

birthday, or home-coming, to sacrifice in the temple; and after certain parts of the animal were burned as an offering to the god the guests were invited to a feast at which the remaining part was eaten. To a Christian convert among heathen friends it was a question whether he should break up the harmony of the family by declining to attend the feast, or whether his attendance would seem to prove him unfaithful to his Christian faith. If it had been a clear choice of whether he should go to the feast for his own pleasure when by his presence there he would countenance the worship of idols, there would have been no room for argument.

We must choose decidedly between the world and Christ. Jesus's word of authority is, "No man can serve two masters: ye cannot serve God and mammon." But, having chosen. There still are questions as to what one may or may not do, which perplex the sincere young Christian. I say young Christian, because men and women who have lived for years in fellowship with Jesus as a Christian should live surely should have clearly defined convictions and a settled conscience on all such matters. But for you, who, with sincere purpose, have just entered the new life in Christ, there is a necessary education and enlightenment of the conscience, and St. Paul, who stands always for the highest and truest liberty in the Christian life, clearly defines the law by which that life should be governed. It is the law of love; the law which controlled the life of Jesus on earth, and must control all who would follow him. An idol was nothing, only a piece of wood or stone; to an enlightened Christian it would make no difference whether the meat he ate had been offered to it or not. But here was another who still had a conscience about it and might be hurt—not displeased but seriously set back in his Christian faith—by seeing this one eat. So, St. Paul says, you must consider this thing not from your own point of view only, but from the point of view of your brother also. Is it not a small matter to give up anything, whatever it may be, though to you it is harmless, if by indulging yourself you harm in the least one of Christ's "little ones!" Notice the reason: "For whom Christ died." If he loved that soul enough to die for it can you not love it enough to deny yourself an hour's pleasure to build up and strengthen its faith in him? May I dance? May I go to the theater? How shall I spend Sunday? May I indulge in this or that pleasure? If you sincerely wish to know you may find your answer:

1. Have a conscience. Indifference and ind-

cision destroy character. "Let everyone be fully persuaded in his own mind."

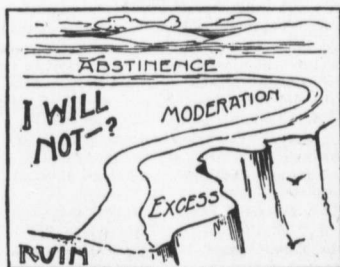
2. Consider others, and be careful of your influence over them. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Not seeking mine own profit, but the profit of many that they may be saved."

"Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." "The earth is the Lord's, and the fullness thereof." He intends we shall possess and enjoy all that is worth having. As for the "chaff which the wind driveth away," you do not want it, nor do I!

The Teachers' Meeting.

The teachings of this lesson: 1. One God, the Father, manifested to us in one Lord Jesus Christ. All things proceed from God, and we in all the departments of our lives live to him, for his sake, on his account. 2. Other gods, therefore, are excluded; there are no such things, and temples erected to them are simply erected and dedicated to nothing. It cannot be intrinsically wrong to enjoy the shelter of such a house or partake of the benefits of such food. 3. But there are people who mistakenly believe such conduct to be deference to the idol, and some of them would be led to imitate it, and therefore would do their own conscience wrong. 4. Therefore the true Christian's law is to abstain from everything that will injure others. . . . What principles of this lesson apply to the use of wine and other liquor, to our amusements, and to our general aims in life?

Blackboard.



The safest path to tread when there is any question as to the propriety or benefit of a certain course is that of "abstinence." Should we venture upon the indefinite and aimless path of