

tions of life. It opens vast views of the mind and work of God, carrying the reader back to the dawn of time, and forward, not only to the end of this world, but into the world to come. And then it gives the only view of this universe that is consistent with reason, or compatible with intelligence. Education must die and mind die with it, if we are to sink down into the mire of materialism, and find no intelligence of an intelligent being in heaven above or earth beneath. When a man has become saturated with the spirit of Christ, he cannot live a thoughtless, listless life; and if he is a young man, he will feel "the powers of the world to come" urging him forward to his highest and best mental endeavour. And then most directly does the Bible act upon him who is a student of it by its literary character. Nowhere else are there such models of perfection along every line, such sweet and beautiful narration, such strong and stirring history, such poetry and oratory, such models of didactic instruction, such compact and mighty logic, such inimitable fiction, such symbolism of supernal truth, such combination of manifold perfection. Who can wonder at the stories of the sublime eloquence of those early preachers who, without the education of academy or college or theological school, without libraries or a literary atmosphere, simply laid to their Bible their mind and hearts, lived in it, and made it live in them, and so spoke it out in its own purity, sweetness, richness and authority? The Bible is the perennial and inexhaustible fountain out of which openly or secretly, immediately or mediately, have been flowing in the ages past those streams of intellectual life which have given rise, more than all other causes combined, to schools and school systems, to sciences and arts, and to the imperishable literature of the world. As we value the mental life and growth and perfection of our people, therefore, we shall give to them the Bible.

We should prosecute this work, also, *for the sake of our social life and institutions.* No man liveth to himself, and no man dieth to himself. And as population in this country increases and multiplies, as the streams of immigration flow in upon us, as new cities spring up everywhere, and the old cities enlarge their boundaries, and become more densely packed, as we reckon from the ratio of our past increase the prospect for the next fifty and the next hundred years, our social relations take on a new and startling significance. This swarming in, this crowding together, what shall come of it? Good or ill? The possibilities in either direction are tremendous. No question more presses upon the thoughtful American, and no question awakens graver fears. What of the relations of labor and capital? What of the family? How as to our form of government, and even as to the fact of our government? There come ominous answers from revolutionary theories and theorists, from the attempts to put in practice the theories. Monopolies and strikes and riots, easy divorces, free-love, Mormonism, and anarchists—these last striking, not at the abuse and the abusers of law, but at law itself, at government in any form.

Obviously, and by the concession of all, a prime condition of society and of social institutions is universal good-will, a prevalent and dominant spirit of kindness, charity, humanity, philanthropy. The only law that can bind mankind together, and keep the unity of organic life, is "the law of love." Selfishness is disintegration. It strikes down others to build up self, or, if with larger view of self-interest, it regards the interests of others in order to subserve its own, the union is cold and heartless and dead. It is as liable to be broken in a conflict of self-interests, or, if it becomes consolidated in immovable strength, it is a tyranny, a great organic death. The hearts that are bound fast in such an organism are imprisoned, and while life is in them they beat helplessly against the prison bars. The breath of divine and of human love breathes everywhere in the sacred volume, and is its very inspiration. If in the grim severities of the Old Testament revelations this does not at once appear, we cannot miss the knowledge of it in the New, as we walk and talk with Jesus, as we lay our hearts to his, and breathe in the spirit of his