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yet more meager, and that a religious influence, weak and meager in any degree, spells a community bereft of highest ideals and dead to powers of the highest quickening. Such a result means the disintegration and the degradation of civilization.

The function, therefore, of colleges and of universities in and through the Religious Education Association seems to be of the highest value.

Differences in Biblical Teachings in College and Seminary

FREDERIC B. OXToby, A. M., D. D.*

One can best point out the differences in seminary and college teaching which have come under his own observation. This will be best done by first of all making a comparison of the seminary student with the college student. In this comparison, I am thinking especially of the seminary student when he enters the seminary, and of the college student when he enters college.

1. The average seminary student has a better knowledge of the Bible than the average college student. This does not mean that the seminary student, when he enters the seminary, really knows much about the Bible. He may have been trained in traditional ways and his conceptions of Biblical scholarship may be narrow, and his knowledge fragmentary and incomplete. There is little progress and openmindedness to new truth and willingness to accept new ideas and interpretations unless the student has a humble opinion of his knowledge and feels that there is something yet to acquire. Yet the average seminary student knows the Bible stories and Biblical contents in part at least, and is generally acquainted with the leading Biblical characters. Upon this knowledge, however limited, then, of the seminary student, greater than the knowledge of the college student, the teacher can go on with a study of sources, of historical and literary questions, of political, economic, social, moral and religious conditions and forces, and of characters.

2. The seminary student is more reverent than the college student in his attitude toward the Bible and in his use of the Bible. It is natural and we expect this. The seminary student naturally brings his Bible to his various classes, he likes to mark it, and to tell of his favorite passages and his own interpretations. The college student brings the Bible to class more as a text book than as a personal companion, and is more likely to be unreverent than irreverent.

3. The seminary student welcomes the devotional side in the class

*This paper is the result of experience of teaching for five years in Chicago Theological Seminary, and four years as head of the Department of Biblical Literature in Huron College, Huron, South Dakota.

room. He wants inspiration for his spiritual life. This desire for inspiration may also be true of the college student, but the college student would neither wish nor expect that side in the class room in courses that are part of the college curriculum. In the seminary prayer may be offered at the beginning and close of the class hour, and one may be devotional in the application of Biblical truth, and not fear, as in the college class room, that the students will think that they are being "preached at."

4. The seminary student wants to know more about the Bible because it is the center of his preaching and teaching. The seminary is a technical or professional school for men who have had college training. Unlike the great majority of college students who do not intend to enter definite religious work, the seminary men are in training for the ministry, and the Bible is to play a great part in their future work. Religious education finds a great source in the Bible. The minister finds the ideals of democracy and the qualifications for good citizenship especially in the principles of the Biblical laws, and in the messages of the prophets and of Jesus. Unlike the college student the theological student wants homiletic material in the class room. It is a joy after talking on the great prophets or on the great characters of Old or New Testaments to have a student tell you that he used certain material from the class room in the pulpit. Many students come to the seminary class with this desire for sermonic material, for some message that can be used at some future time in the church work. The teacher has in mind this need of the student, and tries to satisfy it.

5. In the seminary Biblical instruction is given by many departments and each department shares in the responsibility of making it thorough. In the college Bible teaching is the work of one department, and the teacher of Biblical literature must make the teaching thorough. College Bible must not be a "snap", otherwise as a study it will suffer in comparison with the courses of other departments. The teacher knows that to some of the students entering his college classes the very phrase "Bible study" has poor associations. They may think of past experiences of the way Bible was taught in the Sunday school of the church in the home town; it may have been a low grade of teaching and yet the only kind they know about. Biblical instruction must have the same high standards of scholarship as the instruction in other departments. The Biblical courses must demand no less amount of time and thought and work than other courses. A student specializing in chemistry after some talks on canon and text, remarked after class, "It never occurred to me before taking this course that Biblical study is a science and that so much technical knowledge is required."

The Biblical courses in college must be interesting and helpful. If they are not interesting, they will not be helpful. If they are taught in an interesting way, if the contact is made between life today and Bible times, between modern questions and the teaching of the Bible, the student will find the course worth while. It will be well for us as we

talk about things we are interested in, occasionally to ask ourselves the questions, What is the use of all this? What is the particular benefit of this to the student? Does it get the student anywhere? Is it interesting? Is it helpful?

I have found college students interested in the story of how our English Bible has come to us. They are told the story of the manuscripts, the scribes, papyrus and parchment, older forms of books, Babylonian clay tablets. The idea of an Old Testament originally in Hebrew and a New Testament in Greek is new to most of the students. They are told of the need for new translations and for translations into modern English. While we use the American Revised Version in class, I like to read at times passages from the Twentieth Century New Testament, from Moffatt, Weymouth, Kent, especially familiar selections as the Sermon on the Mount, the parables of Jesus, I Corinthians 13. I never realized as much the necessity for emphasizing the fact that our Bible is a translation until one day in Chicago an otherwise educated lady asked me, "Why do we translate the Bible? We don't translate Shakespeare." When the chronology in the King James Version is shown to be a later addition, this introduces the question of a modern chronology for Biblical history and this leads naturally to questions of the age of the world, of creation and evolution, to the story of early civilization in Egypt and Babylonia, and the romantic stories of the decipherment of hieroglyphic and cuneiform. When the student once realizes the highly developed civilization of Hammurabi's time, and of the age in Egypt when the calendar was made, and the time when the great pyramid was built, the days of the establishment of the Hebrew monarchy and the time of the two kingdoms does not seem so long ago, but is like the history of yesterday. Time is seen to be a matter of comparison.

