

with that he may enjoy the happiness of an endless life beyond—a practical, real life of purity and virtue, on the verdant fields of truth beyond the grave, where, in the presence of Jehovah, he can fully realize and participate in the wondrous attributes of the Father of our race, the God of Love and Truth. So mote it be!

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**“THOU SHALT NOT TAKE THE
NAME OF THE LORD THY
GOD IN VAIN.”**

One of the most important commands that the Divine Being ever issued to man, was the above, and when we contemplate how readily, how frequently it is broken, the thought is appalling. God himself, revealing himself to his chosen servant, deigned to write these words on the tables of stone. He did so amidst the roar of thunder and the lurid flash on Sinai's peak, in order that his favored children should fully appreciate the grand and awful majesty of the Supreme Being. Surely it was not a very difficult law to obey. It was not a command that required steady labor and continuous service; it was simply that they should learn themselves, and teach their little ones, a reverence for Him who rides upon the winds, and holds the fiery bolts of heaven in the palms of his hands.

How dare men, then, in the present age, violate so wantonly and so constantly this edict of their Creator? It is a horrible profanity, that apparently prevails more in civilized countries than it does amongst the Arabs of the desert and the aborigines of the forest. These untutored wanderers, to our shame be it said, have a holier rever-

ence for their God, than we who, believing in the atoning grace of the Crucified One, or the Hebrew, who looks forward to the advent of his Redeemer. When we think of this we should blush with shame, and hang our heads in contrite sorrow. Israel's God declared, “Thou shalt not take the name of the Lord thy God in vain.” Never was a more distinct command, a more clearly defined edict, of the God of Gods. And yet—gladly would we drop the curtain, but truth demands that we should acknowledge the errors of the age, and the wickedness of our race.

Profanity is the fashionable vice of the age. Hoary-headed men pollute their lips and damn their souls by recklessly uttering the name of the Most High God. Young men and lads, aping the habits of their seniors, indulge in the loathsome custom. With ribald jests and coarse oaths, men created in the image of the Deity while away their hours and intermingle their conversation. Fathers swear before their children, and brothers taint the pure minds of their sisters with vulgar oaths. Masons, too, are guilty of the same. It is disgrace enough, and wicked enough, to hear men swear and curse, but it is a crime for a Mason to mention the name of the Deity “except with that reverence due from the creature to the Creator.” No man has a right to thus defile his lips, but the Hiramite who does so is a foresworn man in every sense of the word,—a perjurer and a liar.

We think, therefore, that our brethren high in the Craft should not only denounce the habit in their addresses and their speeches, but that they should see “an example ever set” by