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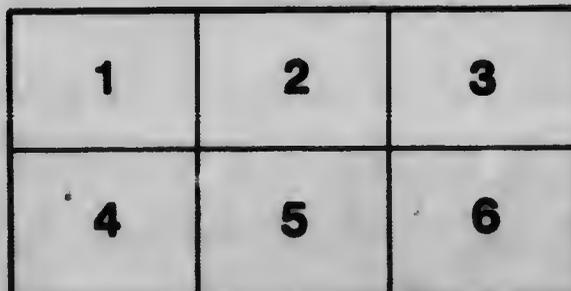
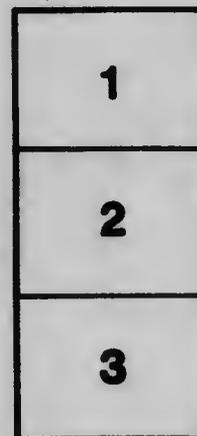
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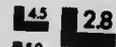
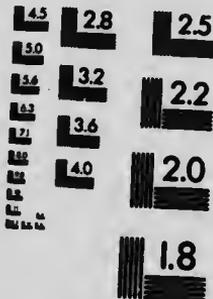
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THE FUNDAMENTAL MORAL PRINCIPLES

IN TERMS OF WHICH MAY BE DEFINED

THE VIRTUES AND VICES

AS DEVELOPED IN THE SCRIPTURES AND AS A DIRECT RESULT OF

THEIR SCRIPTURAL FULFILMENT OR DEVELOPMENT AS FUNDAMENTAL ETHICAL PRINCIPLES

<p>I. The men to you in so to</p>	<p>5. A new commandment I give unto you, that ye love one another.</p>	<p>5. Thou shalt love thy neighbour as thyself.</p>	<p>5. Love your enemies.</p>	<p>5. Bless the curse y</p>
<p>II. The his about all be of the</p>	<p>6. Whoso hateth his brother is a murderer.</p>	<p>6. Agree with thine adversary quickly whilst thou art in the way with him.</p>	<p>6. First be reconciled to thy brother and then come and offer thy gift.</p>	<p>6. Judge n be not</p>
<p>III. There is nor corrupt to not gh</p>	<p>7. To the pure all things are pure.</p>	<p>7. Let no corrupt communications proceed out of your mouth.</p>	<p>7. Have no fellowship with the unfruitful works of darkness.</p>	<p>7. Unclean not be nan ad you.</p>
<p>IV. Right so it man they glorify in the da no cand : wi das, for ea is, ot in whice of Sab</p>	<p>8. Where your treasure is there will your heart be also.</p>	<p>8. Ye cannot serve God and mammon.</p>	<p>8. Let no man go beyond and defraud his master in any matter.</p>	<p>8. Providk honest sight o</p>
	<p>9. If a man say I love God and hateth his brother, he is a liar.</p>	<p>9. Speak every man the truth with his neighbour.</p>	<p>9. Speak not evil one of another.</p>	<p>9. Judge r accordi appear judge r judgme</p>
	<p>10. What shall it profit a man if he gain the whole world and lose his own soul.</p>	<p>10. What shall a man give in exchange for his soul.</p>	<p>10. Godliness with contentment is great gain.</p>	<p>10. Mortify Inordin affectic concup and coveter which i</p>

THE FUNDAMENTALS

IN TERMS OF WHICH

THE VIRTUES AND

THE MORAL LAW AND ITS SCRIPTURAL DEVELOPMENTS USED

THE COMMANDMENTS, (Their Mosaic Enunciation.)	THEIR SCRIPTURAL FULFILMENT OR DEVELOPMENT AS FUNDAMENTALS			
<p>I. Thou shalt have no other gods before me.</p>	<p>1. Thou shalt worship the Lord thy God and him only shalt thou serve.</p>	<p>1. Thou shalt love the Lord thy God with all thy strength, with all thy mind and with all thy soul.</p>	<p>1. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.</p>	<p>1. In prayer supplicate you manifest unto</p>
<p>II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth. . . Thou shalt not bow down thyself to them nor serve them . . . for I the Lord thy God am a jealous God . . . visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me . . . and shewing mercy unto thousands of them that love me and keep my commandments.</p>	<p>5. God is a spirit, and they that worship him must worship him in spirit and in truth.</p>	<p>2. But thou when thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.</p>	<p>8. But when ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking.</p>	<p>5. We thank thee O God our God for thy grace</p>
<p>III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.</p>	<p>3. Swear not at all, neither by heaven for it is God's throne; nor by the earth, for it is his footstool.</p>	<p>3. Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.</p>	<p>3. Bless and curse not.</p>	<p>3. Avoidance of blasphemy</p>
<p>IV. Remember the Sabbath day to keep it holy . . . Six days shalt thou labour and do all thy work . . . but the seventh day is the Sabbath of the Lord thy God . . . in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day . . . wherefore the Lord blessed the Sabbath day and hallowed it.</p>	<p>4. The Sabbath was made for man and not man for the Sabbath.</p>	<p>4. The Son of Man is Lord even of the Sabbath.</p>	<p>4. It is lawful to do well on the Sabbath day.</p>	<p>4. Do not trust the hyphen that see</p>

FUNDAMENTAL MORAL PRINCIPLES

OF WHICH MAY BE DEFINED

AND VICES OF HUMANITY.

AS USED AS A DIRECT MEANS FOR THE MORAL TRAINING OF THE YOUNG.

FUNDAMENTAL ETHICAL PRINCIPLES,	CORRECTIVES.	SYMPATHIES.	VIRTUES.	VICIES.
<p>1. In everything by prayer and supplication with thanksgiving let your requests be made known unto God.</p>	<p>1. Take heed lest there be in you an evil heart of unbelief in departing from the living God.</p>	<p>1. Our Father, which art in heaven. Thine is the kingdom, the power and the glory.</p>	<p>1. Fealty. Piety.</p>	<p>1. Infidelity. Impiety.</p>
<p>2. We ought not to think that the Godhead is like unto silver or gold or stone graven by art and man's device.</p>	<p>2. Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God. Thou shalt not tempt the Lord thy God.</p>	<p>2. Thy will be done in earth as it is in heaven.</p>	<p>2. Godliness. Orthodoxy.</p>	<p>2. Idolatry. Bigotry.</p>
<p>3. Avoid profane and vain babblings.</p>	<p>3. See that ye walk circumspectly, not as fools, but as wise.</p>	<p>3. Hallowed be thy name.</p>	<p>3. Reverence. Gentleness.</p>	<p>3. Profanity. Coarseness.</p>
<p>4. Do not sound a trumpet before thee as the hypocrites do in the synagogues that they may be seen of men.</p>	<p>4. Render unto God the things that are God's.</p>	<p>3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.</p>	<p>4. Devotion. Veneration.</p>	<p>4. Godlessness. Scoffery.</p>
<p>4. Thy kingdom come.</p>	<p>4. Blessed are they that hear the word and keep it.</p>	<p>4. Blessed are they that hear the word and keep it.</p>	<p>4. Blessed are they that hear the word and keep it.</p>	<p>4. Blessed are they that hear the word and keep it.</p>

THE FUNDAMENT

IN TERMS OF W

THE VIRTUES AND

THE MORAL LAW AND ITS SCRIPTURAL DEVELOPMENTS USE

THE COMMANDMENTS, (Their Moral Enunciation.)	THEIR SCRIPTURAL FULFILMENT OR DEVELOPMENT AS FUNDAMENTALS			
V. Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.	5. Whatsoever ye would that men should do to you do you even so to them.	5. A new commandment I give unto you, that ye love one another.	5. Thou shalt love thy neighbour as thyself.	5. Lo...
VI. Thou shalt not kill.	6. Whosoever is angry with his brother without a cause shall be in danger of the judgment.	6. Whoso hateth his brother is a murderer.	6. Agree with thine adversary quickly whilst thou art in the way with him.	6. Fle...
VII. Thou shalt not commit adultery.	7. Flee youthful lusts.	7. To the pure all things are pure.	7. Let no corrupt communications proceed out of your mouth.	7. Hat...
VIII. Thou shalt not steal.	8. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.	8. Where your treasure is there will your heart be also.	8. Ye cannot serve God and mammon.	8. Let...
IX. Thou shalt not bear false witness against thy neighbor.	9. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.	9. If a man say I love God and hateth his brother, he is a liar.	9. Speak every man the truth with his neighbour.	9. Spea...
X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.	10. Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth.	10. What shall it profit a man if he gain the whole world and lose his own soul.	10. What shall a man give in exchange for his soul.	10. Godl...

MENTAL MORAL PRINCIPLES

MS OF WHICH MAY BE DEFINED

ND VICES OF HUMANITY.

TS USED AS A DIRECT MEANS FOR THE MORAL TRAINING OF THE YOUNG.

AS FUNDAMENTAL ETHICAL PRINCIPLES,	CORRECTIVES.	SYMPATHIES.	VIRTUES.	VICIS.	
5. Love your enemies.	5. Bless them that curse you.	5. Our Father which art in heaven. Give us this day our daily bread.	5. Blessed are the meek, for they shall inherit the earth.	5. Sympathy. Benevolence. Forbearance. Gratitude. Courage. Hospitality. Humility.	5. Antipathy. Selfishness. Rudeness. Ingratitude. Cowardice. Parsimony. Pride.
6. First be reconciled to thy brother and then come and offer thy gift.	6. Judge not that ye be not judged.	6. Forgive us our debts as we forgive our debtors.	6. Blessed are the merciful, for they shall obtain mercy.	6. Forgivingness. Temperance. Urbanity. Philanthropy.	6. Retaliation. Intemperance. Pugnacity. Cruel-mindedness.
7. Have no fellowship with the unfruitful works of darkness.	7. Uncleanness, let it not be once named among you.	7. Lead us not into temptation.	7. Blessed is the man that endureth temptation.	7. Modesty. Pure-mindedness. Culture.	7. Lewdness. Sensuality. Vulgarity.
8. Let no man go beyond and defraud his master in any matter.	8. Provide things honest in the sight of all men.	8. But deliver us from evil.	8. Blessed is a faithful and wise servant.	8. Diligence. Frugality. Generosity. Forethought. Justice.	8. Indolence. Prodigality. Sordidness. Improvidence. Partiality.
9. Speak not evil one of another.	9. Judge not according to the appearance, but judge righteous judgment.	9. Lead us not into temptation.	9. Blessed are the peacemakers, for they shall be called the children of God.	9. Veracity. Loyalty. Frankness. Sincerity. Integrity.	9. Slander. Treachery. Duplicity. Dissimulation. Expediency.
10. Godliness with contentment is great gain.	10. Mortify inordinate affections, evil concupiscences and covetousness which is idolatry.	10. But deliver us from evil.	10. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.	10. Self denial. Emulation. Contentment. Solitude.	10. Avarice. Envy. Cupidity. Jealousy.

PRINCIPLES

ED

OF HUMANITY.

MEANS FOR THE MORAL TRAINING OF THE YOUNG.

PRINCIPLES	CORRECTIVES	SYMPATHIES	VIRTUES	VICES
em that su.	5. Our Father which art in heaven. Give us this day our daily bread.	5. Blessed are the meek, for they shall inherit the earth.	5. Sympathy. Benevolence. Forbearance. Gratitude. Courage. Hospitality. Humility.	5. Antipathy. Selfishness. Rudeness. Ingratitude. Cowardice. Parsimony. Pride.
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MORAL DRILL
FOR
THE SCHOOL ROOM

BEING A SHORT TREATISE ON

ELEMENTARY ETHICS

TAKING THE

TEN COMMANDMENTS

AS THE

FUNDAMENTAL PRINCIPLES.

A MANUAL WITH ILLUSTRATIVE CHARTS.

BY

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PREFACE.

This Manual and the accompanying Charts are the outcome of no impulse, but of experiments continuing for many years, and they have now been issued at the instance of teachers and others who have become interested in the experiments.

The first principles of the Science of Education have always found warrant for their classification in the tripartite character of the child's being ; and if, by way of explanation, the body, mind and soul may be looked upon as organic, it is easy enough to identify their respective functions analogically, as well as their foods and curatives or correctives. The function of the body is to do physical work for us ; of the mind, to think for us ; and of the soul, to guide and control our conduct. The analogy of the respective food-quickeners for these is no less striking,—that of the body being the most tangible ; knowledge being that of the mind ; while the hungering and thirsting after righteousness, referred to by the most authoritative of all ethical teachers, indicates in an unmistakable way, the character of the soul's food-strengthenener. Again, when the body becomes unequal to do its work, that is, when the health becomes abnormal, the counsel of the physician is usually sought after : when the immatured

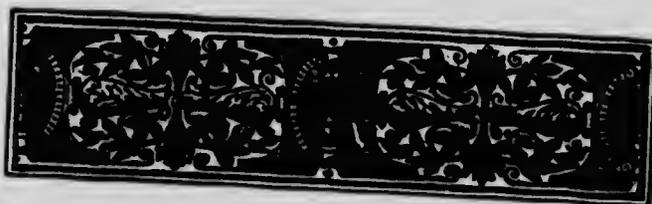
mind of the pupil fails to accomplish its task of thinking aright, the teacher is usually near at hand to be appealed to, for the necessary mind corrective ; and may it not be said, with striking pertinency, that, when the soul fails in its function, the All-Father, the great Soul-Strengthenener, is to be imported for the proper soul-curative. Analogies are seldom scientifically sound, and yet, correct or not correct, the above simple and practical pedagogic, as old as the Science of Education itself, is one of the best working and most readily convincing doctrines that the training of the child's soul, as an active entity, is a practical process and not a mere peradventure in school-work. And how simple this is can be brought to the mind of the children themselves by making a diagram representing these three divisions of their own being, taken organically, and compared by analogy with other organisms, their functions, foods, and correctives.

The Charts are drawn up in terms of such a pedagogic. The conduct of the average soul is to be seen recorded in the virtues and vices of humanity, and for the latter the teacher has not only to know the curatives or correctives, but the soul food that will build up the habit of virtue, and subdue the habit of vice. That food is to be met with in its most condensed form in the Moral Law. The Ten Commandments are the eternal verities on which every sound modern ethical system is built, developed and sublimated, as they may be, by the precepts of the Sermon on the Mount, the correctives or petitions of the Lord's Prayer and the sympathies of the Beatitudes. As such, they are the axioms of the science

of conduct, and to train a child by active processes in school-work to know them as active principles until they become intuitive in their action, is character building in its most direct and tangible form.

The Manual may or may not be used by the pupil, but it certainly ought to be utilized by the teacher. The idea of arranging a school programme including Moral Drill as a regular exercise is no new one, and yet the plan of this Manual has been approved of as something new. To train the pupil to refer the virtues and the vices of humanity, the good habits and the bad habits of everyday life, back to the first principles of morality cannot but be a great gain to the discipline of any school ; and a text-book on Moral Training, written on the plan of the class-work that has for its object the mental drill of the pupil, can hardly fail to be acceptable to our teachers and school authorities. The lessons and questions in the Manual are arranged, as far as possible, on the inductive method of teaching ; the historical knowledge acquired by the child during its school course being specially utilized for illustrative purposes. In the same way, the incidents of school life and maturer experiences are made use of, in order that the teaching based on such a text-book may be practical and directly beneficial in its results. Written in a spirit void of offence, it is respectfully submitted to all who are anxious to help on the work of providing a sound moral training in our schools, alongside of a sound physical and mental training.





THE MORAL LAW.

The Ten Commandments enunciate the first principles of morality. They form a summary of the rules of human conduct, indicating man's duty to God and to man. They are God's commandments, fundamental and unalterable.

“ He wrote on the tables, according to the first writing, the Ten Commandments.”

These eternal precepts are otherwise known as the Decalogue or the Moral Law, and by them we are able to identify every virtue or vice which men are possessed of.

HINTS : A lesson on the history and geography of the peninsula between the two northern arms of the Red Sea, as the scene of the promulgation of the laws of Moses. The incidents connected with the giving of the law, the breaking of the first tablets on which the law was written, their restoration and after-preservation in the Ark of the Covenant. **“ Open thou mine eyes, that I may behold wondrous things out of thy law.”**

QUESTIONS. 1. What is a first principle? Give one of the first principles or laws of hygiene, and one connected with the operations of the mind. 2. What is a bad habit? Name a bad habit of body, a bad habit of mind, and a bad habit of soul. Do all bad habits involve a breaking of some one of the Ten Commandments? 3. What is meant by a cardinal virtue? Name the cardinal virtues and identify them with the commandments. 4. What is meant by character building? 5. How can the study of the Moral Law become an active moral drill in character building? 6. Wherein is to be noted the difference between the Moral Law and the other two divisions of the Mosaic legislation, the Ceremonial Law and the Judicial Law? 7. What verses in the Bible may be taken as a summary of the Moral Law? 8. How is the arrangement of the precepts of the Moral Law on the two tablets to be identified. On which of the tables is the fifth commandment supposed to have been? 9. Give the meanings and derivations of the terms, *summary*, *fundamental*, *decalogue*, *promulgation* and *cardinal*. 10. Where is the record of the Ten Commandments to be found in the Scriptures?

ITS FULFILMENT.

The fulfilment, filling out, or development of the Ten Commandments by Christ gives enunciation to the higher principles of the Christian morality, and emphasizes the Christian virtues and vices.

“I am not come to destroy but to fulfil the law.”

These developed forms of the precepts of the Moral Law, are to be found in the Sermon on the Mount, as well as in other parts of the New Tes-

tament; and, as explanations, they rectify the conscience and make it keen to distinguish between right and wrong, as by an unerring instinct.

HINTS: A lesson on the history and geography of the country around the supposed hill near Capernaum, on the slopes of which Christ taught his disciples. A description, by way of contrast of the other mounts in Palestine, connected with the history of Christ's public ministry. "Thy word is a lamp unto my feet, and a light unto my path."

QUESTIONS. 1. What is the more usual meaning of the word *fulfil*? Illustrate its meaning when used in the sense of maturing or developing. 2. Can a precept mean other than it seems to mean? Illustrate by examples. Do the Ten Commandments mean more than they seem to mean? 3. What is meant by a higher principle of morality? Enunciate one of the first principles of the Christian morality. 4. Which of these two is the higher principle: Love one another, or Love your neighbour as yourself? 5. Which of these is the fuller development of the Christian morality: Love your enemies, or Bless them that curse you? 6. Repeat any one of the Ten Commandments and then repeat its developed forms as given by our Saviour. 7. Repeat one of the Beatitudes, put it in the form of a command, and then say of what precept of the Decalogue it is the development. 8. What verses in the New Testament summarize the Christian morality? 9. Give the meanings and derivations of the terms: *conscience, instinct, development, enunciation*. 10. Where is the Sermon on the Mount to be found? Classify its precepts.

THE FIRST COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

**THOU SHALT HAVE NO OTHER GODS
BEFORE ME.**

The nations that have worshipped false gods have had a changing morality. The worship of the only living and true God recognizes but one morality. Only the fool hath said in his heart, there is no God.

“The Lord our God is one Lord” is the fundamental first principle of the true morality, and was unceasingly reiterated by Moses in face of the many *baals* or strange gods worshipped in his time.

The true morality demands implicit obedience. The only living and true God is not to be mocked by the changing morality of a make-believe love and fear of self-created objects of worship. His service is of the body, the mind, and the soul, and the most healthful moral drill is to be found in making the eternal first principles laid down by Him, the guiding lines of duty and conduct. “In all thy ways acknowledge Him.”

HINTS : A lesson on the false gods referred to in the Bible, another on the gods and goddesses of the Greek mythology, and an explanation of the words, *monotheism*, *polytheism*, and *pantheism*. The design in the structure of a daisy or dandelion proves that there is a great designer, the only God, the only living and true God. He is the designer, the great first cause of all that enters into the physical, mental and moral conditions of our nature. In Him we live and move and have our being. The knowledge of God, as the God of our fathers and mothers is an intuition. We believe in His existence because we cannot help doing so. It is an axiom, a self-evident truth.

QUESTIONS . 1. Explain the terms, *theism*, *atheism* and *deism*, and the terms used above with the same ending. 2. Name the religions of the world at the present time that recognize only one God. Is there any religious sect that recognizes no God? 3. Is it possible for any one to disbelieve in the existence of a God? What is meant by practical atheism? 4. What was the religion of Egypt in the days of Moses? 5. Name five of the planets of our solar system? How did these names come to be given to them? 6. Give the meaning of the names of any five of the gods of Olympus. 7. Who or what was Baal? Name the other false gods mentioned in the Bible, and explain their origin. 8. What is the difference between idolatry and idol-worship? 9. What is a fetich? 10. What is the meaning of the word religion? Repeat two verses from the Old Testament which define moral drill.

FEALTY. INFIDELITY.

The virtue enunciated in the First Commandment involves the unquestioning obedience to one

God and one morality. Service without fealty is as unstable as the morality of the worshippers of false gods. Infidelity is treason to God. "Thou shalt fear the Lord thy God and serve Him."

EXERCISE I.

