

## The Bible in Schools and Colleges.

Report of the Second College Faculty Conference held in Asheville, N. C., August, 1896.

In the second annual Conference held in Asheville, N. C., during the sessions of the Southern Biblical Assembly, to consider the Bible in liberal education, sixty institutions were represented either by members of their faculties or by written reports of work done in Bible study. Two hundred and fifty circulars had been sent to as many institutions, setting forth the action of the Conference in 1895, and inviting them to take part in the Conference this year. The schools represented and reported embrace universities, colleges, institutes, academies and high schools for males and females in ten States.

It appears from the reports that decided progress has been made since the Conference of last year. Several chairs for Bible study have been added to leading institutions, and a number of others are enlarging their courses according to suggestions made by this Conference last year. Much private work has been undertaken by professors and the Y. M. C. A., classes seem to be specially active in voluntary work. Nearly every institution reported has some official work done in their classes in addition to private and voluntary work.

The following recommendations were adopted by the Conference. They are substantially the same as those adopted last year. They set forth what is already attempted and accomplished in the various classes of institutions reported, and the scheme set forth is no longer to be regarded as an experiment. The widespread and increasing interest in this subject encourages to renewed effort. These recommendations were ordered to be disseminated as widely as possible.

## RECOMMENDATIONS.

## I. For all institutions of every class.

1. Maintain daily reading of the Scriptures and prayers, attended by Faculty and students.
2. Maintain Sunday Bible classes of a doctrinal and devotional character, taught by pious professors and others. Attendance required wherever practicable.
3. Encourage Y. M. C. A. Bible training classes and private co-operative effort in Bible study, all under judicious supervision.
4. Study the Bible rather than books about the Bible, with a minimum of helps, such as a sacred geography and a Bible dictionary, and follow the plan of constant drill, as in other studies.

## II. For State colleges and Universities for males and females:

1. Introduce old Testament history as a section of ancient history and along with Oriental history.
2. Teach the evidences of Christianity, emphasizing its leading facts and the internal evidences.
3. Teach moral philosophy and practical morals from the standpoint of the Bible.
4. Emphasize the study of the literature of the Bible in the English literary courses.

## III. For denominational and private religious colleges and universities for males and females:

1. Introduce a four years' course of Bible study into the curriculum, with two recitations a week, and make the first two years, at least, compulsory.
2. In universities organized on the plan of co-ordinate schools and elective courses, put the Bible in the rank of the severe studies, with at least two years and three recitations a week, and make at least one year compulsory.

## IV. For secondary schools, academies, etc., for males and females.

1. Introduce two recitations a week in the simple parts of Old and New Testament history, adapting the work to the grade of the classes from year to year, as in other departments of study, preparatory to more careful and exhaustive study in the college.
2. Some may find a brief daily exercise and drill for the entire school more practicable, giving prominence to memoriter work.

## Dorcas and Her Usefulness.

Dorcas has been the most conspicuous example of the activity of her sex in Christian benevolence and service throughout the history of the Church. Humble although she may have been and brief as is the account

of her, she is and always will be honorably famous. Moreover, we seem to know just what sort of a woman she was, so suggestive is the mention of her in the sacred record.

Woman's work in the Church has its own individuality, the outgrowth in part of external conditions and in part of her feminine powers and tastes. In spite of an exceptional instance now and then, she is not likely to enter the pulpit often as its regular occupant, although her occasional power of eloquent public speech is readily conceded. But in the administration of charities, in the organization and promotion of relief and rescue work, she is easily leader. Patience, perseverance, cheerfulness, sympathy and fertility in resources are her characteristics as a Christian worker, and in sagacity she is not second to the other sex, especially when experience has trained her.

The field of work in the church for women is likely to broaden. The making of garments for the poor apparently was its chief feature in the case of Dorcas, but were she living now this item would be to her but one among many. Yet the modern Dorcas is the same as the ancient. She can be found in almost every church. We all know and love her. Her sweet self-forgetfulness, her quick response to every appeal of grief or need, her appreciative and helpful, yet discriminating sympathy, her persuasive influence—succeeding often when every other appeal has failed to save—her unshaken faith in human nature, and above all her calm, sure trust in God as she busies her hands and feet in His service—these are her qualities, and as they are mentioned certain faces come to mind at once. Thank God for them!

Dorcas need not and will not disregard the obligations of home or friends. She need not neglect self-culture or the legitimate claims of society. But in all and through all her first and ruling thought is how to serve God by serving her fellowmen and women, especially those whose lives have been overcast.—*Congregationalist*.

## Christian Giving in the Sanctuary Service.\*

(Continued from last week.)

A study of this subject in the Scriptures will disclose wonderful relations between worship and the collection. But for the arbitrary division into chapters, we should see how Paul, moved by the Holy Spirit, wrote to the Corinthians, in the same message, about the things ordinarily esteemed to be spiritual and also about the collection for the saints, without separation of subject from subject, as to quality and importance. Note his clear words: "They are of resurrection, of glory, of victory over the grave, of heaven and immortality, of encouragement to steadfastness, of abounding in the work of the Lord, and last, but not least, of the collection for the saints." The whole message to his mind is equally the message of the Holy Spirit; all equally the Word of God; and the time of the gift is the first day of the week, the Sabbath-day, the day of worship, the day of the gathering in the sanctuary. And these things being so, then the act of giving our money ought to be an act of worship, and an offering which becometh the courts of the Lord's house.

Giving is a natural act of worship. True, sincere worship always implies love. We cannot agree that placation of an evil spirit, which arouses apprehension or fear, is properly called worship. But our God is love, and if we love God we shall be found doing those things which the human heart prompts, and the human had does, not only consciously as a testimony of that love, but also spontaneously. Though the act be intended, yet it will unconsciously come out of the desire of the heart. We all have about us those whom we love. They are in our homes. We are not content with words to assure of affection, but we anticipate desire. Knowledge, not of a real want only, but of the slightest desire, materializes into a gift which is tangible testimony of love, a gift that fills and ends the desire, and changes thought from the thing wanted to the person of the giver. Words are very cheap. Assurance of

\*A paper read by Ruling Elder Ralph E. Prime at the Glasgow General Council of the Presbyterial Alliance, June, 1896