



LESSON III.—JULY 20.

The Ten Commandments—Duties to Men.

Exodus xx., 12-17. Commit to memory verses 12-17.

Golden Text.

'Thou shalt love thy neighbor as thyself.—Matt. xix., 19.

Home Readings.

Monday, July 14.—Exod. xx., 12-20.
 Tuesday, July 15.—Lev. xix., 9-18.
 Wednesday, July 16.—Exod. xxiv., 1-8.
 Thursday, July 17.—Matt. xv., 1-9.
 Friday, July 18.—Rom. xiii., 1-10.
 Saturday, July 19.—Luke x., 25-37.
 Sunday, July 20.—John xv., 8-17.

Lesson Text.

(12) Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (13) Thou shalt not kill. (14) Thou shalt not commit adultery. (15) Thou shalt not steal. (16) Thou shalt not bear false witness against thy neighbor. (17) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Suggestions.

The remaining six commandments are moral rather than religious. Even people who do not worship God must see that these rules are the basis of a happy life for any family or country. Yet in keeping these rules we serve God better than by building costly churches. If the inward part of our religion is love to God, the outward part must be the keeping of his commandments. Verse 12, to show respect to our parents, to obey them while we are young, and to care for them when they are old, is one of our first duties. The Chinese, who have the oldest empire in the world, and who are very dutiful to their parents, are a good example of living long upon their land. Verse 13, the spirit of this command is that we are to care for the life and health of others. It is violated by careless landlords, who draw wealth from dirty buildings that foster disease; it is violated also by those who in anger wish ill to an enemy. God looks upon the thoughts of our hearts. Verse 14, references from Twentieth Century Version: 'God's call to us does not allow an impure life, but demands holiness' (I. Thess. iv., 7); 'God will judge those who are immoral' (Heb. xiii., 4); 'People who obey their earthly nature are earthly minded' (Rom. viii., 5); 'Wherever you find truth or holiness, righteousness or purity . . . there let your thoughts dwell' (Phil. iv., 8).

Verse 15. It was the rule among the Jews in Christ's time that every boy should learn a trade even if his father was rich. He who can earn a living by handwork is not so likely to steal as the poor man who knows no trade. It was a wise regulation, for we ought not only to try and keep God's commandments when temptation comes; we ought to prepare ourselves so that temptation will not come to us unnecessarily.

Verse 16. We should always be careful to avoid telling lies, for 'lying lips are an abomination unto the Lord,' but especially should we guard our lips when some mistaken statement of ours may injure another. If we 'love our neighbors as ourselves,' we will be careful of their reputations. Verse 17. This positive commandment not to wish we had our neighbor's things goes to the root of many sins. We may control our outer actions, but to control our wishes we must seek God's grace.

C. E. Topic.

Sunday, July 20.—Topic—Means of Growth. Phil. iii., 12-16; Col. i., 10-14.

Junior C. E. Topic.

Mon., July 14.—God knows our thoughts. Ps cxxxix., 2.
 Tues., July 15.—Your thoughts are you. Prov. xxiii., 7.
 Wed., July 16.—Think modestly. Rom. xii., 3.
 Thu., July 17.—Think lovingly. I. Cor., xiii., 5.
 Fri., July 18.—Think Bible thoughts. Heb. iv., 12.
 Sat., July 19.—Think God's thoughts. Ps. cxxxix., 17.
 Sun., July 20.—Topic—What are you thinking about? Phil. iv., 8.

The Teacher's Task.

First of all study the Scripture passage constituting the lesson and its context. Compare the authorized and revised versions. Be sure to get the meaning of that passage of Scripture. Then study any and all lesson helps within reach. A good way to get a broad view of the lesson is to follow the indicated Scripture passages in your family Bible reading for the week.

It will be clearly seen that all this can not be done in a few minutes, or even in an hour. It will take time. You must arrange your work so that the time can be used for this purpose.

But the preparation of the Sunday school lesson would be incomplete without a study of your scholars. What is the disposition and need of each scholar? What are their difficulties, hindrances and temptations? How can I best teach this particular lesson so that each one shall be benefited? These are questions that each conscientious teacher must ask. To answer them the teacher must keep in touch with his scholars.

In some respects this is even more important than the study of the lesson. The study of man is the greatest of studies. To teach the lesson so that each scholar shall get his share of the lesson—that constitutes successful teaching.

