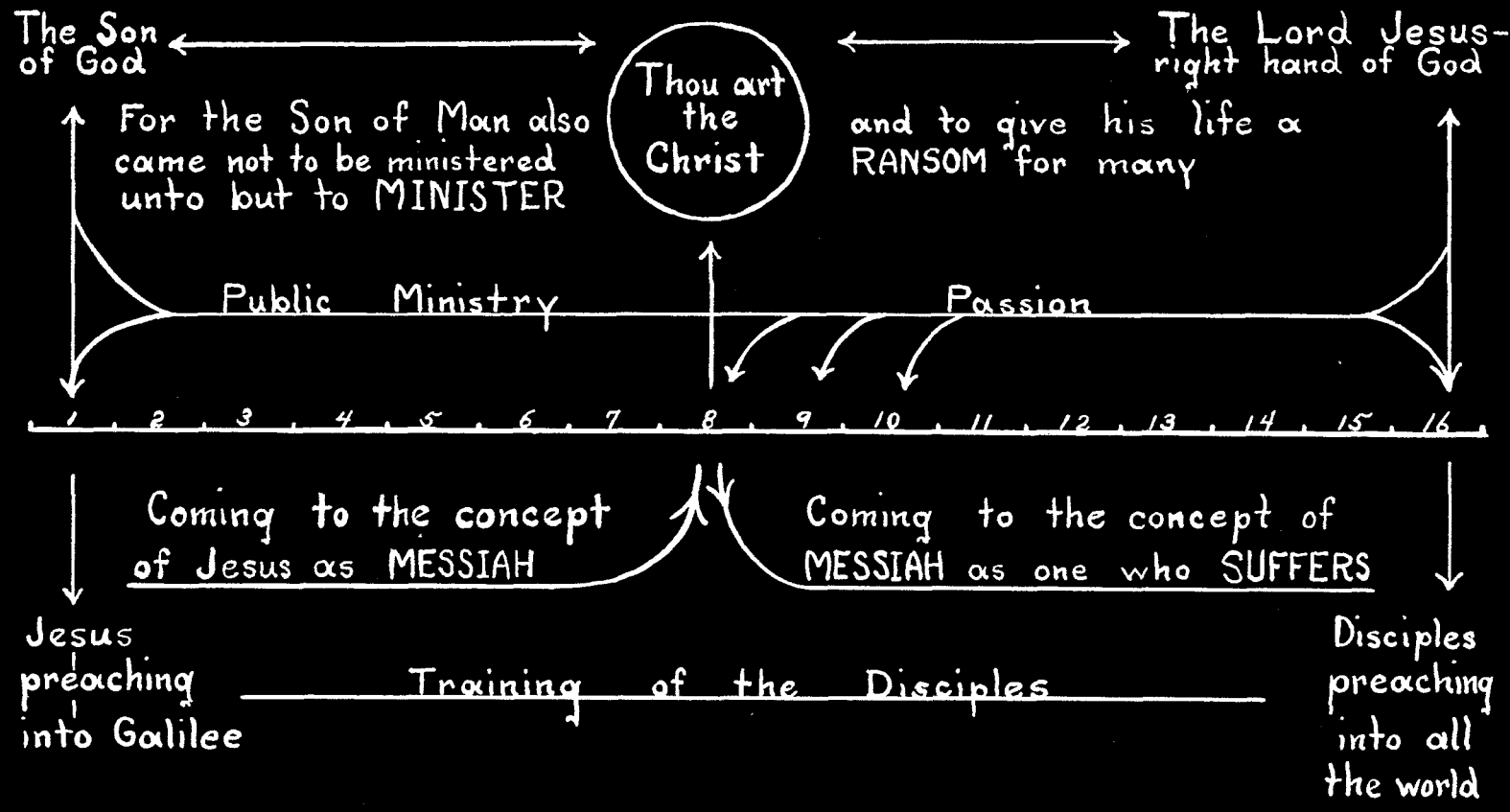
B. Values in the Teachings of Jesus for Leadership Education Today

This section will contain six charts, the first two of which will be in the nature of a survey. They will represent some of the major impressions gathered during the course of repeated readings of the Gospel as a whole. As the first step in an inductive

Bible study procedure, these survey charts aim to illustrate a method of orientation in the broader outlines of the material. The remaining four charts will center on various aspects of the training of the disciples as recorded by Mark. Descriptive summaries will accompany each chart for the purpose of noting certain observations and conclusions which are thought to add value to the brief chart records of the studies.

