

The Sunday School

BIBLE LESSON.

Adapted from Harbut's Notes.

Second Quarter.

Lesson XII.—Rom. 14, 10-21.

PERSONAL RESPONSIBILITY.

[Read chapter 14.]

GOLDEN TEXT.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14, 21.

I. LIVING TO GOD, VERSES 10-12.

10. BUT WHY DOST THOU JUDGE THY BROTHER?—But you—why do you judge your brother? He takes up the verb used in his former appeal to the 'weak,' verse 3, "The original is more lively: 'But thou (the weaker believer), why judgest thou thy brother? And thou again (the stronger), why despisest thou thy brother?' FOR WE SHALL ALL (the strong and the weak together) STAND BEFORE THE JUDGMENT SEAT OF CHRIST." All the most ancient and best manuscripts read here, 'the judgment seat of God.' "We shall stand, all of us, on one level, whatever were our mutual sentiments on earth, whatever claim we made here to sit as judges on our brethren, before the tribunal of our God."

11. EVERY TONGUE SHALL CONFESS TO GOD.—"Consequently shall bow to the award of God upon their character and actions." The prophecy is quoted substantially from Isa. 45, 23. A universal subjection, willing or unwilling, to the divine judgment, is described.

12. SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD.—The account is to be given to God—not to his brethren. Thus of himself he must account—not of his fellow-Christians. Then there is no chance to bribe the Judge or hide the sin. Then the balances swing free, and justice is done. It is a deep reminder that the beloved Saviour is also, and in no figure of speech, but in an eternal earnest, the Master too. We would not have him not to be this. He would not be all he is to us as Saviour were he not this also, and forever."

II. LIVING IN LOVE, VERSES 13-18.

13. LET US NOT THEREFORE JUDGE ("assume the office of judge over") ONE ANOTHER ANY MORE; BUT JUDGE THIS RATHER—"A beautiful sort of play upon the word 'judge,' meaning, 'But let this be your judgment, not to put a stumbling block,' etc. Leave others free to obey their own consciences, as we wish to be free ourselves."

14. THERE IS NOTHING UNCLEAN OF ITSELF—This Christ had plainly taught, Mark 7, 15. "Hence it is that he calls those 'the strong' who believe in the abolition of all ritual distinctions under the gospel. See Acts 10, 15." To him that INTERMETHS ANYTHING TO BE UNCLEAN, TO HIM IT IS UNCLEAN—"And therefore you, because you are not his conscience, must not tamper with his conscience. It is, in this case, mistaken; mistaken to his own loss and to the loss of the church. Yes, but what it wants is not your compulsion, but the Lord's light. If you can do so, bring that light to bear in a testimony made impressive by holy love and unselfish consideration. But dare not, for Christ's sake, compel a conscience. For conscience means the man's best actual sight of the law of right and wrong. It may be a dim and distorted sight; but it is his best at this moment. He cannot violate it without sin, nor can you bid him do so without yourself sinning. Conscience may not always see aright. But to transgress conscience is always wrong."

15. BUT IF THY BROTHER BE GRIEVED ("has his weak conscience hurt") WITH THY MEAT—"Rather, 'because of meat.' The word 'meat' is purposely selected as something contemptible, in contrast with the tremendous risk run for its sake. Accordingly, in the next clause, that idea is brought out with great strength." This principle bears directly on indulgence in strong drink. WAKEST THOU NOT CHARITABLY—The rule of Christian love would keep you from doing anything that would distress your brother—much more from what would destroy him. DESTROY NOT HIM WITH THY MEAT, FOR WHOM CHRIST DIED—"Do not, with your food, work his ruin for whom Christ died. Such sentences are too intensely and tenderly in earnest to be called sarcasm; otherwise how fine and keen an edge they carry! 'For food's sake!' 'With your food!' The man is shaken out of the sleep of what seemed an assertion of liberty, but was after all much rather a dull indulgence of—that is, a mere slavery to—himself. 'I like this meat; I like this drink; I don't like the worry of

these scruples; they interrupt me, they annoy me! 'Unhappy man! It is better to be the slave of scruples than of self. In order to allow yourself another dish you would slight an anxious friend's conscience, and, so far as your conduct is concerned, push him to a violation of it. But that means a push on the slope which leans toward spiritual ruin. The way to perdition is paved with violated consciences. The Lord may counteract your action and save your injured brother from himself—and you. But your action is, none the less, calculated for his perdition. And all the while this soul, for which, in comparison with your dull and narrow 'liberty,' you care so little, was so much cared for by the Lord that he died for it."