What an opportunity the teacher has here! In his sphere, the teacher has the advantage over the preacher, for he comes face to face with each individual.

A preparation for applying the truth is a final element that enters into a good preparation for teaching the Sunday school lesson. Here is the teacher's great opportunity! Here is where he can make the lesson tell!

This requires perhaps the most careful preparation of all. But I fear that too often no attention is paid to the application, or the truth is applied on the spur of the moment. Let every teacher study how best to apply the truth of the lesson to the individual heart and conscience.—'Evangelical S. S. Teacher.'



Intoxicating Liquor or Medicine?

A young man travelling on a bicycle between two Pennsylvania towns was surprised to see great numbers of patent-medicine bottles scattered along the way. He picked up some of the bottles, and read, 'Home Bitters,' 'Cherry Tonic,' and some other names more familiar to people in general.

The towns were far away from any hotel licensed to sell liquor; nevertheless, as he travelled on his way, he met several men and boys who were evidently intoxicated. When he arrived at his destination, he went into a store to inquire about a place where he could stay. It was a general store with a flourishing drug department. He was in it a very short time, but saw several bottles of bitters, tonics, and cordials sold.

He stopped at a house kept by a woman, who explained that the patent medicines sold in large quantities contained a large percentage of alcohol. The bottles were all labelled and stamped; the medicines were patented and sold under an apothecary's li-

cense; yet the business was a great and growing evil to the little town.

Now the young man happened to be a member of the bar of that county, and he advised the poor woman, whose sons had been in the habit of taking too much medicine to make information against the owners of the store for selling liquor without a license; and she, acting upon his advice, started a prosecution. The trial was a hard-fought battle on both sides. The defence employed some of the finest legal talent in that section, but the State's attorney and the young man who had discovered the crime upheld their side of the case bravely.

The judge instructed in substance that, if the storekeepers were selling their medicine in good faith as medicine, they were not guilty, even though it produced intoxication when improperly used, but that if they were selling it to be used as a drink, calling it a medicine to evade the law, they were guilty.

The jury under the instruction of the court, taking into consideration the taste and ingredients of the medicine, the quantities sold, the parties to whom it was sold, and the questions asked when it was sold, were out only fifteen minutes, and returned a verdict of guilty.

The principle brought out in the above case is law not only in Pennsylvania, but it is recognized throughout the country. An apothecary by abusing his license may render himself liable to punishment when selling even a well-known medicine.—C. H. Whittaker, in 'The Christian Endeavor World.'

Beer and Labor.

The 'Evening Post,' commenting editorially on facts presented to the Society for the Suppression of Alcoholism, which met recently at Breslau, which showed the per capita consumption of alcohol in Germany is ten quarts every year for every German—man, woman, or child, and that the Empire spends \$750,000,000 a year on drink, as against \$3,000,000,000 for food, says: 'In the light of these statistics, the desirability of "German beer gardens" in our American cities is open to much question. As a matter of fact although there may be much less drunkenness in a beer-consuming country, the dulling effect of the drink upon the intellect and the physique are too patent for discussion. A Munich employer of many skilled workmen, in speaking last summer of the difficulties of competing with foreign and even North German concerns, laid stress upon the cheapness of Munich beer as one of his great handicaps. "If we were on equal terms in every other respect," he said, "the fact that my men's brains and bodies are sodden with beer, day and night, would put me behind in the race." So serious has the drawback of beer-drinking workmen in Germany become, and so thoroughly is it recognized, that a movement has been started to exclude the drink from the factory premises. It has been not uncommon for a man to consume ten pints a day in his shop, while the average is put at not much below a gallon per day, excess being especially marked among moulders. Several experiments have already been made in educating the workmen to dispense with the morning and afternoon recesses for beer, and one firm making electrical apparatus in Berlin has found an increase of 10 percent in product per man since the change was made. There is no arguing against such facts as these.' The economic argument for temperance is rapidly coming to the front, and is proving effective in restraining the drink habit among employees.

In sending an anonymous gift of \$100,000 to Columbia university, to endow a chair of Chinese language and literature, the donor wrote to President Low: 'For fifty years or more I have refrained from whiskey and tobacco, and enclose you a cheque, which represents the interest on my earnings.'

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