Chart 1

Major Impressions in the Gospel by Mark



1. Major Impressions in the Gospel by Mark

Preliminary readings disclose certain organizing ideas that serve to open up the material and establish some major relationships from which to proceed in further study.

It is evident that Peter's confession in chapter 8 marks a high point in the Gospel as a whole. It is a natural division that separates the events of the public ministry of Jesus from the events of the Passion.

Peter's confession also marks a high point in the lives and experience of the disciples. When they came to the realization of the fact that Jesus was the long-expected Messiah, a realization which was embodied in Peter's words, they had to go into a new phase of spiritual experience and learn to accept the true meaning of Jesus' Messiahship.

Mark 10:45 also points out a natural division of the material which coincides in general with the one previously mentioned. This proves to be one of the key verses in the book, pointing out as it does, the two-fold purpose in the life and mission of Jesus.

The deity of Jesus predominates from the first chapter to the last. In the first chapter, Jesus is authenticated as the Son of God and in the last chapter, He goes to take the place of authority at the right hand of God.

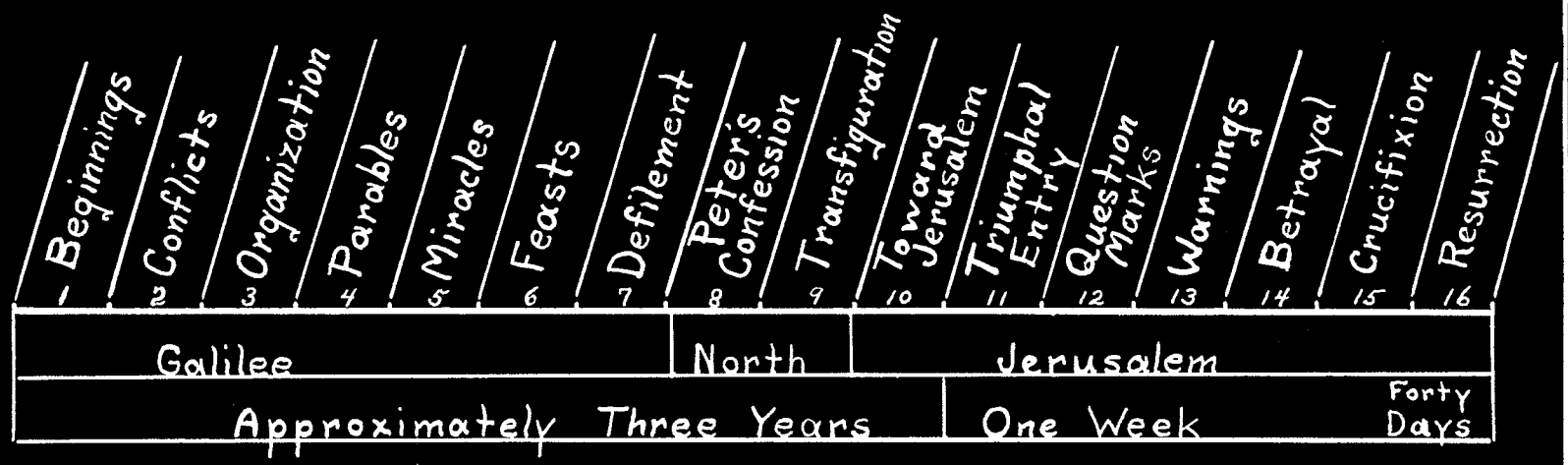
The Gospel carries a strong teaching and preaching emphasis. Jesus came into Galilee with this announced purpose, and at the close of the record the disciples go forth for the same purpose.

This indicates a rich source of material for Christian workers, as the account by Mark puts such emphasis upon work both human and divine.

There is the general impression of ordered procedure, selection of material for a purpose, and rapid, dramatic action in the development of the book.

