

Miscellaneous.

STORIES AND ILLUSTRATIONS OF THE TEN COMMANDMENTS.

THE EIGHTH COMMANDMENT.

Thou shalt not steal.

DEAR CHILDREN—Here is another of the short Commandments, which are like mighty rivers whose branches extend in many directions. I suppose very few of us know how liable we are to break this Commandment, and most of us would feel very much indignant if any one should call us thieves. We are too apt to think that a thief is one who steals into houses and stores in the night, and takes the property of others and appropriates it to his own use. Very true, all such are shameless thieves, and condemned by this Commandment. But to get at right and take your neighbor's goods, is not the only way of breaking this Commandment. The apostle Paul tells us "provide things honest in the sight of all men." This clearly implies that to get anything by dishonest means is a breach of this Commandment. We must not take away or retain what belongs to another without his consent.

Some little folks, and I am sorry to say some large ones too, appear to think there is no great harm in taking small things, such as an apple, a needle, or a pin, without the consent of the owner. As no essential injury is done to the owner, it is true the loss is of little consequence. But if it is done without his knowledge and consent, it is stealing; and whoever does it, injures himself by breaking God's laws. I have known children in school get into such a habit of picking pins out of the clothes of others, that they became real thieves.

I was told recently by a young lady who has gathered up a large number of poor children, and devotes a part of one day in each week to instructing them, that many of them will steal everything they can from her while she is teaching them. Now all such are young thieves, and unless they stop will get the habit so confirmed that it will follow them all their lives, and end in disgrace and ruin.

Another way of stealing is to borrow some little thing, and keep it till the owner forgets where it is. This is fraud and deception, as well as theft.

Another way is, when we find something another has lost, and keep it concealed. Multitudes break this Commandment in this way, and try to ease their conscience by saying to themselves, I may as well keep it; for somebody else would have got it and kept it. Others will hold on to the property secretly, and wait for the owner to advertise it, that they may get a reward for their pretended honesty. The Saviour's golden rule must be applied to this as well as all the other Commandments, which is, to do to others as we would have others do to us. You don't want others to borrow from you and never return what they get. You would not like it if you were to lose a purse of money, and some one should find it and keep it till you should advertise it and offer a reward to the finder. The Bible requires us to act in relation to others as we should desire them to do to us—to respect their property and rights as we do our own.

If this rule was acted on throughout the world, we should need neither locks or bolts; all would be safe. But the Eighth Commandment not only forbids the taking or concealing what belongs to others, but requires us to respect all their rights. Some children will take by force anything they want from those that are weaker than themselves, especially from a little brother or sister. You would think it very hard for one that was stronger than you to take from you what belongs to you; why then will you do to another what you would not like to have him do to you?

This Commandment teaches us that whatever we get we must get in an honest and fair manner. Some will tell a lie to make two or three cents; misrepresent the worth of what they sell in order to get more than its value, and try to depreciate the value of what they buy. All such dealing is a breach of this part of God's law, and may be denominated stealing. If a boy is selling a penknife that cost him fifty cents, and in order to make money on it and to deceive the purchaser he should say he paid seventy-five cents for it, you know he would be telling a lie, and at the same time practising fraud. That, according to this divine rule, is stealing.

Children often go into their neighbor's orchards and take fruit without asking for it. It makes no difference by what soft names people call it; the Bible, the only rule God has given to guide us, calls it stealing. It is not the value of the thing stolen that constitutes the crime in God's sight, but the intention to steal. God looks at the motives.

Many make thieves of themselves by giving light weight and short measure. Suppose I should employ a boy to gather me a bushel of chestnuts, and he should come with three pecks, and because I had no way to measure them he should cheat me out of one peck, how many sins do you think he would commit in that one bargain? At least three: fraud, falsehood, and theft. He cheated, lied, and stole.