1. What is the difference between fealty and loyalty? Give the derivation and meaning of these terms as well as of *infidelity*. 2. What is the difference between infidelity and atheism, between the habit of infidelity, and an act of infidelity. 3. Give instances of good men being guilty of acts of infidelity. Name two men who acquired the habit of it. 4. Give an historical illustration of disloyalty. 5. Give an example of unquestioning obedience. 6. Name three distinguished lawgivers who were noted for their fealty to God and his commandments. 7. Repeat a verse from Scripture which enjoins fealty to God as a moral training in youth. 8. What was the influence which led the Israelites to be so often unfaithful to God as their God? 9. What is meant by an eternal law? 10. Give an example of making light of an unchangeable precept.

THE FIRST COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

**THOU SHALT WORSHIP THE LORD THY
GOD AND HIM ONLY SHALT THOU SERVE.**

Obedience is a habit; disobedience is an act, and immorality is the continuance of acts of dis-

obedience, the forgetting to worship and serve God in our everyday walk and conversation.

CHRISTIAN PRINCIPLE: The conscious and persistent neglect of any natural law of body, mind, or soul, is the breaking of the First Commandment.

The Christian society which Christ founded was a kingdom of morals, a kingdom of heaven on earth, a patriarchy of which Our Father in heaven is the ruler. An act of impiety is a crime in this kingdom, and infidelity to its Lawgiver the meanest of vices. Who would be unfaithful to, or bring disgrace upon, an earthly parent and not consider his act a meanness? Who would be guilty of infidelity towards the King of Kings, the Ruler of the Kingdom of Heaven, as defined by Christ, and not consider it a greater, the greatest, meanness.

The relationship between God and man in this kingdom of morals, is further emphasized by the precept "Your Father which seeth in secret knoweth what things ye have need of." Love casteth out fear,—the fear of the omniscience which keeps on record our virtues and vices, our good habits and our bad. Christ's fullest development or fulfilment of the First Commandment is, therefore, to be found in the protecting prayer of any one tempted to do a wrong thing. "Thou God seest me."

HINTS : A lesson on what has been called the greatest thing on earth, namely, love. The contrast between the old and new morality in the expressions, "Ye have heard that it hath been said by them of old time" and "But I say unto you." Christ as our prophet—the prophet of the highest civilization in which the religion of hate, revenge and the shedding of blood has no part. "**All things that I have heard of my Father, I have made known unto you.**"

QUESTIONS : 1. What is a virtue? What is a virtue? What is an instinct as distinguished from an intuition? 2. Give the derivation and meaning of the terms, *patriarchy, omniscience, prophet, and religion*. 3. Wherein lies the great contrast between the Christian religion and the other monotheistic religions of the world? 4. Would a Mohammedan suffer any one in his presence to make despicable use of the name of the founder of his religion? 5. Why is the name of God and Christ so often allowed to be used in the form of the vilest curses in Christian communities? Is the kingdom of heaven founded by Christ a mere name? Is the prophet of the Christian religion an empty title? Is Our Father in heaven not the living and true God, who, through Moses, said, "Thou shalt have no other gods before me." 6. Repeat a verse from the Psalms which illustrates the reverence due to God and the solemnity of his worship. 7. What was the crime of Hophni and Phinehas, the sons of the prophet Eli? 8. Explain the passage "Lovers of pleasure more than lovers of God." Give historical illustrations of this. 9. Name any five persons mentioned in the New Testament history who broke the First Commandment openly. 10. Give instances of godlessness in a community and in an individual.

PIETY. IMPIETY.

The loyalty of love is more of a virtue than the loyalty of fear, and piety is the loyalty of love

towards God and man. Impiety is anarchy in the soul. "Seek ye first the kingdom of heaven."

EXERCISE II.

1. What was the origin of the word *piety*? Give the meaning of the word *anarchy*.
2. Name any five persons distinguished for their piety and any five for their impiety.
3. Give five of the laws of the kingdom of heaven as formulated by Christ.
4. Which of the laws of the kingdom of heaven are mentioned as having been broken by the immediate disciples of the founder of the kingdom?
5. What is meant by Christ's statement that his kingdom was not of this world, if the moral law, as it has been fulfilled or developed by him, is for men?
6. Explain these three passages from the Sermon on the Mount: "Strive to enter in at the strait gate," "Seek and ye shall find," and "That ye may be the children of your Father which is in heaven."
7. Why is it that some young persons think so lightly of sacred things? Give the words of the invitation to all young people to enrol themselves in the kingdom of morals.
8. Is this kingdom a mere theory, or analogy, or is it a reality?
9. Name some distinguished men who have been Christian moralists in thought, word, and deed.
10. Repeat the petitions in the Lord's Prayer which form the badge of the members of the kingdom of Christian morals.

THE SECOND COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM NOR SERVE THEM; FOR I, THE LORD THY GOD, AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

Idol worship is an invention of man in an undeveloped or retrograde moral condition of life. The history of such an invention has its three stages, first the recognition of a certain phenomenon, physical, mental or moral; second, its personification; and third, the embodiment of the personified form or figure of speech as a reality. The Pelasgic races saw the daylight, personified it as

Jupiter, and then worshipped that god as an actual existence.

The worship of the one living and true God has been the corrective of this fashion of running the ideal into the material. Abraham's call was to re-establish the worship of God as a moral reform, and Moses' mission was to train his fellow-countrymen to keep away from the fashion of idol-worship. "Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day the Lord spake unto you from Horeb), lest ye corrupt yourselves and make you a graven image."

The Law of Heredity: The decay of families and nations exemplifies the law of heredity, enunciated as it is, in the Second Commandment. In these words, "**Visiting the iniquity of the fathers upon the children unto the third and fourth generation.**" A man's way of living in its effects on himself is a natural legacy to his children. Hence the urgency of keeping religion pure and undefiled, and the forms of worship simple and direct for the sake of those coming after us as well as for ourselves.

HINTS. After reading the historical narrative connected with Aaron's transgression in setting up the Golden Calf, a lesson may be given on the nature of a true moral reform. An illustration may be given of the fashion people have of mak-

ing the means to an end the end in itself. For example, money is only a medium, having little or no value in itself, yet the love of money for itself has become a passion even in our own enlightened age. Preparing for an examination is only a means to an end, yet how often it is made the end of all school-work. The idol is not God, but a means of reaching God, as some may say, something on which the physical, mental and moral faculties may rest while the soul approaches God, and yet how often it eventually becomes a god and is worshipped as such from generation to generation. "Turn ye not unto idols."

QUESTIONS. Give the meaning and derivation of the terms *phenomenon*, *personification*, *Pelagic*, *ideal*, *embodiment*, *similitude*, and *heredity*. 2. Was there any difference between the sin of the Israelites becoming perverts of Baal and their setting up of a golden calf while Moses was in the mount? 3. What is the meaning of the verse "They sacrifice unto their net and burn incense to their drag?" 4. What is meant by hero-worship? 5. Give some of the ordinary forms of idol-worship mentioned in Scripture. 6. Under what circumstances was Daniel cast into the den of lions? 7. Explain Jeremiah's cry "Is this man Coniah a broken idol?" 8. Name five kings who followed the fashion of the tribes adjoining their own by setting up idol temples for the use of their subjects. 9. Give some historical examples of the godlessness of parents appearing in their children. 10. What is the influence which inclines children to be members of the same sect of Christians as their parents? Is it a breach of the second commandment to leave the church of our fathers?

GODLINESS. IDOLATRY.

Idol-worship, objective or subjective, is an insult

to the omnipresence of God, and a hindrance to the maturing intelligence of man. Godliness is the fully developed form of true manliness and true womanliness. "God made man upright, but they have sought out many inventions."

EXERCISE I.

1. Give the meaning and derivation of the terms *objective*, *subjective*, *omnipresence*. 2. What is meant by the "sacrifice of fools?" 3. What proofs are there in Scripture that Abraham's family were idol-worshippers. 4. What is the difference in meaning between *Baal* and *Baalim*? 5. Narrate the story of Balak and Baalam. 6. What was the penalty for practising idol-worship under the Jews? 7. Why is the name of Jezebel execrated to the present day? What was her most heinous offence? 8. What is the incident connected with the purifying of Jacob's household from idol-worship? 9. Were the ancient Britons or the aborigines of America given to idol-worship? 10. Name some of the nations from whom the Jews borrowed their ideas of idolatry.

 THE SECOND COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

GOD IS A SPIRIT : AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH.

Man's approach to the presence of God is by invocation and supplication. "Holy, holy, holy,

Lord God Almighty." And the most searching moral drill is to be had from the effort to eliminate from worship all thoughts, words, and actions which interrupt the solemn occasion of the worshipper's communion with Him. The thought wandering during worship reveals to man the idol which he has fashioned for himself out of his worldly concerns and natural affections.

HINTS. After reading the passage on Christ's purging of the temple, a lesson may be given on the difference between the jealousy of God and the jealousy of man. An explanation may also be given of the bountiful promise that God will show mercy unto thousands of them that love him and keep his commandments. As King David has said, "**All God's commandments are righteousness.**"

QUESTIONS. 1. Give the meaning and derivation of *invocation*, *supplication*, *communion* and *jealousy*. 2. What illustration is there of the second commandment in these words "Can a maid forget her ornaments or a bride her attire?" 3. Under what circumstances did St. Paul utter these words "We ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device." 4. What was the idol which St. Paul worshipped when he persecuted the Christians? 5. The adhering to the letter of a moral precept and the neglecting of its spirit is akin to idol worship: indicate how this can be, and give an historical illustration of the formalism in worship which is idolatry. 6. Show how hypocrisy may be called idolatry. 7. What was the moral condition of Rome during the age of Cæsar Augustus? What was the system of public worship? 8. Why did the Puritan Fathers leave England? 9. What is superstition? Give examples

of its effects on a community. 10. Narrate the story of the "Witch of Endor," as an illustration of Saul's superstition.

ORTHODOXY. BIGOTRY.

When a man makes an idol of his opinions he becomes as much an idolater as the heathen who makes a god of his own handicraft. The only true orthodoxy has its warrant in the moral law and its Christian developments. The bigotry that has the spirit of persecution in it is idolatry in one of its worst forms.

EXERCISE II.

1. Give the derivation and meaning of *heterodoxy*, *bigotry*, *heresy*, and *apostacy*.
2. Discuss these in terms of the Second Commandment.
3. Give illustrations of them as vices.
4. What was the cause of several of the religious wars which have darkened the pages of history.
5. Name five of these religious wars.
6. In what way may the bitterness of church quarrels be considered breaches of the first and second commandment.
7. What is the origin of the feeling against a Christian worshipping in any Christian Church other than his own?
8. Illustrate this reprobation as it is to be seen in other phases of public opinion.
9. What are some of the causes which have led to the organization of so many different sects among Christians?
10. Can there be any difference of opinion about the fundamental principles of Christian morality?

THE THIRD COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN, FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

The legislation of Moses had for its foundation the inculcation of a reverential awe for the Supreme Being. Idolatry, idol-worship, and blasphemy were all punishable by death. "The congregation shall certainly stone him who blasphemeth the name of the Lord."

The taking of an oath is to be distinguished from the uttering of an oath. When made with unmixed solemnity, a vow or a promise made in God's name is not a wrong. "Thou shalt fear the Lord thy God and serve him and shalt swear by his name."

The uttering of the form of an oath in ordinary speech, when there is no necessity for such, is blasphemy, and such blasphemy has always been

looked upon as the most unnatural of vices. "Thou shalt swear only in truth, in judgment and in righteousness."

HINTS. After reading the story of the blaspheming son of the Israelitish woman, a lesson may be given on the manner of taking the oath in a court of justice. The blasphemy of swearing falsely is a breach of the third commandment : perjury is an aggravated breach of the ninth as well. "Ye shall not swear by my name falsely."

QUESTIONS. 1. Give the meaning and derivation of the word *blasphemy*, *perjury* and *legislation*. 2. Where is the story of the son of the Israelitish woman to be found? 3. What was the offence of the prophet of Bethel? 4. Name some of the ways in which perjury can be committed. 5. What is meant by taking "the oath of office?" 6. Explain the expression "his word is as good as his bond." 7. Narrate the story of Jonathan and the honeycomb. 8. Give examples of the oath of friendship, the oath of covenant-making and a national oath. 9. Under what circumstances did Nehemiah put the priests under an oath? 10. Give two historical examples of the effects of a rash vow.

REVERENCE. PROFANITY.

Even when no irreverence is intended, there is no excuse for profanity. As a defilement of the gift of speech the cursing habit is gross vulgarity; and as a mark of disrespect to a fundamental principle of the moral law it is, like idol-worship, an insult to God. "Neither shalt thou profane the name of thy God; I am the Lord."

EXERCISE I.

1. Give the meaning and derivation of *reverence*, *profanity*, *vulgarity*, and *fundamental*. 2. Give instances of the great reverence the Jewish lawgivers had for the name of the Most High. 3. What is the origin of the habit of cursing and swearing among the vulgar? 4. Is the using of the names of the pagan gods and goddesses, as slang expressions, a breach of the third commandment? 5. What was the offence of the children who insulted the prophet Elisha? 6. What is meant by profane history? Give an example of gross profanity mentioned in profane history. 7. Is there any law in our criminal code against profanity? 8. What is the penalty of perjury? 9. Should we associate with either a perjurer or a profane person? 10. Does the common practice of any vice in a community, such as cursing and swearing among the older citizens, justify such a vice among the young? Is it ever manly to swear, on the part of either young or old?

THE THIRD COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

BUT I SAY UNTO YOU, SWEAR NOT AT ALL; NEITHER BY HEAVEN, FOR IT IS GOD'S THRONE; NOR BY THE EARTH, FOR IT IS HIS FOOTSTOOL.

Christ makes this even more emphatic by declaring that the members of his kingdom of morals

must use no expletives whatever in their conversation. "Let your communication be, Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil."

HINTS. After reading the story of Peter's humiliation, a lesson may be given on the habit of swearing, and the use of those unnecessary pert forms of expression which so often lead the young into the unchristianlike habit of taking God's name in vain.

QUESTIONS. 1. Is there any Christian sect which refuses to take the oath required in a court of justice on account of its being profanity? 2. Give an instance from Scripture in which the taking of an oath was gross profanity. 3. Is there any excuse for making use of an oath even when in anger? 4. What is one of the ordinary excuses for using vain words in conversation? Is it valid? 5. Does the interpolation of an oath in a sentence emphasize its meaning? 6. Who is it that suffers most—the swearer or the person who for the moment has to listen to his vile expressions? 7. What is there in the habit that induces any one to continue it? 8. Has swearing ever been fashionable? Is it any less of a vulgarity in a community, though many of its prominent citizens indulge in it as a daily practice? 9. What moral drill will check the impious infirmity? Does it ever become incurable? 10. Is the practice of swearing ever a mark of respectability?

GENTLENESS. COARSENESS.

The speech that is silvern is the speech of the true gentleman. Nothing betrays vulgarity of soul so readily as coarseness of words. "Avoid profane and vain babblings."

MORAL DRILL.

EXERCISE II.

1. Explain the expression "Example is better than precept" in connection with the virtue of gentleness.
2. Is the law of heredity ever illustrated in the coarseness of speech which some people find it difficult to subdue in themselves?
3. Point out the excuse for coarseness in the phrase "A rough diamond."
4. Name a distinguished author whose gentleness of speech and manner was a striking contrast to the speech and manner of his most distinguished contemporary.
5. Name also two commanders who were distinguished by a like contrast of manner.
7. What is the difference between flippancy and frivolity of speech?
8. Why should we avoid every form of broken oath?
8. Why should violence of temper and swearing go so often in company?
10. What other offences are breaches of the third commandment?

THE FOURTH COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

REMEMBER THE SABBATH-DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT.

The observance of one day in seven as a day of rest is an injunction of universal application, which cannot be broken for long with impunity. Observed, as it was, before Moses' time, it embodies a law of nature that demands a cessation from labour at intervals. "Thou shalt not do any work

one day in seven," says the law of nature. "Remember the Sabbath day to keep it holy," says the fuller form of the moral law.

HINTS. After reading the account of the restoration of the Sabbath under Nehemiah, a lesson may be given on the manner in which the Sabbath day was kept by the Jews. The prophet denounced its profanation and blessed its faithful observance. In later times the Jew who did not observe the Sabbath was looked upon as having become an apostate.

QUESTIONS. 1. Give the derivation and meaning of *Sabbath*, *injunction*, and *profanation*. 2. Quote the verse which indicates how the Sabbath was instituted by God's own example. 3. How is it known that one day in seven was observed for rest before the giving of the law from Sinai? 4. Was there ever an attempt made to have the week extended to more than seven days? 5. How is the keeping of the Sabbath illustrated in the account of the flood and in that given of the supply of manna? 6. What instance is given in Scripture of the severity of the punishment meted out to those who broke the Sabbath? 7. Name some of the employments forbidden on the Sabbath on Scriptural authority. 8. Name some of the ways in which the Sabbath is to be sanctified. 9. Name the countries in the world where the Sabbath is most strictly observed. 10. Name some countries in which there is no law against Sabbath-breaking.

DEVOTION. GODLESSNESS.

Devotion is the habit of desiring to be with the devout. The food of the soul is righteousness, and the Sabbath is a divinely appointed season set apart for the acquiring of that food, although

all are not to be classified as godless who neglect the keeping of the Sabbath holy after the manner of some particular sect. Sabbath breaking is an outward sign of godlessness or practical atheism.

EXERCISE I.

1. Name some of the acts of devotion which it is a child's duty to perform. 2. How should one's conduct be characterized while attending divine service? 3. In what respects ought the Sunday-School to differ from the Day-School? 4. May a school in which there is neither religious exercise nor moral training be justly called a "godless school?" 5. Was there any difference between the religious ceremonies in the Jewish synagogue and the Temple of Jerusalem? 6. Why have we been trained to kneel and close our eyes during prayer? 7. Is there a moral training in keeping the mind free from worldly thoughts during a devotional exercise? 8. What is meant by "the sanctity of the sanctuary?" 9. Give an instance of utter godlessness. 10. Give one of heedless irreverence.

THE FOURTH COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

THE SABBATH WAS MADE FOR MAN AND NOT MAN FOR THE SABBATH. THE SON OF MAN IS LORD ALSO OF THE SABBATH.

The formalism of the Pharisees made the Sabbath more a day of ceremonial routine to the ordinary

citizen than a day of rest ; and yet the observance of one day in seven as a day of restful recuperation for the body, as well as for the mind and soul, has not been without its abuses in later times. The institution of the Sabbath had for its object the providing for man a day of rest, a season wherein time might be taken to provide a corrective for any neglect of our physical, mental and moral health, during the week. Christ by his example shows that at least there must be no attempt made to proscribe the works of necessity and mercy on the Sabbath day.

Attendance at divine worship has always been a prominent feature of the Sabbath day. "**Thou shalt keep the Sabbath day to sanctify it,**" and the person who disobeys this commandment assumes a like responsibility with those who break any other of God's laws.

HINTS. After reading the account of Christ and his disciples finding themselves in the corn fields on the Sabbath day, a lesson may be given on the change of day from the seventh to the first day of the week, and the scene on the day of Pentecost when the change seems to have been inaugurated. Justin Martyr has described the simple way in which the early Christians observed the Sabbath by meeting together on the first day of the week.

QUESTIONS. 1. Give the derivation and meaning of *formalism, institution, corrective, responsibility, and recuperative.* 2. What were some of the regulations of the Pharisees in regard to Sabbath observance in the days of

our Saviour? 3. Give the substance of Justin Martyr's description of the way in which the early Christians sanctified the Sabbath day. 4. Name some of the recreations indulged in on the Sabbath which strict Sabbatarians consider a breach of the fourth commandment. 5. Has fashion anything to do with the desecration of the Sabbath in the present day? 6. Name some of the excuses which many people offer for not attending religious service on the Sabbath day. 7. What was the manner of the Puritan Sabbath? 8. Name some of the works of necessity and mercy that may be undertaken on the Sabbath day. 9. How would you apply a test to a recreation you would wish to indulge in on the Sabbath day, to find out whether such indulgence is right or wrong? 10. How was the Sabbath observed in Philippi when St. Paul visited it?

VENERATION. SCOFFERY.

Veneration is the habit of being reverent in the presence of sacred things. The food of the soul is righteousness and the acquiring of such moral nourishment can only be rightly accomplished by acts of reverence. Thus the reading of the Bible, the source of this soul-food, should never be undertaken in a flippant way either on the Sabbath or on a week day. Scoffing at others engaged in acts of worship is the most contemptible of vices.

EXERCISE II.

1. What form of opening exercises in school would lead to the forming of the virtue of devotion? Should the Bible be read as an ordinary reading-book? 2. How would you classify the material of any Scriptural paragraph? Which is the strongest of soul-food? 3. What excuses are often given for

the omitting of the reading of the Scriptures in school? What is meant by reading the Scriptures "without note or comment?" 4. Is it possible for all creeds to offer up a prayer to God, using the same form? 5. Could a Jew or a Mohammedan, without prejudice to his faith, use the form of the Lord's Prayer. 6. Show how the Petitions of the Lord's Prayer are but developments of the Ten Commandments. 7. What is the difference between a moral *corrective* and a *sympathy*? 8. What is the moral corrective connected with the neglect of the keeping of the Sabbath day holy? 9. Explain the precept "The Sabbath was made for man, and not man for the Sabbath." 10. On the same principle, for whom and for what purpose is the school made?

