

esoteric doctrine reserved for a favoured caste; on the contrary the profoundest religious thought and the highest religious expression was to be found outside the ceremonial priesthood in the schools of the prophets to which I have referred. To these schools laymen might attach themselves. They were not reserved for a caste.

The beginning and end of the Jewish conception of popular education is contained in the 6th chapter of Deuteronomy, 4th verse.

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I commanded thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The father and mother were thus the divinely appointed teachers. As has been said, "The dwellings of Abraham, Issac and Jacob were at once house, school, state and church." The family life was, as I have said, intense, and the more so that the law thus directly addressed parents and placed on them the responsibility for the moral and spiritual well-being of their children. To the Jews more than to any other race we may apply the words of Shakespeare:

"Let never day nor night unhallowed pass
But still remember what the Lord hath done."

As might be expected, respect for parents and elders was rigidly enforced.

"Thou shalt honour thy father and thy mother," etc.,

"Before the gray head shalt thou stand up."

If we may infer from the Proverbs of Solomon that maxims such as are collected in that book were in general currency we may further conclude

that the domestic education was powerfully reinforced by traditions of practical wisdom. The Book of Ruth also could have emanated only from a people sensitive to the finer and more spiritual significance of family relations. A present God, whom to fear was "the beginning of wisdom," the honouring of parents and elders, a sacred family life, the memory of a great history and the practical wisdom of proverbs, constituted the elements of the education of the masses. No special *public* means, however, were taken to give this education to the people so that the fundamental conception of the equality of all before God, to which I have referred above, remained so far a barren conception, so far as state action to raise all to a certain level of intelligence and life was concerned.—*The School Review*.

THE BIBLE IN LITERATURE.—

There is one book, the Bible, which the study of all other literature will only render more precious, while at the same time it is so surpassing and universal in its range that all other literature serves for its foil or its illustration.

"The sun," says Theodore Parker, "never sets upon its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street."

"By the study of what other book," asks Professor Huxley, "could children be so much made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning their payment for their work?"—*Youth's Companion*.