

do duty to God, and earn long life in a better land, *i.e.*, heaven.

LESSON. *Obeys those that have the rule over you, and submit yourselves.*

NO. 7. THE SIXTH COMMANDMENT.

INTRODUCTION. This one of Commandments explained by Christ in Sermon on the Mount, showing how all others may be explained. Remind what said in first lesson about four things in all the Commandments, *viz.*, the sin itself, the same in lesser form, the feeling in the heart, and the opposite duty.

I. THE SIN FORBIDDEN.—*Murder, anger, etc.* (Read Matt. v. 21-22.) Ask who was the first murderer? What led Cain to do it? *Envy*, because Abel's sacrifice accepted, and not his; then *hatred* against his brother; *malice*, planning his death. Then the actual *murder*, followed by *lying* when asked where his brother was. Similarly remind of Saul. (Read 1 Sam. xviii. 6-10.) Same three things—envy, hatred, malice—against David, because received less praise. For other examples, take Joseph's brethren. Above all, Jews at Jerusalem against Christ. Chief priests envious of Christ's success with people, hated Him, demanded His crucifixion

when Pilate found Him innocent. All teach same lesson. Sin is not only in the act, but the thought. Hatred same as murder. (1 John iii. 15.) Another form of this sin is unkindness, such as boys teasing and hurting others, calling names, jeering, speaking unkindly, proceeds from same wrong thoughts; might, if not checked, lead to quarrels, blows, fighting and even murder. Hence, see how needful to check risings of evil thoughts, envy, hatred and such-like, lest lead to worse. (See Matt. xv. 19.) Beginning of strife like letting out of water. Can be stopped in beginning, but afterwards impossible. Quarrels of *nations* lead to war, with all its horrors.

II. THE DUTY ENJOINED.—*Forgiveness.* Read (Eph. iv. 31-32.) St. Paul tells how we may break and how are to keep this Commandment. So also Christ in Sermon on the Mount. (Matt. v. 44.) Must love, bless and forgive, not only friends, but even enemies. For examples, take *Joseph* forgiving his brothers (Gen. xiv. 5), feasting them, returning their money, providing for them in Goshen; *David* forgiving Saul (1 Sam. xxvi. 11), sparing his life; *Christ* praying for His murderers (Luke xxiii. 34), and *Stephen* also (Acts vii. 60).

LESSON. *Be ye kind one to another.*

ONE of the saddest experiences of life comes with the recognition of past and on-going changes which we are powerless to mend or to hinder. The ruthless hand of time leaves its destructive traces upon everything that we love. We go away from the old homestead, and return with glad anticipations after a dozen years, only to find that the well-remembered scene is no longer the same; that the ancient landmarks have been removed; that the grove in whose shadow we played has given place to unpoetical brick and mortar. Old faces have disappeared forever; and those that remain have suffered change. Even we ourselves have changed; and we look into old comrades'

aces with half-alien eyes. The clasp of the hand is colder, and there is a ring of disappointed longing in the voice. When we turn our back once more upon the unforgotten past, it is with the feeling that something has gone out of life which will never be restored to it. It is in such moments as these that one turns for comfort to that promise of the Book: "I will restore to you the years that the locust hath eaten. . . . And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you." And there is comfort in such a promise, for it is the promise of Him who changes not, and it means that even we shall be redeemed from change.