THE FIFTH COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

**HONOUR THY FATHER AND THY MOTHER
THAT THY DAYS MAY BE LONG UPON THE
LAND WHICH THE LORD THY GOD GIVETH
THEE.**

This commandment forms the connecting link between our duty towards God, the Creator, and our duty towards our fellow creatures. Those with whom we have to do in this world may be classified as our superiors, inferiors and equals. This commandment therefore embodies the law of obedience, respect and compassion.

Disrespect towards one's parents has been ranked, by the severity of its punishment, an offence as heinous as murder. 1. "He that curseth his father or his mother shall surely be put to death." 2. "He that smiteth his father or his mother shall surely be put to death." 3. "And they shall say to the elders of the city, This our son is stubborn and rebellious; he will not obey our voice. And all the elders of his city shall stone him with stones that he die." These three quotations are startling from the emphasis they give to the com-

mandment, and the promise attached to it. *Pietas parentibus* or obedience to parents has been an important first principle of morality in the history of all nations.

The three relationships in life, namely, with superiors, inferiors and equals, are enjoined in these three quotations: (1) "Thou shalt not curse the ruler of thy people." (2) "Thou shalt not oppress a stranger." (3) "Thou shalt not wrest the judgment of thy poor."

HINTS. A lesson on the fuller meanings of the term obedience, illustrated by the story of the Garden of Eden. The relationship between children and parents is a fixed principle which no manner of living in any community can change,—the parents having to protect and control, the children to obey and honour. The same relationship should be found in school between teacher and pupils, where the former is in *loco parentis*. The breaking of a school law or regulation may or may not be a breaking of God's law. Moral precepts are eternal, and teacher and pupil are alike subject to them. Respect for all laws, moreover, makes duty an instinct. The fifth commandment says to parent and child, to teacher and pupil, to everybody, young or old, "Do your duty."

QUESTIONS. 1. What was the patriarchal system of government? 2. Give the derivation of the word *patriarch*. 3. Name some of the patriarchs of early Bible times. 4. Give an event in the life of one of them which illustrates the relationship between parents and children. 5. Give

other events in their lives which illustrate the keeping of the fifth commandment by a superior towards his inferior, by an inferior towards his superior and by any one towards his equal. 6. Name some of those whom we ought to consider our superiors. 7. Name some of the duties which men owe to their employers, and which employers owe to those who are employed by them. 8. "Ignorance of one's duty excuses nobody,"—Examine this principle carefully. 9. Narrate the story of the young people who reviled the prophet Elisha. 10. Give an instance in profane history where disobedience met with a just reward. Give an instance where disobedience met with an unjust reward.

SYMPATHY. ANTIPATHY.

The fifth commandment regulates the affections, Maternal and Paternal Love, Filial Love, Fraternal Love, Friendship, and Love of Country. It supports the popularity of the doer of the right.

EXERCISE I.

1. Give instances illustrating sympathy and its opposite. 2. What is the derivation of the terms *sympathy* and *antipathy*? 3. Is popularity always well founded? 4. Does unpopularity always come as punishment to those who break this commandment? 5. What was the true cause of Joseph's unpopularity with his brethren? 6. What is meant by meanness of conduct? 7. How did Adam show meanness in the Garden of Eden? 8. Was Abraham ever guilty of such an offence? 9. Name any one who was favoured with the right kind of popularity. 10. Name some whose lives are instances of ill-founded popularity.

BENEVOLENCE. SELFISHNESS.

The fifth commandment embodies the complying with the wishes of others from the right kind of motives. It is the commandment of benevolence.

EXERCISE II.

1. Was Naboth right or wrong in refusing to give up his property to king Ahab. 2. What are the two Latin words from which the term *benevolence* comes? 3. Give an example of two truly benevolent men mentioned in history. 4. How would you classify the affection that existed between David and Jonathan? 5. Is the giving of money to a good object always an act of benevolence? 6. Give instances of the right kind of benevolence? 7. What was there to blame in Jehosaphat's alliance with Ahab? 8. Discuss Ruth's conduct towards her mother-in-law, Naomi, in terms of the true definition of benevolence. 9. Discuss the conduct of David and Absalom towards each other in terms of the fifth commandment. 10. Give two events mentioned in Scripture which illustrate the benevolence of women. Narrate the stories.

FORBEARANCE. RUDENESS.

The fifth commandment is the commandment of good manners. It approves of the characteristics of the true lady and gentleman, such as courtesy, civility and meekness, and disapproves of irritability, malignity, and spiteful behaviour.

EXERCISE III.

1. Name one or two kings who broke this commandment by their disrespect to the will of the people. 2. Name any one distinguished for his or her gentleness, another for urbanity, and a third for charity. 3. Name some one justly unpopular on account of his or her ill nature, envy, and cunning. 4. What is meant by the expressions *contemptible*, *cowardly*, *ridiculous*? 5. How can *frivolity*, *obstinacy*, and *impatience* be classed as infringements of the fifth commandment? How can *courage*, *firmness*, and *zeal* be ranked as virtues recognized by the fifth commandment? 7. What is meant by an *esprit de corps*? 8. Give historical instances of graciousness of conduct. 9. Name any two kings noted for their intolerance and vindictive spirit. 10. Explain the meanings of the terms *clemency*, *veneration*, *loving-kindness*, as acts of benevolence; and *flattery*, *ridicule*, and *ill-humour*, as acts of malevolence.

GRATITUDE. INGRATITUDE.

There is no vice so detestable as ingratitude. It is an act of disobedience to all the good there is in one. A person never forgives himself for an act of ingratitude. Gratitude, on the other hand, is one of the noblest of virtues.

EXERCISE IV.

1. Give the derivation of *ingratitude*, and the meaning of the word *detestable*. 2. Which of Æsop's fables illustrates the idea of ingratitude? 3. Give three historical instances of gross ingratitude and

name the accompanying vices in the persons who committed the offences. 4. Name some of those to whom we ought to feel grateful. 5. Is there such a thing as an act of disobedience that is not a breaking of the fifth commandment? 6. Give an example of wrong-doing for benefits received. 7. What is the meaning of *indulgent*, *implacable*, *incredulous*, *resentful*, *fickle*, *reckless*? 8. In a sentence for each, apply these adjectives to some individual noted in history. 9. Which is the most serious offence against the fifth commandment,—refusing to obey or neglecting to obey? 10. Name any ten of the more prominent virtues that are fostered by the keeping of the fifth commandment, and any ten vices included within the breaking of it.

THE FIFTH COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER.

The secret of Christ's mission to the world is love; and on this principle of love rests the keeping of the Ten Commandments by mankind. The example of Christ's life is an object lesson of love to the succeeding generations of men. "What would he have done?" is the guidance query of the Christian moralist.

"Thou shalt love thy neighbour as thyself" is a fuller development of the new command-

ment, as the new commandment itself is a development or fulfilment of the fifth commandment.

“Love your enemies,” a still further development of the same principle, reaches the seeming impossible when we are called upon to bless them that curse us, to do good to them that hate us, and pray for them that despitefully use us and persecute us. The daily exercise of patience and forgiveness, with Christ’s example before us, forms the habit of a Christian walk and conversation.

The exercise of the highest Christian morality is further enjoined in the three precepts: (1) “Be ye merciful as your Father also is merciful,” (2) “Blessed are the peace-makers, for they shall be called the children of God ;” and (3) “Resist not evil.”

THE GOLDEN RULE : Whatsoever ye would that men should do to you, do ye even so to them.

The keeping of this rule, Christ says, is a general guidance in the keeping of all the commandments of the second table of the law, and is but another form of the new commandment, the essence of the secret of Christ.

HINTS. After the reading of that portion of the Sermon on the Mount beginning with “Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth,” a lesson should be given on the forbearance of Christ, illustrated by some of the events of his life. The spirit of forgiveness may be illustrated by an everyday event in which the golden

rule was broken. A special card with the golden rule printed upon it may be exhibited with effect during the giving of the lesson. The adopting of it as a school motto for a day with a record kept of its several breaches is an excellent exercise in moral drill. Emphasize the reward in the promise,—“**If ye forgive men their trespasses your heavenly Father will also forgive you.**”

QUESTIONS. 1. What is the difference between a moral principle and a Christian precept? 2. Give an example of each by way of contrast. 3. Name some one mentioned in Old Testament History who broke the moral principle you have cited, and some one mentioned in New Testament History who broke the Christian precept. 4. Repeat the verses about alms-giving in the Sermon on the Mount. 5. Is alms-giving always an act of charity? 6. Which is upheld as the greater of the three Christian graces? 7. Explain the warning in the Sermon on the Mount “Neither cast ye your pearls before swine,” and compare it with the expression “Honour all men.” 8. Under what circumstances did the traitor Judas Iscariot break the Christian precept about alms-giving? 9. Tell the story of the widow’s mite. 10. Distinguish between the spirit of any law and its letter.

COURAGE. COWARDICE.

A virtue is never a vice even in the face of the opinion of a majority. Christian courage has in it no element of cowardice. The former is noble minded, the latter mean spirited. The coward and the bully are alike breakers of the fifth commandment and are heartily despised as the meanest of mankind.

EXERCISE V.

1. Would it not seem unwise to obey in its literal form the Christian precept: "Whosoever smiteth thee on the one cheek turn to him the other also?"
2. Repeat the three verses of the context in the Sermon on the Mount which convey the same idea.
3. What sect of Christians has endeavoured to carry them out as literal injunctions? 4. Give an instance in which Christ himself showed by his example what his words really meant. 5. Name any one mentioned in Scripture distinguished for his great courage and forbearance. 6. Give instances in profane history showing that the coward and the bully are of the same moral calibre. 7. Is it mean or unchristian for one to expose wrong-doing? 8. Is it ever as much a wrong to give assistance to another as to refuse it? 9. Is it ever excusable to be angry at one's neighbour? 10. Was Christ ever angry?

HOSPITALITY. PARSIMONY.

Christian benevolence is the fruit of Christian love, and hospitality is the fruit of benevolence. As a virtue it brings its own reward, while its opposite as a vice carries its own punishment. The *recluse* refuses to share in the activities of the highest Christian morality; the niggard hates to do so.

EXERCISE VI.

1. Give an historical instance of seeming unrequited hospitality. Give also an instance in which the host deceived the guest, and another in which

the guests deceived the host. 2. Give instances in which borrowing from others may be classed as wrong-doing. 3. Give an instance in which lending to a borrower may be classed as wrong-doing. 4. Repeat the Scripture text which inculcates the providing for one's own. 5. Repeat the verse from the Sermon on the Mount emphasizing the principle of rendering assistance to our neighbour. 6. What commandment is called by St. James the *Royal Law*? 7. Give examples of a charitable institution which keeps this Royal Law by extending its hospitality to those in need of it. 8. Is the subscribing of money towards the providing for civic hospitality ever a wrong? 9. What was the origin of our charitable institutions? 10. Should a charitable institution ever accept money made by wrong doing?

HUMILITY. PRIDE.

Conduct is the evidence of an efficient or inefficient moral drill. Gentleness of manner, humility of mind, and meekness of soul are three of the distinguishing features of a Christian gentleman. Pride is a falsetto note easily detected in the best balanced life. "Except ye become as little children ye cannot enter the kingdom of God."

EXERCISE VII.

1. Wherein did Moses show his meekness and his lack of meekness? 2. Mention three men who threw away their influence for good through pride. 3. Which of the apostles was specially distinguished for his meekness and loving-kindness? 4. Has the desire to be manly ever an element of pride in it? 5.

Show how the keeping of the fifth commandment as it has been developed or fulfilled by Christ, tends to make a Christian gentleman of a man. 6. What is the usual meaning attached to the word "gentleman" by society? 7. Is this a proper definition? 8. What is the origin of the term? 9. Name five men mentioned in history who, you would say, were gentlemen. 10. Mention five who, you would say, were Christian gentlemen.

THE SIXTH COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

THOU SHALT NOT KILL.

The sequel to hatred is the desire to do injury, just as the sequel to receiving an injury is often the desire for revenge. The sixth commandment is thus a logical sequence to the fifth.

“Whoso sheddeth man’s blood by man shall his blood be shed,” emphasizes the sacredness of human life under the Mosaic dispensation as in our own day. Even the absence of premeditation, as in the case of manslaughter, induced but slender mitigation of the death penalty for murder in the days when the morality did not reach much beyond the principle of “an eye for an eye and a tooth for a tooth.” The sixth commandment forbids the doing of an injury to ourselves or others and the giving rein to our passions of cruelty. Its full import is,—Thou shalt not be cruel in thought, word or deed.

HINTS. After reading the story of Cain and Abel, a lesson may be given on the Cities of Refuge, with reference to the old practice of “seeking sanctuary.” The illustration of the development of the murderous

spirit in the jealousy of Cain, the first murderer. The cause has in it all the possibilities of the effect: hence the unrestraining of jealousy, anger, and envy which so often leads to murderous behaviour is to be subdued in terms of this commandment. Trial by Jury.

QUESTIONS. 1. Enumerate five cases of murder that have been mentioned prominently in history. 2. What motives tempted the respective murderers to commit the crime? 3. What unsubdued passions were the origin of the motives? 4. Are these passions always a breaking of the sixth commandment? 5. What is the difference between cruel-mindedness and an act of cruelty? 6. Are both alike infringements of the sixth commandment? 7. Give examples of both in order to prove your statement. 8. Give examples of acts of cruelty towards any of the lower animals. 9. Is there any justification for any act of cruelty towards the lower animals? 10. Discuss the case of the angler and fox-hunter in terms of the sixth commandment.

FORGIVINGNESS. RETALIATION.

In the promoting of law and order there is no place for revenge, since the breaking of law, physical, mental or moral, carries with it its own punishment. "Vengeance is mine," says the Lawgiver who had the making of natural laws. The spirit of retaliation has therefore no place in church or school or any other organized society.

EXERCISE I.

1. Under what circumstances did Moses break the sixth commandment? 2. Give the derivation and full meaning of the word *retaliation*. 3. War is a

retaliation. Does it always involve a breaking of the sixth commandment? 4. Is there any justification for pugilism? 5. Did King Saul ever commit murder? 6. Was Jael guilty of murder when she took Sisera's life? 7. Was Elijah guilty of breaking the sixth commandment when he put to death the prophets of Baal? 8. What is meant by a judicial murder? 9. Give an historical example of such. 10. Give also an historical example of an act of injustice which provoked a spirit of revenge that led to murder.

TEMPERANCE. INTEMPERANCE.

Temperance is the restraining virtue of a good habit; intemperance is an act of injustice to the virtues of ourselves or others. There is an intemperance of body, of mind, and of soul, each pernicious to the whole being and involving a breach of the sixth commandment.

EXERCISE II.

1. Under what circumstances did Noah commit an act of physical intemperance? 2. Under what circumstances was Samson guilty of an act of moral intemperance? 3. Was it a breach of the sixth commandment for him to set fire to the corn-fields of the Philistines? 4. Discuss Jehu's treatment of Jezebel, and Elizabeth's treatment of Mary Queen of Scots, in the light of this commandment. 5. In what way does a glutton or a drunkard break this commandment? 6. Give illustrations of intemperance of conduct other than in eating and drinking. 7.

What vices does the intemperance of over-ambition usually lead to? 8. Give other instances of intemperance in the conduct of young people. 9. Is an over-exercise of body or mind wrong-doing? 10. To what extent is the employer responsible for the lives of those employed under him?

URBANITY. PUGNACITY.

The golden rule embodies the law of politeness. The practice of urbanity trains one to give a denial without giving an offence. While the quarrelsome person is always putting his own personality in the place of the law, the true gentleman has the art of showing that the law is superior alike to him and his opponent. It is folly to blame any natural law: it is equivalent to blaming God, the Maker of the law.

EXERCISE III.

1. What is the derivation and meaning of the words *pugnacity* and *urbanity*? 2. Is there any difference between a bully and a pugnacious person? 3. What is the difference between a practice and an impulse? 4. Under what circumstances did St. Peter's impulsiveness assume the appearance of pugnacity? 5. Explain the expression, *nemo me impune lacessit*. 6. Is the person who joins in the brute force of a mob, even for his own safety, guilty of a breach of the sixth commandment? 7. Under what circumstances is the soldier in active warfare guilty of a breach of the sixth commandment? 8. Give an historical example of urbanity on the battlefield. 9.

Is suicide a breach of the sixth commandment? 10. Discuss the characters of the three suicides mentioned in the Bible—Saul, Ahithophel and Judas Iscariot. Indicate their other vices.

THE SIXTH COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOU SHALT NOT KILL; AND WHOSOEVER SHALL KILL SHALL BE IN DANGER OF THE JUDGMENT: BUT I SAY UNTO YOU, WHOSOEVER IS ANGRY WITH HIS BROTHER WITHOUT A CAUSE SHALL BE IN DANGER OF THE JUDGMENT.

According to these words, the cause of murder is equal to its effect if the grade of offence is to be measured by the degree of punishment. The fundamental principle of our judicial systems is to be found in the proposition "**With what measure ye mete it shall be measured to you again**" and Christ's development of the sixth commandment is even more terrible in its emphasis, when he says that to call one's neighbour a fool is to be in danger of the most severe punishment imaginable.

There is a rule of conduct, however, which provides a way of escape from the awful punishment attached to the passions that lead to murder. "If

thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; **first be reconciled to thy brother, and then come and offer thy gift.**" The partaking of the sacrament, or the praying for forgiveness, while a deadly hatred of our neighbour is being cherished in our heart, is an act of gross hypocrisy,—an act of meanness towards God as heinous as murder.

HINTS. After reading the story of Christ's trial, the teacher may illustrate, while he is in the way, the passage "Agree with thine adversary" by some case of false imprisonment or judicial murder referred to in history. The neglect to plead our innocence to screen a malefactor is a false principle, as much as is the *tu quoque* argument false logic. The use of opprobrious terms and nicknames is a mean and hateful practice, that arouses in others a murderous passion. "**Whosoever shall say to his brother, Raca, shall be in danger of the council.**" Munkacsy's picture of Christ before Pilate.

QUESTIONS. 1. What is the meaning of the word *Raca*? 2. Was Paul to be justified in calling the head of the Sanhedrin "a whited sepulchre"? 3. Give some of the famous nicknames that have come down to us from history. 4. Was the originating of them justifiable? 5. Give an example of a word which in itself was capable of arousing the people of England at one time to the most riotous of conduct. 6. How did King David make return to the reviling of Shimai? 7. Was Pilate guilty of Christ's murder? 8. What nickname did he apply to our Saviour and what effect had it upon the Jews? 9. What two com-

mandments did he thus break? 10. Name any sovereign mentioned in history, who tried to shun the responsibility of giving warrant to a judicial murder.

PHILANTHROPY. CRUEL-MINDEDNESS.

Christian morality answers Cain's query, "Am I my brother's keeper?" in the positive. The dictates of love counsel us to "Look not every man on his own things, but every man also on the things of others," as it classifies him who "hateth his brother as a murderer." Philanthropy is the highest duty of benevolence. "If a man say I love God and hateth his brother, he is a liar."

EXERCISE IV.

1. Give the derivation and meaning of the terms *philanthropy* and *apathy*. 2. Give an instance of Abraham's philanthropy. 3. The spirit of philanthropy is fostered by the keeping of two commandments: what are these commandments? 4. How did John Howard come to receive the name philanthropist in a special manner? 5. Give an historical instance of an act of clemency or mercy. 6. Repeat the Beatitude on mercy: repeat also Shakespeare's lines on the same virtue. 7. Name some of the common forms which the cruel-minded indulge in. 8. What is the meaning of the line "She kissed the part to make it well?" 9. Give an instance of an act of cruelty that was followed by an act of philanthropy. 10. Enumerate some of the duties that the fifth and sixth commandments alike enjoin upon us.

THE SEVENTH COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

THOU SHALT NOT COMMIT ADULTERY.

The practice of *one husband* having but *one wife*, though not always observed in Bible times, is recognized as an element of the higher civilization. Legalized marriage makes society possible. "Who-soever putteth away his wife let him give her a writing of divorcement." In further emphasizing the sacredness of the marriage tie the Old Testament writings enjoin chastity of conduct in ourselves and the preservation of it in others. "Remove thy way far from any unchastity."

HINTS: A lesson may be given on the ceremony of a Jewish wedding, with reference to Rebekah, Ruth, and Esther. The elevation of woman in the social scale as civilization advances, illustrated by the marriage relationships in uncivilized life.

QUESTIONS. 1. Make a list of women mentioned in the Bible who were possessed of some distinguishing virtue. 2. Make a list of women mentioned in the Bible who were possessed of a distinguishing vice. 3. Narrate in each case an event which proves the possession of such a virtue or vice. 4. A disregard of the moral principle "one husband one wife," is always followed by family disturbances:

give historical instances to prove this. 5. Is there any religious sect which does not condemn polygamy? 6. What was the sin of which Eli was guilty? 7. Give a verse from the Old Testament which forbids association of any kind with the lewd. 8. Describe the ceremony of an Indian wedding. 9. What is meant by a marriage contract? 10. Illustrate this by a reference to Jacob's experience.

