

are the roots of all the other sins that are forbidden, all the Commandments necessitate for their keeping the serious cultivation of the heart. For it is out of the heart that good and evil alike come.

The Commandments are mostly negative in form. But mere avoidance of wrongdoing will not fulfil their essential requirements. The summary of Jesus is put in positive form. As it is not enough for the farmer to keep his land free from weeds, but he must be able at the harvest to point to wheat and oats as the reward of his industry, so in the cultivation of our lives it is not enough to merely avoid evil: we must be positively and actively good.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Begin by setting forth the general scope of these Commandments as embodying God's ideal of our obligations to others. Get the class to consider them as:

1. *The law of filial piety*, v. 12. Discuss this in the light of Trumbull's comment: "In the East the term 'father' applies not merely to the parent of his children, but to the head of a household, to the senior of any party or group, to the chief of a tribe, to the sovereign of a nation, and the ancestral founder of a people, and so on all the way up to the eternal Father, God. Read in the light of the land where it was first proclaimed, the Fifth Commandment is a call to revere all who are above us as the representatives of God; the parents in the household; the venerable ones in the community; the rulers in the state; the elders and overseers in the church,—all those who have authority over us and under God." Show how this ideal adds emphasis to filial piety by demanding a filial spirit which always recognizes the giving of honor to whom honor is due. Have the class consider how this Commandment is now broken, and how it can be better observed.

2. *The law of life*, v. 13. Discuss this in the light of ch. 21: 12-14 and Matt. 5: 21-26. Bring out the sacredness of life and every

Who is sufficient for these things? Our hope is in Jesus. "Confucius says to the drowning man, Profit by your experience. Buddha says, Struggle on,—Hinduism, You will have a chance in another life,—Mahomet, Whether you sink or swim, it is the will of God. Jesus alone stoops and says, Take My hand." When we yield ourselves to Jesus He fills our heart with a great unselfish love, and as our hearts go out to God in glad response for His goodness, we find it natural and easy to reverence His name and delight in His day; and loving the Father, we love also His children, and so do not desire to injure them, but rather, by every means in our power, to do them good.

man's right to live until he has forfeited that right. Show how crime forfeits life, Gen. 9: 6. Bring out the indirect ways of injuring life, ch. 21: 28, 29. Show that hatred is murder, Matt. 5: 21, 22. Are men and women who indirectly by their wickedness bring others to death guilty of murder?

3. *The law of purity*, v. 14. Bring out the underlying principle of the sacredness of the marriage tie. Show how this Commandment is a wall around the sacredness of life, the home, the family. Take up Jesus' demand for absolute purity of thought. Warn against the dangers threatening the sacredness of life as selfishness, vile literature, bad companions, the saloon, low theatres and amusement halls.

4. *The law of honesty*, v. 15. Bring out the underlying principle of the sacredness of property. Show the essence of theft in the Old Testament, which was taking anything without a just equivalent, Deut. 24: 14, 15. Deal with modern methods of theft in addition to the old-fashioned way, as taking advantage of ignorance in trade, false tax and customs returns, false standard of goods, low wages, high prices, gambling, lotteries, adulterated foods, etc.

5. *The law of truthfulness*, v. 16. Bring out the principle of the sacredness of one's reputation. This is not confined to law courts, but to every relation in life. Call for methods of violation.

6. *The law of contentment*, v. 17. The de-