

figure as a mere money-getter in competition with that smart, trade intelligence, which may be absorbed without ever seeing a book, school, or college. If we would avoid the penalty we must abandon the idea, and never permit our children to get

it, that there is money in an education, therefore let us get an education. We must teach them an education means, or ought to mean, manhood, character, power to extract happiness and good from life, irrespective of the wealth we may possess.—*Intelligence*

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

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NO. 5. THE FOURTH COMMANDMENT. PART I.

INTRODUCTION. This Commandment contains two separate parts, viz., observance of the Sabbath and observance of the other days. Rest on the Sabbath, labour on six days. Will take the first day.

I. SIN FORBIDDEN. *Work on Sabbath.* (Read Exod. xx. 7-11.) Command very distinct—Jews were to do no work, *i.e.*, no work of earning living, getting daily bread. Remind how were taught this when manna was given. (Exod. xvi. 27-30.) None fell on Sabbath, but twice as much given the day before. Not allowed to light a fire. See Num. xv. 32-36 for punishment of man who gathered sticks.

What is first word of this Commandment? Reminds of first appointment of Sabbath. When was that? (Read Gen. ii. 2, 3.) Six separate acts of creation—then rest. Correspond to our days. Tells the reason why this day observed. God hallowed it, *i.e.*, set it apart from other days; sanctified it or made it a holy day.

II. DUTY ENJOINED. *Rest and worship.* Why rest? Because rest from work necessary, or man would

soon die. Because, also, would become too much taken up with things of this life, and would soon forget God. Therefore not to be spent in idleness. Is to be holy rest-day for special worship. Jews had "holy convocation" or meeting for worship (Lev. xxiii. 3), a double sacrifice was appointed. Afterwards, the "Law and the Prophets"—*i.e.*, Chapters from the Bible—were read and explained in the Synagogue. (Acts. xiii. 27.)

But we are Christians. Is this binding upon us? We keep the first day, not the seventh—why do we? Remind how Christ rose from the dead on the first day (Matt. xviii. 1), how the Holy Ghost came on the first day. So in the Acts find that Apostles kept both days (see Acts xiii. 14; xx. 7); but gradually keeping of the seventh day dropped, and first remained—called the Lord's Day (Rev. i. 10), has always been kept since. But how is it to be kept? As Jews kept Sabbath to remind how were set free from being slaves in Egypt, so we keep Sunday to teach how all set free by Christ from sin and Satan. Is to be day of holy rest. (a) *Lay aside usual work*, with its cares, bustle, anxieties. Still may do works of necessity, and works