

thorized sanction, with no purpose to fulfill a divinely-appointed commission. Whenever there is an act, or intent, against life without this, there is a violation of this command. How many acts, therefore, unpunishable by human law, and undetected by the world's eye, are in defiance of the words, "Thou shalt not kill." Practices and occupations which, for ourselves or others, cause life by slow degrees to ebb away; putting to our own or another's lips the cup which prepares for a drunkard's grave,—these can be no less than violations of that law which invests with such sacredness the life of those "made in the image of God." It is because man is thus made that his life is so divinely guarded. It is not the life, but the man himself, that is sacred. Hence, according to our Lord's interpretation of this command, it forbids, not only the actual taking of life, but treating man in any way hatefully, as being "angry without a cause." His kinship with God should repress the outflowing toward man of all bitter and contemptuous thoughts, since thus to treat the work is to dishonor the Workman. "Thou shalt not kill" is a divine vindication of the greatness and sanctity of man, bearing the likeness of his Maker.

VII. "*Thou shalt not commit adultery.*"

How many who never purpose to break in form, this command, hesitate not to violate it in spirit? forgetting that the impurity lurks where often no eye but God's can see it. Sin is the internal act, the unsuppressed desire, the lustful thought. But the evil done is the de-thronement of that purity in which God would have the soul exist. Untold evils come to the state, to the family, and to man's physical frame, through violation of this command; but greater than all these is the evil done to the soul, in the loss of its heaven-born purity. And when Christ tells us that this loss can be sustained by an inward thought as really as by an outward act, how should this command, to the young as well as to every one, seem girt about by a flaming sword that pointeth every way. There is a divine idea to be fulfilled in the marriage relation. Ignoring or forgetting this leads to some of the most alarming

features threatening society. The seeds of this giant evil are not far to find. Among other causes is the pernicious literature which floods our community. Papers, and books, unfitting to be seen or read, are openly sold to scatter their poison. "Know ye not that ye are the temple of God? If any man destroy the temple of God, him will God destroy."

VIII. "*Thou shalt not steal,*" i. e. thou shalt not take anything from another dishonestly; or, put it in positive form, thou shalt allow every one to have his exact due. Read thus, the command applies to others than the would-be burglar and thief. It forbids all dishonest dealing; it requires scrupulous rectitude in every transaction; it puts the scales of exact justice in the hands of both buyer and seller; it adjusts precisely the obligations of the employer and the employed, and arbitrates conscientiously between capital and labor. This command is to be taken into the counting-room and the workshop, into the bank and the store, into the sewing-room and the parlor—furnished far too often with ill-gotten gains. This rule should be carried to every department of business, and the young should be taught to form their plans of life with uncompromising regard to its peremptory mandate. A young man has met with more than a misfortune who has come to think he will contrive a scheme by which he can obtain a dollar in some other way than by giving a hundred cents in return, by muscle or brain, or in some way to render for it an honest equivalent,—full value given for everything received.

IX. "*Thou shalt not bear false witness against thy neighbor.*"

This command assumes that there is worth in character, and that every man has a right to be judged by what he really is. Bearing "false witness" is putting a man in a false light—representing him as different from what he is—so that others shall form of him wrong opinions. Doing this before judges and juries is punishable with heavy penalty. Few of us appear in courts of justice to be witnessed against. We all stand, however, before another court, composed of our neighbors, acquaintances, friends, and sometimes enemies. Every one of us is there being judged day