



LESSON II.—JULY 13.

The Ten Commandments— Duties to God.

Ex. xx., 1-11. Commit to memory vs. 3-11.
Read Deut. v., 1-15; Matt. xxii., 34-40.

Golden Text.

'Thou shalt love the Lord thy God with all thy heart.' Luke x., 27.

Home Readings.

Monday, July 7.—Exod. xx., 1-11.
Tuesday, July 8.—Deut. vi., 1-15.
Wednesday, July 9.—Deut. vi., 16-25.
Thursday, July 10.—Deut. xxvii., 1-10.
Friday, July 11.—Josh. xxiii., 1-11.
Saturday July 12.—Psa. xix.
Sunday, July 13.—Mark xii., 28-34.

Lesson Text.

(1) And God spake all these words, saying, (2) I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (3) Thou shalt have no other gods but me. (4) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: (5) Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (6) And shewing mercy unto thousands of them that love me, and keep my commandments. (7) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (8) Remember the sabbath day and keep it holy. (9) Six days shalt thou labor, and do all thy work: (10) But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: (11) For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.

Suggestions.

The first commandments speak of our personal duty to God, or what may be specifically called our religious duty as distinguished from natural and social duties. Matthew Henry says that the first commandment concerns the Object of our worship, the second, the ordinances of worship, the third, the manner of our worship, and the fourth the time of worship. 'No other gods': no one else and nothing else is to be the object of our supreme devotion. Is money the thing we like best? Then beware lest we be found worshipping an idol of gold. 'Covetousness,' the apostle says, 'is idolatry.' Or do we find our greatest pleasure in eating and drinking and the various excitements of the senses? This may be idolatry too, the worship of pleasure.

Some people worship science and some people worship worldly greatness, some people make idols of their own beauty or talents. How beautiful instead to have for the object of our worship the all-glorious and all-perfect Being whose hand has made all these things. 'Graven image': no visible representation of God was to be made, for if the people bowed down to an image they would readily think that ended their worship, and they would neglect to keep the commandments of God. God is a spirit and requires the worship of the heart. 'A jealous God.' He will not give his glory to an image. Our hearts must ascend direct to him in praise and prayer.

'Unto the third and fourth generation': false ideas of God and of religious worship do not injure only those who adopt them;

their descendants are apt to inherit a disposition less open to the light of truth. But those who love God with a true insight can spread the knowledge of his mercy, not only among their own relations, but in the wider world. 'In vain': How many young people, with no bad intention use the name and worship of God in an empty and formal way by singing the words of hymns when they are not thinking about the meaning.

'Remember': It is easy to slip into negligent ways. If we are not careful to remember the sabbath and the worship of God, we may slip unconsciously into worldly ways, and be surprised some day to find how far we are from the religious life that we formerly had. This is the history of nearly all back-sliding. One day in seven specially set aside for God's worship is the divine arrangement and experience proves that it is not safe to depart from it.

C. E. Topic.

Sunday, July 13.—Topic—Constant companionship. John xiv., 15-28; Matt. xxviii., 20.

Junior C. E. Topic.

THE BRAZEN SERPENT.

Mon., July 7.—Weak faith. Num. xxi., 4.
Tues., July 8.—Foolish complaints. Num. xxi. 5.
Wed., July 9.—Just punishment. Num. xxi. 6.
Thurs., July 10.—Honest repentance. Num. xxi. 6.
Fri., July 11.—Answered prayer. Num. xxi. 8.
Sat., July 12.—Complete salvation. Num. xxi. 9.
Sun., July 13.—Topic—Old Testament miracles. II. Lessons from the brazen serpent. Num. xxi., 4-9.



A Spasm of Sense

In a recent murder trial at Minneapolis, some facts in the life of the murderer were brought to light which should be of interest to all who labor in the cause of sobriety and morality. They should especially arrest the attention of all who have charge of relatives in times of sickness, or of threatened constitutional disease. It was said that the young man when scarcely more than a boy developed a weakness of the lungs, which caused alarm, and that his physician ordered him to live in Colorado for several years, and to drink whiskey three times a day. Filled with dread the boy obeyed the directions of his doctor. He stayed in Colorado six years and drank his whiskey according to orders. Any one who has observed life closely, will not be surprised to hear that by the time he returned home his passion for liquor was such that all prospect of a respectable and useful life was gone. He haunted bar-rooms and drank almost to the point of irresponsibility every day. The culmination came in an all-night saloon, where at two o'clock in the morning he killed a man he had never seen before, in a drunken quarrel—where all present were so under the influence of liquor that no reliable evidence could be had from any one.

