

Gen. 45: 8; Judges 5: 7.) "It is not merely that the terms 'father' and 'mother' may include others beside human parents, but it is that no Oriental would think of limiting these terms to that relationship. Honor those who are over you in the Lord. He who fails to honor them lacks in due honor to Him who has deputed them to speak and act for Himself."—(Trumbull.) (Jer. 35: 18, 19; Eph. 6: 2; Lev. 19: 32; Prov. 6: 20; 23: 22; Col. 3: 20.) **That thy days may be long upon the land**—(Eph. 6: 2). Respect for legitimate authority and a due regard to the claims of others upon us whether as superiors, inferiors or equals, conduce to the permanence and stability of any nation. It is also true that God will reward with temporal blessings the individuals who keep this commandment. (Deut. 6: 2; 22: 7.) "Even unassisted nature will tend to make long the days of the loving and obedient child; for life and health depend far less upon affluence and luxury than upon a well regulated disposition, a loving heart, a temper which can obey without chafing, and a conscience which respects law. All these are being learned in disciplined and dutiful households, which are therefore the nurseries of happy and righteous children, and so of long-lived families in the next generation also. Exceptions there must be. But the rule is clear, that violent and curbless lives will spend themselves faster than the lives of the gentle, the loving, the law-abiding and the innocent."—(Chadwick.)

13. Thou shalt not kill (R. V.)—"Thou shalt do no murder." This forbids every act which endangers human life and the feelings which prompt to murder. (Matt. 5: 21, 22; 1 John 3: 15.) The reason for this command and the penalty for its violation are given in Gen. 9: 6. Murder should be punished with death, not merely on the principle of "an eye for an eye and a tooth for a tooth," or because the strongest deterrent must be used against the most heinous of crimes, but because it is an insult to God, an offence against His person, and He has prescribed the penalty which is to be attached to it. Obviously, from this point of view, the suicide is as guilty as the murderer, and the execration with which he has been regarded in ruder and sturdier times is not undeserved. "It is when we see in our fellow man a divine creature of the Divine, made by God in his own image, marred and defaced by sin, but not beyond recovery; when his actions are regarded as wrought in the sight of a Judge whose presence supersedes utterly the slightness, heat and inadequacy of our judgment and our vengeance; when his pure affections tell us of the love of God which passeth knowledge; when his errors afflict us as dire and melancholy apostacies from a mighty calling; and when his death is solemn as the unveiling of unknown and unending destinies, then it is that we discern the sacredness of life, and the awful presumption of the deed which quenches it. It is when we realize that he is our brother,

holding his place in the universe by the same tenure by which we hold our own, and dear to the same Father, that we understand how stern is the duty of repressing the first resentful movements within our breast which would even wish to crush him, because they are a rebellion against the Divine ordinance, and against the Divine benevolence."—(Chadwick.) This commandment does not prohibit protecting our own lives at the cost of that of our assailant, nor just wars, which are commended in Scripture and blessed by God, nor is he guilty of murder who kills another accidentally. But all kinds of dissipation, such as intemperance, which endanger and shorten life, come within its scope.

14. Adultery—All kinds of impurity and immodesty are forbidden even in thought. (Matt. 5: 27-32.) This is a difficult subject to treat of with our classes. Yet the virus of obscenity is so fearfully insidious that we don't know the awful danger in which some one in our class may stand. Dwell on the sanctity of the married relation with the older classes. The folly and sin of improprieties which even appear to forget what it means; the indissolubility of the union except for criminal conduct which involves high treason to it (Matt. 19: 6, 9; Rom. 7: 2); and the mystical meaning of it, which elevates it to a rank and dignity above all other human relations. (Eph. 5: 25.) With younger classes warn against bad words, books and pictures, but be careful lest you awaken curiosity in those who are ignorantly innocent. "When lawless wishes are deliberately toyed with, it is clear that lawless acts are not hated, but only avoided through fear of consequences. The reins which govern the life are no longer in the hands of the spirit, nor is it the will which now refuses to sin."—(Chadwick.)

15. Steal—Every kind of dishonesty is stealing no matter by what polite term it may be called. This commandment is broken by (1) taking what does not belong to us; (2) by taking advantage of another's ignorance to defraud him; (3) by taking advantage of his circumstances to exact more than is just; (4) by overcharging, or by not paying fair prices; (5) by false labels and lying advertisements; (6) by underpaying employees or by not earning our wages, or by compelling employers to pay more wages than their business can afford; (7) by trying to escape customs duties and taxes; (8) by gambling and all other attempts to get riches without working for them honestly; (9) by taking advantage of public institutions and the church without doing our share towards their support; (10) by robbing the public through monopolies and combines, &c. (Lev. 19: 11; Deut. 5: 19; Matt. 19: 18; Rom. 13: 9.)

16. False witness—This does not refer merely to evidence in a court of justice, but to every occasion on which we express, or imply, an opinion about our neighbor. Lying of every kind comes within the scope of this law. "Apart from deliberate lying we may bear