Chart 2

Major Divisions in the Gospel by Mark



1:1 - 1:13 – Preparation
1:14 - 1:45 – Growing Popularity
2:1 - 3:6 – Growing Opposition
3:7 - 3:35 – Counter Action
4:1 - 4:34 – Mighty Words
4:35 - 5:43 – Mighty Works
6:1 - 7:23 – Crisis Experiences
7:24 - 9:1 – Intensive Training
9:2 - 10:52 – On The Way
11:1 - 12:44 – With Authority
13:1 - 16:20 – Death into Life

2. Major Divisions in the Gospel by Mark

This approach aims to open up the material by a survey of content as the author has arranged it. As a basis for more detailed study, it is of value to note striking features of chapters and then attach suggestive names to them for purposes of identification and ready reference in the discovery of relationships. This is a device that proves its value in inductive study.

Repeated readings disclose that the material falls into sectional divisions. Sectional divisions do not usually coincide with chapter divisions but are related to them in general thought movement. Sectional divisions mark themes and trends in the movement of the narrative as a whole.

Other divisions suggest themselves as the book unfolds, for example, there are indications of geographical divisions in the material. In the general survey three geographical regions are indicated; the events of the public ministry centering largely in Galilee, the events that usher in the Passion centering in the north and at Caesarea-Philippi, and the climaxing of events in Jerusalem.

Marking chapter and sectional divisions in some way serves to indicate what may be expected in more detailed study. This form of orientation indicates that there are certain trends or forces at work in the progress of the narrative as Mark has given it.

There is indication of opposition and resistance and high points of crisis, the movements and work of Jesus in relation to the needs of the multitudes and the disciples, and the stronger sense of purpose and selection in the arrangement of material by Mark.

Another major division may be made on the basis of the time element. Selection with a purpose is evident here also, the weight of emphasis being thrown so strongly on the events of the last week in the earthly life of Jesus.

Chart 3

A Study in the Meaning of Christian Discipleship

Divine Appointment	Divine Tuition	Divine Participation
And he called whom he would and they came unto him	that they might be with him	that he might send them forth to preach
↓	↓	↓
Call →	Consecration →	Commission

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

Organization and Training for World-wide Service

↑	↑	↑
And he appointed twelve	Hearing Seeing Doing	Promise - Power Condition - Faith Result - Confirmation
Heeding →	Abiding →	Fruit Bearing

3. A Study in the Meaning of Christian Discipleship

This study illustrates how the discovery of a key verse will open up the material of the book and organize it in the light of a particular emphasis.

In general the call covers the organizing work of the first three chapters, showing that it is the result of divine leading and human response.

Likewise the period of training for the disciples was an experience of divine tuition and an abiding obedience.

The great emphasis falls on the interaction of the divine and the human elements and serves to open the book as a whole on the theme of leadership training, indicating something of the wealth of material to be found on this subject in Mark's Gospel.

General orientation in any theme points out centers of interest to which to return in future study experiences. The more detailed study to follow will then be seen in the larger context and in its relation to other movements of the narrative.