But the point I wish to make in this article is the danger lurking in the prescriptions of physicians. Many well meaning doctors have a habit of recommending beer or whiskey for every slight ailment, and seem to utterly ignore the danger element in this practice. Thoughtless people easily frightened at the threat of illness, obey the directions of these doctors to their infinite harm. Every observing person knows this of his own knowledge.

Pulmonary troubles are almost invariably prescribed for along this line, although in so many thousands of cases the utter uselessness of alcohol has been demonstrated. And very few friends have the moral courage to refuse to follow the prescription. I remember of one exception. A young man in whose family the evils of intemperance had

been fully proven, seemed threatened with consumption, and in quick succession consulted all the leading physicians of his city. Every one told him to drink beer or whiskey. He refused to do so, and was fully upheld by his wife in that decision. But every time he saw the doctor, in whose hands he finally rested his case, he was urged to try alcohol. Doing this one day before the young wife, her indignation finally mastered her, and she exclaimed: 'Doctor, you are one of our most valued personal friends, as well as our trusted physician, but if you ever recommend alcohol again to my husband, the relations both of friend and physician will cease forever. I can bear that my husband may die, but I cannot bear that he become a drunkard'; and, she added stamping her foot, 'I will not.' To the honor of the doctor be it said that he changed his ground at once, and no break in friendship ever occurred. A few years later when the young man had overcome his threatened phthisis, but was recovering from another severe sickness, the doctor said to the wife, 'I should recommend some stimulant to any one else, but you,' he added, with his big hearty laugh, 'have proved that you can cure consumption without any; and I'm sure you can bring this fellow through again, with your nourishing dishes.' And she did.

Quite different was the fate of an equally conscientious woman which came under my observation. She nursed a beloved brother through typhoid fever, and when he was convalescing after a relapse, she was told to give him whiskey every hour in small doses. She did so unhesitatingly for many weeks, and when he was well, he was already a slave to stimulants. His grief was inconsolable, and as she saw year by year the ruin she had unconsciously wrought, she could not be comforted.

An old doctor who treated a case of pneumonia in my own family, without stimulants and very successfully, told me that when younger he had used whiskey in such cases as was the rule, but that for many years he had not prescribed it at all, and that he had much better results than formerly. And it has been proven in recent years in temperance hospitals that old diseases are successfully treated without alcohol. Let friends of invalids take courage from this, and refuse to imperil the well-being of the whole after life of a patient, by giving him the unquenchable thirst which follows the use of so fatally fascinating a drug. Especially let people with weak lungs beware of the snare. Let them take to the woods or the mountains. There is more virtue in oxygen than in anything which can be put into the stomach. Don't live a minute indoors, except when sleeping and then have all the windows open—eat the most nourishing food that the world knows of and plenty of it, and if God wills it you will live—and if he does not a whole distillery will not save you.

And these doctors, do they never think of the evil they work, do they never question what it profiteth a man if he gives his life and lose his soul? Do they never consider his family and friends, when they lure him on to destruction with their flippant and criminal prescription of whiskey or beer without regard to his antecedents, to his inherited tastes, or acquired ones, with which he is perhaps struggling at that time? Many of them apparently do not, but many more in these later days do pause before prescribing these deadly doses. May their tribe increase.—Hattie Tyng Griswold, in 'Universalist Leader.'

A writer points out that in the United States, Canada, Sweden and Norway, where local control of the drink traffic is largely adopted, the death-rate is only 16.5 per 1,000, whilst in England and other European countries where there is no local option, it is 24.9 per 1,000. The Sun Life Office has lately begun to insure abstainers at a reduction of 5 percent on the ordinary premiums. The Scottish Temperance Life Office from the first accepted such lives at a reduction of 10 percent. The United Kingdom Temperance and General Provident Institution, with funds of £7,000,000, has two sections, each paying the same rates, but the abstainers get from 20 to 30 percent larger bonuses than the non-abstainers. The Sceptre Life Office has a corresponding scale. These facts tell their own tale of the superior health and longevity of abstainers.—English paper.