

SUNDAY SCHOOL LESSON

LESSON II.—Jan. 12, 1913.

Man the Crown of Creation.—Gen. 1: 26, 27; 2: 4-25; Psa. 8.
Print Gen. 1: 26, 27; 2: 7-9, 15-24.

Commentary.—I. Man created (1:26, 27; 2: 4-7). 26. Let us make man.—The use of the first person plural may convey the idea of the Trinity. Some consider it a highly dignified form of speech, and others think that God may, in this manner, address the angels in his presence. After our likeness.—In his moral and spiritual nature was the same that Christ assumed when he came to earth as the Saviour of men. We note the fact that man, when he was created, was made a man in the complete sense of the word. He did not come up from a lower level of organisms, but came from the hand of God a perfect human being, intelligent, possessed of a moral and spiritual nature, and capable of fellowship with his Creator. Then.—In man, whom God was to create, was embodied the race, the divine image.—Man was to stand at the head of earthly created beings. His intelligence and skill were to give him supremacy over all other forms of life on earth.

4. With the third verse of this chapter closes the first story of creation, and the fourth verse forms a heading to the second story. Vegetable life had been created, but the rains had not yet been given for its growth. Provision is made for moisture if the laws of nature.

7. The Lord God formed man.—Man was formed from the material which God had already created. We are not told how God formed man. There is nothing in the narrative to show that his body was moulded out of clay, but this much is certain that the bodies of men to-day consist of the very same elements as the soil which forms the crust of the earth. The breath of life.—God formed man's body, but created his soul. Man is thus constituted a dual being, having a physical nature and a spiritual. A living soul.—By God's act of breathing into man the breath of life, his own life, man became a self-conscious, living being, god-like in his spiritual nature, and endowed with intelligence, reason, conscience and immortality.

8. Man in Eden (vs. 8-17). 8. The Lord God planted a garden eastward in Eden.—This is the first reference to location upon the earth. The word garden signifies a park, or paradise, and the word Eden means pleasure or delight. The location of Eden is unknown. Beyond the fact that it includes at least portions of the Euphrates and the Tigris, we have no definite knowledge, nor do we know the extent of the district or province of Eden in which the garden was situated. Many different views are held as to its location, but the scriptures do not give definite information. The Garden of Eden was designed as man's abode. 9. Every tree that is pleasant to the sight, and good for food.—Full provision was made for the gratification of the nature with which God had endowed man. His sense of beauty was to be freely partaken of to prevent weakness and decay. It suggests the tree of life mentioned. Rev. 22: 2. The tree of knowledge of good and evil.—This was not the same as the tree of life. It was a standing prohibition to the first pair. By obeying God's command they would enjoy His favor and companionship, but by disobedience they would come to know the nature and bitterness of sin.

10-14. These verses contain a description of the streams which enter or touch the Garden of Eden. We obtain here an idea of the productivity and wealth of that region. 15. To dress it and to keep it.—The Lord prepared the garden for man's enjoyment and nourishment, and he also placed the responsibility upon man to care for the garden. Man was given work to do, but that work was free from the weariness and exhaustion that has characterized toil since the fall of man. Adam's task was a pleasant one. 16. Thou mayest freely eat.—The fruits were all wholesome and man's appetite was normal, therefore there was no danger of evil consequences. 17. Thou shalt not eat.—Man was face to face with a prohibition. The test of his faith and obedience was brought to bear upon him constantly. Man's natural desire for food and the presence of food that looked good to him made the test a real one. Thou shalt surely die.—The prohibition and the consequences of disobedience are clearly stated and Adam understood them. He had seen no death, but the idea must have been comprehended by his mind.

17. The woman given to Adam (vs. 17-24). 18. It is not good that the man should be alone.—He was designed to be a social being and was to find delight and helplessness from association with other beings like himself, an help meet.—"A suitable companion; one who can assist him in his labors, share his counsel, and reciprocate his feelings." 19. Formed every beast.—This verse and the one following it are thrown into the narrative of the formation of the woman to show that among all the creatures God had made there was no suitable companion for man. 20. And Adam gave names.—He was endowed with a remarkable insight into the nature of the animal creation that passed before him, and was enabled to give appropriate names to them all. Cattle.—Domestic animals. 21. Took one of his ribs.—Man was formed from the dust of the ground, but woman was made, from that which was already possessed of life. 22. Made her a woman. The Hebrew expression is "Built her a woman," brought her.—As soon as Adam awoke the woman was brought to his notice. 23. Bone of my bones.—She had been formed from a rib taken from his own body, and was suited to his own tastes, a suitable companion to himself. Woman.—Hebrew, "Isha," taken out of men. The Hebrew for man is "Ish." 24. Shall cleave unto his wife.—In Matt. 19: 3-6 Jesus showed from this passage that the marriage tie is most holy and inviolable.

Questions.—State the characteristics of man as God made him. Over what was man to have dominion? How was he formed? How was he made alive?

Where was man placed? What work was given to him. To what trees did man have access? What prohibition was placed upon him? What penalty was attached. Describe the naming of the animals. How was Adam able to give names to them? Describe the making of the woman.

PRACTICAL SURVEY.

Topic.—The first family circle.

