

is a view that is at once profoundly true, and wholly foreign to the teaching either of the Old or the New Testament. I am writing, however, within rigidly defined limits, and I cannot dwell upon this point further than to say that, in my opinion, a vast fund of moral influence lies at the disposal of the teacher who shall learn how to unfold the laws, how to describe the life, of society, and how to found thereon appeals to all the higher and more disinterested sentiments of our common human nature—that human nature which one of the authors of the “Scotch Sermons” declares to be “the most perfect revelation of God.”

A word in conclusion. If I have ventured to address you from my own point of view, it has been under the impulse of a profound respect for the profession you exercise, and with the confident expectation that, as thinking and cultivated men and women, you will give a candid consideration to whatever I might advance. Grant that my line of thought is unpopular; still, if it is sincere, how can I show you more respect than by asking you to pronounce upon it for yourselves, and to reply to me if you think I have stated anything unfairly? I write not as the

enemy of religion, but simply as one who recognizes the limitations imposed upon the Public Schools, in the matter of religious instruction, by their connection with the State. So far as this goes I have the support of many who entirely dissent from other opinions that I hold. The schools I consider are not the place for any kind of mystery, for any compulsory reticence, nor for the authoritative dissemination of any views that do not lend themselves to rigid demonstration. They are not the place either where any advantage should be given to those who happen to be in a majority upon religious questions, or where any disadvantage should be inflicted on those who, in regard to such questions, are in a minority. Many, very many, of you, I am persuaded, agree with me so far. Let us all, on whatever side we range ourselves, labour to promote a general spirit of candour and equity, so that the discussion of disputed points may be carried on from year to year in a more reasonable spirit, with ever-increasing gains to the cause of truth and practical justice.

Believe me, dear friends, very respectfully and sincerely yours,

W. D. LESUEUR.

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

NO. 7. CHRIST BEGINS HIS MINISTRY.

To read—*St. Matthew iv. 12-25.*

I. **P**REACHING. (12-22) (1)
Time—After John was cast into prison by Herod Antipas, at Castle of Machærus, on east of Dead Sea, because He told Herod of his sins. Why did not Christ go and deliver him? Because—

(a) St. John's work over, since Christ's baptism.

(b) St. John's faith must be tried. (See St. Matt. xi. 2.)

(2) Place—Leaving Nazareth—called “His own city”—where for thirty years was brought up—there He preached in synagogue, but was cast out. (St. Luke iv. 29.) So came to *Capernaum*—which became His adopted city. (St. Matt. ix. 1.) Here had His earthly home in Simon Peter's house. (St. Mark i. 29; ii. 1, etc.) Here many miracles were done—healing of nobleman's son (St. John