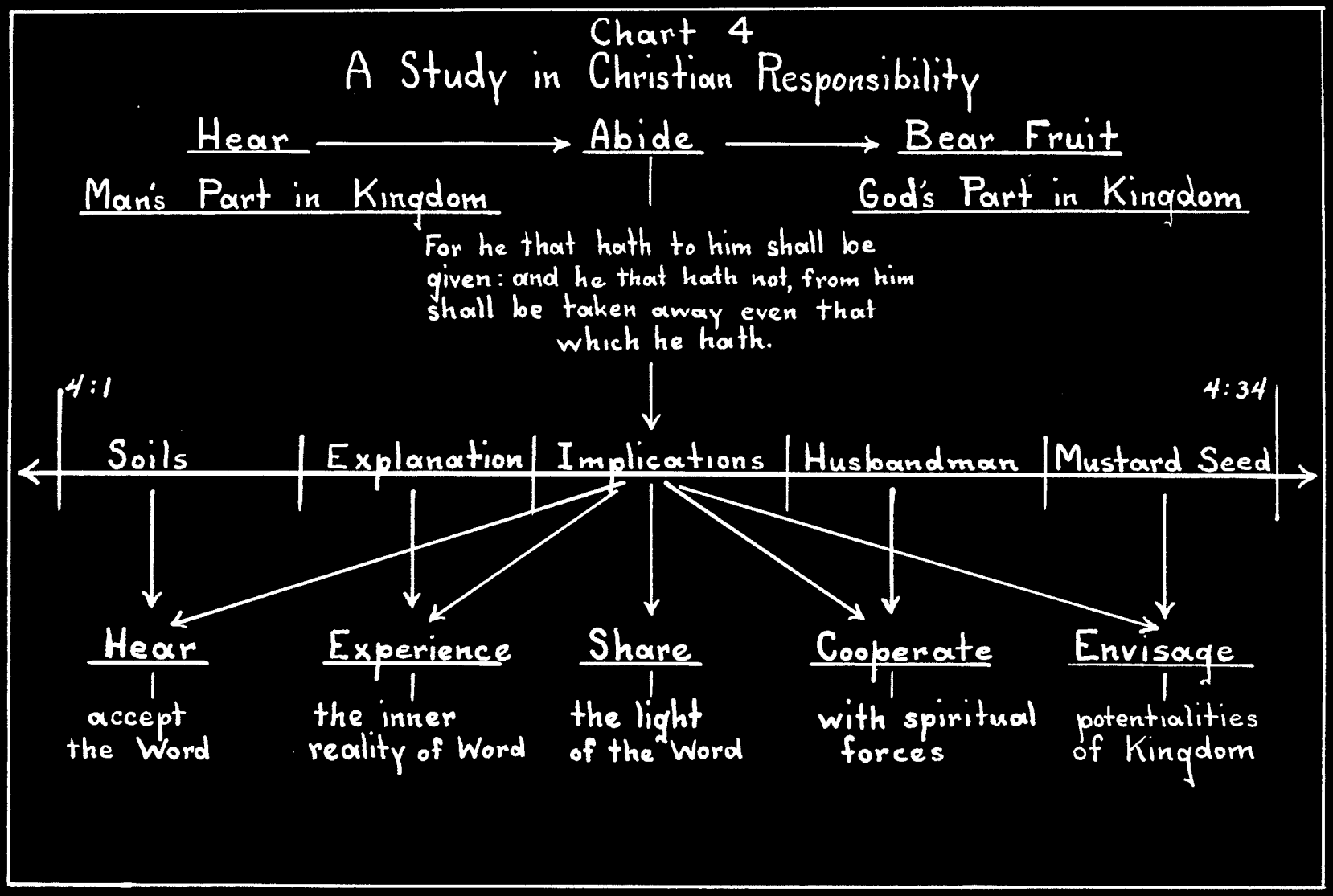


Chart 4
A Study in Christian Responsibility
Hear
Abide
Bear Fruit
Man's Part in Kingdom
God's Part in Kingdom
For he that hath to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
4:1
4:34
Soils
Explanation
Implications
Husbandman
Mustard Seed
Hear
accept the Word
Experience
the inner reality of Word
Share
the light of the Word
Cooperate
with spiritual forces
Envisage
potentialities of Kingdom

4. A Study in Christian Responsibility

This study centers in a section, the one designated in the survey as, Mighty Words, chapter 4.

It shows the use of the device of naming paragraphs to indicate the major thought emphasis and progression in thought movement.

The material is in one of the richest portions in the teaching activities of Jesus. It is approached here from only one aspect, that of discovering the values which Jesus had in mind for the disciples.

Jesus had in mind two distinct teaching needs here, those of the multitudes and those of the disciples.

Another key verse points clearly to the heart of leadership responsibility as Jesus conceived it to be. The paragraphs of the section are closely related to this thought and may be so organized.

The chart indicates a summary of the responsibilities devolving upon leadership, namely:

Truth is purposely hidden from those who are not ready to hear it.

Leadership must be able to hear and receive truth for it is their responsibility to perceive it and make it know to others.

Truth is purposely hidden that it may be found out. It is the nature of all truth to be revealed.

There is abundant spiritual help for the task but spiritual powers not used to the full will be withdrawn.

Attention is called to the fact that this section is rich in major contrasts and comparisons which are of great significance. For example, a few contrasts are suggested:

the multitudes -	the disciples
the Kingdom of God -	the world
the physical -	the spiritual
the Sower -	Satan

The section is unusually rich in the skillful use of repetition.

