

9. Moral impurity in the form of adultery, which was defined by Christ as a sin of the heart, as well as of outward conduct, Matt. 5 : 28. Hatred or malice, which is murder, 1 John 3 : 15. Theft, the private, unlawful taking of another person's goods or property. False witness-bearing, the utterance of what is untrue or what is intentionally slanderous. Covetousness, inordinate desire in a bad sense. (b) Compliance with all these prohibitions is secured by obedience to the positive precept of the law, "Thou shalt love thy neighbour as thyself," v. 9; Lev. 19 : 18. The reason of this is given in v. 10. "Love worketh no ill to his neighbour; therefore," etc. It seeks the good and not the injury of others. Were love made dominant in business, what a revolution it would bring about as to maxims and methods now followed. Fraudulent schemes would at once be abandoned. The slanderer's tongue, in church and state, would be silenced. The seducer's vile intentions would be crushed. The gambler on 'Change or in the lottery scheme would cease to be so. Those who steal would cease to do such, and rather—Eph. 4 : 28. Certain lines of business would inevitably come to an end, for example, every form of traffic that works ill to a neighbor. It is undeniable that the traffic in alcoholic spirits is conspicuously of this character. To engage in business fraught with these consequences, is sinful, unchristian, disreputable, and destined, like ancient and modern slavery, to disappear under the reign of Christian love, Hab. 2 : 15.

3. *The motives by which the law of love is here enforced.* (a) By the shortness and the value of time—"Knowing the time," v. 11. Our days are an handbreadth, Ps. 39 : 5. Yet upon our brief sojourn here eternal issues depend. Hence the wisdom of redeeming the time and walking in love, Eph. 5 : 16; Col. 4 : 5. (b) The past time, in the case of the Romans to whom the lesson was first addressed, was a period of ignorance, darkness, sin, and vice in every form, Acts 17 : 30, 31. But now the Sun of righteousness has arisen. It is therefore time to cast off the works of darkness, falsehood, oppression, rioting and drunkenness, etc., Eph. 5 : 11-13 and 1 Thess. 5 : 7; John 3 : 20. (c) "For

now is our salvation nearer," etc., v. 11. The time of our complete and final deliverance from the pollution, the power and the guilt of sin. (d) "Put on the Lord Jesus Christ," v. 14. Take Him as your guide, Gal. 3 : 27. Be temperate, pure, chaste, loving, as He was. "Walk in love," Eph. 5 : 2. Jesus was most unlike all that is mentioned in v. 13; Heb. 4 : 15; 7 : 26; 1 Pet. 2 : 22; 1 John 3 : 5. Following Him, therefore, we cannot fail to inculcate and practice temperance.

For Teachers of the Boys and Girls

Few of us, young or old, care to do things because we "have to." The strongest motive power is not even a sense of duty. It is gratitude and love, which make us very bond slaves to those on whom our affection is set.

Begin this lesson, therefore, with the story of the man who fell among thieves (Luke 10), and let the class tell all that the good Samaritan did for the unfortunate traveller. What a hound he would have been not to have been grateful—with an intense, lifelong gratitude—to his rescuer!

Now, have the class read Rom. 12 : 1, and explain what "the mercies of God" mean—the coming of the Saviour into the world, and all that He did and is doing, and is to do, to save us from sin and death and hell. What shall our return for such love be? There can be but one answer, our whole selves and our whole lives, His, now and ever.

Here will follow the two practical ways of showing our love, which the lesson expounds.

1. *To show love for our Saviour and Lord by loving our neighbors.* That is His command, for it was none other than the Lord Christ Himself who gave the Ten Commandments on Sinai; and He sums up the second of the two tables thus: "Thou shalt love thy neighbor as thyself," Matt. 22 : 39. To love all men is to do as our Saviour did, and as He would have us do. Explain to the class, in the case of each of the commandments mentioned in v. 9, that to obey it is to truly love our fellow-men. Show, too, that to keep running deeper and deeper into this sort of debt, is to become richer and richer in Christian joy and peace and in the affec-