Sabbath School.

LESSONS. BIBLE

> Lesson 10.—September 4. Exod. 20: 12-21.

THE COMMANDMENTS. GOLDEN TEXT.

And the second is like unto it, Thou halt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.-Matt. 23: 39, 40. TOPIC. - Deliverance from Selfishness. DAILY READINGS .- Monday, Exod. 20

2-21. Tuesday, Eph. 6: 1-8. Wednesday, Matt. 15; 1-8. Thursday, 1 Cor. 13: 13. Friday, Matt. 23: 23-28. Saturday, Luke 12: 1-17. Sunday, Jas. 2: 14-26. NOTES BY TALBOT W. CHAMBERS, D.D.

The former lesson treated of the

duties men owe to God, the present one completes the code by stating those which men owe to each other. Vs. 12-This precept is directed to what are called relative duties, those of parents and children, masters and servants, rulers and subjects, and covers the whole by setting forth one side of that relation which is the earliest and the source of all the others, namely, that of the family.—Honour thy father. To honor a parent is to recognize the position he holds as author of our being, and therefore protector, supporter, guide, and ruler of our lives. Whatever child does this will necessarily show love, gratitude, respect, and docile obedience.-And mother. A noteworthy addition. Many heathen nations which fully secured the rights of a father entirely gnored those of the mother. But in his oldest of written laws we find acter of the state and the church depends upon that of the domestic cirele. Hence the importance of this commandment, and the place it holds at the head of all earthly obligations. Hence, also, the fact that it has a that filial piety secures the promise of the life that now is.— The land which the Lord thy God giveth thee: is guing to give thee. Some consider this clause a clear proof that the code in which it is found is only Jewish. But they forget that the apostle (Eph. 6: 2), writing to Gentile Christians, quotes and argues from this very

to the end of time. Vs. 13.—Passing on from relative duties to those which belong to equals, the lawgiver begins with that which concerns life .- Kill; that is, take life unjustly. To do so in necessary selflefense, or in obedience to the civil ruler, is in no sense murder. It appears that in our Lord's time the Jews interpreted this precept as if it reerred only to the actual taking of life. He therefore, as a part of his mission to "fulfill the law,"—that is, to open out deeper its meaning, swept away their gross misconceptions, and declared that even anger (undue or causeless) was a violation of the precept, and exposed the transgressors to lis dread penalties. The peculiar sacredness of life lies in the fact that man is made in the image of God, and as a responsible being has before him in the next world endless retributions. To cut short this probation, therefore, is an awful size. is an awful sin. So far from yielding to any temptation in this direction, we are to do all that in us lies to proong and gladden the lives of our fel-

clause, thus showing that it applies

to obedient children in all lands and

ne man with one woman, is the bond human society, and the indispenable condition of peace and progress. Whatever interferes with this relation, whether it be polygamy, un-scriptural divorce, incest, conjugal infidelity, or licentiousness, is an evil of the worst kind. Nor is the sin ere to be confined to criminal acts. Jur Lord declares that even a vicious glance or an unclean thought comes under the prohibition. Purity is to be cultivated with the utmost care. All books, papers, pictures, habits, gestures, and looks which are of doubtful tendency, and, much more, such as a constant and a constant are constant.

property.—Thou shalt not steal, the retributions of the last day!"

Vs. 16.—After property comes recourt of justice. Perjury everywhere The ten words we have been conis regarded as frightful crime, em- sidering are one of the most wonderbracing in one act the grossest insult ful things in Scripture. Given at to God and the worst injury to man. such an early day, and in such an ob-But many who never took an oath in- scure region, they are still a complete court yet habitually violate this com- summary of human duty for all ages mandment by repeating injurious ru- and countries. They guard the rights mors or by stating what is true with- of God and Creator, and those of man out necessity, by exaggeration, by in- the creature. They err neither by nuendoes, by a shake of the head or excess nor defect. They command a shrug of the shoulders, by some all that is right, they forbid all that trifing gesture or movement which is wrong. No legislation ever has bears upon another's good name. improved upon them. They are the Sometimes that which is dearer to its one perfect standard. Were they possessor than life itself is irrecover- universally obeyed, earth would beably lost by some random utterance. come like heaven; and just so far as The Scriptures are full of warnings they do control men is human happi-upon this matter. they do control men is human happi-ness increased and intensified. Blessupon this matter.