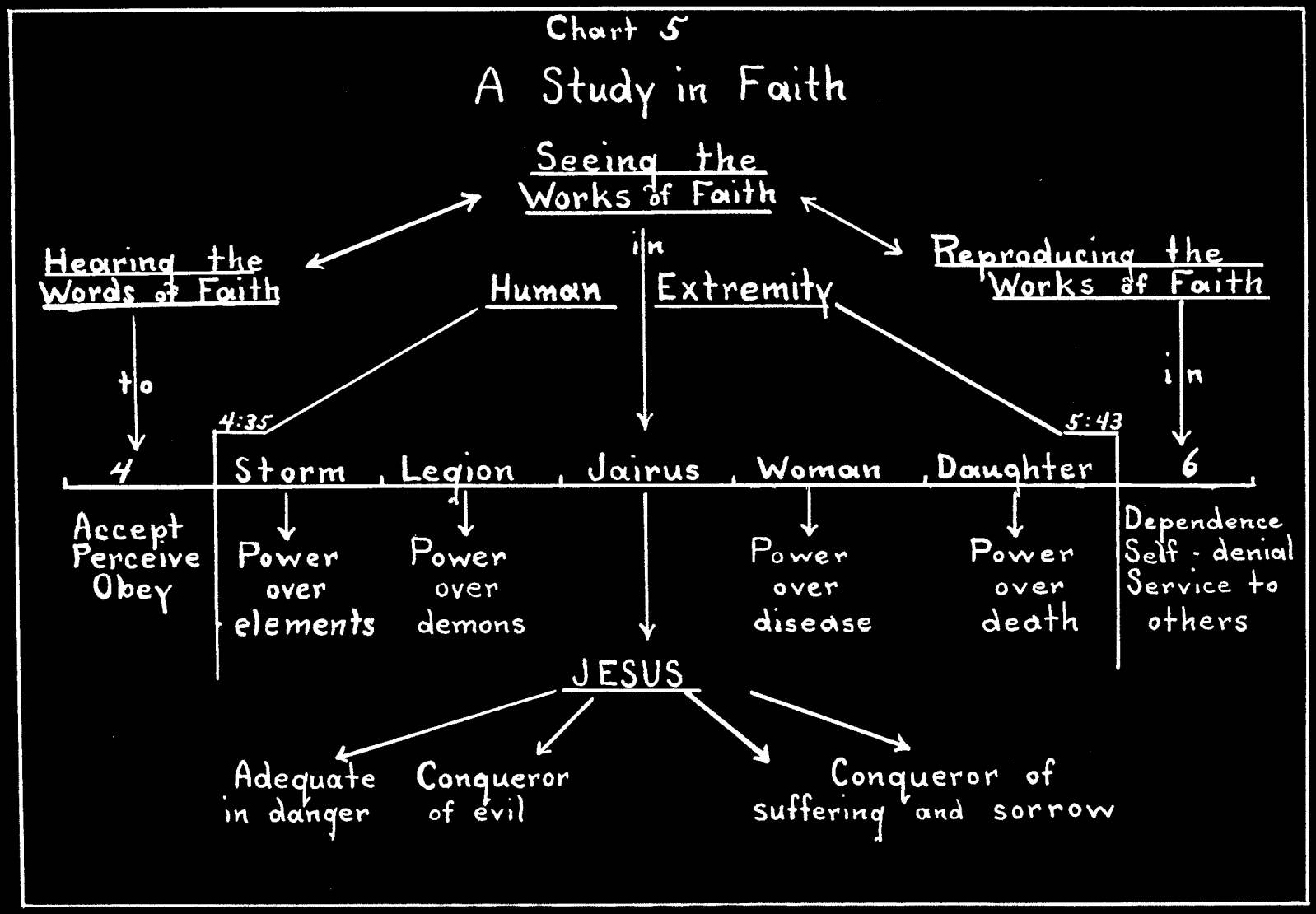


Chart 5
A Study in Faith
Seeing the Works of Faith
Hearing the Words of Faith
Reproducing the Works of Faith
Human
in
Extremity
to
in
4:35
5:43
4
Storm
Legion
Jairus
Woman
Daughter
6
Accept
Perceive
Obey
Power over elements
Power over demons
Power over disease
Power over death
Dependence
Self - denial
Service to others
JESUS
Adequate in danger
Conqueror of evil
Conqueror of suffering and sorrow

5. A Study in Faith

This chart represents another sectional study, the section on Mighty Works. In addition to what has been said about the advantages of such units of study, it illustrates the wider outreach of relationships in the immediate context.

