

It is a book adapted to all people of all capacities. Its language, style, spirit, its concrete, simple and eloquent stories, its sublime poetry, its appeal to all that is tenderest and holiest in human nature, render it a book for all. It is adapted to the most varied tastes; the historian and biographer, the student of archæology, the poet, the seeker of high ethics and a true underlying philosophy for ethics; the theologian, the philosopher, all find something in this Book to allure and reward. It is a treasure house of thought touching God and the religious nature and possibilities and destiny of man.

The Bible is designed to be studied by all. It is not a book placed in the hands of a priesthood, who have authority to conceal at will, and at will to reveal portions of its contents. The Church is not authorized to dole out with caution the truth which the Book reveals; but its contents are for him who runneth, for the preacher of righteousness, and for the little child. In the beginning of the Jewish dispensation the teachings of the Word were written on the posts of the houses, on the gates, on memorial stones, where the words of the law were inscribed very plainly. The people were commanded to read and to re-read. The study of the Bible by the people, and the teaching of the Bible by parents to their children were commanded; and it is the duty of every man, the book in hand, to judge for himself whether or not the proclamations of the pulpit are in harmony with the revelation of God. The very greed for gold in our times, the tendency to materialism and worldliness, demand closer attention than ever to the realm of thought and being opened up to us in this holy Book. Because we love gold and silver so well, we need to redouble our diligence in the study of the Book, which reveals treasure worth more than thousands of gold and silver.

We need in the study of the Word of God higher motives and wiser methods. We should not open its pages with superstitious fear. The Bible is not an amulet. While tender sentiments may influence us as we take up the Book, which is precious to us as "Mother's book," we must be inspired by higher thought than even mother-love can supply. It must not be studied as a hard task, with the student's "*hate to, but must.*" We should