principal offenses in act and in words, of old, "Oh, how I love thy law! It both parents on an equality. No the law new in the end comes to that is my meditation all the day." similar case can, I think, be found which rounds and completes the code entside of the Scriptures. The char-Thou shalt not covet; that is, cherish any unlawful desire. Envy, malice, hatred, suspicion, evil surmisings, uncharitable opinions, every feeling that is unkind, unholy, or selfish, is peremptorily forbidden. We are not to Hence, also, the fact that it has a sanction added.—That thy days may be long, etc. Longevity may be taken to include what is expressed in Deut. The specifications in the commandment are intended to emphasize its range and scope. The apostle said (Rom. 7: 7, 8, Revised Version) that to the operation of this precept on his own heart he owed his sense of the law: "I had not said individuals, and as such is amply justified by experience. The acute and learned Maine attributes the strength and permanence of Rome to her stendy maintenance of the patria potestas. And the usual course of providence is such that filial piety secures the promise of the law: as fearful evil, but the tenth is a fearful evil, but the tenth is a fearful evil, but the tenth is an thought. The specifications in the commandment in thought. The specifications in the commandment is thought. The specifications in the commandment is thought. The specifications in the commandment are intended to emphasize its site with which I had never that I can attend to my work with the till and the patria potestas. And the usual course of providence is such that filial piety secures the promise of the law: "I had not known coveting except the law had said, Thou shalt not covet." Civil law judges only outward acts; the moral law of philosophers, the consensual course of providence is such that filial piety secures the promise of the same to five the promise of the law: "I had not known coveting except the law had said, Thou shalt not covet." Civil law it is undoubtedly the best medical ment are intended to emphasize its sit with which I had never the filial of my knith which I had never the filial of the totry Vegetrine and tend of my key with which I had never the filial of the course of the law: "I had not known coveting except the law had said, Thou shalt not covet." Civil law is a filial not the course of the law: "I had not known coveting except the law had said, Thou shalt not covet." Civil law is a filial not the filial piety secures the promise of the l idolatry is a fearful evil, but the tenth commandment aims at something far broader and deeper than this. Understood in its true sense it is an appropriate close to the Decalogue, and shows that statute to be the one simple and absolute form of human duty. a-complete revelation of the holiness of God, a complete guide for the conduct of men, a complete reminder of the reality and extent of depravity, and a complete testimony pointing to Him who is the end of the law unto

righteousness. Vs, 18 .- And all the people saw. The whole nation was gathered in rent of Sinai. After the ten words had been announced in what we may well suppose to have been an awful silence, there recurred the terriffic manifestations of the divine presence, H. R. STEVENS Esq.: peals of thunder and flashes of lightning, with the mysterious sound of a
trumpet blown by no human lip, and
the whole mountain smoking like a
furnace. These outward physicial
manifestations were not an unit emhlam of the majesty and power of manifestations were not an unfit em-blem of the majesty and power of Jehevah, and of the authority of the holy law which he had just set forth. They removed. The natural expression of terror. The imagination can hardly conceive the impression produced by these awful phenomena

amid the bleak solitudes of Sinai.

Vs. 19.— They said unto Moses.

A request wrung from them by the Vs. 19.—They said unto Moses, A request wrung from them by the extremity of their fear. It was a great honor to be addressed immediately.

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so full of terror that the people feared

that they would die out of hand in

onse God continued to speak, what

that is, take what belongs to another | Vs. 30 .- Fear not. There was a without his consent, express or im- silver lining even to the fearful cloud plied. The security of property is which overhung the top of Sinai. In essential to industry, frugality, and one sense there was ground for the progress, and a thief not only injures the man from whom he steals, but unterproduct the progress and a thief not only injures the same there was ground for the progress, and a thief not only injures the same there was ground for the progress, and a thief not only injures the progress and a thief not only injures the progress, and a thief not only injures the progress. dermines the basis of social order. Moses assures them, there was not. The bolder and more obvious forms The present was a day of revelation, of this offense are condemned by not of judgment.—God is come to nature itself; but the minor kinds are prove you. The design of the mag-equally comprehended in the prohibi-nificent theopkany was not to destroy tion, such as extortion, borrowing the trembling crowd, but to put and not returning, selling adulterated them to the test and show what was goods, using false weights or meas- in them. It was to awaken the conures, taking advantage of another's sciousness of sin, and convince them ignorance or inexperience, retaining of their unfitness to enter into direct what has been overpaid by mistake, communion with God .- That his fear taking wages and not doing the work promised,—in short, whatever wrongfaces—upon you. (Before your faces—upon you. Compare Deut. 2: 25 in the Hebrew.) Another object means. We are, one the contrary, to was to awaken a holy fear in the heart do what we can to increase his pros- of the people; that is, such a sense of the divine majesty and holiness as would make them recoil from even putation. Here again the lawgiver the thought of disobedience. There singles out the chief form of trans-gression as including all the rest.—

Bare false witness. That is, in a

Vs. 17 .- Having forbidden the ed is the man, who can say with one

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