

But to return to Mount Sinai. The preliminaries were *una voce*, without a dissenting voice agreed to. The constitution was pronounced by the living God, in words audible, and distinctly heard by about two millions of people. It was *written* also by the finger of God upon two blocks of marble. This constitution was perfectly *political*. Few seem to appreciate its real character. Many insipid volumes have been written upon it, both since and before Durham wrote a quarto volume on the Ten Commandments. Some have called it the Moral Law, and made it the law of the whole spiritual kingdom; affirming that Adam was created under it, and that even the angels were under it as a rule of life: nay, as it is now, and ever will be, the law of the whole spiritual world. Yes, indeed, though it speaks of fathers, mothers, wives, and children, houses, lands, slaves, and cattle; murder, theft, and adultery, yet it is the moral code of the universe.

I remember well when I was about to be cut off from a Baptist association for affirming that this covenant or constitution of Sinai was not the Moral Law of the whole universe, nor the peculiar rule of life to christians. Another shade of darkness, and one degree more of political power on the side of three or four very illiterate, bigotted and consequential Regular Baptists, would have made a John Huss or a Jerome of Prague of me. But there was not quite darkness nor power enough, and therefore I am yet controlling this feather which makes the mould for these characters you now read.

But I have said it was a *political* constitution, though religion and morality are delineated in it. Now "strike, but hear me!" It reads thus:*

"I am the Lord your God, who have brought you out of the land of Egypt, and out of the house of servants."

Table I.

Article 1. You shall have no other gods besides me.

Art. 2. You shall not make for yourselves an idol, nor the likeness of any thing which is in the heaven above, or in the earth below, or in the waters under the earth: you shall not worship them; nor serve them; for I the Lord your God am a zealous God, retributing to them who hate me the sins of fathers upon children to the third and fourth generation; but showing mercy for thousands [of generations] to them who love me and keep my commandments.

Art. 3. You shall not take the name of the Lord your God in vain; for the Lord your God will not hold him guiltless who takes his name in vain.

Art. 4. Remember the day of the sabbaths to hallow it. Six days labour and do all your works; but on the seventh day are sabbaths to the Lord your God; on it you shall not do any work, you nor your son, nor your daughter, nor your man servant, nor your maid servant, nor your ox, nor your ass, nor any of your cattle, nor the stranger who sojourns with you; for in six days the Lord made the heaven and the earth, and the sea and all that are in them, and rested

* Thomson's translation of the Septuagint.