16. LET NOT THEN YOUR GOOD—"That is, this liberty of yours as to Jewish meats and days, well founded though it be—BE EVIL SPOKEN OF—for the evil it does to others." You led me into this is a bitter word from those who have gone astray. If you cling, even at the risk of injury to your brother, to your undoubted right of eating what you like, you will lead the heathen to speak evil of that religion which is the common good of weak and strong."

17. FOR THE KINGDOM OF GOD—"Or, as we should say, religion, that is, the proper business and blessedness for which Christians are formed into a community of renewed men in thorough subjection to God. Comp. 1 Cor. 4, 20." Of that eternal kingdom soon to be set up we are already citizens. IS NOT MEAT AND DRINK; BUT RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST—"A beautiful and comprehensive division of living Christianity. This phrase, 'joy in the Holy Ghost,' represents Christians as so thinking and feeling under the workings of the Holy Ghost that their joy may be viewed rather as that of the blessed Agent who inspires it than their own."

III. LIVING FOR OTHERS, VERSES 19-21.

19. THE THINGS—"More simply, 'the things of peace, and the things of mutual edification.'" EDIFY ANOTHER—"The work of God in us is often represented as a building. It makes most progress in those who are at peace with each other."

20. FOR ("For the sake of") MEAT DESTROY NOT THE WORK OF GOD—See verse 15. "The apostle sees in whatever tends to violate a brother's conscience the imminent destruction of God's work (for every converted man is such) on the same principle as 'he that hateth his brother is a murderer. ALL THINGS INDREED ARE PURE—"Clean,' the ritual distinctions being at an end." "He doubtless quotes a watchword often heard; and it was truth itself in the abstract, but capable of becoming a fatal fallacy in practice; but anything is bad to the man who is brought by a stumbling-block to eat it." BUT IT IS EVIL FOR THAT MAN ("there is criminality in the man") WHO EATETH WITH OFFENSE—"That is, so as to stumble a weak brother." What we do others will do, even though they believe it to be wrong, because they see us do it. Thus our conduct, which is in itself right, will lead to what in their case is wrong. To refrain from such conduct is therefore a kindness to our brother."

21. IT IS GOOD NEITHER TO EAT FLESH, NOR TO DRINK WINE, NOR ANYTHING WHEREBY THY BROTHER STUMBLETH, OR IS OFFENDED, OR IS MADE WEAK—"Rather, 'is weak.' "This is Christian liberty; a liberation from the strong and subtle law of self; a freedom to live for others, independent of their evil, but the servant of their souls." But this injunction to abstain from flesh, from wine, and from whatsoever may hurt the conscience of a brother, must be properly understood. Manifestly, the apostle is treating of the regulation of the Christian's conduct with reference simply to the

prejudices of the weak in faith; and his directions are to be considered not as prescriptions for one's entire lifetime, even to promote the good of men on a larger scale, but simply as cautions against the too free use of Christian liberty in matters where other Christians, through weakness, are not persuaded that such liberty is divinely allowed.

* * *

Recent excavations in Babylonia, under Dr. J. H. Haynes, have brought to light authentic records which, as made clear by Professor Dr. H. V. Hilprecht, carry back the history of the race to an earlier date than was known before. Their archeological value is even yet little known and faintly appreciated. The latest excavations disclose historic data transcending in importance the most sanguine expectations at their start. A record of the explorations which secured these results is now to be published, under the auspices and by the authority of the Department of Archeology and Paleontology of the University of Pennsylvania, under which the abno-yBl an Exploration Fund carries on its work. The volume will include the personal narrative of Dr. Haynes, director of the expedition since 1892, and member of the earlier expedition in 1888, as expanded and supplemented by Dr. Hilprecht, Assyriologist of the expedition from the beginning, and editor-in-chief of the publications of the Babylonian Exploration Fund. It is to be illustrated by seventy or more maps, plans, and other plates, including sketches of its most recent important finds. The volume is to be issued by John D. Wattles & Co., of Philadelphia, corresponding in style with "Recent Research in Bible Lands," as edited by Professor Hilprecht. Price, \$2.50. It will be published simultaneously in the United States and Great Britain.

