

ficed, then nothing more would have been granted. All nature is a volume, the turning of whose every leaf discloses some thought of God. But its pages need to be illumined before man could see to read them. Man needed to be told who made the earth, the design of its creation and to have explained to him the mystery of his own being.

The work of education is fourfold—the communication of knowledge, the discipline of the intellect, the establishment of the principles and the regulation of the heart. Without these no education is complete. For all of these ends the Divine Teacher has given us the most wonderful text-book, to which the supremacy among books must be awarded, if for no other reason than its place as an educator. The Bible is not simply an educator incidentally, it was designed to be such. It is not only remarkably adapted to accomplish all the ends of education, but the very method in which it was to be used as well as the peculiar style of its composition point to that as the very design of its existence. Like a teacher, it is to impart daily instruction. It is to be like the Greek pedagogue accompanying the children and teaching them by the roadside. The METHOD of its instruction is that of the wisest teacher, by repetition and review, “line upon line, precept upon precept, here a little and there a little.” It not only teaches by object lessons and historical narrative adapted to the more immature mind, but the philosopher is here instructed both by synthesis and analysis into the sublimest philosophical system. There is the kindergarten of the tabernacle for the childhood of man, while yonder is Paul instructing the very supreme court of intel-