I. Designed by the Creator.
II. Regulated by the Creator.
I. Designed by the Creator. The dignity and excellency of human nature, as they appear in God's creation of man and woman, present his standard for the human race. Man and woman are a unity. They are the two poles of the sphere of humanity. Each has certain excellencies which are peculiar to each. The nature of man is the most complex and mysterious in the universe. The human body is the most wonderful organism which has come from the divine hand. In making man a living soul, God raised him to the highest possible position in the universe. In taking him into closer union with himself he gave him the preeminence over every other species of created existence and adapted him to enjoy fellowship with God himself. Place and vocation were assigned to man on earth and that in immediate connection with his likeness to God. He was made like God in purity, innocence and goodness. Man's spirit partook of the immortality of its divine author, and was destined to live forever. Eden, man's first home, fitted up for him by his divine Father, was a scene of beauty, an abode of innocence and a sphere of activity. It was a house of happiness, though a place of probation. Two remarkable events occurred in the experience of man before the formation of woman, his being placed in the Garden of Eden as its ruler, keeper and dresser, and his review of the animals as their rational superior. He met with his superior in his Creator, and with his inferiors in the animals before he met his companion in equality, the woman divinely fashioned and divinely presented to him. As the author of man's happiness God is the immediate founder of domestic life.

II. Regulated by the Creator. God placed man under a law in Eden. He was a rational being, therefore accountable. Upon man God first pronounced his blessing, and then set forth a law, and his law is as sovereign as his love. A state of trial is one of the conditions of all created existence. The law under which man was originally placed was one of infinite righteousness and goodness. Continual integrity was not more impossible than moral failure. It was a small thing which God demanded, but a great ruin was involved in the act of disobedience. Man was not yet placed in a state of consummate and established bliss. He must take the way to it, as marked and pointed out by the Creator himself. The tree of knowledge was designed to be the test of Adam's obedience, the subject matter of his trial. The prohibition was distinct beyond the possibility of a mistake. It reduced obedience to its lowest form and easiest terms. It was not a threat, not a defiance or challenge, but a revelation, a warning. Sin was already an invader in God's universe through the fallen angels, but God would shield his newly created pair from the knowledge of evil. The large and beautiful provision which God made for the happiness of his creatures left them without excuse. Disobedience is a fearful sin because it is directed against the majesty of God whose authority is slighted and despised. The penalty consisted essentially in spiritual death or in a state of condemnation before God, with such physical sufferings as were traceable to him. Disobedience was itself necessarily death. The curse could not have been less than it was. The act of disobedience was a severing of the tie which bound man to his Maker and by which alone he could live. This earliest transaction between God and man was marked by a promise of blessing for obedience.—T. R. A.

EGG MEN ALARMED

Canadian Dealers Fear the Yankee Women's Move.

Ottawa, Jan. 6.—The newest thing in trade troubles is the conduct of the egg, more especially the United States egg, produce of the prolific American hen. It is coming into Canada. Representations made to the Government indicate that the advent of the United States egg under existing circumstances is viewed with alarm by Canadian egg interests. The egg trade across the border appears to be in a somewhat disorganized condition, seemingly due to the efforts of housekeepers' leagues in making war on high prices. The situation is abnormal. Eggs are said to be selling in several cities close to the border at prices far below what it cost to buy and store them. Egg men on this side of the line have a winter's supply, procured at prices several cents higher than those now being charged at the border.

The suggestion has been made that the dumping duty in the Canadian tariff be applied to the American egg, or that the Canadian and American egg tariffs be temporarily equalized, the Canadian duty being two cents lower. It does not appear that the importation of the cheaper eggs could be discouraged even if such a course were thought desirable.

GRAND DUKE BANISHED.

London, Jan. 6.—A despatch to the Daily News, from St. Petersburg, says: "The removal of Grand Duke Michael, brother of Emperor Nicholas, from command of the Chevalier Guards Regiment, marks the Imperial displeasure at his recent marriage to Madame Sheremetievskaya. His banishment from the capital, the correspondent adds, doubtless is intended to prevent the Grand Duke's appearance at the forthcoming sessions of the tercentenary of the Romanoff dynasty."

Just because a man is bow-legged would you say he has a crooked neck?

FAIR GARDEN

HEALTH OF FARM HORSES.

Colic, in one form or another, is one of the commonest diseases of horses, and is responsible for the loss of a large number of them annually. The total amount of colic can be vastly reduced, however, by suitable feeding and watering, careful attention to the teeth and working the horses on common-sense principles.

Horses require from five to fifteen gallons of water a day, the quantity depending on the temperature and the amount of work performed. The water should be as pure as possible, clear in appearance, and free from taste, color or smell. Pure water is just as essential to a horse as it is to a man, and it is a mistake to suppose that horses can drink badly contaminated water with impunity. Water obtained from pools or shallow wells, contaminated with surface drainage, or water containing organic matter, frequently causes diarrhoea, and generally presupposes colic. Water that contains a large amount of sediment should not be given. The sediment of the mucous membrane of the stomach and intestines known as sand colic. When at rest in the stable water should be given three times a day, and should be given as previously to feeding.

This latter point is of considerable practical importance. A horse's stomach is small in proportion to its size, and water does not remain in it but passes through the stomach and small bowel to the caecum or water-but. If water is given after feeding, besides weakening the digestive juices, a considerable portion of the stomach contents, small intestines can be given within an hour or so from the completion of feeding if desired. After a long journey a good plan is to water a mile or two before the journey's end, and to give the horse slowly in afterward. This prevents chills and colic, due to the ingestion of a large quantity of water when in an exhausted state. An animal after work does not remain in it but passes through the stomach and small bowel to the caecum or water-but. 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