* * * *

IT DOESN'T PAY

TO PARLEY WITH RHEUMATISM.

Rheumatic joints, and aching limbs mean inability to work, and inability to work, for most people, means inability to gain a livelihood. So from that point of view it doesn't pay to parley with Rheumatism. Then there's another side of the question—the days of agony and suffering.

How many people are there whom Rheumatism compels to give up their occupation, and throw up a splendid position that it took them perhaps years to attain?

Mr. Thomas Warren, of 134 Strachan St., Hamilton, states under oath that he had to give up his situation in the shops of the "Big Four R. R." on account of Rheumatism. He tried mineral springs in Indiana and mud baths, but these did him so little good that he returned Home to Hamilton a cripple.

Then he started taking Ryckman's Kootenay Cure, and four bottles have completely cured him. He feels fit to start to work now.

If he'd only known of Kootenay at the outset, how much time and money he would have saved, and how much suffering he would have escaped.

Mr. James Watson, living at 64 Florence Street, in the City of Hamilton, makes a sworn statement, he is employed as moulder in the Grand Trunk shops. He had Rheumatism so bad in his feet and knees that he could not work steadily. He says since taking Ryckman's Kootenay Cure he has not felt a twinge of Rheumatism.

Now he can work every day, without the slightest suffering. Kootenay has put the Rheumatism to rout.

It will pay you if you are a victim of Rheumatism or Sciatica to investigate the Merits of Ryckman's Kootenay Cure. To parley with these diseases means loss of time, loss of money, loss of health.

Sworn statements of cures sent free on application to the Ryckman Medicine Co., Hamilton, Ont.

One bottle lasts over a month.

Agents Wanted at Once!

FOR

The Diamond Jubilee Edition

OF

THE LIFE OF HER MOST GRACIOUS
MAJESTY, ENTITLED:

"Victoria Sixty Years a Queen."

This attractive volume is charmingly written. It covers the whole field of the Queen's life, socially and otherwise, embracing all the leading events in Her Majesty's reign, and forming an impartial narrative of the times of this memorable period of British history. It is profusely illustrated with portraits and other superior engravings. Sold only by subscription, at popular prices. Large discounts to Agents. Act quickly. Write at once for terms and all particulars. Address,

R. A. H. MORROW,

59 Garden Street,

ST JHON, N. B.

Sea Foam Floats A Pure White Soap

Made of the Finest Grade
of Vegetable Oils.

Best For Toilet and Bath

Saint Croix Soap Company,

Saint Stephen, N. B.

S. S. LIBRARIES.

Published by The Am. Bap. Pub. Society,
latest and best books, in sets. It will pay
superintendents to send me for descriptive
circulars and prices.

T. H. HALL,

St. John.

MANCHESTER,

ROBERTSON
& ALLISON,

27 and 29 King Street, St. John.

Dry Goods, Millinery; Carpets, House
Furnishings, Cloths and Tailors'
Trimmings.

* * * *

Wholesale and Retail.

* * * *

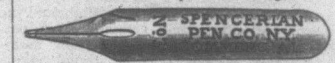
MANCHESTER, ROBERTSON and ALLISON.

The Standard American Brand : : : Established 1860

SPENCERIAN

DROP US A LINE

If you wish to select a STEEL
PEN suitable for your handwriting



Sample Card SIXTEEN PENS, different patterns,
for every style of writing, including the VERTICAL
SYSTEM, sent prepaid on receipt of TEN CENTS.

SPENCERIAN PEN CO.
450 Broome Street, New York, N. Y.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of

PURE, HIGH GRADE

Cocoas and Chocolates



children. Consumers should ask for and be sure that they get the genuine
Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.