

Man's Moral Code.

Man, from a solitary, selfish tree-dweller, became gradually, by intercourse, with his fellow-men, more social, and by co-operation, more generous. As civilization and refinement increased, so the requirements of life increased, and the dependence on each other became more marked; man took upon himself a duty which he had not had before—that of consideration for, and sympathy with, his fellow-creatures. To neglect duty is to sin. Sin comes with duty. From the co-operation of social life, therefore, springs the whole duty of man, which, however it may vary in different ages, may be summed up as follows:

It is the natural duty of man—

1. To produce the greatest amount of happiness to his fellow men. To avoid doing to others, what he would they should not do to him, under similar circumstances.

2. To facilitate and increase co-operation.

3. To exercise and strengthen the faculties that are social and sympathetic, and encourage the good impulses.

4. To leave unexercised, and weaken, the faculties, the functions of which are adverse to social life, and to restrain and subdue evil impulses.

5. To practice truth and purity, in word and deed; temperance in appetite or desire; thrift, or reasonable economy of resources, by avoiding excess or undue expenditure of goods, substance or vital force.

6. To obey, and assist in the enforcement of the laws of the State, which are necessary for the protection of rights, and for the proper conduct and safety of the community.

7. To encourage industry and education, and work for the support of himself, his family, and those lawfully dependent upon him.

8. Whilst relieving the poor and deserving, to discourage mendicancy.

9. To be kind to children and animals, and prevent cruelty to them; and to sympathise with those in trouble.

10. To respect the lives, property, and opinions of others; and to show respect for the dead.

11. To avoid attributing unjust or bad motives to the actions of others.

12. To practice civility and courtesy to all; kindness to the poor; hospitality to strangers; and consideration to foreigners.

13. To be a peacemaker, and discourage quarrels and dissensions; but every man is justified in fighting in defence of his country.

14. To prevent the adulteration and pollution of food and drink.

15. To discountenance slavery, so cruelly inculcated in the Bible.

16. To be cleanly in habits and person.

It is the duty of parents:—

17. To love and be true to each other; to exercise that natural forbearance, without which two people cannot live their lives together in that happy union which alone can sustain domestic happiness, and command the respect of their children.

18. To maintain and encourage filial obedience, and respect for their children to their parents; and to discourage excessive parental indulgences.

19. To feed, clothe and educate their children.

EXAMINATION OF CONSCIENCE.

It is a good plan, and conducive to greater perfection of life, to devote a short time daily to the examination of conscience, contemplation, meditation, and aspiration.

Sins are wilful violations of those laws of rectitude and duty, the outcome of social intercourse. They consist of:—

1. Actions which render man amenable to the laws of the State, and are punished by the State.

2. Actions which are dependent upon man's conscience, being divided into (a) sins against society; (b) sins against himself.

The following list of sins is given as a help:—

Sins against society:—Detraction, calumny, slander, scandal, mischief-making, cheating, petty thefts, lying, deceit, breach of promise, breach of trust, bribery, dishonesty, envy, covetousness, avarice, impurity, seduction, conjugal unfaithfulness, unnatural actions, cursing, false witness, disobedience and disrespect to parents and superiors, mockery, reproach, cruelty, vindictiveness, quarrelsomeness.

Sins against himself and the perfection of his human nature:—Idleness, laziness, gluttony, intemperance, unnatural actions, obstinacy, self-esteem, self-opinion, self-laudation, vanity, conceit, false pride, ill-temper, passion, quarrelsomeness, peevishness, neglect of opportunities for good and for self-improvement.

What Is Worship?

Do Bible reading and prayer in the public schools constitute worship? If so, they are prohibited by the constitutional provision of the states against compulsory support of any place of worship.

If they do not constitute worship in the public schools, they do not constitute worship in the churches? If they do not, then it cannot be truthfully pleaded that churches should be exempt from taxation as places devoted wholly to public worship.

But if these exercises constitute worship in the churches, they must also constitute worship in the public schools.

This point furnishes ground for an anti-Christian journal of this city to charge the representatives of Christianity with "pious evasion" of their obligations; and the force of the objection must be admitted. —American Sentinel.

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