MODESTY. LEWDNESS.

Immodesty of conduct has no warrant in any condition of human life. The fashions of no age have been able to stamp it even as the virtue of necessity. Modesty is a law of human nature in the married state or out of it.

EXERCISE I.

1. What is the difference between familiarity and immodesty? 2. Explain the expression "The walk and conversation of a true man or true woman." 3. An attempt has been made to establish a "curfew" in some towns and villages; explain the objects of the new curfew and the old. 4. Is it not a breach of the seventh commandment to countenance directly or indirectly an immodest jest or epithet? 5. What two commandments are broken when those in authority allow immodest books and pictures to remain in the presence of the young? 6. Explain the meaning of the word *ribaldry*. 7. What commandments make it a duty to disguise or remove scribblings from the walls of public places? 8. Define the word *scandal*. 9. Is the reporting of scandals connected with the seventh commandment injurious to public morality? 10. Is fashion or "the spirit of the times" any ex-

cause for immodesty of dress, or manner of speech ?
Why not ?

THE SEVENTH COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

HAVE YE NOT READ THAT HE WHICH MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE ; AND FOR THIS CAUSE SHALL A MAN LEAVE FATHER AND MOTHER AND SHALL CLEAVE TO HIS WIFE ; AND THEY TWAIN SHALL BE ONE FLESH. WHAT THEREFORE GOD HATH JOINED LET NO MAN PUT ASUNDER.

Christ thus elevates the practice of *one husband one wife* as one of the first principles of the Christian morality. Infringement of it directly or indirectly is the committing of adultery. He further emphasizes this in his precept on divorce, while his immediate followers in their writings forbid all unchastity in the behaviour of men and women.

HINTS. The pupils should read the description of the marriage of Cana of Galilee, and of the parables of the "Twelve Virgins" and the "Wedding Garment." Explanation may be made of the passage of the Sermon on the Mount, "If thy right eye offer thee pluck it out and cast it from thee." A lesson may further be given on self-denial, and on the repression of wrong desires.

QUESTIONS. 1. What is meant by the expression "solemnize a marriage?" 2. What sect of Christians regards marriage as a sacrament? 3. Does the legalizing of an immorality prevent it from being a breach of the commandments? 4. What commandment enunciates the law of heredity? Repeat the words. 5. Can a natural law be an injustice? 6. Is it an injustice that the wrong-doing of parents should have its punishment in succeeding generations? 7. Why was Henry VIII. called the "Bluebeard" of English Kings? 8. Was the law of heredity verified in his children? 9. Name two kings who made what are called "ill-sorted marriages." 10. Name some of the historical happy marriages.

PURE-MINDEDNESS. SENSUALITY.

Over-indulgence of the appetites and desires produces impurity of the thoughts and affections; and, as Christ says, it is those things which come forth from the heart that defile the man. The correlation is the effect of a cause, which becomes a cause in itself of immorality; and the seventh commandment forbids the three, over-indulgence of the appetites, impurity of thought, and sensuality of conduct. "To the pure all things are pure."

EXERCISE II.

1. Which of the disciples of Christ was known as a man in whom there was no guile? 2. Quote a passage from Scripture which counsels us to subdue all unchaste thoughts. 3. Quote another passage which forbids us to utter unchaste words. 4. What is meant by the precept, "Lead a pure life?" 5. How may we discreetly reprove a company where

ribaldry of conversation is being indulged in? 6. What is meant by "fleeing even the appearance of evil?" 7. To whom is applied the titles of *voluptuary* and *wanton*? 8. How is drunkenness to be looked upon as a breach of the seventh commandment as well as of the sixth? 9. Does over indulgence in eating or drinking affect the moral faculties? 10. What is meant by the expression, "No drunkard can inherit the kingdom of heaven"?

CULTURE. VULGARITY.

These are the products of the environment, the one required, the other forbidden, by the seventh commandment in its fullest development. "Be ye therefore perfect" is the goal to which the Christian morality directs us. Culture finds its safety in a sound stable logic; vulgarity is always seeking refuge in a secondary cause or in the instability of the feelings.

EXERCISE III.

1. What is the difference between culture and politeness or urbanity? 2. Can a person be polite and vulgar at the same time? 3. Name a British sovereign who was known as the "First gentleman of Europe," but who, in the light of the seventh commandment, ill-deserved the title. 4. Name some of the temptations to the vulgar-minded which are not temptations to the cultured man. 5. Is it polite to refuse to acknowledge a vulgar person in a public place? 6. Illustrate the expression "seeking refuge in a secondary cause." 7. What is meant by good-

breeding? Why does society make so much of the respectability of descent? 8. Give the definition of *prudence* as compared with *wisdom*. 9. Why has Solomon been called the "wisest man?" Give an example of his imprudence. 10. Name six authors whose works, descriptive of the humanities, portray them in purity of thought and diction.

THE EIGHTH COMMANDMENT.

(ITS MOSAIC ENUNCIATION.)

THOU SHALT NOT STEAL.

A thief is the enemy of society and his punishment a first principle of justice. Restitution is no full penalty for the breaking of this commandment. In early times capital punishment was not considered too heavy a penalty for the crime of stealing.

“Whoso is partner with a thief hateth his own soul.” *Meaner than a thief* is the phrase applied to the receiver of stolen goods, to whom a full pardon never comes in this life.

“A false balance is abomination” stands as an axiom in practical ethics, an intuition of the universal conscience of civilized man.

HINTS : After the reading of the story of Jacob and Esau, a lesson may be given on the immorality of taking undue advantage in the commercial processes of buying, selling, borrowing, lending and exchanging of commodities. Direct stealing is a crime, though the Spartans tried to make the being caught in the act the crime. The taking of undue advantage of a fellow creature in an exchange of property is considered a greater meanness than

direct stealing, involving as it does a breach of the ninth as well as of the eighth commandment.

QUESTIONS: 1. Give a case of direct theft mentioned in Scripture history. 2. Was the borrowing from the Egyptians on the part of the Israelites a direct act of theft? 3. What were the offences against the moral law committed by Micah and his mother? 4. Enumerate some of the great swindles mentioned in profane history. 5. The principle of Robin Hood's life is said to have been "to rob the rich to give to the poor." Is there any justification for such a practice? 6. Name some of the breaches of the eighth commandment that are looked upon by society as venial offences in the young, though they are direct breaches of the eighth commandment. 7. Is the cheating at an examination a case of theft? 8. Is the using of a crib in preparing work for a teacher a dishonest practice? 9. Discuss the case of paying for something which cannot be sold. 10. Is the prompter to a theft more guilty than the actual thief?

DILIGENCE. INDOLENCE.

The punishments attached to the unlawful possession of property is warrant for the diligent acquiring of wealth as the lawful means to a laudable end. "Be thou diligent" is a first law of nature; while there is no proverb more emphatic than "Go to the ant, thou sluggard, consider her ways and be wise."

EXERCISE I.

1. Repeat the words addressed to Adam which made labour a necessity. 2. Under what circumstances may labour be considered a mercy? 3. Explain the line "Give me, O give me, the man who

sings at his work." 4. Enumerate some of the laudable ends for which wealth should be acquired. 5. What was Nabal's moral offence in his treatment of David? 6. How is it that honesty is said to be the best policy? 7. Give the derivation and meaning of *ambition*. 8. What is the meaning of "Drowsiness shall clothe a man in rags?" 9. Why is there lack of diligence at times on the part of young people? 10. Why is there in some forms of pleasure, more enervating to the mind and body than labour, a successful rivalry to diligence in business?

FRUGALITY. PRODIGALITY.

To be provident is an animal instinct, and frugality, which comes from the fear of future privation, is its helpmate. "**Waste not, want not**" is a universal principle which has its warrant in the universal law for the protection of property.

EXERCISE II.

1. What is meant by a sumptuary law? 2. Give the derivation and meaning of the terms, *providence*, *frugality*, and *penury*. 3. Illustrate them by the story of Joseph's dream and its fulfilment. 4. Name some of the effects that have their cause in extravagance of living. 5. Is the spendthrift of any direct service to the community in which he lives? 6. Name some of the men of historical note who came to a sad end from their prodigality of living. 7. Name some of those who were able to build a fortune, that proved a power for good, on the results of their earlier frugality. 8. In what way does the gambler break the eighth commandment? 9. The

boodler and the smuggler are the meanest enemies the State has ; discuss this statement. 10. Give an example of a man stealing from himself.

GENEROSITY. SORDIDNESS.

The getting of wealth is the acquiring of a power for good or evil. The generous-minded acquire power for the sake of improving the environment of themselves and others : the sordid or miserly stop at the means as an end in itself.

EXERCISE III.

1. What happened to the manna that was gathered more than enough ? 2. What two instances in English Literature illustrate the meanness of miserliness ? 3. Is it the acquiring of money or the love of money for itself that lies at the root of evil ? 4. Illustrate this by an historical example. 5. What is meant by *self-denial* and *self-sacrifice* ? 6. What is meant by labouring for a competence ? 7. Give the derivation and meaning of the terms *cupidity* and *liberality*. 8. Illustrate these by historical examples. 9. Is the miser of any service to a community ? 10. What is usury ? Have there ever been laws against the acquiring of property beyond a certain limit ?

THE EIGHTH COMMANDMENT.

(ITS CHRISTIAN PULFILMENT.)

**LAY UP FOR YOURSELVES TREASURES
IN HEAVEN, WHERE NEITHER MOTH NOR**

RUST DOTH CORRUPT, AND WHERE THIEVES DO NOT BREAK THROUGH NOR STEAL. FOR WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO.

The fulfilment or Christian development of the eighth commandment is an appeal in the positive to the higher moral instincts. "Seek ye first the kingdom of God," and be subject to its laws.

"Provide things honest in the sight of all men," is the concise re-enunciation of the commandment as it is set forth in the Sermon on the Mount.

HINTS : After the reading of the passage in the Sermon on the Mount beginning with the above precept, and the parable of the "Rich Man," a lesson may be given on the motives which lead to dishonesty. "Ye cannot serve God and mammon" is the initiation vow of those entering the kingdom which Christ sought to organize. The acquiring of wealth is not prohibited by the Christian morality. "Sell all that thou hast and give to the poor," is the moral drill demanded only of those who have been seized with an idolatrous love for money and its influences.

QUESTIONS : 1. What is meant by *community of goods and possessions*? 2. Has the experiment ever been tried of organizing a community in which all property was held in common? 3. Illustrate how a person may moderately enjoy the fruits of a lawful industry, and discuss it as an attainable ambition. 4. Give instances in which the labourer is found worthy of his hire. 5. What principle

is illustrated by the parable of the "Workmen and the Vineyard?" 6. Give historical instances in which labourer and hire were alike unworthy. 7. How and why did St. Paul provide for his own support outside of his missionary work? 8. Name any other missionary or philanthropist who followed St. Paul's example in this respect. 9. What is meant by hastening to be rich? 10. Can a person be over-honest?

FORETHOUGHT. IMPROVIDENCE.

The fear of poverty is no more a vice than is the desire to escape being dependent on others for a living. Though often the cause of theft, they are more or less incentives to the lawful acquisition of wealth. "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

EXERCISE IV.

1. Explain the full force of Christ's words, "Take therefore no thought of the morrow." 2. Is an unthrifty person in any sense a thief? 3. Give an example of a wealthy man being improvident. 4. How can a rich man become his own executor? Give an instance of this. 5. What human characteristic is justified in the parable of the "Unjust Steward?" Is there in the parable any justification of the dishonesty of the man? 6. Which of these meets with the readier appreciation, to be honest or to expose dishonesty? 7. Name a king whose bravery was no justification of his dishonesty towards his people. 8. Name another king whose forethought made for the happiness of his subjects. 9. Discuss the cases

of Cardinal Wolsey, Lord Bacon, and Warren Hastings in the light of the eighth commandment. 10. Name some of the lower animals which seem to have the instinct of providing for the future, developed into an appearance of forethought.

JUSTICE. PARTIALITY.

Justice is one of the cardinal virtues, with honesty in all things as its active principle. It follows the right of it, irrespective of the consequences. Partiality has a logic of its own, changeable as the winds.

EXERCISE V.

1. Give an historical illustration of gross injustice in the distribution of property. 2. Had the feudal system in it any element of injustice? 3. Name some of the ways in which the course of justice may be turned aside. 4. Is it just that the person who bribes should not be equally punished with the person who accepts a bribe? 5. Prove that both of them are guilty of theft. 6. When David accepted the presents from Abigail, was he guilty of theft? 7. Give some historical instances of self-denial in justice. 8. Explain the expression "Hindering our neighbour's wealth;" and illustrate by an example. 9. Is there any excuse for a parent being partial when judging the conduct of his own boy or girl? 10. Is the taking advantage of such partiality a breaking of the eighth commandment?

THE NINTH COMMANDMENT.

(ITS MOSAIC ENUNCIATION).

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

Confidence is the cause as well as the effect of reciprocal affection, and makes society possible. Lying is the cunning of the animal in search of prey: truthfulness is civilization. "Thou shalt not raise a false report. He that speaketh lies shall not escape. Whoso privily slandereth his neighbour, him will I cut off."

HINTS. After reading the story of Balaam, a lesson may be given on the precept, "The truth, the whole truth, and nothing but the truth." Cunning is a despicable habit: lying is the meanest of practices. Stealing and lying are thus kindred vices. The thief and the liar, the most contemptible of offenders, are despised even by themselves.

QUESTIONS. 1. What is meant by a deliberate lie? Give historical illustrations. 2. Give some historical instances of the indirect lie. 3. What is meant by perjury and forgery? 4. Is the concealing of the truth as heinous as direct lying? 5. Give an instance of bearing false witness in a court of justice. 6. What is meant by making virtue a vice, and vice a virtue? 7. Give an illustration of this as a process of lying practised by whole communities. 8.

What is meant by doing evil that good may come? 9. Discuss Rahab's conduct in protecting the spies. 10. Is there ever any justification for the telling of a lie direct or indirect?

VERACITY. SLANDER.

The primary motive of the slanderer is to injure, and a lie lurks in the manner of his report. The primary motive of the veracious man is to do justly and to love mercy. "Ye shall do no unrighteousness in judgment."

EXERCISE I.

1. Is it ever a slander to expose wrong-doing in order to suppress it? 2. Is it ever a breach of etiquette to contradict a slander? 3. What is meant by protecting our own and our neighbour's good name? 4. How does Shakespeare illustrate by comparison theft and slander? 5. Give an example of slander by tale-bearing. 6. Explain the terms *backbiting*, *scoffing* and *ensoriousness*. 7. Give an illustration of connivance at a lie. 8. Distinguish between a slander and a scandal. 9. Give an historical instance of a scandal in which there was a breach of more than one of the commandments. 10. What is meant by *suborning a witness*? Give an example from history of this offence.

LOYALTY. TREACHERY.

The betrayer, like the coward, never outlives his punishment. There is murder in his deeds, as well as deceit. The man of integrity has no place in his heart for deception even towards his enemies.

EXERCISE II.

1. Explain the meaning of the expression "turning king's evidence." 2. Give an historical instance illustrating the expression, "He may smile and smile and be a villain." 3. In what way may a practical joke be considered a betrayal? Is such conduct justifiable? 4. Name some of the infamous men who betrayed their country and who are execrated to the present day. 5. Discuss the conduct of Joab, Ahithophel, and Hushai towards King David. 6. Narrate the story of the Prophet of Bethel, as an instance of betrayal. 7. What was the offence of the Gibeonites? 8. Is strategy in war a breach of this commandment? 9. Is a spy a traitor? Give the names of some spies who were traitors. 10. Is not the telling of any kind of a lie a case of treachery and cowardice?

FRANKNESS. DUPLICITY.

There being but one purpose to serve in well-doing, there is nothing to hide. The double-dealer, with his own interests to serve in the background, becomes a slave to the indirect methods of deception when trying to influence the illogical and credulous to help him out with his plans. On the other hand the man of integrity has faith in the righteousness of his cause and is open-minded in all that he does.

EXERCISE III.

1. Name some of the impostors of historical note and discuss their general character. 2. Enumerate

some of the methods of duplicity known as "make-believe." 3. Discuss Joseph's acts of duplicity towards his brethren in the light of the ninth commandment. 4. What is the meaning of the terms *credulity*, *crookedness of conduct* and *straightforwardness*? 5. Give examples of credulity in a whole community. 6. What is a charlatan? Give the derivation of the word, and compare it with the opprobrious epithet "humbug." 7. Name one of the orders of false prophets of Bible times. 8. Give an example of *double deception* and *self-deception*. 9. What was Gehazi's offence and punishment? 10. Is flattery to be classified as a breach of the ninth commandment? Name a courtier who was no flatterer.

THE NINTH COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

**LET YOUR LIGHT SO SHINE BEFORE MEN
THAT THEY MAY SEE YOUR GOOD WORKS
AND GLORIFY YOUR FATHER WHICH IS
IN HEAVEN.**

The Christian morality has in it no element of the unfruitful works of darkness. The conduct of the discreet Christian is as transparent as the first principles which guide him. Even Christ was angry at hypocrisy. "Woe unto you, scribes and Pharisees, hypocrites: for ye are like unto whited sepulchres."

Truthfulness is to the Christian morality what

the Christian morality is to the true civilization. Neither exists without the other. **“Charity rejoiceth in the truth.”**

HINTS. After the reading of the story of Ananias and Sapphira, a lesson may be given on some of the deceptions practised in the school-room and playground. The cunning of the beasts of prey and the deceit of the semi-civilized races compared. The habit of make-believe in children begets the habit of direct lying. One lie requires others to hide it, and is generally but the foundation of a house of cards.

QUESTIONS. 1. Give historical instances in which lying was associated with a breach of the fifth, sixth, and eighth commandments. 2. What is a false prophet? Name some of the founders of sects who were false prophets. 3. Give an account of Simon Magus and his deceptions. Was he a false prophet? 4. Is a minister or teacher a false prophet who does not reprove a breach of the moral law? 5. Does the expression *Be ye wise as serpents* justify lying directly or indirectly for the sake of popularity? 6. Give the meanings and derivations of the terms: *transparent conduct* and *discretion*; also of *equivocation* and *exaggeration*. 7. In speaking the truth is exaggeration ever allowable? 8. Was Christ ever accused of uttering a falsehood when he had only used figurative language? 9. What is meant by calling evil good and good evil? Mention some of the false religions of the world that do this. 10. Give examples from everyday life of the practice of calling evil good and good evil.

SINCERITY. DISSIMULATION.

Hypocrisy is a habit of the soul that defaces many a good motive, just as brusqueness of manner

makes unpopular many a good action. Its elimination involves the moral drill which purifies every virtue. "If thine eye be single thy whole body shall be full of light."

EXERCISE IV.

1. What was Christ's answer to the young man who claimed that he had kept the commandments from his youth up?
2. Explain the expression, "Charity thinketh no evil."
3. Give an instance of an action, good in itself, being defaced by hypocrisy.
4. Distinguish between an excuse and a reason.
5. What is meant by the expression "The wish is father to the thought?"
6. Illustrate this by an example.
7. When speaking of ourselves what is the right kind of moral drill?
8. On what foundation is a person's good name generally firmly established?
9. Give an example of a man of integrity being insincere.
10. Give the meaning and derivation of *hypocrisy*, and *sincerity*, and explain the words, "Strait is the gate and narrow the way which leadeth unto life."

INTEGRITY. EXPEDIENCY.

Expediency is a justification of wrong-doing. A lie is a lie, and the truth is the truth, and no men or majority of men can change these eternal verities. Integrity is a condition of soul which comes from singleness of thought, word and deed. "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord."

EXERCISE V.

1. Under what circumstances did King David act the part of double-dealing? 2. Is there hypocrisy in a prejudice? 3. Define and give the derivations of the terms: *Integrity, expediency, eternal verity, prejudice*. 4. Give an historical illustration of the passage beginning "Judge not that ye be not judged" etc. 5. Give instances in which the Pharisees, with an air of sincerity in their enquiries, tried to entangle Christ. 6. Give an example of prevarication by silence, or by gesture. 7. Is it ever logical to say in connection with wrong-doing, "My enemy or opponent would have done the same?" 8. Can an advocate be justified in pleading or maintaining a bad cause? 9. Give any other walk in life in which expediency is often urged as a justification of wrong-doing. 10. Give an historical illustration of this.

THE TENTH COMMANDMENT.

(ITS MOSIAC ENUNCIATION.)

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NEIGHBOUR'S.

The obeying of this precept is the severest moral drill there is, having for its object the purifying of the motives. It may be taken either as an ethical axiom, or as a corollary of several of the first principles of morality. "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him?" The severity of the exercise proves to us that, though "there is no man that sinneth not," there is lasting moral healthfulness for us in the drill. "Woe to them that devise iniquity and work evil upon their beds: when the morning is light they practise it because it is in the power of their hand."