Within the section, the emphasis is noticably on faith. The faith of the disciples is tested and they see the lesson of faith taught in the lives of others, all of whom are in an extremity.

The power of Jesus is revealed in the natural realm, the spiritual, and the physical, contributing to the stronger faith of the disciple group.

The emphasis of the section relates closely to what has gone before. The previous unit contains the essence of Jesus' teachings on the Kingdom, in which faith is implicit.

On the theme of faith, the relationship to the chapter which follows is equally striking. The disciples go out for a period of service in the field. They are sent by Jesus and work in His authority, a test of the strength of their faith.

It is pointed out that having made studies in the book as a whole, sectional studies become more meaningful against the background of the wider context. Relationships are more readily recognized and multiplied and subsequent study is enriched.

Chart 6

A Study in Personal Identification with Christ

for — Motivation

also — Identification

Son of Man
came
↓
A Lesson
in
Humility

to minister ← — → to give life

1 — 10 — 16

Whosoever
great — minister
first — servant

Participation - Identification

Mission of Jesus	Ministry of Jesus	Suffering of Jesus	Triumph of Jesus
Kingdom of God	preaching teaching healing	cross cup tribulation-persecution	in His name every where

6. A Study in Personal Identification with Christ

This study centers in chapter 10 on the teachings given by Jesus to the disciples on the subject of true humility.

This study relates itself to the larger context by the discovery of an important causal relationship.

This illustrates the significance of connectives, to which reference has been made, and shows their value in unfolding meaning.

The lesson in humility begins in chapter 9, at the time of the disciples' dispute over greatness, and is continued in chapter 10.

The verse in 10:45, by the use of two small connectives, lifts the whole subject of humility into clearer and richer meaning.

The verse starts with a word indicating a causal relationship, a reason in the mind of Jesus for the teachings He gives on this subject. This reason is to be found in the whole manner and purpose of Jesus' life and work.

Personal identification with Jesus on the part of the disciples is indicated by the use of the word "also".

Discipleship must touch the life of Jesus at all points. There must be not only participation but personal identification.

In Bible study, the discovery of causal relationships, the presence of which is indicated in connectives, is one of the richest sources of meaning and inspiration.

C. Summary

In a series of six studies, two approaches have been made to the material of the Gospel by Mark. The first two studies aimed to survey the book as a whole to discover the major emphases and the general plan and development of thought. The second approach aimed to discover values in the Gospel by Mark for present day leadership by means of four studies dealing with the methods of Jesus in the training of the disciples.

The studies incorporated in this chapter have aimed to stimulate interest in the inductive method of procedure in Bible study. It is emphasized that the studies have value only in so far as they serve to point the way for others to engage in a similar experience of creative study. Obviously the results obtained in each case will differ with the individual approach, even to the same material.

CHAPTER VI

SUMMARY AND CONCLUSION

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As stated in the introduction of the present study, it has been the purpose of the investigation to discover the principles and the practice of induction as a method of study adequate to making the resources of the Bible available for the needs of leadership education. The investigation has been undertaken in four major steps.

A conviction of the value of Bible study in preparation for Christian leadership was first established by showing, on the basis of certain recognized needs of leadership, that the Bible is unique in its power to modify human life, that it possesses inherent value for intellectual and spiritual growth, and in addition, is of supreme worth as a source book on educational principles.

On the basis of these evident values to be found in the study of the literature of the Bible, the investigation proceeded to discover the status of Bible study in the curriculum of leadership education today by means of a survey of a unit of courses in Bible in the Standard Leadership Curriculum of the International Council of Religious Education. The survey had three main objectives, namely, to discover the aims of Bible study as set forth in the current curriculum of leadership training, the text materials recommended for use in the courses, and the suggestions given for the use of the Bible.