College students are interested in the geography of the Holy Land, in an account of its form and size, products and climate, and customs. Since the land of Palestine is associated by many young people with Bible times, and there is often so little realization that there is such a country today which one can actually visit and where the life of the people is much the same now as when the Bible was written, I try to make the Holy Land as real as possible. I tell about the Turkish government, the different kinds of time and calendars, the different kinds of money used, and make a comparison of Palestine under the wretched government of the Young Turk with Egypt under the splendid rule of the English, and emphasize the great differences between these two countries. Living in Beirut for some months impressed upon me the lack of government in the days before the great war. Students are interested in the story of the taking of Palestine by the English army, and in a comparison of the recent campaign with those of the Bible. Palestine and its cities today are spoken of, and the smallness of Palestine in area and its greatness in history are emphasized. Map, pic-

tures, objects are found useful to describe that Oriental life of Constantinople, and Damascus, Beirut, Jerusalem, and Cairo which fascinated me so much when I was there, and yet is so strange and new to the American student.

College students are interested in archaeology, in the story of the excavations and discoveries made in Egypt, Babylonia and Assyria, Syria and Palestine, which throw such a light on the Bible. How real and full of human interest the life of many centuries ago is made by archaeology.

College students are interested in Old and New Testament history, in the lives of the great characters, in the story of the evolution of the Hebrew institutions, domestic, economic, political, and religious, in the development of Hebrew individual and social legislation and in those principles which are applicable today. The alliances of the kingdoms in Old Testament days are compared with modern alliances, and modern attempts at empire with the great world empires of Bible days.

College students are interested in the social teachings of the prophets and of Jesus. In the Old Testament courses students are interested especially in the life and work of Amos and Hosea, Isaiah and Micah, and Jeremiah, those great preachers of individual and social righteousness and justice, love and peace. The formal, letter religion of the Pharisees brings out by contrast the wonderful character of the religion of the spirit, the religion of Jesus.

College students are interested in the history of the Bible as it influenced literature and art and music. The great religious pictures, and certain oratorios are spoken of, and the influence of the Bible on English literature is studied, and the many quotations found in Shakespeare, Tennyson, Browning, Bunyan, Ruskin and Milton and other writers are mentioned.

College students are interested in the Bible as a library of national literature, a marvelous literature, ranking with the other great literatures of the world. They are told of the beautiful love stories, of the humor and sarcasm, the wonderful prose stories, the dramatic stories, the poems, especially Job, the parables and language of Jesus, and the language of Paul. Studies are made of figurative language, especially of the Books of Psalms, the Prophets, the Gospels, and the letters of Paul.

No one is liberally educated who does not know the Bible. For this reason the great value of a thorough knowledge of Biblical literature and history should be emphasized in college. But the aim of the Biblical Department in college is to do more than teach facts about the Bible and give to the students a certain amount of Biblical information. The Bible is a means to true living. The purpose of the Bible courses is to lead the student to know the real significance of Bible study in character formation and in the life of today, and to see that the Christian life is the only life in which the highest possibilities of the social-

ized individual can be realized. It is this wonderful responsibility and opportunity that gives us so much joy and enthusiasm as we teach the Bible.

The courses in our colleges are to help young men and women of today to solve personal and social problems from the Christian point of view, and to have the spirit of Christ, the spirit of good will and love and sacrifice and service in the home, in the church, in the community, in national and international relations. The student is first to receive the truth, and then do something with the truth his mind approves. "He that would be great among you, let him be your servant." This is the new standard of greatness which the student is asked to accept. That the kingdom of God may come upon earth, that ideals of true democracy and Christian citizenship may be realized, the student shall dedicate himself to human service, to love God with all his heart and soul and mind and strength and his neighbor as himself. This is the abundant, the full, complete life which we ourselves desire, and which we crave for each one of our students.

The Attractions of the Ministry to the College Man of To-Day

THOMAS S. McWILLIAMS, D. D.*

First let me stress the word *to-day* in our topic. The attractions of the ministry to-day are not what they were yesterday; not by any means what they were the day before yesterday.

It is a far cry to the time when the minister was the learned man of his community, sharing his scholarly preeminence possibly with the lawyer and the doctor, the time when he was the most widely read and travelled, the most richly cultured, the best dressed, and the most deferentially addressed man in the community. The minister to-day is not as he was long ago, the father of an obedient church family, the shepherd of a tractable flock, the prophet at whose word even those outside the church pale trembled; the priest bearing the keys of the kingdom, with power to bind or loose for eternity. The ministry seems in danger of losing its right to be called one of the learned professions. While the standards of the law and medicine are being steadily raised, the bars are being let down for those who would enter the ministry. Theological seminaries requiring college diplomas make numerous "exceptions", and church courts on grounds of comity or expediency receive men coming to their ministry by way of the Salvation Army or communions exacting little or nothing of the nature of educational requirements. Conditions have arisen which not only obscure the attractions of the ministry, but positively prejudice the college man against it.

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