HINTS. After reading the story of Ahab's covetous longing for Naboth's property, a lesson may be given on the ambitions and over-ambitions of life as emanations from pure and selfish motives respectively. It is not money that is the root of all evil, but the love of it, the coveting of what the wealthy possess as a temptation to adopt unrighteous means to effect what is called "getting on in the world."

QUESTIONS. 1. Give the meanings and derivations of the terms : *motive, axiom, corollary, emanation.* 2. How did Joseph's brethren come to be guilty of a breach of the fifth, sixth, eighth and ninth commandments? 3. What was the origin of Gehazi's offence against propriety and morality? 4. May an offence be improper and yet not immoral? Give an instance of a moral act that may not be considered a prudent or proper act. 5. Wherein consisted the enormity of Achan's offence that he was punished by death? 6. Is there any other instance given in the Bible of covetousness having been punished by death? 7. A man over-insures his property and afterwards secretly burns it : what commandment does he break? 8. Give a principle in life assurance which protects a man from covetousness. 9. When is rivalry in business illegitimate? 10. What is the origin of the unequal division of wealth in the world? Is it wrong to be discontented at such a state of affairs?

SELF-DENIAL. AVARICE.

Avarice is the habit of covetousness, visible and active, having for its object the mere getting of wealth. Self-denial, a moral corrective, often becomes subordinate, and as a misdirected force furthers the vice of parsimony in the miserly. "He that getteth riches, and not by right, at his end shall be a fool."

EXERCISE I.

1. Explain the terms *avarice*, *self-denial* and *parsimony*.
2. Give historical instances to illustrate each.
3. When is a man covetous of what he himself possesses.
4. Contrast the longing for wealth to do a right thing with it, and the longing for wealth to do a wrong thing with it, in the light of the tenth commandment.
5. Give an example of an unsuccessful attempt to gain by unlawful means, what might have been gained by lawful means.
6. What is meant by *rapacity*? Give an example of it.
7. Give an historical example of self-denial.
8. Is the forgiving of an enemy an act of self-denial?
9. Is the refraining from repeating a scandal against a friend an act of self-denial?
10. Has there ever been a miser who bequeathed his property to a charitable object?

EMULATION. ENVY.

Honest rivalry is the greatest of the promoters of progress, just as love is the greatest thing in civilization. Envy, the motive power of the mean-spirited, poisons the heart of its possessor, as it stands in the way of the enterprises of the weak-minded. "Surely he scorneth the scorners."

EXERCISE II.

1. Trace back any historical event to its origin in envying and grieving at the good of one's neighbour.
2. Give an example of the emulation which is a promotion of good.
3. Give the meaning and derivation of the terms: *emulation*, *rivalry*, and *civilization*.

tion. 4. Give an example of envy standing in the way of a beneficent enterprise. 5. What is often the origin of political or religious spite? 6. Illustrate the evils arising from professional spite. 7. Give an example of honest rivalry. 8. Have trade combines and trusts a good effect or an evil effect? 9. What is meant by partizanship in politics? 10. Enumerate examples of the good effects of competition.

THE TENTH COMMANDMENT.

(ITS CHRISTIAN FULFILMENT.)

TAKE HEED AND BEWARE OF COVETOUSNESS, FOR A MAN'S LIFE CONSISTETH NOT IN THE ABUNDANCE OF THE THINGS WHICH HE POSSESSETH.

The keeping of the tenth commandment promotes the spirit of true contentment. It is the law of Christian communism. "Rejoice with them that do rejoice and weep with them that weep."

There is a socialism which has its origin in the breaking of this precept, and a socialism which in its maturity fosters its observance. "Let a man deny himself and take up his cross."

THE RULE OF CONTENTMENT: What shall it profit a man if he gain the whole world and lose his own soul.

HINTS. After the reading of the last ten verses of the Sermon on the Mount, a lesson may be given on the figures of rhetoric designedly used for the emphasis of the rule of contentment. We can take nothing out of the gifts bestowed upon ourselves and others save what justice has put into them for us.

QUESTIONS. 1. Give the meaning and derivation of the terms: *socialism*, *communism*, and *figure of rhetoric*. 2. Illustrate the unhappiness that comes from a carping spirit. 3. Can any one exalt himself by decrying the legitimate success of others? 4. What is meant by national discontent? Give some of the causes which lead to it. 5. Name some of the wars which have had their origin in covetousness. 6. How may a person lose his life on account of covetousness? 7. Give an example of a king losing the respect of his subjects on account of his covetousness. 8. When is there justification for extension of territory on the part of a nation? 9. Is there any justification for rivalry between Christian sects? 10. What is meant by "the union of the churches?" On what grounds could such a union be justified?

CONTENTMENT. CUPIDITY.

True contentment is the equipoise of the affections. It is the result of a healthful moral drill by which enthusiasm is moderated. Over-enthusiasm provokes self-seeking, and self-seeking is the basis of worldly-mindedness. "Godliness with contentment is great gain."

EXERCISE III.

1. Give the derivation and meaning of the terms: *cupidity*, *equipoise*, and *enthusiasm*. 2. Give an

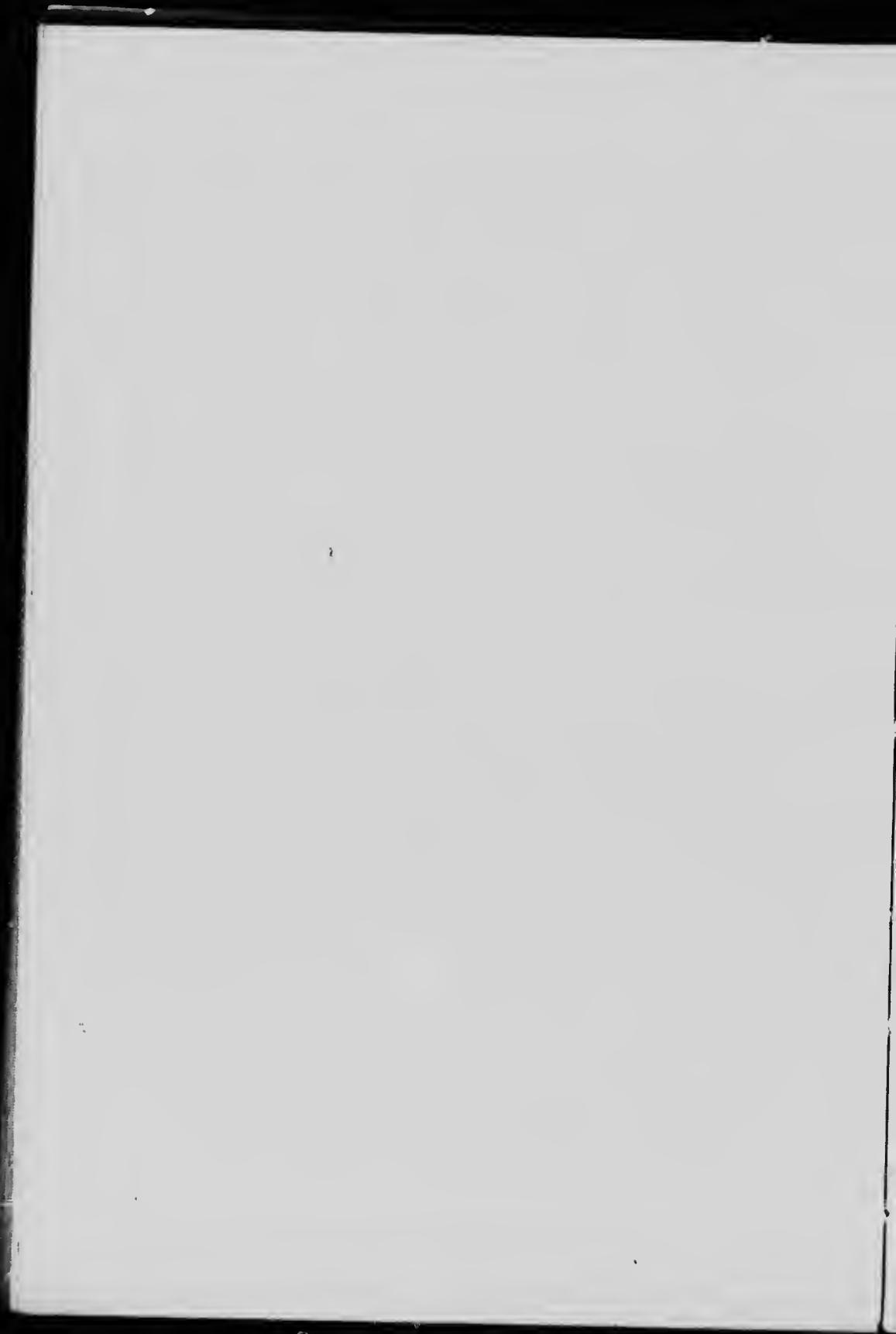
historical illustration of over-enthusiasm. 3. Give an historical illustration of cupidity leading to crime. 4. How did St. Paul suffer at Philippi through the cupidity of others? 5. Under what circumstances did St. Paul show an over-enthusiasm in religious affairs? 6. Give instances of credulity becoming the victim of cupidity. 7. Distinguish between contentment and indifference. 8. What is the true meaning of the expression "Sufficient unto the day is the evil thereof?" 9. Can any good come from being discontented with the effects of our own labour? 10. Illustrate what may be called justifiable discontentment.

SOLICITUDE. JEALOUSY.

In the tenth commandment, when developed as a moral principle into a Christian precept, there is the meeting place of a virtue and a vice, the one hardly to be distinguished from the other. Charity is no inactive principle in morals, and if it be true that where there is love there is jealousy, the latter must have a good meaning and a bad meaning, according to the effects of its activity. The jealousy which has in it the permanent desire to protect and reform is to be distinguished from the jealousy which has in it a desire to injure. The Decalogue, which is a compendium of the eternal and universal rules of conduct founded upon love, logically enough begins by referring to the jealousy of God for the good, and ends by referring to the jealousy of man in his strivings after the good.

EXERCISE IV.

1. Give the meaning and derivation of the terms : *solicitude*, *jealousy*, and *compendium*. 2. What is the true meaning of Christ's admonition, "Be ye therefore perfect even as your Father which is in heaven is perfect?" 3. Give instances respectively of the right kind of jealousy and the wrong kind of jealousy? 4. Explain the expression, "Charity seeketh not her own," and illustrate it. 5. Quote a passage in Scripture which illustrates the meaning of *solicitude*. 6. What petition in the Lord's Prayer embodies the principle of true contentment? 7. What commandments have to be kept, if we are sincere in asking God to forgive us our debts as we forgive our debtors? 8. What petition in the same prayer fortifies us in our efforts to keep all the commandments? 9. Repeat the principle which is the foundation of all ethics. 10. What two phrases of the Lord's Prayer strengthen us to keep that great commandment?



ANSWERS TO QUESTIONS AND EXERCISES.

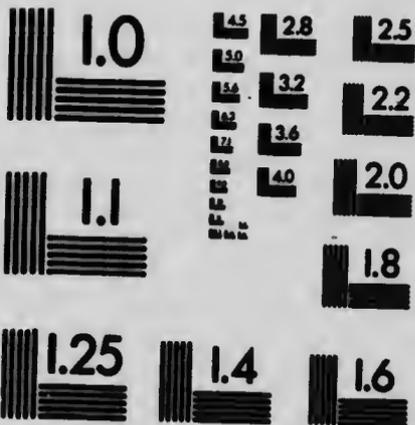
ANSWERS TO THE QUESTIONS ON THE MORAL LAW, PAGE 8.

1. A first principle is an undeniable truth from which other truths or principles are deduced. The axioms and postulates are the first principles of geometry. All foods difficult of digestion should be taken in moderation. The memory should not be clogged with useless knowledge. 2. A bad habit is a practice or condition of life which is not conducive to the well-being of the person who possesses it. Walking in an ungainly way is a bad habit of body. Thought-wandering is a bad habit of the mind. Untruthfulness is a bad habit of the soul. All bad habits of the soul are forbidden by the precepts of the Moral Law, and whenever bad habits of body and mind are injurious to the soul, they also are strictly forbidden by the same law. 3. The cardinal virtues are those which include the other virtues. They are Benevolence, Justice, Truth, Purity, and Order. The first has its warrant in the fifth commandment, Justice in the sixth and eighth, Truth in the ninth, Purity in the seventh and tenth, and Order in them all. 4. Character building is the careful training or developing of the whole being by the right kind of influences from within and without. 5. By acquiring the habit of referring the actions of ourselves and others back to them for justification or condemnation. 6. The Moral Law was intended for all people; while the other two divisions referred specially to the religious forms and ceremonies and



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the special circumstances of the Jewish nation. 7. (Deut. vi. 5. and Lev. xix. 18.) "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. Thou shalt love thy neighbour as thyself." 8. The first four commandments refer to our duty towards God, the remaining six to our duty towards our neighbours, and hence it has been thought that there were four commandments on the one table of the law, and six on the other. 9. *Summary* comes from L. *summa*, a sum; and means an epitome, compend, or short sketch. *Fundamental* comes from L. *fundamentum*, a foundation; and means what lies at the root of a matter. *Decalogue* comes from the Greek *deka*, ten, and *logos*, a discourse; and means the ten sayings of the moral law. *Promulgation* comes from L. *promulgatio*, a declaration; and means the announcement or setting forth. *Cardinal* comes from L. *cardo*, a hinge; and means fundamental or that on which other truths hinge. 10. (Exodus xx. 3, and Deut. v. 7.)

ANSWERS TO THE QUESTIONS ON ITS FULFILMENT, PAGE 9.

1. To accomplish, to comply with, to do. In the expression "Love is the fulfilling of the law." 2. Yes. In the commands: "Whosoever shall smite thee on the one cheek turn to him the other also." and "Be ye therefore perfect." Christ declared that they did by developing them. 3. A principle which brings us in sight of a Christlike life. "Blessed are the peace-makers." 4. The second, being the harder to attain to. 5. The second, bringing with it, as it does, the more severe discipline or moral drill. 6. "Thou shalt not bear false witness against thy neighbour," and "Judge not that ye be not judged." 7. "Blessed are the merciful for they shall obtain mercy." Be merciful. It is a development of the sixth and ninth. 8. "Seek ye first the kingdom of God" and "Thou shalt love the Lord thy God with all thy strength and with all thy mind and with all thy soul, and thy neighbour as thyself." 9. *Conscience* comes from L. *con*, with, and *scio*, I know; and means the moral instinct or faculty by which we distin-

guish right from wrong. *Instinct* comes from *L. instinguo*, I excite; and means a natural impulse to prefer one course of conduct to another. *Development* comes from the French *developper*, to unfold; and means maturer growth or explanation. *Enunciation* comes from *L. enuncio*, I declare; and means the general statement of a proposition in ethics or in any other science. 10. In the fifth, sixth and seventh chapters of Matthew. They are classified on the Moral Drill Charts.

ANSWERS TO QUESTIONS AND EXERCISES ON THE FIRST COMMANDMENT, PAGE 11.

1. *Theism*, as opposed to atheism, denotes a belief in the existence of a God. There is no such a thing as atheism, except in theory or in the thoughts of the ignorant and illogical. *Deism* is a belief in the existence of God and in natural religion as distinguished from revealed religion. *Polytheism* is the worship of many gods. *Pantheism* is the doctrine of God immanent in all things. 2. The Christian and the Mohammedan. No sect has ever existed for any length of time which acknowledged no God. 3. Only the fool has said in his heart there is no God. Practical atheism is to live as if there was no God. 4. The Egyptians had a distinct idea of monotheism or a belief in one supreme deity, but every community had its favourite fetich and local divinity. Polytheism prevailed. 5. Venus, Mars, Saturn, Jupiter, Neptune. These were the names of the deities of Olympus, the gods of Greece and Rome. 6. Venus was the goddess of love; Mars, the god of war; Saturn, the god of time; Jupiter, the god of day; Neptune, the god of the sea. They stood as personations of principles in nature and were worshipped as actual divinities by the pagan populations. 7. *Baal* is a term which means *lord*, and was a god of the Phœnicians introduced among the Moabites. It was a personation of a supervisory power in nature, the supposed fructifier of the soil. *Ashtoreth* was another of the Phœnician gods introduced among the Philistines whose national god was Dagon. There were

several *baals* or local gods, namely, *Baal-Berith*, the god of the Shechemites, *Baal-Peor*, god of the Moabites, and *Baal-Zebub*, the god of the flies worshipped at Ekron. *Bel* was the baal of the Babylonians. *Belial* was the emblem of abandoned wickedness. *Moloch* and *Chemosh* were gods of the Amorites. 8. Idolatry is the forgetting of God in our infatuation over some other object in life: idol-worship is the using of graven images or other things as objects of worship. 9. A fetich is an unthinking form of worship in which the chief effect is physical or mental excitement or exhaustion, without moral gain. 10. *Religion* comes from L. *religio*, a reverence; and means a system of faith and worship. "Submit yourselves therefore to God; keep his commandments."

ANSWERS TO EXERCISE I., PAGE 12.

1. *Faalty* is generally used as expressing the allegiance of a subject to his sovereign lord; *loyalty* means faithfulness in any cause. *Faalty* and infidelity come from the same Latin word, *fidelitas*; *loyalty* comes from L. *legalis*, lawful. 2. Infidelity means the forgetting to refer to the first principles of morality in our thoughts, words, and actions for approval or disapproval; atheism is the denying that there is a God, which is absurd. The habit of infidelity makes for godlessness; a religious man may be guilty of an act of infidelity, and yet be loyal to God and his law. 3. Adam in his act of disobedience in Eden, Abraham during his visit to Egypt, Moses when he impatiently struck the rock. Hophni and Phinehas, the sons of Eli. 4. The case of Korah, Dathan and Abiram in their revolt against Moses. 5. Abraham in his attempt to offer up his son as a sacrifice. 6. Moses, Joshua, and Nehemiah. 7. "Remember now thy Creator in the days of thy youth." 8. The influence was in the idolatrous environment: they longed to imitate their neighbours. 9. An unchangeable principle that is always binding. 10. When Pharaoh confessed to Moses that the Lord was righteous but would not follow his command.

ANSWERS TO QUESTIONS ON THE FIRST COMMANDMENT,
PAGE 14.

1. Virtue was the term used among the Romans to denote valour. As a term in morals it denotes the conduct which fulfils the purpose of a man's being. A *virtue* is the keeping to a certain course of action sanctioned by any of the commandments. A *vice* is a moral blemish in a man's character; it is derived as an ethical term from *L. vito*, I shun. An *instinct* is a natural spontaneous impulse to act in a certain way; an *intuition* comes from *L. tueor*, I look upon; and means an impulse of the mind by which a truth is perceived at once. 2. *Patriarchy* comes from *L. pater*, a father; and means a government in which the patriarch or head of the family is recognised as the supreme and absolute ruler. *Omniscience* comes from *L. omnis*, everything, and *scio*, I know; and means infinite knowledge. *Prophet* comes from *G. propheta*; and means one distinguished for his superior wisdom and courage in denouncing wrong-doing and encouraging a right course of conduct. *Religion* comes from *L. religio*, a reverence; and means a system of faith and worship which binds people together as a moral guidance. 3. The Christian religion is a system of faith and worship which has in it the elements of the highest civilization, having for its objects the maturing of the brotherhood of man and the cultivation of the virtues. No other religion has ever had in it these elements to the same extent. It acknowledges the kingdom of morals founded by Christ, and fosters all the virtues by moral suasion and not by physical force. 4. A Mohammedan would take it as a personal insult were he to hear Mohammed reviled in his presence or his name uttered as a profanity. 5. The disrespect to God and Christ by using their names in oaths and curses is an act of practical atheism, a gross breach of the first commandment. 6. (Ps. xcv. 6, 7). 7. "The sons of Eli were sons of Belial; they lived as if there was no God." 8. The phrase means, making a god of worldly pleasures. Herod, Agrippa, Nero, and Charles II. were lovers of pleasure,

neither fearing God nor regarding man. 9. The Rich Man in the Parable. One of the thieves on the Cross. Ananias and Sapphira, and Elymas the Sorcerer. Alexander the Coppersmith. 10. The immorality in the Cities of the Plain, and in Queen Jezebel.

ANSWERS TO EXERCISE II., PAGE 15.

1. *Piety* comes from L. *pietas*, and *pious*; and originally was applied to denote reverence and respect towards one's parents, as in the case of "the pious Æneas." *Anarchy* comes from G. *a*, without, and *arche*, government; and means a state of society in which there is no stated government. 2. Enoch, Elijah, Daniel, St. John and the Apostle Timothy; Cain, Absalom, Jeroboam, Judas, Herod. 3. "Blessed are the pure in spirit." "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." "Swear not at all." "Be ye perfect as your Father which is in Heaven is perfect." "Lay up for yourselves treasures in heaven." "Beware of false prophets." 4. Judas broke the first of these and the second last; Peter broke the third of these when he denied his master by cursings. 5. Christ meant that his kingdom was not of the character of the kingdoms of the earth in point of territorial aggrandizement. 6. Throw off your worldly-mindedness and seek an entrance into the new kingdom wherein has to be spent a clean life. You may enrol yourselves as subjects of the new kingdom if you desire to do so. That you may be subjects in the new kingdom. 7. They are inclined to identify religious instruction as the "rigmarole" of a professionalism. "Suffer little children" (or such as have become as little children in their innocence) "to come unto me and forbid them not, for of such is the kingdom of heaven" in its membership. 8. The kingdom of heaven as founded by Christ is a reality to all who have enrolled themselves in its membership. 9. Baxter, Bunyan, Wesley and Livingstone. 10. "Our Father which art in heaven, Thy kingdom come, Thy will be done on earth as it is in heaven."

