

7. Knowledge without love is of small account; for "though I understand all mysteries and all knowledge, and have not love, I am nothing." Love consents willingly to any self-denial, if thereby it can shield a weak conscience or smooth the path for a halting brother.

Orientalisms of the Lesson.

The center of ancient worship was the sacrifice. It was in this that all the important events of domestic and social life culminated. These sacrifices were followed by a feast. All that remained of the victim's flesh after the legs inclosed in fat and the entrails had been burned on the altar, and after the priest had received his portion, came back to the family which had offered the sacrifice, and these consecrated meats were eaten either in the apartments or in the sacred grove belonging to the temple or in the worshiper's house. Sometimes also they were sold in the market, and as the sacrifice usually took place in connection with some joyful circumstance, relatives and friends were invited to the feast, among whom it might easily happen that there were Christians. So when all these meats were sold in the market, the Christian might find himself exposed to eating them either at his own house or that of others. Some thought there was no harm in eating these meats. Others still had a superstitious dread of the demons to whom they had been sacrificed and their ability to harm them.

The Christians of Jewish origin found it extremely difficult to tolerate any heathen associations. There were believers of Gentile origin who could not free themselves all at once from the idea which they had held from infancy of the reality of these demons. Even the Jews were of the opinion that the idols represented evil spirits. They would not eat flesh which they knew had been offered in sacrifice to idols.

By Way of Illustration.

Verse 3. A commander at the head of a great procession raised his hat, with a smile, to a little girl in the crowd, who answered the salute with evident delight. "How did you know that bow was for you, little girl?" some one asked. "Because," she answered, "I love him, and he knows me. He is my uncle." So, if we love God, we have a right to claim his recognition and friendship.

Verse 6. "Our God." A little boy being asked, "How many Gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is room for only one."

Abstinence for the sake of others. Going up the Matterhorn we were all tied together. In the perilous places on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound

of burden, if anyone had slipped or stumbled it would have involved peril and almost certain death to all. In the first party that ever went up a young man slipped, and not only he fell four thousand feet, but he pulled three other men down to death with him. No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes or on the face of precipices. We have no right to do what is even safe for us if it is dangerous for others. We are each other's keeper.—*Bishop Warren.*

Verse 12. That man has very little of the spirit of a Redeemer who had rather his brother should perish than himself be abridged in any respect of his liberty.—*Matthew Henry.*

Self-denial. Self-denial is a stern-faced angel; if only we hold him fast and wrestle with him long enough he will speak us soft words of happy sound, just as, if we wait long enough, in the darkness of the night stars will come to share our loneliness.

Heart Talks on the Lesson.

I suppose you are often tempted to think you are of so little consequence your example can make no difference in what others may do. Never could you make a greater mistake. The Golden Text is verily true—"none of us liveth to himself." Did you never notice when the boy goes through the train selling candy, puzzles, or whatever he may have, if one person buys of him some one else is sure to follow? Dozens of people may pass a window on the street without noticing it. Presently one stops, then another, and another, until a crowd gathers. A boy or girl sets the fashion in some sort of speech—unfortunately it may not be the best sort—slang, for instance—and presently the whole school is using it. A man moves into a neighborhood and puts his garden in order; plants flowers and keeps his grass well cut and watered. The neighbors begin to look after their own neglected surroundings, for the contrast with his pretty garden is too evident, and so that part of the village is transformed into an attractive place of residence.

Two little girls were seated together in a mission Sunday school. One sat for a few moments looking intently at the clean hands of her neighbor and then at her own soiled little fingers. Presently she said, "Teacher, may I be excused a minute?" She was gone several minutes, and when she came back the air of satisfaction with which she seated herself made her teacher smile as she noticed the hands were several shades whiter, having been washed at a pump near by. Your words, your acts, your personal appearance, have an effect upon those who observe you. It is impossible to live and not influence others in some way. There is one thought especially which ought to be impressed upon us. When we do wrong we not only lead others astray

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