

by day, and we are as really entitled to a just sentence from that tribunal as from a judge on the bench. Every one has a right to claim that there be no "false witness" borne against him. Often irreparable injury is done by the malicious or careless word spoken untruthfully or conveying only a partial truth. This method of bearing false witness is far too common.

X. "*Thou shalt not covet . . . anything that is thy neighbor's.*"

How may this command be violated? By unduly wishing that anything was ours which God has made another's, and which it is wrong, or impracticable for us to have. It is a man or woman craving love which should be fixed undividedly on another. It is Ahab sighing for Naboth's vineyard, when circumstances render it unfitting for Naboth to sell it. It is the politician aspiring for a position belonging in justice to another. It is the tradesman eager for the patronage which another has rightfully won. It is the youthful scholar, or preacher, or lawyer, longing for the honor and respect which another has gained by long experience and hard labor. It is the poor thirsting for the luxury which the rich possess, and the rich yearning for the liberty which the poor enjoy. It is wishing that any fancied or real good were ours, which, in the circumstances, is beyond our proper reach. It is a dissatisfied heart seeking for any unauthorized enjoyment. This commandment is not designed to repress a purpose or endeavor to gain a given end provided the object sought, and the means of obtaining it, are worthy. It is designed to give to man a revelation of himself, to unfold to him the inner workings of his heart, and to show him whether the secret springs of thought are good or evil. It traces the stream of human action back to the source, and there, at the fountain, in the heart itself, it bids us see whether the first motion, the desire of the mind, be right or wrong. The hand may not be reached forth to do an evil deed, the tongue may be kept from speaking the improper word, the eye even may be turned away from the tempting object; but has the heart cast out the wrong desire? It was this Commandment that

opened the spiritual vision of the Apostle Paul, and gave him a new discovery of himself. He boasted that externally he had kept the law, but here was a command that bade him look within. By that look he was condemned. "I had not known lust," *i. e.* I had not been conscious of any wrong condition, "except the law had said, Thou shalt not covet." What Paul perceived, aided by this flaming torch, each one will find, that "when the commandment came, sin revived, and I died."

In closing, note two thoughts:

1. *The Commandments are to be kept.* They require only the doing of that which is right in itself. The duty to obey them exists in the nature of things. I am not to keep the commandments simply because God requires it; but because they are right God requires me to keep them. The Decalogue does not primarily create obligation; it reveals obligation. As characters written with invisible ink are only dimly seen until a strong light is turned upon them, so the Decalogue brings into clearness those pre-existent laws and obligations which are only feebly seen and felt until the light of Sinai is flashed upon them. Hence the Commandments are, and must be, of perpetual authority. Not till the nature of things has changed will they lose any of their force. In outward act and inward purpose, they are the rules of life. The Gospel does not annul the Law. To accept Christ is not to reject Moses. Sinai indeed is not Calvary; the Law is not the Gospel; nevertheless, the Ten Commandments, in spirit, are the groundwork of the Gospel, the basis on which it rests, and without which all theories of the Gospel are an edifice without foundation—an airy structure shifting as the winds. There are some at the present time who claim that they have outgrown Sinai; that they have passed beyond the Law. Like the deluded mariner, they think they have "got by the star." Mistaken souls! There can be no true spiritual life that receives the New Testament and discards the Old; that accepts the Gospel and rejects the Law. The Decalogue will ever remain the divine "declaration of the indivisible unity of morality with religion."