

be cultivated by opening the schools with the Lord's Prayer (in which, however, the children should not be required to join), followed by some classic hymn of pure devotion. I would connect with this some reading of selected Scriptures. The teacher who lacks either the head or the heart to render this simple service impressive is out of his place.

Secondly. I would have attention paid to the Bible as literature. The modern neglect of this book in our common and in our higher education is discreditable. Mulford, in his work, "The Nation," says: "The Bible has been removed from the course of study in universities, and then from academies, and has no place, corresponding simply, as a history and literature, to the history and literature of Greece and Rome;" and he well adds that "this is the result, in part, of the principal which has referred it exclusively to the sphere of the dogmatist and the ecclesiast." It is clearly a misfortune that the memory of the young people of to-day is not so richly stored as that of the old with immortal passages of Scripture. Considered merely as literature, what is there to equal them?

The "Fortnightly Review" recently called upon distinguished men of letters to furnish "the one passage in prose which appears of its kind the best." Without quoting more, Matthew Arnold says: "Passages from the Bible I leave out. Things like 'Foxes have holes,' etc., comply with the test as much as anything in the world." John Addington Symonds calls the 28th chapter of Job from the 12th to the 28th verse "absolutely the greatest passage known to me." Frederic Harrison, equally famed for his fine literary taste and his sceptical mind, puts the Bible in the front rank; and Frederick Myers tells us that "turning from Plato to English prose, there seems little outside the Bible

and Prayer-Book which does not jar by comparison." And Mr. Cross, in his biography of George Eliot, writes: "We generally began our reading at Witley with some chapters of the Bible, which was a very precious and sacred book to her, not only from its associations, but also from the profound conviction of its importance in the development of the religious life of man. She particularly enjoyed reading aloud some of the finest chapters of Isaiah, Jeremiah, and St. Paul's Epistles."

Ample as are the grounds upon which, as a matter of scholarship, we may urge a better acquaintance with the Bible, I would not conceal the fact that in my own mind there is a far more weighty reason, because of the spiritual life with which it is instinct. He must indeed be a blind bigot, whether an ecclesiastic or a scientist, who will not see that the Scriptures, "without note or comment," have been a wonderful power in the regeneration of the individual man, and in toning up the life of the state.

Thirdly. Due place should be given to the study of ethics. This, for practical purposes, is well defined as that science "which teaches men their duty, and the reasons of it." Merely as a matter of intellectual discipline it is of great value, as training the power of moral reasoning, which is of far more value than that of mathematical, in the conduct of life. Without dwelling upon this, it would seem to require no argument to prove that a serious gap would be left in any education which had no teaching of the truths relating to character and to moral obligation. Nor does the contention of a few, that, because some points in ethics are subjects of controversy, we should teach nothing, deserve much notice. Ethics has been studied by the subtlest intellects of the world thousands of