

# THE THIRD COMMANDMENT

The Third Commandment is repeated in substance ten times in the Old Testament. It occurs in substance three times in the New Testament.

The penalty for breaking it was death. God said: "Whosoever curseth his God shall bear his sin \* \* \* He that blasphemeth the name of his God shall surely be put to death."

He also said: "Thou shalt not revile God nor curse the ruler of thy people."

Profanity is both foolish and wicked. It is bad English, an insult to refined friends and a sin against God. And all this without the least pleasure or reward. How silly to be profane.

By-words are only a less rude profanity. "By-golly," "By-the-Gods," "The dickens" and terms of more or less rudeness would be better left unthought and unsaid.

There's a wooden profanity which is little less profane. Slamming the door, stamping the floor, or even kicking the dog in anger at God or friends, or circumstances.

It's all in vain. The artist has let us into a new, and to many of us an unthought of, way of taking the name of God in vain.

*"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."*  
Ex. 20:17.



The helpless widow and orphan have in desperation thrown themselves on the mercies of the worshiping people as they leave the Lord's day worship.

The worshiper in the high hat is very devoutly quoting a psalm as he passes them. He is refreshing his memory by looking into his prayer book. Thus both mind and eyes are employed—and he does not see the widow or hear her cry.

He is taking God's name in vain. "Whosoever hath this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

If we talk obedience and obey not; if we teach tithing and tithe not; if we preach forgiveness and forgive not; if we sing, "Lord, I care not for riches," and then covet; this—all this—is taking His name in vain.

## IN AFFLICTION'S SCHOOL

**H**EAVY is the head that wears a crown. It is not all glory, it is not all sunshine to be a king. David was surrounded by foes in his own kingdom and was constantly in fear of invasions by enemies from that heathen world. That accounts for the many psalms in which he cries to God for help and deliverance. In the school of affliction where else had he to go but unto the God of Israel in whom he trusted? It was when David was firmly seated upon his throne and prosperity smiled upon him that he lost his hold upon God and fell from grace.

Few kings can stand prosperity, and affliction that drives them to look unto the hills whence the saints must get their help is a blessing rather than a curse. Under the rod of affliction are we driven to Him who smites that He may heal. After all his sore trials Job could say, "It was good that I have been afflicted." The heavier his affliction the stronger was his faith in God; for apart from Him no deliverance could come nigh. Peter realized this when many of Christ's followers "went back and

walked no more with Him," and Jesus put the challenge up to the Twelve by asking, "Will ye also go away?" The very thought of leaving the Master whom they loved and trusted drove him to make the noble reply, "Lord, to whom shall we go; thou hast the words of eternal life."

There are many Christians in our day who are full of doubts and questionings, and who have lost the firm hope and trust they once had in God. They have heard and read much from lights that shine in the scientific and literary world that puts the light of God's Word under a cloud. They see more of the cloud than they do of the great light that shines in Scripture. Doubts steal into their minds and they lose their trust in God. Let them ask themselves, "What light does the world with all its wisdom have that can be a substitute for the wisdom that streams from Him who is the light of the world?" When trust in Him is gone, all is gone.

Stubbornness is not strength of will so much as lack of reason.