A few days ago a boy was driving a cart load of hay along the street for sale, and a neighbor of mine bought it. The boy said he had fourteen hundred pounds on his cart. It looked very small for that amount. The man that bought it said, "I fear it is light weight; drive it to the scales, and I will pay the expense of weighing it." The boy looked confused, but drew it on the scales, and it was five hundred pounds short. It would have made you sorry to see how many lies that boy told to cover up the first one. He said somebody pulled hay out of his load as he came along; and then that the load had stood in the road all night, and the cattle had eaten it off. Here again you see not only stealing, but fraud and lying.

Another way of stealing is passing bad money. Sometimes parents send their children to the store with counterfeit notes that they dare not pass themselves, and in that way teach their children to steal. Whoever passes a base note or coin, knowing it to be such, is guilty of theft. It is to be feared that many are guilty of this kind of stealing. A gentleman of the highest integrity, who had been cashier of one of our large city banks for twenty years, said to me that his position had almost destroyed his conscience in the honesty of mankind; that there was hardly a day but some one would bring in a counterfeit note; and as it was his duty to cross all such on their own bank, many of those who presented them would object to it violently, especially ladies. He would say to them, "Why would you not pass this useless money on anybody else?" "Oh, I came by this honestly," would be the reply, "and the loss ought not to fall on me more than on anybody else." The fact that another has wronged you don't justify you in wronging somebody else to make up your own loss. When you find some one has imposed on you a bad note, or coin, it is your duty to return it to the one that gave it to you if you can; and if not, you had better destroy it at once, for fear the love of gain may lead you to break this Commandment.

Another way in which this Commandment is easily broken is by gambling. You may think that if you stake a ten cent piece with another boy on a game of cards or marbles, and gain it, the dice is lawfully yours. But it is not. You have no more actual right to it than if you had taken it out of his pocket. Whatever you get or take from another without rendering an equivalent for it, is stealing; and you have rendered no equivalent for the ten cents you get in this way. The commonness of gambling, and the fact that multitudes engage in it, does not lessen the crime

one iota. "Though hand join in hand, the wicked shall not go unpunished."

Another way of breaking this part of God's law is, by taking advantage of the ignorant in business. Many, when they find what they call a greenhorn, will charge them all they dare to above the regular price. This is stealing, under cover of your neighbor's ignorance.

This Commandment forbids all idleness, carelessness, wastefulness, imprudence, fraud, forgery, selling adulterated goods, refusing to pay debts when due, or contracting debts when we cannot see any way to pay them.

I think I hear some boy or girl, saying, "I did not know there was so much required by those four words, and I must be careful hereafter not to violate them any more."

But we must not fail to notice the effect of dishonest practices on our own character. It is rare that any one becomes a shameless thief in a week or a month. It requires time to scar the conscience and harden the heart, till a man will rob stores, houses and banks. Thieves generally begin with some little thing, and go on repeating their frauds and thefts till they become hardened. Some never steal anything of sufficient importance to be publicly tried for their crimes, but they become known so far that everybody distrusts and watches them.

When I was a little boy, a playmate of mine stole a French crown from me, the first piece of money I ever earned; and he got in the habit of taking little things whenever he could, till one storekeeper would trust him alone in his store, no more. He is now a gray-headed man, and I would not trust him with five cents.

A few days ago a boy borrowed twenty-five cents from me when he did not need it, because he thought I would never ask him for it. Though he belongs to a good family, I would not trust him with one cent. The boy that will do that, will be likely to steal whenever he can.

The conscience of dishonest people often tortures them to such an extent that they have no peace. Whatever frauds and dishonesties you are guilty of, you can never enter heaven till you repent of them all.

