

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson VII. FEBRUARY 15 1 Cor. 8:4-13.

GOLDEN TEXT.

Let us therefore follow after the things which make for peace.—Rom. 14:19

EXPLANATORY.

THE PRINCIPLES UNDERLYING THE SETTLEMENT OF THESE QUESTIONS.—Va. 4-13. 1. KNOWLEDGE. The solution does not lie in the realm of the intellect alone. WE ALL HAVE KNOWLEDGE more or less. Becoming a Christian always tends to enlarge the mind and increase intelligence. It often makes an intellectual era in a man's experience. But knowledge alone puffeth up. Greek, "inflates, fills with wind," as a bubble. The same material, but seeming much larger when inflated. A conceited person is one whose nature is so inflated with self-opinion that he appears to himself vastly greater than he really is.

4. WE KNOW THAT AN IDOL IS NOTHING IN THE WORLD. The image is nothing but wood or brass or stone. It has no existence as a deity. Nor did the beings represented by them have any real existence.

5. FOR THOUGH THERE BE THAT ARE CALLED GODS, supernatural beings, sun, stars, fire, in HEAVEN, or idols, and deified beasts, kings, ancestors, heroes, on EARTH, yet none of them are God. AS THERE BE GODS MANY AND LORDS MANY. So called. The fictions had great power and lorded it over the lives and consciences of their worshippers.

6. BUT TO US THERE IS BUT ONE GOD. Therefore things offered to idols are not offered to other gods, for there are none.

8. BUT MEAT COMMENDETH US NOT TO GOD. He does not think any more of us for eating, or for refraining from eating. It is our characters, our moral condition, our love, not some formal act of eating, or fasting, or which he cares. These last in themselves will not weigh a grain of sand in either scale. The food itself was just the same, whether it had ever been offered to idols or not.

AND IF ANY MAN THINK THAT HE KNOWETH ANY THING. Thinks that without love he really knows anything in its completeness, in its relations, without which there is no true knowledge. HE KNOWETH NOTHING YET AS HE OUGHT TO KNOW. He has mistaken a part for the whole, he has mistaken a drop of water for the ocean. Whoever thinks that he knows all there is to be known about any subject has entirely missed the true idea of science.

(Vs 7) THERE IS NOT IN EVERY MAN THAT KNOWLEDGE about meat offered to idols. Many were very ignorant, having just escaped from idolatry. FOR SOME WITH CONSCIENCE OF THE IDOL. Recognizing the idol as a reality, and feeling while eating that it is partaking in its worship. R. V., from a better reading, being used until now to the idol, "from long association with idols and idol worship. EAT IT AS A THING OFFERED UNTO AN IDOL. Cannot rid themselves of the feeling that they are partaking in idol worship. AND THEIR CONSCIENCE BEING WEAK. A weak conscience is (1) one

which either regards as wrong what is not in fact so; or (2) one which is not clear and decided in his judgments; or (3) one which has not power enough to restrain a person from doing the wrong it condemns. IS DEFILED. "The conscience is said to be defiled, either when it approves or cherishes sin, or when it is burdened by a sense of guilt."

II. LIBERTY.—There are three kinds of actions concerning which we must judge for ourselves and be judged by others. (1) There are certain acts which are universally conceded to be right, and as coming within the Christian law of liberty. (2) There are other acts which are as plainly prohibited. To do them is wrong and always wrong. This lesson does not concern such questions as these. (3) There is a very large number of acts which lie in the twilight region, between the day of certain right and the night of acknowledged wrong. They are not wrong in themselves, but are right or wrong according to the circumstances in which they are done.

It is our duty to yield to others the same privilege we claim for ourselves.

The spirit of judging others is a worse fault than most of the faults condemned.

The safest way is the way of liberty of judgment. The right is thus most easily enabled to prevail. Liberty does not prevent any one from holding decided opinions, and speaking of them, and arguing for them. Liberty is not indifference.

Yet liberty alone cannot settle the perplexed questions, for (vs 9) THIS LIBERTY OF YOURS MAY BECOME A STUMBLING-BLOCK, "a stumbling block that results in a wound." TO THEM THAT ARE WEAK.

10. FOR IF ANY MAN who may feel that the act is wrong. SEE THERE . . . SIT AT MEAT IN THE IDOL'S TEMPLE, at some social feast or festival, although you do not regard it as favoring idolatry or its sinful accompaniments, and can do it safely, or think you can. Seeing this, the man who regards it as wrong may be tempted to go against his conscience. WEAK BE ENDOLENNED. Built up, the same Greek work is used in charity "edification," vs. 1, "The weak are built up in evil, as charity builds up in good."

11. SHALL THE WEAK BROTHER PERISH. The R. V. has the right pointing. This is not a question, but a statement of fact. He who sins against his conscience is on the swift road to destruction. FOR WHOM CHRIST DIED. "There is great power and pathos in these words. Shall we, for the sake of eating one kind of meat rather than another, endanger the salvation of those for whom the eternal Son of God laid down his life?"

13. YE SIN AGAINST CHRIST. By injuring his children, by injuring his cause, by misrepresenting his spirit and character.

III. LOVE, SUPPORTED BY KNOWLEDGE AND LIBERTY, is the only method of solution. 13. WHEREFORE, IF MEAT (Old English for food in general) MAKE MY BROTHER TO OFFEND. Cause him to stumble and fall into sin. Christ declares that we had better have a millstone tied to our neck, and we be sunk into the sea, than to offend the least of his disciples (Matt. 18:6) I WILL EAT NO FLESH. In order to insure my avoiding flesh offered to idols, I would, if necessary, abstain from all kinds of flesh in order not to be a stumbling block to my brother.