ANSWERS TO QUESTIONS AND EXERCISES ON THE SECOND
COMMANDMENT, PAGE 18.

1. *Phenomenon* comes from the Greek *phaino*, I appear or show; and means whatever can be observed. *Personification* comes from the Old English and is related to *L. persona*, a mask; it means the act of giving a concrete form to represent an abstract idea. *Pelasgic* is the name applied to the nations who settled in Greece and Italy. *Ideal* comes from the Greek and Latin, and means that which exists only in the mind as a something we believe in. *Similitude* comes from *L. similis*, like; and means an eidolon or resemblance. *Heredity* comes from *L. hereditas*, heirship; and means the natural law by which living beings tend to repeat their characteristics in their descendants. 2. The first was the sin of idolatry, a breach of the first commandment. The second was the sin of idol-worship, a breach of the second commandment. 3. It refers to the habit of men making too much of their worldly engagements. The fisherman is represented as sacrificing to the implements used in his trade when he becomes too much engrossed with the profits and losses of his calling. 4. The over-glorification of national favourites or the following of a crowd to do honour whether the honour is deserved or not. 5. Images of wood and stone, golden calves and shrines erected in groves. The images of Moloch were the most striking of these idols, and among the sacrifices offered to them were human victims, namely, children who were cast alive into the red hot arms of the hollow brazen calf-headed statue. 6. Because he would not be a participant in the idol-worship ordered by Nebuchadnezzar. 7. Coniah was the name given to King Jehoiachin, and the reference is made to his popularity as an idol broken by the Babylonian captivity. 8. Jeroboam, Ahab, Jehoram, Ahaz, Manasseh. 9. The massacre of the seventy sons of Ahab. 10. The influence of the law of heredity. A change of sect is a breach of the second commandment unless it be made from a solemn conviction or from a desire to escape some form of worship which savours of idolatry.

ANSWERS TO EXERCISE I., PAGE 19.

1. *Objective* and *subjective* come from L. *jacio* I throw, the one meaning the operation of the mind which has its origin in some external object, and the other meaning the operation of the mind which originates altogether in the mind itself. *Omnipresence* comes from L. *omnis*, and *presens*, being present; and means being present everywhere. 2. The lack of reverence in the conduct of those who attend public worship, or frivolity in church. 3. (Josh. xxiv. 2.) 4. Baal refers to the local god, while Baalim refers to the idols of Baal-worship. 5. (Numbers xxii. 5.) 6. The extreme penalty was death. 7. For her spirit of cruelty and idolatrous practices. Her behaviour towards Naboth and Elijah. 8. (Genesis xxxv. 2.) 9. Neither seems to have been given to idol-worship to any serious extent. The Druids conducted the worship of their gods in groves, while the Indians had an undeveloped notion of one great over-ruling spirit in Manitou. 10. From the Phoenicians, the Egyptians, and the people of Canaan.

ANSWERS TO QUESTIONS ON THE SECOND COMMANDMENT,
PAGE 20.

1. *Invocation* comes from L. *voco*, I call; and means prayer offered to a divine being. *Supplication* comes from L. *supplex*, humbly begging or entreating; and means earnest entreaty, as in worship. *Communion* comes through the French and Latin from *con* and *munis*, ready to be of service: it means the act of sharing in a service or participating in a privilege or gift. *Jealousy* comes from the French; see page 76. 2. The distraction of the thoughts from serious concerns by matters of form and fashion. 3. During his visit to Athens, and when he addressed its citizens on Mars Hill. 4. The idol of the prejudice of the sect of the Pharisees to which he belonged. 5. The formalism of the Pharisees which sought to interfere with Christ's doing good on the Sabbath day. 6. It is practical atheism, a serving of the creature *seif*

more than the Creator, which is always a breach of the first and second commandments. 7. It was a period when men were beginning to despise the illogical character of paganism, though their pride would not suffer them to say so. It was a period of national hypocrisy, the forms of the pagan worship being all that was left of the old religion. It was the beginning of a long period of immorality, such as the world had never seen. 8. They left England in order that they might retain the purity of their religion. 9. Superstition (from L. *superstare*, to stand by a thing when it is proved to be wrong) is a religious veneration for unworthy objects. It is an indirect idol-worship, and stands as a stumbling block to civilization. 10. (I. Sam. xxviii. 7.)

ANSWERS TO EXERCISE II., PAGE 21.

1. *Heterodoxy* comes from G. *heteros* another and *doxa* an opinion; and means an opinion or doctrine contrary to the established standard of a religious sect. *Bigotry* comes from the French word *bigot* a hypocrite; and means superstitious hypocrisy or ignorant intolerance. *Heresy* comes from the Greek *hairein* to take; and means the holding of an opinion which finds no warrant in the moral law. *Apostacy* comes from the Greek *apo* away or from, and *stasis* a standing; and means the giving up of a religious faith which had formerly been upheld by the forefathers of the person giving it up or by the persons themselves.
2. *Heterodoxy* is not a vice unless it is a breach of the moral law. *Bigotry* is the worshipping of an opinion as a false god or as an idol. *Heresy* has in it the primary elements of idolatry when it involves a breach of the commandments. *Apostacy* can only be justified by conviction. 3. *Bigotry* was a vice in Philip II. of Spain, *Heresy* a vice in the opinion of Archbishop Laud, and *Apostacy* a vice in the opinion of Constantine. 4. The worshipping of an opinion, which is bigotry. 5. The Claverhouse persecution in Scotland, the Cromwell invasion of Ireland, the war against the Albigenes. 6. When the bitterness leads to the exalting of a secondary opinion over a moral principle. 7. The formalism that

makes too much of the manner of divine worship which is idol-worship. 8. It has come to be looked upon as a serious offence or hypocrisy for a man "to change his politics." 9. The giving too much heed (to the neglect of the true spirit of religion) to the forms of worship. 10. There can be no difference of opinion about the fundamental principles of Christian morality, and hence there can be no valid objection to the organization of a universal Christian church co-terminous with the kingdom of morals which Christ founded.

ANSWERS TO QUESTIONS AND EXERCISES ON THE THIRD
COMMANDMENT, PAGE 23.

1. *Blasphemy* comes through the Latin from the Greek, retaining its form; and means an indignity or insult thrown at religion or morality. According to Blackstone, the expounder of the law of England, it is described as "the denying the being or providence of God, contumelious reproaches of our Saviour Christ, profane scoffing at the Holy Scripture or exposing it to contempt and ridicule." It is an indictable offence against the common law. *Perjury* comes from L. *per*, by or beyond, and *juro*, I swear; and means affirming by oath what the affirmer knows to be untrue. *Legislation* comes from L. *lex*, a law; and means the code of laws for the regulation of society. 2. (*Lev xxiv. 10.*) 3. The offence was perjury since he lied in the name of God. 4. By declaring under oath what is not true, which is direct perjury. By being recreant to one's oath of office, giving false judgment or embezzling. By breaking any well-considered promise or vow made in God's name. 5. The term "oath of office" is used in connection with political appointments, such as governors, administrators and judges, and includes clauses which enjoin loyalty: the country, besides making promise of faithfully fulfilling the duties pertaining to the office assumed. 6. It is an expression used in describing the honesty of a man, and means that when the truly upright person makes a promise he will keep it, even though his promise is not in writing as a legal

binding. 7. (I. Sam. xiv. 24.) 8. That between David and Jonathan; that taken by the members of a secret society such as the Masonic body, and such as that taken by the people of Scotland when signing the Solemn League and Covenant, or when an alien takes the oath of allegiance in the country where he has resided for the legal period. 9. (Neh. v. 12.) 10. The cases of Jephthah (Judges xi. 29) and Herod (Mark vi. 21).

ANSWERS TO EXERCISE I., PAGE 24.

1. *Reverence* comes from L. *vereor*, I fear; and means the loyalty of love and fear. *Profanity* comes from L. *fanum*, a temple; and means the making use of God's name impiously. *Vulgarity* comes from L. *vulgus*, the common crowd; and signifies meanness of conduct, and low manners. *Fundamental* means that which pertains to the truth and lies as the basis of other truths. 2. The entering into the Holy of Holies but once a year. The ceremonies connected with the giving of the law. The ceremony observed by Joshua in the pronouncing of the blessings and curses. 3. The seeming desire to emphasize what they have to say. The lower the intelligence in a community the stronger the inclination to use oath-words and slang phrases. The truly educated gentleman avoids vile language as he would a plague. The fulfilled or fully developed form of the commandment, "Swear not at all" makes this plain. 4. Irreverence towards one of God's servants, which is a breach of the second commandment as well as of the fifth. 5. The term profane in such a case is used in the better sense of the word, and means the history that is to be distinguished from Scripture History. The cases of Titus Oates, and Judge Jeffreys. 6. There is a law against profane swearing in public places. 7. The penalty is a period of years in the penitentiary, even when the offense has not injured any one seriously. 8. No one should be shunned unless he perseveres in his wicked course in face of our discreet remonstrances. 9. It is the very opposite of being manly. It is low and vulgar in every case, and has no excuse.

ANSWERS TO QUESTIONS ON THE THIRD COMMANDMENT,
PAGE 25.

1. The Quakers. 2. The case of Herod when the daughter of Herodias danced before him. 3. There is no excuse for profanity of any kind. The law of God says so. 4. That others do it, and that nothing offensive is meant by it. Shun even the appearance of evil. 5. It appears to do so, but only to the person who makes the interpolation. 6. The swearer of course. It is not that which goeth into a man that defiles a man. 7. The pleasure of imitation and the conceitedness of making the most of one's personality. 8. It has been fashionable, as in the court-life of Charles II., but no fashion can make the habit anything but a vulgar habit. 9. First there must be the conviction that indulging in swearing is the breaking of an eternal law. Respect for the authority which formulated the law becomes the most effectual check to the habit. No soul habit is ever incurable when the right moral drill is persevered in. 10. Never, but on the contrary it is always a mark of vulgarity.

ANSWERS TO EXERCISE II., PAGE 26.

1. Gentleness of manner can only be learned from example and not by word of command. Though one of the minor virtues it is not unimportant, and can only be acquired by keeping strict watch on the words we utter. 2. It is said that it takes three generations to make a gentleman. 3. It means a man of integrity who has neglected the minor virtue of simplicity of words and manner. There is no excuse for coarseness. 4. Emerson and Carlyle. 5. Hampden and Cromwell. 6. Flippancy means heedless pertness; frivolity means purposeless conversation or conduct. 8. Because they induce direct breaches of the third commandment. 9. Because they are both characteristics of the vulgar. 10. Jeering at sacred things, laughing at the virtues of others, blaming luck for our frailties, making a virulent tirade against any Christian sect, and such like.

ANSWERS TO QUESTIONS AND EXERCISES ON THE FOURTH
COMMANDMENT, PAGE 28.

1. *Sabbath* comes from the Hebrew word meaning rest. *Injunction* comes from L. *jungo*, I join ; and means the enjoining of a precept. *Profanation* comes from L. *fanum*, a temple ; and means a defilement by thought, word, or deed. 2. (Gen. ii. 2, 3.) 3. From the inscriptions found in Mesopotamia. 4. During the French Revolution when one day in ten was tried, the week being made up of ten days and the year made up of ten months. 5. Noah sent forth the dove with a space of seven days between its goings ; and no manna fell on the Sabbath day. 6. (Num. xv. 32.) 7. (Ex. xxxi. 12-17.) 8. By attending divine worship, by visiting the sick, by the reading and studying of suitable books and the taking of suitable exercise between times. 9. Scotland, the provinces of Canada, and the New England States. 10. There are laws for Sabbath observances in all Christian countries, though they are not very strictly enforced.

ANSWERS TO EXERCISE I. PAGE 29.

1. The offering up of a prayer on rising from bed in the morning and in going to bed in the evening ; the daily careful reading of a Scriptural paragraph every morning ; the distinguishing between the manner of singing a hymn and an ordinary song. 2. By a respectful bearing, quietness of conduct, and reverent thoughtfulness. 3. The special duties required will easily enough distinguish the difference. 4. The purpose of the ordinary Day School is to train the whole being of the pupils, their bodies, minds and souls, and where there are no soul or moral exercises, the term "godless" may be justified by those using it. 5. In the services of the synagogue, the men attending were permitted to take part : in the Temple the priests alone officiated. 6. Kneeling is a sign of adoration and humility : the closing of the eyes leads to the shutting out of worldly concerns. 7. There is an excellent moral training always when the soul is searching for a *corrective*. 8. The setting

apart a house in which God is to be worshipped on special occasions. 9. The judge who feared not God nor regarded man. 10. The young man who fell asleep while Paul was preaching.

ANSWERS TO QUESTIONS ON THE FOURTH COMMANDMENT,
PAGE 30.

1. *Formalism* comes from *L. forma*, a shape or arrangement; and means the strict adherence to external matters in connection with worship and religion. *Institution* comes from *L. instituo*, I appoint; and means the early organization. *Corrective* comes from *L. regere*, to rule; and means the making up for or establishing the right condition of things. *Responsibility* comes from *L. respondere*; and means the state of being accountable for. *Recuperative* comes from *L. recuperare*, to restore; and means the tending to recovery. 2. Doing no secular service of any kind on the Sabbath, declaring it to be unlawful to do even acts of necessity and mercy. It is said that they even deemed walking on the grass on the Sabbath day a sin, considering it as a kind of threshing of the fruits of the field. 3. "On the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the person presiding makes an oration to the assembly, to exhort them to imitate and to practise the things they have heard, then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the chief officer, who distributes it to orphans and widows and other necessitous Christians as their wants require." 4. Doing unnecessary work, buying or selling or trading, reading newspapers and profane history, writing business letters, seeking one's own pleasure, feasting and such like. 5. The tendency of the times is to look upon the Sabbath day as a kind of holiday. 6. Disinclination, being tired from the occupations of the week, lack of the appreciation of the services, etc. 7. The

Puritans were strict Sabbatarians, even curtailing the ordinary culinary services and labour about the house. 8. Works of necessity are such as preparing the necessary food for the household, defending one's self, saving our neighbours' property, doing work to obviate serious loss during the week's business. Works of mercy include visiting the sick, assisting the poor, improving the soul by communing with nature and with the right kind of literature, etc. 9. The test of the law as it stands fulfilled by Christ's example. 10. (Acts xvi. 13.)

ANSWERS TO EXERCISE II., PAGE 31.

1. The solemn reading of the Scriptures with full elocutionary effect, the offering up of a prayer with the sacredness of the act before the pupil's mind, and the singing of a hymn that has been understood and memorized. The reading of the Bible should always be specialized as a school exercise. 2. The paragraph should be read with full attention to the *conduct principles* in it, the *sympathies*, and the *correctives* as distinct from the mere *historical statements*. The conduct principles, being the strongest soul food, should always be memorized. The Charts contain a selection of these principles. 3. The excuse that no one will object to such neglect, or that some denomination may be offended. It means that the Scripture lesson is to be given no denominational significance. 4. The Lord's Prayer, being but Christ's development of the ten eternal verities of the Moral Law, is universal in its application as a corrective of man's conduct. 5. On this ground, the Jew or Mohammedan can have no more objection to the using of the form of the Lord's Prayer than a Christian. 6. This is easily answered from the Charts. 7. A moral *corrective* is an appeal to God for help, a prayer such as "Create in me a clean heart, O God," while a *sympathy* is to be found in such words as Christ's Beatitudes: "Blessed are the pure in heart, for they shall see God." 8. Refer to the Chart. 9. The Sabbath was made for the moral improvement of man, and not for the mere glorification of prejudiced forms

of worship. In a word, the Sabbath is for the cultivating of the virtue of *devotion* in the true acts of worship on the part of man. 10. The school is made for the pupils, for their physical, mental and moral development, so that they may be trained to take the most out of any of the elements of their nature without injuring or destroying them.

ANSWERS TO QUESTIONS AND EXERCISES ON THE FIFTH
COMMANDMENT, PAGE 34.

1. The patriarchal system was the earliest form of government in which the head of the family exercised authority over all its generations as an absolute monarch and master. 2. The term *patriarch* comes from the two Greek words *pater*, a father, and *archos*, a ruler; and means one who governs his family and descendants by paternal right. 3. Noah, Methusaleh, Abraham, Isaac, and Jacob. 4. Abraham's descent upon the "Kings of the Plain" in behalf of Lot. 5. Abraham in his arrangements to make an offering of Isaac; Abraham's servant commissioned to secure a wife for Isaac: the meeting between Jacob and Esau. 6. All in authority over us, fathers, mothers, employers, rulers, and those of superior intelligence to ourselves. 7. Diligence in the work entrusted to them, the protection of his property, interest in his success, and respect to his commands when they are within the limits of justice and rectitude. Employers have to exercise patience and liberality towards those employed by them, and an interest in their physical and moral welfare. 8. An excuse is not a reason and does not remove responsibility. We should always be sure of our ground before acting. 9. The story is to be found in II. Kings ii. 23, beginning "And he went up from thence." 10. The execution of the sons of Lucius Junius Brutus, for treason. Hubert in saving Prince Arthur, and contrary to the commands of King John.

ANSWERS TO EXERCISE I., PAGE 35.

1. The meeting between Joseph and Benjamin in Egypt and the friendship of David and Jonathan. The relationship between Haman and Mordecai, and the jeering of Nehemiah's enemies while building the walls of Jerusalem.
2. The terms come from the Greek *syn* with or together, *anti* against, and *pathos* feeling.
3. There is a false popularity which has its foundation in self-interest and negotiation with wrong-doers. The clique and the caucus are often made a means to attain to such false popularity.
4. Unpopularity, like popularity, is an unstable test of the right or the wrong of an act. The wickedest men have often been the most popular; good men the most unpopular. It is a duty to seek popularity with well-thinking persons by doing what is right.
5. The narrow-mindedness and jealousy of his brethren, and not in Joseph's lack of tact which arose from the innocent simplicity and outspoken manner of youth.
6. Conduct which makes a person despise himself and makes him despised by others.
7. When he tried to lay the blame on the woman whom he said had beguiled him.
8. In his conduct towards Hagar and Ishmael.
9. Abraham Lincoln, and Queen Victoria.
10. Absalom, Charles II., John Wilkes.

ANSWERS TO EXERCISE II., PAGE 36.

1. Naboth had certainly the right to refuse to give up his property, though he was perhaps unwise in a worldly sense not to come to terms with one so high in authority as the king.
2. It comes from *bene*, well, and *volo*, I wish; and means the virtue of kindness towards all creatures.
3. John Howard, George Peabody.
4. As one of the virtues enjoined by the fifth commandment; disinterested friendship between man and man.
5. Money given to a good object is only an act of benevolence when the motive of the giver is a good one.
6. Queen Victoria in her relationships with the poor around Balmoral and Osborne House. See her memoirs.
7. The attempt to establish a compromise between good and evil.
8. Ruth's conduct

was one of disinterested loving-kindness, the noblest trait of benevolence. 9. David was loyal as a father, Absalom was deceitful and disloyal. 10. Abigail and the Shunammite, (I. Sam. xxv. 14., II. Kings, iv., 8).

ANSWERS TO EXERCISE III., PAGE 37.

1. Rehoboam and James II. 2. Lady Jane Grey, Queen Victoria, Florence Nightingale. 3. Haman in his conduct towards Mordecai. 4. *Contemptible*, comes from L. *temno*, I despise; and is applied to acts that are vile and worthy of our scorn. *Cowardly* comes from old French *coue*, a tail; and means basely fearful and self-interested. *Ridiculous*, comes from L. *ridere*, to laugh; and means something that provokes the laughter of contempt. *Frivolity* indicates a lack of respect to ourselves, *obstinacy*, a lack of respect to the opinion of others, and *impatience* a lack of respect to the feelings of others. 6. *Courage* is the virtue of self-respect, *firmness* nearly always involves the welfare of others, and *zeal* indicates an honouring of those associated with us. 7. An *esprit de corps* is a feeling of co-operation in a society and loyalty towards the several members of the society. 8. The reception which King Solomon gave to the Queen of Sheba. 9. King Saul in his conduct towards David, Nebuchadnezzar in his conduct towards Daniel. 10. *Clemency* comes from L. *clementia*, gentleness; and means mercifulness. *Veneration* comes direct from the Latin, and means the highest degree of respect. *Loving-kindness* is a tender regard in which the strongest traits are love and mercy. *Flattery*, which is from an old English word, meaning false praise, is disrespectful either to the flatterer himself or the person flattered: it is the vice of the coward. *Ridicule* comes from a desire to injure by showing disrespect and is another form of *ill-humour* or ill-nature.

