

stumble? Why could not Peter, in the strength of the Master, get rid of his weakness?

Somebody bring harp and song! Now strike! Now sing! There is rejoicing in heaven, and let there be joy on earth; for Peter, encouraged by a neighbor's faithfulness, has forsaken his sin, and through Christ been made strong and whole.

Orientalisms of the Lesson.

"We know that there is none other God but one, though there be gods many and lords many." This is a curious statement, but found to be recognized among all idolatrous nations. The Hindoos say they worship three hundred and thirty-three millions of gods, yet they all acknowledge that there is but one supreme God. Dr. Nassau says that while the people of Africa worship superstitiously all sorts of greogrees and fetiches, yet in thirty years he never found one whose religion was only superstition. They all have an idea of God as their maker and father; but they say, "Having made us, he abandoned us. Why should we care for him, only spirits can harm us?" Yet they "know there is none other God but one," from Suez to the Cape of Good Hope, and from Aden to Peking. . . . As concerning the eating of things offered in sacrifice unto idols, there must have been then, as there is now, a temptation to purchase because of its cheapness. In Moslem sacrifices in Oude, in North India, thousands of little sucking pigs are sometimes offered by the people, and as the priest cuts off their heads, and their blood is strewn on the tomb of the saint, the carcasses of the pigs may be bought for half a cent apiece.

By Way of Illustration.

Verses 1, 2, and 3. St. Augustine being asked, "What is the first thing in religion?" replied, "Humility." "And what the second?" "Humility." "And what the third?" "Humility. He who has other graces, without it, is like one who carries a box of precious powder without a cover on a windy day."

Spiritual pride shut out the Jews from Christ's kingdom. The Pharisee who went up to the temple to pray was a religious man, a strictly just and moral man. His spiritual pride alone kept him from Christ's benediction, which the poor publican received instead. To-day spiritual pride sets creeds and organizations above charity—love to God and love to man.

Verses 8-13. Christians must be careful of their influence. The stone flung from my careless hand into the lake splashed down into the depths of the flowing water; and that was all? No, that was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, and pro-

ducing an influence, slight but conscious, to the very shores of the lake. That lasty word flung from my lips in casual company produces a momentary depression; and that is all? No, it is not all. It deepened that man's distrust of godliness, and it produced an influence, slight but eternal, on a human soul.—*Punshon*.

All conduct along the line of amusements and indulgence of appetite must be settled with regard to offending the weak brother. Said John B. Gough: "A scaffold is erected for workmen near the top of a tall spire. It is built to hold a weight of one hundred and fifty pounds. The superintendent weighs only one hundred and twenty pounds, and he walks out on the scaffold safely. He calls thither a fellow-workman who, unfortunately, weighs two hundred pounds. The workman steps out boldly. His superintendent has tested it. Why cannot he go where his boss goes? The boards crash and he falls to the pavement, lost because these men failed to calculate the difference in weight. The superintendent indulges in his frequent glass of beer. He has a strong will and no inherited appetite. The workman under him follows him to the saloon. He becomes a drunkard and a lawbreaker. Who is to blame if not both men who failed to calculate the difference in resisting power?"

The Christian life calls for self-denial. Religion is a life of self-denial, just as husbandry is a work of death. You bury a seed, and that is husbandry; but you bury one that you may reap a hundred. So the lower nature must be sacrificed for higher ends.—*Beecher*.

The Teachers' Meeting.

Ascertain clearly what were "the idol meats," and the controversy concerning them.... "The weak brethren," who they were, and what were their dangers.... "Those who had knowledge," and how it "puffeth up.".... Teachings of this lesson concerning God: (1) One God; (2) Our Lord and Saviour; (3) Our relations toward God; (4) Our duties toward God.... The service which we should render toward God.... The relations of knowledge and love. (See "Thoughts for Young People.").... What was Paul's conclusion: (1) Concerning our liberty? (2) Concerning our duty?.... What principles from this lesson apply: (1) To the use of wine and other liquor? (2) To our amusements? (3) To our general aims in life?

References.

FOSTER'S CYCLOPEDIA. Prose, 503, 5248, 5261, 5787, 11645-11648. Ver. 4: Prose, 9072. Ver. 10: Prose, 4278-4280, 2341-2342, 10861, 10862. Ver. 13: Prose, 7438, 7408, 7414, 7416, 7422.