

conscious will. **Might**—The sum of all the energies of mind and body (Deut. 10: 12). The more we love God, the more we will love all that ought to be loved (Rom. 12: 1). Even the gospel knows no higher law than this. The distinction between the new covenant and the old consists simply in this, that the love of God, which the gospel demands of its professors is more intense and cordial than that which the law of Moses demanded of the Israelites, because the gift of his only begotten Son for our redemption is a more glorious manifestation of his love than the deliverance of Israel. (K. and D.)

II. LEARN HIS WORD. 6. Shall be in thine heart—R. V. "upon thine heart." The heart has a memory of its own. We begin with words, with things, with pictures, with substances and commandments, visible and utterable; and from all these we grow away, not by separation but by fulfillment. Intellectual memory is hardly called into operation in religious communion. It is the heart that hears every knock on the door. "As a man thinketh in his heart, so is he." (Parker). (Deut. 11: 18; Ps. 37: 31; 40: 8; 119: 11; Prov. 3: 3; Isa. 51: 7). The law of God must become the law of man's inner life, an abiding, controlling influence. The very instincts of his moral nature must be inspired by it. It is to be understood and loved and govern every thought and feeling and motive and action.

7. Thou shalt teach them diligently—"Inculcate them on,"—literally, "sharpen them to." The word is used of a sword, "whet" (Deut. 32: 41), of arrows (Ps. 45: 54; Isa. 5: 28). God's word compared to a sword from its effects—Eph. 6: 17; Heb. 4: 12; Rev. 1: 16. They are to be taught so that they are clearly apprehended and immovably fixed in the memory and associated indissolubly with all the relations of life. Exclusively "secular" education would have been abhorrent to a Jew. Since nothing that is taught in after life makes such a deep impression as what is learned in childhood parents should make God's word the theme of their instructions and conversations with their children (Prov. 1: 8, 9; 4: 1, 20-22; 6: 20, 21; 23: 22). The teaching should be oral, as well as from books. Its force lies in the special relation between parent and child. No Sabbath school teacher can take the place of father or mother. Impress this lesson upon the parents of your scholars. Urge them to assiduous, earnest and frequent instruction of their children, not only by seeing that they prepare their lessons for Sabbath school, but by conversing in a familiar way with them on the subject of personal religion.

8. A sign upon thine hand—Signet rings were used from earliest times containing moral or religious truths (John 3: 33; 2 Tim. 2: 19)—generally the truth which the owner adopted as the maxim of his life. The figurative meaning is "let every deed you do shew that you are a servant of God." Frontlets be-

tween thine eyes—The meaning of the Hebrew word for "frontlet" is obscure, but it probably refers to an ornamental band worn upon the brow for adornment. The figurative meaning would then be, "do not be ashamed of acknowledging your allegiance to Jehovah. Count it your pride and distinction," (compare Prov. 3: 3; 7: 3; 12: 4; 17: 6) or, "as the eyes and the head direct and control the whole body, they should themselves be governed by the word of God." A literal obedience to the commands in this verse led to the use of *phylacteries*, or little cubical leather boxes worn upon the left arm and the forehead. They contained four passages of Scripture (Ex. 13: 2-10, 11-17; Deut. 6: 4-9, 13-22) written upon a strip of parchment. They were worn during prayer and were supposed to set forth the sincerity of the worshipper. "Many writers suppose that a reference is here made to a superstitious custom borrowed from the Egyptians, who wore jewels and ornamental trinkets on the forehead and arm, inscribed with certain words and sentences, as amulets to protect them from danger. These, it has been conjectured, Moses intended to supersede by substituting sentences of the law; and so the Hebrews understood him, for they have always considered the wearing of the *Tephillin* or frontlets, a permanent obligation." (J. F. and B.) Compare Rev. 13: 16, 17; 14: 1, 9; 17: 5; 20: 4, referring to the oriental custom of wearing a mark of the deity worshipped.

9. Upon the posts * * * and * * * gates—Our house and all our property, all our daily duties, are to be consecrated to God. The reference is again to an Egyptian custom (Wilkinson), continued to the present day in Mahometan countries. Moses desired to substitute the words of God for superstitious inscriptions. This verse is the origin of the Jewish *Mezuzah*, which was a reed, or cylinder of lead fastened to the right hand door-post and containing a strip of parchment on which was written Deut. 6: 4-9; 11: 13. Each time a pious Jew passes he touches the *Mezuzah* and recites Psalm 121: 8.

III. REMEMBER HIS MERCIES. 10. Which thou buildedst not—Verses 10 and 11 impress upon the mind, by enumerating particulars, the richness of the possession bestowed upon the Israelites. Its very magnificence constituted it a danger to them. A nation of serfs were to become wealthy landlords. Wandering desert tribes were to change their mode of living and enjoy all the luxuries of a fixed abode in a fertile land. Their prosperity might lead them to forget God (Prov. 30: 8, 9). We too inherit most of our temporal blessings. Our civilization, our liberty, nearly all our wealth and comfort are ours by no effort of our own. We have more reason for grateful obedience.

12. Beware lest thou forget the Lord—The impoverishment and punishment of the flesh may be religiously helpful. There are