

that the mass of Christian people are woefully ignorant of the Book which they profess to accept as the sole guide of their faith and conduct.

Not long ago a test was applied in a Christian university, disclosing a lamentable ignorance of some of the surface facts of the Bible on the part of many of the students. Professor Coe, of the Northwestern University, recently gave one hundred of his students nine questions about the Bible to answer in writing, and none of them, except perhaps the second, could be regarded as other than primary department questions.

The questions were: (1) What is the Pentateuch? (2) What is the Higher Criticism of the Scriptures? (3) Does the book of Jude belong to the New Testament or to the Old? (4) Name one of the Patriarchs of the Old Testament. (5) Name one of the Judges of the Old Testament. (6) Name three of the Kings of Israel. (7) Name three Prophets. (8) Give one of the Beatitudes. (9) Quote one verse from Paul's letter to the Romans.

Ninety-six papers were returned, and of these only eight contained the correct answers to all the nine questions. The average student was able to answer only about one-half of the questions. Among the Judges were named Daniel, Solomon, Jeremiah, and Leviticus. Matthew, Luke, and John were named as Prophets. Nebuchadnezzar, Herod, and Ananias figured as kings of Israel. The Pentateuch was confused with the Gospels. Among the Beatitudes were the following: "Blessed are the lawgivers," and "Blessed are the hungry for they shall be fed."

These young people came from professedly Christian homes, they had been taught in the Sunday-school, and many of them were doubtless connected with young people's societies. It would be taking too much for granted to say that the condition of affairs in our own land is very much better. Everyone who has had to do with instruction in the Word of God knows what gross ignorance is frequently displayed, even by fairly educated people, in the simplest questions of Divine revelation.

Surely something can be done to remedy this glaring defect in Christian education. Even if the doors of the public schools are closed against the Bible, there are other and better means by which its truths and facts may be established in the minds and hearts of the youth of our land. Unquestionably, the best place in which to secure reverent familiarity with the Word of God is in the home. The lesson from the Scriptures read and talked over systematically at the family devotions, furnishes a store of Bible knowledge of inestimable value. But from all sides the report is heard that this good old custom is falling into disuetude. Anything that will revive the God-honored practice of family worship will help to remove the prevalent ignorance of the Sacred Scriptures.

Then, probably, a strong case might be made against the Sunday-school. In many places "helps" have elbowed the Divine text-book out of the school altogether. Between "leaflets" and

"monthlies" and "quarterlies," the scholars have very little chance to become familiar with the Word of God itself—the location of the books, the relation of one part to another, or the marvellous unity which characterizes the whole.

To the young people, to whom these words mainly come, we cannot say anything more important than this—*Read your Bible*. Elaborate systems of Bible study are apt to discourage those who have neither the time nor the patience to follow out the plans laid down for their guidance. The best way, after all, to become familiar with the Scriptures is to read them. Read a book at a time, and, if possible, the whole of it at a time. Read it a score of times, and, if necessary, another score of times. Read it until you become familiar with the persons, places, incidents, and leading thoughts. It will be time enough to look about for a system of Bible study when you have acquired a knowledge of the facts to be systematized; and by that time you will probably have devised for yourself a system of your own. The first thing to do, and the main thing to do, is to read the Bible. And again we say—*Read the Bible*.

What an "Outsider" Thinks.

CHRISTIAN ENDEAVORERS have not lacked opportunities of seeing themselves as others see them, and frequently the portraits thus drawn have not been of the most complimentary character. Occasionally, however, there is an evident desire to do justice to a movement that is unquestionably one of the greatest religious forces of the present age. In the October *Review of Reviews*, the editor, W. T. Stead, has given his readers his impressions of Christian Endeavor, which are particularly interesting as coming from an "outsider."

Speaking of the founder of the movement, he says: "Dr. Clark is one of those men whose achievements bring home to the heart a humiliating sense of our own failure. With the exception of General Booth, no one in our time has succeeded so conspicuously in so short a time in impressing a great idea upon so many persons in so many countries. Not even General Booth has exercised so widespread, so direct, and so continuous an influence over so many millions of men. No Archbishop of the Anglican fold, no prelate of Rome, and certainly no high priest of any of the modern rationalistic faiths, or unfaiths, has this very day any such potent influence upon the daily life of so many millions as has Dr. Francis Clark, of whose existence I dare say many of my readers will now learn for the first time."

That within twenty years the membership of the society should have grown to 3,350,000, calls forth Mr. Stead's deepest appreciation, especially when the nature and objects of the society are considered: "For the objects of the society, as set forth in its original constitution, were not by any means those which such experts in gauging