APPLICATIONS TO TEMPERANCE.—I. There is a possible right use of alcohol. The lawful domains of King Alcohol may be very small, but it is not necessary to define their limits, or to agree upon them.

II. It is conceded on all hands that the use of intoxicating liquors is dangerous to all, and deadly to many. There is no question about their tendency to destroy life, squander property, debase character, injure health, mar happiness, corrupt the state, incite to crime, spoil families, ruin the soul.

III. There is no question about the insidious character of intoxicating drinks; and that no one intends to go so far in their use as to bring these evils upon themselves or others.

IV. Knowledge concerning strong drink and its effects, the dangers of the lighter drinks, the methods of dealing with the traffic, and of overcoming its temptations for ourselves and the community, are all essential Temperance teaching in the day schools and Sunday schools is necessary and effective. But knowledge alone will not preserve the individual or the nation from its disastrous effects.

V. Liberty as to the use of intoxicating liquors is not sufficient to cure the evil. Rose Bonheur with her knowledge of wild beasts may have liberty to keep a tame lion around her house. Instead of a watch dog, the lion-tamer with his knowledge may have liberty to go into a cage with twenty-seven lions and compel them to obey his will. But that liberty will not make it safe for others to follow their example, nor others to risk their lives.

VI. Love. With due knowledge and a conscious liberty we have a right to obey the law of love (loving our neighbor as ourselves,) and use our liberty to give up wine, beer, and all strong drink for the sake of our influence over others, and to avoid needless risks to ourselves. All ministers, Sunday school teachers, and Christians have a right to give up the use of tobacco for the sake of the boys; and to refuse to join in certain amusements for the sake of their influence over the young. It is not always a first question whether some of these things will hurt themselves; a previous question is whether they shall not use their right and privilege not to do them under the circumstances. It is not required by the law of love to give up everything that others do not approve, but only that which injures others.

Charles Klagsier says that "any man or woman in any age, under any circumstances, who will, can live the heroic life and exercise heroic influence;" and especially is giving up rights and privileges for the good of others.

Dr. Trumbull, in the Sunday School Times, says, "Even though the Bible does not explicitly command total abstinence as the duty of every child of God, the Bible evidently leaves it free to every child of God to be a total abstainer if he wishes to be; and, therefore, it is for the Christian believer to do, and to deem it his duty to do, that which, in the light of all he sees and knows, is the best and safest thing to do."

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleepless nights, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be the cause in all cases of indigestion is the same, that is, the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the pepsic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and a half hours, and at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectively. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousand of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines. When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 5 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

The Surest Remedy is

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It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c. Endorsed by all who have tried it.

Equity Sale.

THERE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the City and County of St. John in the Province of New Brunswick, on Saturday the Seventh day of March, next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Wednesday, the twenty-second day of October, A. D. 1902, in a certain cause therein pending, wherein Etta L. Alton on behalf of herself and all other unsatisfied creditors of Montesquieu McDonald, deceased, who shall come in and contribute to the expenses of this suit are Plaintiffs, and Clara L. McDonald, Administratrix of the estate and effects of Montesquieu McDonald, deceased, the said Clara L. McDonald in her own right, William S. McDonald, Charles H. McDonald, Kenneth E. McDonald, Annie L. McDonald, Nellie E. McDonald, and Jean McDonald are Defendants, the following lands and premises described in the said decretal order as—"All the right, title and interest of the said Montesquieu McDonald in and to that certain tract of land or Island known as Manawagash Island, situate, lying and being in the City and County of Saint John, aforesaid, on the northerly shore of the Bay of Fundy, and about three miles southwesterly from Partridge Island at the entrance of the Harbour of Saint John, together with a small Island and Islands connected therewith or joined thereto by a beach or stream dry at low water, being the same Island or property as is described and mentioned in the grant thereof dated the twenty-third day of June in the year of our Lord one thousand seven hundred and eighty-six, one to William Pagan, John O'Neil and others; together with the buildings and improvements thereon standing and being, and all and singular the privileges and appurtenances thereto appertaining and belonging.

For terms of Sale apply to the undersigned solicitor.

Dated this twenty-third day of December, A. D. 1902.

AMON A. WILSON, J. JOSEPH PORTER, Solicitor. Referee in Equity.

After Christmas

A large number of Young men and women of the Maritime Provinces are coming to Fredericton Business College and we are enlarging our already spacious and well equipped quarters to accommodate them. Hundreds of graduates of this institution are holding good positions throughout Canada and the United States. Your chances are as good as theirs. Send for Catalogue. Address

W. J. OSBORNE, Principal.

Fredericton, N. B.

Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D. 1903, at 12 o'clock, noon, at Chubb's Corner, so called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 1st day of November 1902.

In the matter of Leonora Gertrude Francis of Cambridge, in the County of Middlesex, in the Commonwealth of Massachusetts, one of the United States of America—An insane person—and according to the provisions of the Fourth Chapter of the Acts of the General Assembly of the Province of New Brunswick made and passed in the fifty-third year of the reign of Her late Majesty, Queen Victoria, intitled "An Act respecting Practice and Proceedings in the Supreme Court in Equity" the interest of the said Leonora in—All that certain lot, piece or parcel of land situate lying and being in the City aforesaid, fronting on Leinster Street, and known and distinguished on the Map or Plan of the said City as No. 486, and heretofore conveyed to George W. Masters by Henry Calhoun and Lydia Jane his wife.

For terms of sale and other particulars apply to the Solicitor or Referee.

Dated at St. John, N. B., the 1st day of December, A. D. 1902.

R. G. MURRAY, E. H. MCALPINE, Solicitor. Referee in Equity.

T. T. LANTALUM, Auctioneer.

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