As a gentleman in London entered his house one day, he found a well-dressed female sitting in the room, who remarked that as she passed the door she saw an angry dog coming towards her, and ran in to avoid him. When he heard her story he gave her a glass of wine, as she manifested some fright; and as soon as she received it she passed on. In a little time a fine gold watch was missing. Fifteen years afterwards a coach-driver stopped at his door and handed him a small parcel, which on being opened proved to contain the watch and a note stating the circumstances of her stealing the watch, and that she had not had a moment of peace since. But she had found peace in Christ as soon as she determined to restore it. I have no doubt thousands lead a miserable life in consequence of the various dishonest acts they have been guilty of. "A guilty conscience needs no accuser."

Robert Andrews, foreman to a respectable nurseryman at some distance from Philadelphia, had lived with his employer ten years, and had an excellent character. One Saturday night, after applying for his own wages, he claimed the pay of a certain young man up to that day, when he had discharged some days before. His employer, looking him steadily in the face, said, "Robert, do you want to cheat me, by asking wages for a man you dismissed eight days ago?" He had no sooner said this than the conscience-stricken man turned pale. When his employer saw him so much affected, he told him he might still labor on as he had done; but that after such a manifest attempt at dishonesty, his confidence in him was gone for ever. On Monday Robert made his appearance, but was entirely an altered man. The agitation of his mind had reduced his body to the feebleness of a child. He took his spade, and tried to use it, but in vain; it was with difficulty that he reached home. He went to bed immediately, and medical aid was provided, but in vain. He sank under a sense of his degradation, and died on Wednesday. A short time before he died, he declared that the agony arising from the loss of his character as an honest man was the cause of his death. This was perhaps the first dishonest act of his life, and hence he sank under the load of his shame and disgrace. If he had searched his conscience by sin, his remorse will be no less terrible at last.

A beggar once asked Dr. Smollett for alms, and he gave him through mistake a guinea. The poor fellow perceiving it, hobbled after him to return it; whereupon Smollett gave it back to him, and added another guinea to it, exclaiming, "What a miserable lodging has honesty taken up with!"

I cannot help introducing a fact here that has already been mentioned. Knud Iversen, a Norwegian lad ten years old, residing in Chicago, was ordered by some vicious boys to go into a neighbor's garden and steal some fruit for them. But his pious parents had taught him to keep the commandments of God, and nobly did he do it in this case. He refused to go and steal the fruit. The boys threatened to drown him if he did not obey their wicked command. He still refused, and they put him into the water and held him up as long as they dared, and then raised him in up and repeated their threat; but the boy preferred even at the risk of losing his life, to obey God's command rather than theirs. He was plunged again and again into the water, and there held till he was dead! What a noble example of Christian firmness and piety does this Norwegian lad furnish! What strength of love for God's Commandments, and how stronger than death.

So much did some good people in Chicago and elsewhere admire the conduct of this young martyr to right, that they gave more than a thousand dollars for a marble monument with an inscription declaring the fact that his life was sacrificed to duty; that he chose to be drowned, rather than by stealing to disobey God and his Christian parents. If all our boys and girls of this generation were as honest as Iversen, what a blessed world we would soon have.

Do you want God to love you, dear children? If so, you must be honest; for God cannot love a dishonest child, or one that breaks his commands. He has said he "will by no means clear the guilty." All your dishonesty will be exhibited on the day of judgment to the gaze of the congregated world. What a thought, to bear the mark of a thief before the whole world!

And who can calculate the injury it may do you in this world? No man will employ about his house a thiefing boy or girl. Many a one has lost a good name and bright prospects, by putting his or her hands into an employer's drawer, or a mistress's wardrobe. If any boy or girl has begun to take things that belong to others, I do beseech you, my dear child, as you value your character and happiness in this life and the life to come, stop it at once; if you do not it will grow with your growth, and strengthen with your strength, till your passion for stealing will become irresistible, and may lead you on to the felon's cell.

When tempted to take anything that is not your own, resist the devil and he will flee from you. Every time you yield to temptation your moral powers will become weaker, till you are no longer able to resist. Never yield to temptation. Abhor the very thought of dishonesty, and maintain such a character as men will always trust and God will love.

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