

once, that his lease should be renewed, and himself and family protected from the resentment of the steward. Donald was delighted with the success of his plan. He poured forth his warmest thanks to his generous benefactor, and was about to take his departure, when a feeling of anxiety for his gracious patron took possession of his mind, and he thought he would try and speak a word to him, that, by God's blessing, might do him good.

"My lord," said he, "I have been a bold man in venturing into your presence, but you have forgiven me, and saved me and my family from ruin: I would again be a bold man, and speak a word by your lordship's permission."

"Well, Donald, speak out," said the nobleman.

"My lord," replied Donald, "as I stood waiting at your door, I heard you praying, with great earnestness, to the Virgin Mary and St. Francis; you seem to be very unhappy. Now, my lord, forgive me, but I can not help thinking that the Virgin Mary and St. Francis will do you but little good. I should have been a ruined man if I had trusted to your servants: I came direct to your lordship, and you heard me. Now, if you would but leave the Virgin Mary and St. Francis, who, I am convinced, will do no more for you than your steward would for me, and just go directly to the Lord Jesus Christ Himself, and pray for what, you need, He will hear you, and grant you the desires of your heart: for He has said in His Word, 'Him that cometh unto me I will in no wise cast out.'"

We are not told what the effect of Donald's appeal was; but certainly his argument was a good one; and we may hope that it led the nobleman to see the folly of applying to the servants, when he might go at once to the Master: the folly of praying to the saints, when he had the privilege of praying to Jesus, the Lord of all the saints.

Thus I have tried to answer the first question: What does this commandment forbid?

*It forbids the use of images, or pictures in our worship.*

We now come to the second question.

This is: *Why does the commandment forbid this?*

The reason, or cause, begins with the word "*for*," in the commandment. God says, "Thou shalt not make unto thee any graven image, &c., *for* (or *because*) I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

Now, when we come to look at this part of the commandment, we find there are three reasons in it. The first reason why we are not to use images and pictures in our worship is, *because the Lord is a jealous God.*

The Bible speaks to us of God as if He were like ourselves. And the reason of this is, that we could not understand what we said of Him, if it spoke about Him in any other way. For instance, in one place in the Bible God says, that "all day long He has stretched out His hands to His people." But has God any hands? No. But if you want to invite a child toward you, you stretch out your hands and say, "Come." This is an inviting act. It shows that you want the child to come to you. And so when God wants His people to come to Him, He says He stretches out His hands.

In another place in the Bible God speaks of putting His "everlasting arms" about His people. But has God any arms?—No. But when a mother puts her arms around her child, she does it to show her love and care for it, and her desire to protect it from harm. And so when God would show how He loves and cares for His people, and intends to protect them, He speaks of putting His everlasting arms about them.

There is a passage in the Bible which tells us that "the eyes of the Lord are in every place." Now, has God any eyes? No. But when we say our eye is in a certain place or on a certain thing, we mean to say that we know about that place or thing. For instance, my eye is on that pew. I know who are in it. My eye is on that door; I know if any one comes in, or goes out. My eye is on that boy, or that girl; I know what he or she is doing.