

vision and comprehension, of all things as far as the finite mind can embrace them, each in its place, with its own characteristics upon it. It is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order

of things and the music of the spheres." Nor does this higher aim concern the advanced stages of educational work alone. It should be an inspiring force in the kindergarten no less than in the college; for the child, as well as the man, does not live by bread alone, unless, indeed, it be that "*pan degli Angeli*" whereof Dante tells us. "Those few," he says, "are blessed who sit at the board" where it is eaten. Let it be our task to make the few the many, and the largess such as knows no stint.—*Dial*

INSPIRATION AND EDUCATION.

By REV. W. G. JORDAN, B.A.

THE forces represented by these two words have been linked together by God and ought not to be divorced by man. To explain what is meant by them, and to discuss their relationship would require a long, luminous treatise; in this brief article our purpose is more modest, it is simply to call attention to a significant fact in the history of God's people. In the course of Sabbath school lessons, a short time ago, we were called upon to pay some little attention to the period of the Judges. That was a long, apparently barren period, variously estimated from 350 to 500 years in duration. It was a time of reaction and vacillation, of shallow faith mingled with superstition, of disunion and consequent enslavement. This period had its great men; for God raised up judges to deliver the people from their oppressors. They were strong men of a rude type. Their heroism was the heroism suited to a rough, violent age. In the scanty records of that period we occasionally read of a man of God or a prophet, but we

meet no great prophet, no Amos or Isaiah, appealing mightily to the conscience of the tribes and leaving behind an everlasting name. The one great name associated with prophetic and poetic power is that of a woman, Deborah. It is good to know that the prophetic spirit which cannot be confined to any caste is not limited by sex, but even when we admire the genius and force of the "Mother in Israel," we realize that a nation needs prophetic men; men of insight and enthusiasm; men of "light and leading." The song of Deborah is wonderful as a patriotic poem. There is something Homeric in its recapitulation of the tribes, and its exquisite relish of revenge tells of a vivid imagination, and is in harmony with the spirit of the times. We are thankful for the Deborahs and Hannahs, but we feel the need of men who have heard the voice of God. There must have been in quiet places devout spirits that brooded over the deeper things which are never wholly forgotten, but the Word of the Lord was rare, there was