The considerations of the survey served as the groundwork

for the third step in the development of the present study, namely, an analysis of the inductive process with reference to the use of the Bible in leadership education. The analysis began with the description of induction and deduction as universal processes of thought, noting the inherent characteristics of each and the nature of their relationship to one another. This was followed by an investigation of the principles of induction and deduction as methods of study, with special emphasis upon induction, and an exposition of the theory and the practice of inductive study as it applies to the study of the Bible. By these means the values of inductive Bible study with reference to the needs of leadership education were established.

In the last step of the investigation, the principles of inductive Bible study were applied to the study of the Gospel by Mark, seeking to discover values in the teachings of Jesus for leadership education today. By the use of simple charts with brief descriptive summaries, these studies aimed to be illustrative of the general nature of the inductive method in Bible study and to be suggestive and stimulating to effort along similar lines.

From the foregoing investigation certain results have come with respect to the several subjects considered.

The evaluation of the inherent worth of Biblical literature has disclosed the fact that, since this literature is charged with unique psychological and spiritual forces, these rich values should be individually appropriated by those in training for the responsibilities of Christian leadership.

As a result of the survey of a representative area of leadership training curriculum, it has been found that the value of Bible study is recognized in this field and that effort is being directed toward the development in Christian leaders of the ability to study in such a way as to promote growth in Biblical knowledge and appreciation, and to insure the ability to guide others toward a deeper understanding of the Bible. It has also been found that in the means suggested to develop the necessary power and independence in study, the emphasis falls upon the general use of extra-Biblical text material to which the direct use of the Bible is subordinate. It has been found that the general practice of the use of interpretative text material in Bible study trains the student in the acquisition of knowledge about the Bible rather than first hand knowledge of the Bible itself.

Certain major results have been derived from the analysis of induction. It was found that induction and deduction are component parts of the universal thought process by which the mind deals with all problems of knowledge. The process of inductive thinking was found to be characterized by the scientific spirit of inquiry. Induction is the method of investigation and discovery, the way by which knowledge is advanced. The same creative vitality was seen to characterize induction as a method of study. In its specific aspects as a method of Bible study, it was noted that induction brings the student in direct contact with the literature of the Bible, initiating a sound process of study, the results of which include the proper perspective and integration of knowledge, growth in mental integrity, and the fullest

opportunity for the development of individual powers, both intellectual and spiritual.

As a result of the inductive studies undertaken in the Gospel by Mark, it was discovered that this Gospel is a workers' Gospel, for it is shown how Jesus emphasized the thought of work and the disciple as a servant. The clarity of the purpose of service was found to be striking in reading the Gospel narrative and working in various parts of the book. Great resources were discovered in this Gospel for the use of Christian leadership; for the studies pointed to the fact of a teaching situation, expertly handled, in everything that Jesus did.

In conclusion, attention is drawn to the fact that the courses in Bible in the Standard Leadership Curriculum indicate the primary use of interpretative text materials, thereby subordinating the direct use of the Bible to an indirect use, through the medium of textual exposition and interpretation. This general method of procedure suggests a predominantly deductive approach in Bible study. It is at this point that the findings of the present study indicate particular weakness in the courses. This study has previously recognized the place and value of textual aids in Bible study, and has aimed to indicate the manner of their constructive use. However, the need revealed in leadership education is for creative experience which is made possible for the student by means of inductive study. Because of the peculiar vitality in the literature of the Bible, an habitually deductive approach to it tends to produce intellectual dependence and thereby discourage direct study of the source and inhibit student initiative.

Since the resources of the Bible are divinely provided for human needs, and since the inductive method of study is conducive to sound intellectual and spiritual growth through a vital and objective contact with these resources, it may be concluded that Christian leadership can ill afford to miss the incomparable benefits of such study. Furthermore, it is believed that since the revelation of God in Jesus Christ, as given in the Scriptures, is the eternal answer to the deepest needs of the human heart, the call to Christian service entails a stewardship of the Bible. While this is a sacred trust which may be faithfully discharged only under the guidance of the Holy Spirit, the present writer believes that such stewardship implies a two-fold obligation. It constrains Christian leadership not only to seek for and follow the most effectual procedure in the study of the Scriptures, but also to guide others in this method of procedure that they, too, may progressively experience the joy and the blessings that can come only from such first hand study of the Word of God.

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