ANSWERS TO EXERCISE IV., PAGE 37.

1. The word *ingratitude* comes from L. *in*, not, and *gratus*, pleasing; and means the returning of an ill-turn for the doing of a kindness. *Detestable* comes from L.

testis, a witness; and is used as a term of abhorrence. 2. The fable of the farmer and the snake. 3. Korah towards Moses, hatred and disloyalty; Saul towards David, jealousy and treachery; Judas towards our Saviour, cupidity and treachery. 4. Our parents and teachers, the doctor who cures us in cases of sickness, those who conscientiously look after our moral and spiritual welfare, etc. 5. Unless an appeal to the Moral Law forbids our action, there is no act of disobedience. There is no breaking of the fifth commandment when we refuse to comply with a request which we know a superior officer would not sanction. 6. The indulgence of the parent fosters the wickedness of the wilful child, as in the case of Absalom. 7. *Indulgent* comes from *L. indulgens*, being kind and tender; and means the being compliant to the wishes, humour, or appetite of those in one's care. *Implacable* comes from *L. placo*, I appease; and means unforgiving. *Incredulous* comes from *L. credo*, I believe; and means doubting with or without cause. *Resentful* comes from *L. sentio*, I feel; and means in its bad sense the returning of evil for a seeming evil. *Fickle* is an Anglo-Saxon word meaning unstable of purpose. *Reckless* is another Anglo-Saxon word and means utterly careless and rash. 8. The prophet Eli was *indulgent* to his sons. King Saul was *implacable* towards David. Sarah was *incredulous* in her treatment of her visitors. Samson was *resentful* in his conduct towards the Philistines. Baalam was *fickle* in his negotiations with Balak. Goliath was *reckless* in the challenge he threw at the stripling David in the battle. 9. Neglecting to obey seems to be the most serious of these offences since the results may be more disastrous where the intention is hidden from the person disobeyed. Forgetfulness, being curable, is an offence in itself. 10. The Chart will be of service in answering these questions.

ANSWERS TO QUESTIONS ON THE FIFTH COMMANDMENT,
PAGE 40.

1. A Christian precept may be looked upon as a corollary

or a deduction that can be traced to a moral principle. 2. "Honour all men" is a moral principle. "Succour the afflicted" is a Christian precept deduced from it. 3. Those who derided the prophet Elisha; the rich man who neglected Lazarus. 4. Matt. vi. first four verses. 5. It is only a justifiable act of charity when the effect is a blessing to the person receiving the alms. 6. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 7. A virtue contemned is an offence against morality, which, when perpetuated by the unprincipled, makes it the fashion to ridicule virtue as if it were a vice. "Honour all men" means that we are to set the right value on every man's physical, mental and moral powers, which will guide us to be "all things to all men" in the right sense of the term. 8. When he said that the alabaster box of ointment should have been sold and the proceeds given to the poor: hypocrisy makes havoc of many a good suggestion. 9. (Mark xii. 41.) 10. "Thou shalt not commit adultery" is the letter of the law, but to lead a clean life is the spirit of it.

ANSWERS TO EXERCISE, V., PAGE 41.

1. It would be considered unwise even by the most advanced Christian moralists, the injunction being only a form of speech used to emphasize the virtue of Christian forbearance. 2. (Matt. v. 40.) 3. The Quakers. 4. When he openly denounced the Pharisees. 5. Nehemiah. 6. Nero in his persecution of the Christians and in his cowardly conduct in face of death. 7. It is never mean or un-Christian to expose wrong-doing for the sake of protecting others from its influence. 8. To help another is as much of a wrong when the result is a dishonesty, as it is to refuse to help a deserving person. 9. The anger against a neighbour for doing a mean thing is a feeling we cannot prevent though it is our duty to subdue it. "Let not the sun go down upon your wrath." 10. Christ was angry when he beheld the hypocrisy of the Scribes and Pharisees and their cruelties.

ANSWERS TO EXERCISE VI., PAGE 41.

1. When King Alfred in thinking of weightier matters allowed the cakes of the peasant's wife to burn. Jael and Sisera. The Gibeonites and Joshua. 2. When borrowing from others would be a serious inconvenience to the lender. To borrow with no hope of being able to return. To borrow money to escape paying interest when we have money in the bank drawing interest. To borrow with any element of deception about the act. 3. When doing so encourages improvidence in the borrower. To lend for the purpose of wrong-doing. 4. (1 Tim. v. 8.) 5. (Matt. v. 42.) 6. The Royal Law is that thou shalt love thy neighbour as thyself (James ii. 8). 7. Homes for the aged and infirm, Orphanages, Asylums, and Hospitals. 8. It is always wrong to squander the taxes of the people on any vainglorious enterprise. 9. In the good works of Dorcas (Acts ix. 36). 10. Ill-gotten gains should be returned to the source from which they have been taken; and on this plea a charitable institution is justified in accepting funds of the kind referred to.

ANSWERS TO EXERCISE, VII., PAGE 42.

1. When he presented himself to Pharaoh in behalf of his brethren the Israelites. When he slew the Egyptian contending with the Israelite, and when he became impatient with the people at Horeb. 2. Dathan and Abiram the sons of Eliab, Adonijah son of King David, Haman. 3. St. John. 4. The true gentleman is one who is possessed of good motives and good manners. 5. The keeping of the fifth commandment fosters the spirit of benevolence which is the virtue of good motives and good manners; and the true gentleman is one who possesses good motives and good manners. 6. Men who have property and a place in what is conventionally called "good society." 7. It is not a proper definition, since a man may be a gentleman who has no property and has never been received in society. 8.

The word is derived from the old English word, *gentilman*, and is found in the French form *gentilhomme*. It originally meant a nobleman, a man above the condition of a yeoman. Now it means a man of education and good breeding in any walk of life. 9. George Washington, Prince Albert, Sir Walter Scott, Joseph Addison, and John Bright. 10. George Fox, John Howard, John Hampden, William Wilberforce and David Livingstone.

ANSWERS TO QUESTIONS AND EXERCISES ON THE SIXTH
COMMANDMENT, PAGE 45.

1. The murder of Ishbosheth, John the Baptist, Julius Cæsar, Prince Arthur, Abraham Lincoln. 2. To curry favour, to keep a rash vow, to bring about a change of government, to remove a rival, to serve a political purpose. 3. Cupidity, lust, jealousy, cruel-mindedness, political animus. 4. Cupidity unrestrained is a breaking of the eighth and tenth, lust a breaking of the seventh, jealousy a breaking of the tenth, cruel-mindedness and political bitterness a breaking of the sixth. 5. Cruel-mindedness is a habit of thought and feeling injurious to the soul: an act of cruelty is the effect of this. 6. They are both alike an infringement of the sixth commandment. 7. Herod's fiat against the Innocents of Bethlehem would never have been issued but for the cruel-mindedness that prompted his cowardly proclamation. The crime is not in the effect alone but in the cause as well. Herod's act was murder of the most atrocious kind, and the motive and passion were therefore alike a breach of the sixth commandment. The acts of cruelty of Judge Jeffreys did not all end as in the case of Alice Lisle, but the cruel-mindedness of the monster made them as murderous in their intention. 8. Urging a beast of burden beyond its powers of endurance, the harrying of bird's nests, the slow process of killing insects and other living creatures injurious to property, bull-baiting and kindred pastimes, the overcrowding and lack of food and drink in cattle transports, the killing of song-birds, or painful molestation of the domestic animals. 9.

There is no justification for such cruelty ; it is conduct most heartless and contemptible. 10. The angler breaks this commandment every time he prolongs the death agony of a fish he has succeeded in catching. There is no cruelty in hunting a fox or other beasts of prey ; the cruelty is in the torturing of the animal, after its natural powers of endurance have afforded a health-giving pastime to the huntsmen.

ANSWERS TO EXERCISE I., PAGE 45.

1. The record is to be found in Exodus ii. 11. 2. Retaliation comes from *re*, back or again, and *talis*, such or like, or the verb *retaliare*, to repay in kind ; and means, in the bad sense in which it is now nearly always used, the act of returning evil for evil. 3. War, when it is undertaken to protect any section of the human race, cannot be deemed a breaking of the sixth commandment. 4. There is no justification for pugilism in the professional sense. As an art of self-defense the higher civilization finds it unnecessary, in settling disputes between one person and another. The law of the land provides for the punishment of anyone who strikes another, outside of the family relationship. 5. King Saul in seeking David's death by acts of treachery broke the sixth commandment, and in his agreement with Doeg the Edomite to kill eighty-five priests in one day, was guilty of actual murder. His own death was a case of self-murder. 6. It was an act of great cruelty committed under circumstances which even patriotism should not have attempted to justify : hence it was murder. 7. There can be no justification in any civilization for such a massacre. 8. A judicial murder is when an innocent person suffers death at the hands of the government. 9. The death of Lady Jane Grey is a striking example, but the crucifixion of our Lord is the most pronounced example. 10. Queen Elizabeth, provoked by the injustice of the uncles of Mary Queen of Scots in claiming for the latter the crown of England, gave way to a spirit of revenge which led to Mary's judicial murder in Fotheringay Castle.

ANSWERS TO EXERCISE II., PAGE 46.

1. "And Noah began to be an husbandman and he planted a vineyard and he drank of the wine and was drunken." 2. When Samson went down to Askelon and slew thirty men in his anger for the sake of their clothing. 3. As an act of retaliation it was a breach of the sixth commandment. 4. Jehu's act cannot be justified by our present civilization, and Elizabeth's behaviour towards her cousin cannot be upheld even in face of the aggravation. 5. He breaks that commandment by doing a physical wrong to himself; the full meaning of the commandment is that we must not do any injury to our neighbour or to ourselves. 6. Pleasures which over-fatigue the body; the undertaking of labour, except by way of defence of ourselves and others, that imperil any of the organs of the body; and the unrestraining of unlawful impulses. 7. Pride and impatience with others; indifference to those who cannot be of service in furthering our plans; cruel-mindedness, callousness and hypocrisy. 8. Extravagant desires for dress, and a way of living beyond the means of their parents; over-fondness for social outings and pleasure parties. 9. Over-exercise and over-study are alike injurious and consequently wrong. 10. The employer has a paternal part to play with those employed by him: and neither he nor his expected gains should imperil the lives of those working for him.

ANSWERS TO EXERCISE III., PAGE 47.

1. Pugnacity comes from *pugno*, I fight; and means an over-tendency to combat whatever lies in one's way. Urbanity comes from *urbanitas*, city refinement; and means civility of manners, politeness. 2. The term *bully* is usually applied to a low vulgar fellow who is always trying to browbeat those physically his inferiors; a *pugnacious* individual combats persons and projects for the sake of opposing them. 3. A practice involves some premeditation and a series of actions; an impulse is an act without due consideration of its rightness or wrongness. 4. When he

cut off the ear of the servant of the high priest. 5. No one shall injure me with impunity ; it is the national motto of Scotland, and hardly stands the test of the higher morality. 6. We are counselled to shun the very appearance of wrongdoing, and the brute force of a mob is a doubtful protection even under exceptional circumstances. To direct a mob away from wrong-doing is a noble action. 7. When he commits any unnecessary cruelty or refuses to give quarter. 8. The meeting of Bismark and Louis Napoleon after the battle of the Sedan. 9. Suicide is self-murder, and is an act of cowardice or insanity. 10. Saul was brave but superstitious and treacherous. Ahithophel was a cunning councillor. Judas was a hypocrite and a traitor.

ANSWERS TO QUESTIONS ON THE SIXTH COMMANDMENT,
PAGE 49.

1. *Raca* is a Syriac word meaning empty, foolish, being an epithet of great contempt. 2. The language was a contempt of court, and could not be justified even under the provocation. 3. Beauclerc (Henry I.), Curtmantle (Henry II.), Longshanks (Edward I.), Crookback (Richard II.), Lying Dick Talbot (Tyronnel), Gentleman George (George IV.), The Iron Duke (Duke of Wellington). 4. A nickname is only justifiable when it is a title of endearment or honour, and when its use hurts the feelings of no one. 5. *Lillibulero*, the title of a ribald song of the time of James II. 6. See II. Sam. xix. 18-23. 7. Pilate was accessory to the deed and as such broke the sixth commandment. There is no justification for his cowardice. 8. "The king of the Jews." It provoked their indignation and intensified their hatred. 9. He broke the fifth commandment by his disrespect and the sixth by exciting to wrath and feelings of cruelty. 10. Queen Elizabeth before and after signing the death warrant of Mary Queen of Scots.

EXERCISE IV., PAGE 50.

1. Philanthropy comes from two Greek words, *philos*, a friend, and *anthropos*, a man ; and means the doing of deeds

of kindness to all men. Apathy comes from two Greek words also, *a*, without, and *pathos*, feeling; and means lack of sympathy with our neighbour. 3. In his treatment of Lot by giving him choice of territory and in rescuing him from captivity. 3. The fifth and the sixth. 4. He spent his fortune in travelling over Great Britain and other countries of Europe in order to alleviate suffering wherever he saw it, and to induce the various European governments to ameliorate the condition of prisoners and paupers. 5. David saving the life of Mephibosheth. 6. "Blessed are the merciful: for they shall obtain mercy." "The quality of mercy is not strained," in the play of the Merchant of Venice. 7. Practical jokes, backbiting, the undermining of a rival's reputation, slander, sarcasm. 8. It refers to a mother's treatment of her suffering child. 9. The massacre of Glencoe and the re-organization of communities in the Highlands of Scotland. 10. Extending help in cases of distress, rescuing any one in danger, providing for our own in youth or old age, to protect our neighbours' property, to exercise patience with the faults of others, to avoid hurting any one's feelings, to do our whole duty to those with whom we are associated.

ANSWERS TO QUESTIONS AND EXERCISES ON THE SEVENTH
COMMANDMENT, PAGE 51.

1. Ruth, faithfulness; Abigail, sympathy for the distress of others; Hannah, self-sacrifice; Michal, marital loyalty; Dorcas, charitableness; Lydia, piety, etc. 2. Lot's wife, self-interestedness and curiosity; Potiphar's wife, marital disloyalty; Jezebel, cruel-mindedness; Sapphira, deceitfulness, etc. 3. This question should be answered by turning up the passages. 4. The cruelty of Sarah towards Hagar: the troubles in Jacob's family and David's and Solomon's. 5. The Mohammedans and Mormons do not make it a crime. 6. His sons led unclean lives and he did not restrain them. 7. "Forsake the foolish and live;" "Have no fellowship with the unfruitful works of dark-

ness." 8. When a young Indian longed to leave the parental wigwam and raise one for himself, his relatives usually selected for him a helpmeet among the squaws of his own tribe. Presenting himself at the hut of his parents' choice, he attracted her attention by throwing into her lap a piece of wood, which, if accepted was the token of their union as man and wife. In some tribes the youth was required to pursue his sweetheart around the settlement in sight of all before claiming her as his bride; but if the maiden disliked her suitor she had always an opportunity to escape. 8. A written agreement drawn up before marriage by which a division of property is arranged in case of the death of husband or wife. Where there is no marriage contract the wife has a right to a definite share of the property of her deceased husband, and *vice versa*. 9. Read the story of Laban's agreement with Jacob.

ANSWERS TO EXERCISE I., PAGE 52.

1. Familiarity is a legitimate freedom of manners between persons: immodesty is an over-familiarity between persons of different sexes. 2. The manners that are becoming in any condition of life. 3. The old curfew was established by William the Conqueror by which all artificial lights were to be out at sunset; the new curfew warns all young people to sojourn within doors after dark, and not to be seen on the streets until daylight. 4. It certainly is, the person doing so being accessory and all but equally blamable. 5. They break the seventh indirectly and the fifth directly. 6. *Ribaldry* includes everything in the way of unseemly jesting, with an approach to lewdness, either in speech or writing. 7. The fifth and seventh commandments. 8. The word "scandal" comes from the Greek *skandalon*, a snare laid for an enemy; and means the reporting of evil against any one accused of wrong-doing. 9. The minute reporting of such in the newspapers or in public places is certainly injurious to public morals. 10. It is not an excuse, since the mandate against immorality is an eternal law.

ANSWERS TO QUESTIONS ON THE SEVENTH COMMANDMENT,
PAGE 54.

1. The binding of the marriage tie by a clergyman in presence of witnesses, and under the rites of the church to which the bride or bridegroom belongs. 2. The Roman Catholics. 3. The principles of the moral law are eternal, and no common law can justify a breach of them. 4. The second commandment, in which God is said to be a jealous God "visiting the iniquity of the fathers upon the children." 5. A law of nature cannot be an injustice. 6. It is a fulfilling of a law of nature that it should be so. 7. From his disregard of the sacredness of the marriage ties. 8. His son, Edward VI., had the meekness of his mother; his daughter, Mary I., had the cruel heart of her father; and his daughter Elizabeth had his eager desire for absolute power in all her dealings with those with whom she had dealings. 9. Tarquinius Superbus and George IV. 10. Edward I. and Queen Eleanor; William, III. and Queen Mary; Victoria and Prince Albert.

ANSWERS TO EXERCISE II., PAGE 54.

1. Nathaniel. 2. (Matt. v. 28.) 3. (Eph. iv, 29.) 4. It means that we are to shun even the appearance of evil, and all indecency of thought, word or deed. 5. By quietly withdrawing from it. 6. This question is answered in the last two. 7. The man who does not abide by the marriage practice of *one man one woman*. The woman who is immodest in her conduct and given to giddiness in presence of men. 8. Alcoholic excitement leads to evil thoughts and uncleanness of conduct, while being also an injury to the physical well-being. 9. Certainly they do. 10. No drunkard is in a condition to be ranked as a Christian gentleman.

ANSWERS TO EXERCISE III., PAGE 55.

1. Culture is that which the Greeks called *paideia* and the Romans *humanitas*. It means the degree of civilization the world has attained to by a sound mental and moral drill or training. Politeness and urbanity refer to refine-

ment of manners, culture to the refinement of the intuitions. 2. It is not likely, but it is possible to be polite in manners and vulgar in thought and feeling. 3. George IV. 4. Ostentatious display, extravagance in dress, a fondness for low pleasures. 5. It is not polite "to cut" an acquaintance in a public place however displeased we may be with his manners as long as his moral conduct has not been impugned. This is the meaning of the verse, "Honour all men." A cultured person always shuns a vulgar quarrel. 6. The making a mere excuse a reason. Finding some one to blame for our own mistakes. For instance to lay the blame for our own lack of industry on the teacher, or on the employer who has asked for the lawful completion of a task. 7. Good breeding is another term for politeness and comes from the home training. The evidence of the results of the law of heredity is why society makes much of respectability of descent. 8. Prudence is only one of the elements which includes caution and forethought or wisdom. Prudence is the virtue which selects the best means for a given end; wisdom selects the best means for the best end. 9. Solomon was deep in the secrets of human nature, as is to be seen in his Proverbs and his Ecclesiastes. A proverb is the language of the wise, hence the term applied to the royal proverbialist "the wisest man." His imprudence is to be seen in his sensuous display of wealth and his sensual way of living. 10. Bacon in his Essays, Milton, Bunyan, Addison, Emerson and Holmes.

ANSWERS TO QUESTIONS AND EXERCISES ON THE EIGHTH
COMMANDMENT, PAGE 58.

1. Rachel's theft of her father's images. 2. As there was no intention of returning the articles borrowed, the offence was a breach of the eighth commandment. 3. Micah broke the eighth and fifth commandments, while he and his mother broke the second in setting up an image to worship it. 4. The Darien Expedition, the South Sea

Bubble, and Law's Bank. 5. There is no moral justification for such a practice. 6. The robbing of orchards, stealing from an open field by the roadside, pilferings at school and in the home circle. 7. It is stealing from other candidates as well as from the school authorities. 8. The use of a "crib" is not in itself a wrong thing, long as its use is known to those who are supervising the student's education. 9. Esau could not sell his birthright hence he was as dishonest to himself as Jacob was taking advantage of his weakness. A man cannot sell his vote and not steal from himself. Hence the paying for something which cannot be sold is a double theft. 10. In the light of the eighth commandment he is as guilty.

ANSWERS TO EXERCISE I., PAGE 58.

1. "In the sweat of thy face shalt thou eat bread." 2. In time of trouble. 3. It means that the cheerful man is always the best workman both for himself and others. 4. To add to one's comfort and those dependent upon us; to give of our substance to the poor; to provide for the industry of our fellow-men; to take part in the general progress of the country; to maintain the institutions which provide for the physical, mental, and moral improvement of mankind. 5. In refusing to return assistance for assistance received, he was guilty of ingratitude which is a breach of the fifth as well as of the sixth. 6. It is the best policy, or the direct way of gaining the favour of God and man. The true honesty looks for no reward. 7. *Ambition* is derived from *L. ambire*, to go round; and means an eagerness, perhaps inordinate, to get on in the world. 8. Idleness induces poverty. 9. From an eager desire for pleasure. Thus pleasure steals from industry. 10. The man who takes his pleasure out of his work is always inclined to be diligent. Hence the necessity of selecting the right kind of business for those entering the world, as an incentive to honesty towards the workman's self in his daily employments.

