

Let every boy and girl be taught that the labour of the hands is as honourable as the labour of the brain, if its motive and inspiration be as noble; and that laziness is the first cousin to moral evil.

Morals and religion are twin stars, each revolving about the other, each giving light to and receiving light from the other, and both seen at some angles shining as one point of the divine light. I therefore say further that the home should demand that the school be religious. I do not say that the school should teach religion. I do not say that the home should demand that the doctrines of the Protestant church, or of the Catholic church, be affirmed; but I do say that the atmosphere and the tone of the school should be religious. That there is a God, and that God has relation to man, and man to God,—these are the fundamental facts which, like most foundations, should be buried deep in the substructure of every school-room. It was not the public school,

in our use of the word public, of which Dr. Arnold was the master fourteen years, and through which he impressed himself on English thought and life. But even in our public school the teacher has the right to create such an atmosphere as Dr. Arnold created at Rugby; not instruction in dogma or testament, not the repetition of sacred words or forms of prayer, but a subordination of every interest to the law of God should be emphasized. We need to foster that spirit which the old Webster spelling-book helped to foster in that simple sentence printed across the first page, "You may not put off the law of God." The Catholics are, in a large measure, right when they call our schools godless; but our schools need not be godless, our schools should not be godless. One who does not believe in a God, and is not willing to teach his scholars of Him, is not fit to help in forming the highest character in the most formative age of the character. —*Journal of Education*, New England.

## SCRIPTURE LESSONS FOR SCHOOL AND HOME.

### No. 19. THE APOSTLES SENT OUT.

To read—*St. Matthew x.*

I. **THEIR CALL.** (1–4.) By Christ Himself after a night of prayer (St. Luke vi. 12), probably by laying on of hands. Chosen out from the disciples who accompanied Christ (Acts i. 21) for special purpose—called Apostles, *i.e.*, missionaries—"those sent out." Names in sets of two—brothers paired together and friends. *Peter* put first in all the lists as leader among equals. *Judas Iscariot* (*i.e.*, of town of Kerioth) always last. *Bartholomew* same as Nathaniel—friend of Philip before his conversion. (St. John i. 45–47.)

*James*, son of Cleophas—first Bishop of Jerusalem (Acts xv. 13), called "brother," *i.e.*, cousin of Christ. *Lebbaeus*, also called Jude, brother of James. (St. Luke vi. 16.)

II. **THEIR MISSION.** (5–15.) *Not to the Gentiles*—their time for hearing the Gospel not yet come—not till Day of Pentecost. *Not to the Samaritans*—they were aliens—mixed race (2 Kings xvii. 24), mixed religion—part heathen rites, part worship of God. Worshipped on Mount Gerizim. (St. John iv. 20.) Present mission to Jews only in country villages of Galilee. Notice these points. They were—

1. To preach glad news of Christ the King's coming.