

shivering poverty as in these two nations. The widening cleft, the deepening chasm between capital and labor, between the "leisure class" and labor class, is portentous of troublous days to come. As said an English Bishop the zones of enormous wealth and degrading poverty, unless carefully considered, will presently generate a tornado, which when the storm clears may leave a good deal of wreckage behind!

The governments and dynasties of ancient days made everything of the institution and nothing of the individual. Institutionalism was the death of individualism. Men were looked on as bricks to be built into the institution. That was the prominent and dominant idea in the Empire of the past. The Nebuchadnezzar, the Pharœahs, the Cæsars, the Napoleons of history put no value on the individual man. Their Empires were reared on the insignificance of man. The palaces and temples of antiquity rose on the degradation of the masses. The Pyramids stand to-day as the eternal monuments of the wrong done to labor, and bear silent but eloquent witness to the degraded conceptions entertained of man by those in authority.

The Bible is in direct contrast and opposition to all this. A spirit of humanity breathes through the whole book. God's thought of man, God's interest in man, God's love for man, glow and gleam from every page. The sacredness of man is at the basis of the legislation of Moses, the poetry of David, the oratory of Isaiah, the logic of St. Paul, the vision of St. John, and most of all the atoning sacrifice of Christ. The Bible is the charter of man's manhood. It is the bulwark of the people's liberty. When men learned from the book that they were made in God's image and redeemed by God's Son, it was impossible to longer enslave them. Man was discovered to himself in the Bible. His relation to the Supreme Being revealed to him his real worth. Therefore he snapped the fetters that bound him and stood forth a free man. It is impossible to enslave a Bible-reading people. He who from