ANSWERS TO EXERCISE II., PAGE 59.

1. *Sumptuary* comes from *sumere*, to spend; and designates a law restraining extravagance in manner of living.
2. *Providence* comes from *pro*, before, and *videre*, to see; and means an act of the human foresight, the arranging beforehand to save from straitened circumstances in the future. *Frugality* comes from L. *frugalis*, temperate; and means thrift as opposed to extravagance of living. *Penury* comes from L. *penuria*, want; and means extreme poverty.
3. In laying up for the seven years of plenty a supply of grain for the seven years of scarcity, Joseph showed great *providence*; to save up required the enforcing of *frugality* among the people, while but for his influence, his father and his brethren would probably have been reduced to *penury*.
4. Loss of health, decay in intellect, and a dulling of the conscience.
5. His wealth changes hands, but his spending it brings no material gain.
6. Wolsey, Buckingham, Tyrconnel.
7. Peel, Peabody and Strathcona.
8. He steals from society and his gains come from an unlawful source.
9. They are both thieves, the one cloaking his dishonesty under the dignity of public service, the other under the bravado of robbing the state to benefit the individual.
10. A man steals from himself when he sells his political vote or his right of opinion.

ANSWERS TO EXERCISE III., PAGE 60.

1. (Ex. XVI. 20.) Shakespeare's character of Shylock, and Dickens' character of Fagin.
3. It is the love of money; the acquiring of money by lawful means for a worthy object being commendable.
4. Judas had a fondness for money, which was his ruin.
5. *Self-denial* means the forbearing to gratify one's own prejudicial desires. *Self-sacrifice* is doing one's self a hurt to help another.
6. It means the acquiring of sufficient wealth to provide for one's future.
7. *Cupidity* comes from L. *cupere*, to long for; and means a greed for gain. *Liberality* comes from L. *liber*, free; and means charitableness, or freeness of hand in giving of one's means to others in need.
- 8.

The case of Abraham with Lot, and Dorcas in providing clothing for the poor. 9. The miser is of no service to the community directly or indirectly. 10. *Usury* is the charging of exorbitant interest for the use of money. It is a case of theft from a person who cannot free himself from the usurer. The Licinian Rogations were enactments against holding property beyond a certain value. There are laws against usury in most civilized countries.

ANSWERS TO QUESTIONS ON THE EIGHTH COMMANDMENT,
PAGE 61.

1. Having all property in the hands of chosen rulers of the people who administer all funds for the support of the people, the products of labour being the source of supplying all wants and no one getting more than another. 2. The early Christians lived thus for a time, and the experiment was tried in New Lanark by Robert Owen the philanthropist 3. The truly great men of the world have cared little for wealth, thus showing there is a success with which the amassing of wealth has little to do. The success of being respectable is attainable by every person, and to be moral is the very essence of the true respectability. 4. The missionary, the faithful minister of the gospel, the enthusiastic teacher, and such like are worthy of their hire. 5. That there is no injustice in the providence of God. 6. In the case of Guy Fawkes. 7. As a tent-maker, and as an example to those who would make a living or wealth out of philanthropic work. 8. John Pounds, the philanthropic shoemaker. 9. Taking advantage of others in amassing more wealth than is necessary for a competency. 10. A man cannot be over-good in the practising of any virtue, in the right sense of the term. In the ordinary acceptation of the word, over-honesty means hypocrisy, and is a breach of the eighth and ninth commandments, just as much as direct stealing.

ANSWERS TO EXERCISE IV., PAGE 62.

1. *As* used as an emphatic form of utterance to draw

our attention to the profanity of making a providence of ourselves. As the song-writer puts it, "We've aye been provided for and so will we yet." 2. A person who lives upon his neighbours without giving his neighbours a meet return in work is certainly a thief. 3. Robert Law, the misguided banker. 4. By seeing to the distribution of his wealth during his lifetime. There are three notable instances of the present time, George Peabody, Lord Strathcona and Andrew Carnegie. 5. Arranging for the future. There is no justification of the man's dishonesty. 6. A person who exposes dishonesty may or may not be honest, and hence has arisen the tardy appreciation of those who expose dishonesty. 7. Richard, Cœur de Lion. 8. Alfred. 9. Cardinal Wolsey confessed to the dishonesty of his own life in the words, "Had I served my God as I have served my king." Lord Bacon also confessed to his venality in asking the king's pardon. Warren Hastings was the most mercenary of the governors Britain ever sent to India. 10. The squirrel, the beaver, and the bee.

ANSWERS TO EXERCISE V., PAGE 63.

1. In the partition into estates of the British colonies at the time of their early settlement. 2. There was in it the general injustice of establishing petty tyrannies all over the land, which stood in the way of progress. 3. By influencing the judge, by bribing the jury, and by suborning witnesses. 4. The person who accepts a bribe and the person who bribes are equally guilty of an offence against the eighth commandment, and should be equally punished. 5. The first accepts money for what he cannot sell and the second gives money for what cannot be sold. 6. He was, if Abigail's present of provisions was not her own to give. By the right of warfare, David had a claim upon Nabal, but the right of warfare has often no foundation in the moral law. 7. Brutus and his sons, Judge Gascoigne and Prince Henry. 8. Undermining a man's credit is a breach of the eighth commandment as well as of the ninth. Throwing any impediment in the way of the honest gain

of another is really stealing. Titus Oates was a thief as well as a perjurer and murderer. 9. There is the excuse of paternal affection, though partiality cannot be excused, as it is an injustice. 10. It is a breach of the ninth as well as of the eighth when some one's good name is thereby impugned or his wealth endangered.

ANSWERS TO QUESTIONS AND EXERCISES ON THE NINTH
COMMANDMENT, PAGE 64.

1. It means a falsehood when the person who utters it knows it to be untrue. Jacob told a deliberate lie to his father Isaac. Potiphar's wife told a deliberate lie against Joseph. Rahab told the rulers of Jericho a deliberate lie about the spies. 2. Ziba was guilty of indirect lying when he obtained his master's inheritance from David; Haman when he addressed Ahasuerus against the Jews. 3. Perjury is telling a deliberate lie under oath. Forgery is lying by feigning another person's name. 4. It is, when there is injury to others in the effect. 5. Titus Oates was one of the most notorious of false witnesses under oath in a court of justice. 6. When a person does a good deed and it is called by others an evil deed. Or when the honesty of a person is called over-honesty, his truthfulness punctiliousness, or his respect towards others affectation. 7. This process of lying is illustrated by the phrase that a prophet or good person has no honour in his own town, city or country. The system of belittling others is a common breach of the eighth commandment. 8. Telling a lie to save ourselves or others from punishment or harm is a common form of doing evil that good may come. 9. There cannot be any justifying of Rahab's conduct in the light of this commandment. 10. There never is any justification for such a thing. Speak the truth and take the consequences is what the moral law says on this point.

ANSWERS TO EXERCISE I., PAGE 65.

1. It is no slander to do so. 2. It is never a breach of etiquette to do what is right, and what any one of the ten

commandments says, is right. 3. Shunning the appearance of evil, in our own case, and saying nothing about our neighbour unless we know it to be true. 4. "He who steals my purse steals trash, but he who steals my good name robs me of all I have." 5. The sycophants of Nebuchadnezzar in their reports against Daniel. 6. *Backbiting* means the speaking ill of one who is not present to defend himself. It is the meanest of all lying. *Scoffing* or jeering is lying by implication. *Censoriousness* is the habit of fault finding, which is also akin to lying by implication. 7. Reuben when he failed to reveal to his father the deception of his brethren about Joseph's disappearance. 8. A slander is a lie told to injure one, a scandal is a story of wrong-doing true or untrue. 9. The scandal of Belshazzar's feast, as the closing scene of his reign. The scandal of Nero's life. 10. Hiring them to swear falsely against another. In the case of St. Stephen when his opponents brought him before the council.

ANSWERS TO EXERCISE II., PAGE 66.

1. When two or three persons have been caught in the committing of a crime and when one of them, to save himself from punishment, promises to tell the whole truth about the matter, he is said to have turned king's evidence. 2. Two kings of England have illustrated this in their characters, Charles II. and George IV. Thackeray has given us an illustration of this in the character of Carker. 3. Practical joking is taking people unawares, or the surprise of deception; it is neither polite nor moral. 4. Catesby, André and Benedict Arnold. 5. Joab was loyal to David and failed to follow his advice about Absalom. Ahithophel in his disloyalty to David saw his deception brought to nought. Hushai deceived Absalom through his loyalty to David, a case of doing evil to one for the good of another which is unjustifiable. 6. (I. Kings xiii. 1.) 7. Deceiving Joshua (Josh. ix. 8). 8. War, like a game of chance, has its own rules; but being prejudicial in itself its rules can hardly be looked upon as moral precepts. 9. A spy is a deceiver, his errand being to deceive those among whom

he goes ; he is an enemy in disguise, while a traitor is the same. 9. André and Arnold. 10. It certainly is.

ANSWERS TO EXERCISE III., PAGE 66.

1. The reign of Henry VII. saw several of these, Lambert Simnel, the credulous, who was a mere tool in the hands of others ; Perkin Warbeck, an unprincipled Frenchman, who was hanged at Tyburn confessing his imposture ; Ralph Wilford, the self-deceiving shoemaker's son who was also hanged. 2. Biding a chance to do wrong, smiling to cloak hatred. *Timeo hostes dona ferentes*, I fear the enemy carrying gifts to hide a purpose of harm doing, etc. 3. There was no doubt deception in Joseph's conduct, and considering the worry it cost his father and brethren it cannot be justified altogether as a harmless practical joke. 4. *Credulity* comes from *L. credo*, I trust ; and means an inclination to believe things which have no foundation in fact. *Crookedness of conduct* and *straightforwardness* are opposites that are well understood. 5. When the whole world believed in the canard about the discovery of living creatures in the moon. The Mississippi Scheme and the South Sea Bubble. 6. *Charlatan* comes from the French ; and means a person who makes unwarrantable pretensions in his public duties. A *humbug* is one who tries to draw the wool over people's eyes, in regard to his own personal affairs. 7. The prophets of Baal destroyed by Elijah. 8. A case of reluctantly granting a request which we are only too glad to make. Repeating a lie until we believe it ourselves. 9. Telling a lie to Naaman. His punishment was leprosy. 10. Flattery is deception, and as a deception is a lie. Chief Justice Gascoigne.

ANSWERS TO QUESTIONS ON THE NINTH COMMANDMENT,
PAGE 68.

1. Jacob, when he deceived his father ; Cain, when he tried to hide his crime by saying " Am I my brother's keeper." The modern political boodler when he denies his speculations in public. 2. A false prophet is one who ap-

peals to the credulity of his followers, as in the case of Elymas and Apollonius. 3. (Acts viii. 9.) His is a typical case of the false prophet. 4. Prophet means a teacher, and his chief function is to reprove the people for their iniquities. 5. It does not. 6. *Transparent conduct* comes from L. *parere*, to appear, and *ducere*, to lead; and means the walk and conversation of one in whom honesty of purpose is always in evidence. *Discretion* comes from L. *cernere*, or *cretum*, to perceive; and means cautiousness in arriving at a decision. *Equivocation* comes from the L. *equus* equal, and *vox*, the voice or a word; and means using an expression equal to another expression but which from its doubtful meaning is likely to deceive. *Exaggeration* comes from L. *agger*, a heap; and means an overstatement of the truth. 7. Nearly all the figures of speech are allowable exaggerations. When used not to deceive but only to emphasize, it is a justifiable mode of expression. 8. When he called himself the founder of a kingdom he was accused by the Pharisees of living a life of deception. 9. Making an excuse for conduct which has no warrant in the moral law, and condemning conduct that is enjoined by the moral law. Paganism made tyranny and slavery a good, and Mohammedanism justifies persecution and shedding of blood to perpetuate itself. 10. The making of inordinate business profits, the roguery that is called smartness, the honesty that is called over-honesty, and the uprightness which is called sanctimoniousness.

ANSWERS TO EXERCISE IV., PAGE 69.

1. (Luke xviii. 21.) 2. It always puts the least censorious construction on the conduct of others. 3. The request made by the prophet of Bethel to his brother prophet. 4. There is generally an element of deception in the excuse, there is none in the logical reason. 5. It refers to the action of those who, wishing harm to befall some one they hate, are glad to repeat an ill-founded report about such. 5. The rumour that a merchant's credit is not very good, amplified into the report that he has failed, is an illustration of this. The reception of the report of a victory when

no battle has been fought is another illustration of the same thing. 7. To subdue every tendency to make much of our gifts or our virtues. 8. On the foundation of his conduct. "By their fruits (their conduct) ye shall know them." 9. Abraham was a man of integrity, yet he told a lie in Egypt for sake of security. 10. *Hypocrisy* comes from the Greek, *upo*, under, and *krinein* to decide; and means the feigning to be what one is not or to feel what one does not feel. *Sincerity* comes direct from the French word of the same form; and means the being as one really is, or professing to feel as one really feels. The difficulty there is in doing what is right without God's help. The true life is in being good as in doing good.

ANSWERS TO EXERCISE V., PAGE 70.

1. When he feigned madness in Gath, (I. Sam. xxi. 10.)
2. There is hypocrisy in not confessing to our prejudices when discussing the characters of our neighbours. 3. *Integrity* comes from the L. *integer*, a whole; and means the rule of life which makes a unit of goodness in a man's conduct. *Expediency* comes from the L. *expedire*, to release; and means the yielding to necessity in securing results without giving heed to the strict precepts of morality. *Eternal verity* comes from the Latin word *aevum*, an age, and *veritas*, truth; and means an undeniable and unchangeable first principle of morality. *Prejudice* comes from the L. *judex*, a judge; and means the forming an opinion in behalf or against a person or enterprise without giving heed to the eternal principles of morality. 4. The fates of Herod and Judge Jeffreys are instances of this. 5. In the case of the keeping of the Sabbath and the giving of tribute, flagrant instances of their lack of integrity. 6. Refusing to answer a direct legitimate question or by shrugging the shoulders when a good man's character is under discussion. 7. It is never logical, being a mere excuse that hides away the immorality of the act. 8. Professionally he may justify himself, but according to the eternal verities of the moral law he is wrong. 9. In the strife of political opponents. 10

The cruelty of the Massacre of Glencoe is an illustration, since it was said to be a political expedient to reduce the Highlands of Scotland to subjection.

ANSWERS TO QUESTIONS AND EXERCISES ON THE TENTH COMMANDMENT.

ANSWERS TO QUESTIONS, PAGE 72.

1. *Motive* comes from L. *moveo*, I move ; and means that which moves the will power in a person to do right or wrong. *Axiom* comes direct from the Greek and means a self-evident truth. *Corollary* comes from L. *corollarium*, a gift or consequence ; and means an easy inference from something demonstrated. *Emanation* comes from L. *emanare*, to flow ; and means that which issues from a source as in the case of a fountain. 2. They failed in filial affection. Their hatred led to the planning of a murder, they sold what was not theirs to sell, and they told a deliberate lie to their own father. 3. Covetousness (II. Kings v. 20). 4. An offence against fashion may be improper but not immoral. A moral act is never an improper act. It is always prudent to do right. 5. Achan's original offence against morality was covetousness, but this was aggravated by his disloyalty and idolatry : his case may be taken as an illustration of the covetousness which is idolatry. 6. Absalom's offence against his father, and his murder at the hands of Joab. 7. He broke the tenth by coveting, and the eighth by his attempt to steal. 8. The non-payment of the amount insured for in case of suicide. 9. When there is covetousness or slander or injustice of any kind in it. 10. The success of rivalries. It is wrong on the score of its being covetous.

ANSWERS TO EXERCISE I., PAGE 73.

1. *Avarice* comes from L. *avere*, to covet ; and means an excessive desire for gain. *Self-denial* is the checking of a desire to gratify ourselves. *Parsimony* comes from L. *parcere*, to spare ; and means niggardliness. 2. The conduct of Judas was an illustration of avarice. Abraham

gave an illustration of self-denial in giving Lot a choice of lands. Nabal's conduct was an illustration of parsimony. 3. When he refuses to make a serviceable use of his property. 4. The desire for wealth, to do good with it, is a philanthropic desire and is commendable if it does not end in the mere desiring or longing for wealth for its own sake. The longing for wealth, to do wrong with it, is covetousness of the worst kind. 5. The case of the man of genius desiring to gain an election to some public office by bribing the constituency. 6. *Rapacity* is an active greed of gain in which there is an injustice to others. The avarice of Henry VII. partook of the nature of rapacity when he mulcted his nobles for trivial offences. 7. Sir Philip Sidney and the wounded soldier. 8. It is a noble act of self-denial. 9. Not to the same extent as forgiving an enemy. 10. There have been many such.

ANSWERS TO EXERCISE II., PAGE 73.

1. The overthrow of Napoleon who was so long envious of the commercial prosperity of England. 2. The emulation in the tradings of the nations as an incentive to the inventive spirit. 3. *Emulation* comes from L. *aemulor*, I imitate; and means a striving to excel another. *Rivalry* comes from the French and means competition. *Civilization* comes from L. *civis*, a citizen; and means the advancing culture of the nations. 4. When the envious workmen destroyed Arkwright's inventions. 5. The rivalry which produces envy. 6. Having the same origin as political and religious animosities, the envy, becoming covetousness of the most aggravated form, too often leads to a breaking of nearly all the commandments. 7. The emulation of disinterested philanthropy, in its appeal to the public for support, is an honest rivalry. 8. Trade combines and trusts become a tyranny over less wealthy enterprises, though they tend to supply goods to the community at the lowest prices when under government control. 9. Covetousness of office. 10. The improvement in manufactures, the increasing convenience of commerce, the comfort and cheapness of travel, the spread of civiliza-

tion through books, educational institutions and international relationship.

ANSWERS TO QUESTIONS ON THE TENTH COMMANDMENT,
PAGE 75.

1. *Socialism* comes from L. *socius*, a companion ; and means a project of reform by which there may be brought about a redistribution and equalization of wealth and labour. *Communism* comes from L. *communis*, common ; and means a scheme for the holding of all wealth for the common good. *Figure of rhetoric* is a form of expression used to convey an idea by suggesting images from physical life. 2. Judas was unhappy himself in his covetousness, when finding fault with the extravagance of others. 3. For a time he may in his envy appear to do so, but his exaltation finally becomes his humiliation when he comes to be judged on his own merits. 4. National discontent, when the tide of prosperity fails, is too often a looking back with covetous eyes at the "flesh pots," as did the Israelites in the wilderness. Depression of trade produces it, as well as long continuance of power by any set of rulers. 5. The War of Independence and the Napoleonic Wars had their origin in covetousness, the one of increasing colonial wealth and the other of political aggrandizement. 6. In continuing the search for gold in unhealthy regions of the earth. 7. Henry VII. was such a king. 8. When the tyranny of those in power arouses the indignation of the civilized world. 9. There is no justification for such rivalry. 10. The making of one universal Christian church whose general polity would have its foundation in the precepts of the moral law and their fulfilment by Christ. (See page 88.)

ANSWERS TO EXERCISE I., PAGE 75.

1. *Cupidity* comes from L. *cupere*, to desire ; and means an over-desire, especially for wealth. *Equipoise*, from the French, means the state of being equally balanced. *Enthusiasm*, from the French, means a strong excitement of

feeling in favour of some project. 2. The crusade of Peter the Hermit. 3. Richard III., in his eager desire for power, put his brother and nephews to death. 4. (Acts xvi. 14-24.) 5. When he persecuted the Christians. 6. The countryman on a visit to the city falling into the hands of the confidence trickster. The victims of a game of chance conducted by sharpers. The man who is induced by unworthy advocates of religion to leave all his property to an unworthy object. 7. Contentment is an incitement to industry, while indifference brings no zest to a man's work. 8. It means that we are not to be suspicious of the ill fortune that may never befall us. It summarizes the law against croaking and discontent. 9. The benefit is to be found in the providing of the remedies which lead to progressiveness in the individual and in the nation. 10. The feeling against slavery or tyranny even when these do not affect ourselves.

ANSWERS TO EXERCISE IV., PAGE 77.

1. *Solicitude* comes from the Latin, and means anxiety of mind over what may or may not happen. *Jealousy* is the spirit of antagonism that arises from fear of superiority in others. *Compendium* comes from the Latin, and means a concise statement of something that has been given in fuller form. 2. The putting forth of every effort to keep the commandments and fit ourselves as loyal subjects for the kingdom of heaven. 3. Jonathan was jealous of those who thought to harm David; his father Saul was jealous of David to the extent of wishing to do him a harm. 4. The true charity is disinterested enough to make a personal sacrifice in behalf of any good movement. It is illustrated in every true philanthropist's life. 5. (Matt. vii. 7.) 6. "Thy will be done on earth as it is in heaven." 7. The sixth, ninth and tenth. 8. "Lead us not into temptation but deliver us from evil." 9. "Thou shalt love the Lord thy God . . . and thy neighbour as thyself." 10. The expressions "Our Father" and "Forgive us our debts as we forgive our debtors."

