

know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Je'sus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

in heaven or on earth; as there are gods many, 6 and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Je'sus Christ, through whom are all things, and we through him. 7 Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their 8 conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we 9 the better. But take heed lest by any means this liberty of yours become a stumbling-block 10 to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? 11 For through thy knowledge he that is weak perisheth, the brother for whose sake Christ 12 died. And thus, sinning against the brethren, and wounding their conscience when it is weak, 13 ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

ENVIRONMENTS.—"First Corinthians" was written from Ephesus 57 A. D. The church at Corinth was mostly Gentile, and was exposed to peculiar temptations. Idol worship was universal, and if one resolutely determined never to use anything which had ever been consecrated to an idol, one would certainly be greatly inconvenienced and embarrassed. The counsel which Paul gives concerning idol meats applies with full force to the use of intoxicants at the present day. **DOCTRINAL SUGGESTION.**—The unity of God.

HOME READINGS.

M. Abstinence for the sake of others. 1 Cor. 8.

Tu. Charity. 1 Cor. 13. 4-13.

W. Love to the underserving. Luke 6. 27-35.

Th. Unselfishness. Phil. 2. 1-11.

F. Perfect love. Matt. 5. 43-48.

S. Judgment on offenders. Matt. 18. 1-10.

S. For the Gospel's sake. 1 Cor. 9. 18-27.

LESSON HYMNS.

No. 337, New Canadian Hymnal.

Friends of temperance, onward go.

No. 335, New Canadian Hymnal.

Homes there are of want and sorrow.

No. 338, New Canadian Hymnal.

See, the Church of Christ arises,

QUESTIONS FOR SENIOR STUDENTS.

1. The True Knowledge, v. 1-6.

What is meant by "things offered to idols?"

What was the question concerning them?

What law had been passed by the council of Jerusalem concerning this matter? (Acts 15. 20.)

What are some of the things of which Paul could say that he and they had knowledge? (Verse 4, and Rom. 14. 14.)

In Paul's view was it wrong in itself to eat things which had been offered to idols?

Could he not with justice have said, "If you want to eat meat offered to idols, and can afford to, you have a perfect right to?"

On what basis was it that he could claim that these things were allowable? (See verses 3 and 6.)

What is the great principle that is here established? (Verse 9.)

2. The Weak Conscience, v. 7-12.

What is meant by the weak conscience?

How was this influenced by another's knowledge?

How were such led into sin?

How can one man's liberty prove another's stumbling-block?

How does this cause a sin against Christ?

3. Total Abstinence, v. 13.

From what, and under what circumstances, would Paul abstain?

What spirit did this show?

What was Paul's conduct, as shown in Rom.

9. 22?

To what abstinence does this principle lead us?

How may we thus avoid harm to others?