

—done to try and help some neighbour—get him off—please him as these men did it to please Jezebel. But the sin just the same to bear false witness for or against neighbour.

Remind also of false witness against Christ. (Matt. xxvi. 59-61.) Christ had said these words, but did not mean what they made out He meant—therefore witness was false. So also Stephen unjustly condemned. (Acts vi. 14.) Shows how careful must be in repeating things others have said. So far have spoken of lying against others. Most often perhaps persons (b) tell lies for themselves. Remind of Cain—jealous, angry, murderer—questioned by God—told lie, hoping to conceal a sin. This very common with children—can only remind them of all-seeing eye of God.

Another form of this sin is *slandering*, i.e., speaking against people either openly or privately. Often rebuked in Book of Proverbs. May arise from *malice*, wishing to injure others—or *thoughtlessness*, from mere love of talking about others—or *uncharitableness*. Anyhow, it is a most serious evil—likely to do them much harm. Christ rebukes this judging of others in His Sermon on the Mount. (Matt. vii. 1, 2.) We cannot judge fairly—therefore should never speak evil of others.

II. THE DUTY—*Truth*. (Eph. iv. 15.) What two things are joined? Truth about ourselves, love about our neighbours. Said to be very difficult to find absolutely truthful person. Many warnings in Bible against liars—many blessings promised to the truthful. (Prov. xii. 22, etc.) Sometimes called upon to speak of others—to tell of their faults—e.g., Joseph had to tell his father of his brother's wrong-doings—must do it charitably, i.e., in love—put best construction on others' conduct—not say more than are obliged—not “tell tales.” So this Commandment teaches to be

truthful, honourable, upright, charitable in *word*, as eighth commandment taught in *deed*.

LESSON. *The lip of truth is His delight.*

## NO. 12. THE TENTH COMMANDMENT.

INTRODUCTION. Let teacher hear children repeat Commandment carefully, and see that they pronounce words accurately. Then explain meaning of “covet,” by wishing for other person's goods so as to deprive him of them, and generally discontent with our own position and circumstances.

I. THE SIN—*Covetousness*. (Read 2 Kings v. 20-27.) Who was Gehazi? Servant to Elisha—a simple prophet—living quietly and in humble way, yet declined Naaman's money because he had sufficient and was contented. Not so Gehazi. How did Elisha discover him? Punishment not only on himself, but his family—probably they had been discontented—urged him on to improve his position—shared his punishment.

Another instance. Judas joined Christ evidently for what he could get—honour, fame, riches, as disciple of Him who could do such wonderful miracles—got charge of the bag or common purse—stole from time to time—not content yet—wanted more—betrayed Christ—got the thirty pieces—remorse—hanged himself. Warn children of deadly nature of this sin. Begins with *discontent* with condition in life—not enough money, pleasure etc., leads to *desiring* others' things—then follows temptation to get them without working for them, either by gambling, lying, or stealing.

Another way of breaking Commandment is to set heart on earthly things—making them first object of life—also in living for self, not for others. St. Paul calls covetousness idolatry,