

The Wind-Spirit.

There is a spirit in the wind.
It wanders o'er the earth ;
And far and near it roams to find
What most it holds of worth.

It woos the gliding streamlet bright
That dimples softly with delight.
It gently pauses to awake
With rippling swell the sleeping lake.
It dances with the ocean waves,
And in the surf it madly raves.

It loves the woodland, where it stirs
The pendant needles on the firs.
It lightly moves the maple's leaf,
It shakes the aspen bowed with grief.

The stalwart oak it tears and rends,
The drooping, graceful elm it bends.
It rustles with the poplar staid,
And rests beneath the beechen shade.

But best of all it loves the flowers,
And longest lingers round their bowers.

It sips the fragrance of the rose,
And in its petals seeks repose ;
The stately lily pale and pure
Its light caress would fain allure,
And glistening in the morning blue,
The star-eyed daisy, wet with dew,
The modest violet bending low
That fears its bosom white to show,
Right well it loves and holds full dear,
And morn till eve it lingers near.
And brings to them refreshing showers,
And seeks to stay their fleeting hours,
And in chill autumn o'er their bier,
It sighs its grief in cadence drear.

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The Bible in Higher Education.

HARDLY less remarkable than the opening up and rapid development of new fields of research in the present epoch of modern study is the disposition everywhere manifested to examine the origins and foundations of existing knowledge and belief. The natural sciences and the historical sciences seem now to have the field of active investigation pretty much to themselves, and it is beyond question that the popularity of the latter class of studies, as well as the ardour and thoroughness of their votaries, are among the most wholesome of the intellectual forces of the time. It is true that one often hears the remark made that the study of ancient works is now-a-days mostly critical in its character and negative in its results. With regard to such general statements, it should be observed that they are apt to be inaccurate and misleading, because, in the first place, the results of fair criticism depend upon the character and claims of the objects criticized ; and, in the second place, such results cannot be hastily estimated at their real and final worth. Whatever may be the outcome as to old-world records in general, it is to be observed with respect to the most widely read and most world-moving of them all, the Bible, that it is gaining more and more in esteem and real power every day. It is also to be well noted that, partly as the result

of its own cumulative moral force, and partly even because of its subjection to closer intelligent testing, its *uses* for the present age are becoming always more evident and more available. Hence, while criticism of the Bible abates none of its ardour, its results upon the whole and in the broad sense are conservative ; or, rather, they indicate that the influence of the Bible in the moral sphere is broadening and deepening the more it is studied and the better it is understood. In a word, it is found to answer more fully than ever to the test of all moral guides—that the more intelligently they are consulted the more practically useful they should be found.

Probably the most striking testimony to the growing importance of Biblical study is the interest at present manifested in Hebrew and the cognate languages. The development of these studies in the United States may be justly designated as phenomenal. University after university has appointed one or more chairs for their proper teaching according to the best modern methods. Some of the foremost of the younger scholars of Europe, or their equals among the best trained of American students, have been appointed to fill such chairs ; and the University which is not so endowed and manned is now considered to be in so far seriously behind the age. Not to speak of Johns Hopkins, Harvard and Yale, it is worth while to instance the fact that the University of Pennsylvania, until lately but little known except for its medical faculty, has now two new chairs in this department, and is sending out an expedition to Babylonia for the furtherance of Semitic and Biblical science. Again, the Institute of Hebrew, founded barely five years ago, has hundreds of students enrolled in its Summer Schools and Correspondence Schools, and has two widely circulated periodicals, the *Old Testament Student* and *Hebraica*, as its organs.

This movement is by no means confined to the United States, but it happens to be strongest in that country at present because there higher education is making most rapid advances, since its friends are more numerous, enterprising, practical and liberal than in any other part of the world. A marked advance may be claimed for these studies everywhere. The meaning of all this is plain. If Hebrew is no longer a byword and a bugbear, but has become one of the most prominent and popular of modern studies, it means mainly that more interest is being taken in the intelligent study of the Bible. The phenomenon cannot be explained as being due to the fact that Semitic studies in general are now attracting more attention than formerly, since this fact also demands explanation, and the explanation is again the same, since Semitic studies owe their chief interest and importance to the fact that the Bible is through and through a Semitic book, and above all a Hebrew book—the New Testament as well as the Old. The practical inference from these facts is, if we would follow the current of the liberal and enlightened intellectual tendencies of the time, that every one who has the leisure and can get the proper training, would do well to learn to read the Bible in the original Greek and Hebrew. It will, however, always be practically impossible, under the conditions of modern education, for more than a comparatively small class to devote itself to any specialty ; and while the claims of Hebrew will without doubt be more fully acknowledged, so that it will ultimately become an optional study not only in the universities, but also in the best institutions for secondary education, yet, as being a linguistic discipline, its advocates cannot expect that it will fare better than other ancient languages as a popular study.

But the same objection, or any valid objection whatever, cannot be made to the satisfaction of one of the most pressing educational needs of the age, the study of the Bible in the vernacular in our high schools and universities. Every advocate of the wider study of Hebrew holds a still weightier and more urgent brief for the study of the English Bible as a classic, as a work of history, poetry, and moral teaching.

As a work of classic English alone, the Bible must be regarded as essential to every university curriculum. Every one is familiar with the treatises and essays in praise of the English Bible as one of the main sources of inspiration of all our greatest poets, as giving strength to