

## Classroom and Hall.

### Abstinence for the Sake of Others.

S. S. LESSON V.—OCTOBER 29.—1 COR. VIII. 1-13.

**HELPS OVER HARD PLACES**—1. "As touching things offered unto idols" where a sacrifice was offered to idols, a large part of the animal offered was eaten by the offerors or by the priest. Sometimes this meat was offered for sale in shops where Christians might buy. Much of it was used in social feasts, weddings, etc., to which Christians might be invited. The question was whether it was right for Christians to eat such meat. "On the one hand," it would be said: (1) The meat was not harmed by having been used as a sacrifice. (2) Christians should be above such superstition as to care what had been done with it. (3) To refuse to eat would shut them out from social intercourse with their heathen neighbours. (4) It would interfere with the liberty of Christians. (5) It would repel heathens from the Gospel. "On the other hand:" (1) To eat was forbidden by the Council at Jerusalem (Acts xv. 29). (2) It was distasteful to their Jewish brethren. (3) It would seem to endorse idolatry. (4) It would lead them into temptation to join in the sinful orgies of the feasts where this meat was eaten. "Knowledge puffeth up:" makes conceited, if without love. "Charity:" love; "edifieth:" builds up the individual and the Church. 4. "An idol is nothing:" there is no real God or spirit in the image. 6. "One God, the Father:" that is, the Author, the Creator of all. "Christ, by whom are all things:" God created all things by Him (John i. 1-3). "And we by him:" we are Christians, children of God, by His salvation. 7. "Some, with conscience of the idol:" by familiarity wit' idols in their past life. "Their conscience being weak," a weak conscience (1) imagines things to be wrong; (2) it is not clear as to what is right or wrong; (3) it is not able to prevent the person from yielding to temptation. "Is defiled:" (1) when it cherishes sin; (2) when it has a sense of guilt. 10. "Be emboldened:" contrary to his own convictions. 13. "Sin against Christ:" (1) by injuring His children; (2) therefore by wrong against Himself; (3) by injuring His cause and kingdom. 13. "My brother to offend:" that is, to stumble, to fall into sin.

SUBJECT: SELF-DENIAL FOR THE GOOD OF OTHERS.

I. A QUESTION OF CONSCIENCE (vs. 1, 4).—What difficult practical question arose in the Corinthian Church? What did the Corinthian heathen worship? What was done to the sacrifice offered to idols? How would the Christians be tempted to eat of these sacrifices? What two opinions were held in the Corinthian Church as to whether this was right? What arguments could be given in favour of eating this food? What arguments could be given against it? What one is recorded in Acts xv. 29? What argument in 1 Cor. x. 20, 21?

II. KNOWLEDGE VERSUS LOVE, A BASIS OF SETTLEMENT (vs. 1-3).—What did they all know? What is the effect of knowledge without love? What is meant here by "charity"? What does charity do for the individual and the Church? Meaning of "edifieth"? How should those who know more, and have brighter minds treat those who are slower and duller? How will this edify? Can we have the truest knowledge by means of the intellect only? What can we learn only by the heart as well as the head? How can we know God? (v. 3, Eph. iii. 17-19.)

III. RIGHTS VERSUS DUTIES, THE PRACTICAL ANSWER (vs. 6-13).—How does Paul show that there is no harm in eating things offered to idols? What does he say idols are? What is God to us? How are all things by Jesus? (John i. 1-3.) How are we by Him? (John iii. 14, 15; 1 Peter iii. 18.) What does Paul say of rights as to this matter in 1 Cor. x. 19, 23, 25, 27, 30? How did others feel toward this question? What is a weak conscience? What is a defiled conscience? What would Paul have the strong Christians do? (v. 13.) Meaning of "offend" here? How does he state their duty in 1 Cor. x. 23, 24, 27-31? What is the first reason for so doing? (v. 8.) What is the second reason? (vs. 9, 10.) What is the third reason? (v. 11.) What is the fourth reason? (v. 12.) How is sinning against a Christian a sin against Christ? (See Matt. xxv. 40, 45.)

IV. APPLICATIONS.—How would you apply Paul's principle to temperance? To amusements? To social customs? Sabbath keeping? Does it mean that we are never to do anything that others disapprove or think wrong?

### Sabbath School Committee.

REV. T. F. FOTHERINGHAM announces that "the General Assembly's Sabbath School Committee will meet (D.V.) in the Board Room of the Y.M.C.A., Toronto, on Monday, Oct. 23rd, at 8 o'clock p.m. The Sabbath School Committee has no funds for the payment of the travelling expenses of members, but those who come can avail themselves of the rates given to delegates to the Ontario Provincial Sabbath School Convention which meets in the same city on the following day. As full an attendance as possible is requested. The General Assembly evidently believes that 'in multitude of counsellors there is safety,' for it has given us a Sabbath School committee of ninety-six members. I have been unable to find the post office addresses of the following new members, would they, or the friends at whose suggestion their names were added, kindly drop me a postal card with this information?—John Stewart; Daniel Stewart; A. W. Leitch; S. B. Ripley; James Gordon; D. W. Miller."

### Christian Endeavour.

THE following letter just to hand speaks volumes as to what a correct action may lead to:—Last winter I drove some miles to the thriving village of Tara and before going home entered the Leader book-store to buy a euchre deck, as I had been commissioned by my chums. We were going to learn to play and were anxious to have them. I asked the young lady for them. "I cannot supply you," was her answer. I said, "there are dozens of them behind your head." She said she knew, but she never sold them. I said, "I must have them" and threatened to tell her boss if she did not give them to me. "He would not say anything, but I would lose my place before I would sell one pack of cards to any young man" was her reply. She asked me if I ever had played them; I said "no." "Don't do it then," she said eagerly. "Some day you will be proud to say you never played a game with them." I went home astonished, nay, thunderstruck. I told two or three of my chums; it amused them and two of them bet they could get them. They tried at different times with like results. One of them informed me he got one, and drew out a temperance card and another game she sold him. He said he used insulting language, swearing at her, and said it was a wonder she was not a temperance lecturer. She said she was not a public speaker, but if he wished to sign the pledge at any time she would supply him with a card. He, to try her further, said if she gave him one he would consider it. She immediately produced one from her pocket and handed it to him. He promised not to destroy it if he might keep it. Lately he signed it and nothing would coax it from him.

Now, dear sir, this action set me thinking seriously of the life I have been leading, and I carried a very heavy heart and knew not what to do.

About two weeks ago I heard this lady was to lead the meeting at the Tara C. E. and I made up my mind if I could find out when I would hear her. It was to be Sept. 25th and it was impossible for me to go. But on Sabbath I heard it was changed to the 29th. I hurried there, but imagine how I felt when the meeting was started. I was a stranger and for me to open that door was impossible; but I could stay in that porch, and stay I did, and I wish I could give what she said, word for word. It was pure curiosity led me there. I was told her subject was "Joseph," and I wondered what she would say on it. But she took it "Joseph a type of Christ" and oh! if I could give you what was said in that fifteen minutes. I never thought anyone would see half in it that she gave, finishing with an appeal for Christ, then announced the hymn "What will you do with Jesus." I will tell you what I did,—before I left that porch I consecrated my life to Him. May God bless Miss D—, as He has blessed her words, and the Tara C. E. for her sake.