

Sunday-School Lesson for December 10

Irreligion Condemned.

MAL. 1:16-11.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

Religious....

Sunday will be the sixth anniversary of Elm Park church. It has been the aim of those interested to properly celebrate the occasion which had place of worship and these annual affairs have been given distinction by the presence of some famous divine or the presentation of an elaborate service. This year Dr. Griffin has selected Rev. Dr. Dorchester, D. D., the eminent pastor of Christ church, Pittsburg, who is conceded to be one of the most finished pulpit orators in Methodism. Dr. Dorchester is the son of the author and authority on sacred literature and bears the same name. Previous to entering the ministry he was a professor of literature in a known university. He is a man of most distinguished personal appearance and the possessor of a high degree of eloquence. Incidentally it may be mentioned that his term at Pittsburg expires next year and it is hinted that he will be succeeded by listening to a call from Elm Park church.

MORNING.

Organ, prelude in E flat.....Merkel Choir, Venite in E flat.....Warren Organ, Offertory in D.....Gulmunt Organ, "This is the Day".....Gaul Organ, Postlude in D.....Merkel

EVENING.

Organ, prelude in A flat.....Merkel Choir, Cantata in D.....Warren Organ, Offertory in C.....Gladstone Choir, "Ye Shall Dwell in the Land".....Stainer Soprano solo, "The Star of Bethlehem".....Adams Organ, Postlude in D.....Merkel

He will be glad to listen to a call from Elm Park church.

A very entertaining and helpful lecture entitled "The Modern Prodigal" will be given in the Lyceum theatre tomorrow afternoon at 3:45 under the auspices of the Young Men's Christian Association. The author, Rev. P. A. Strough, of Albany, N. Y., has given this lecture over four hundred times in New York state, and is now making a tour through Pennsylvania. The lecture is supplemented by one hundred stereoscopic views, most of which are taken from life, and the whole is the result of several years of study and preparation. The story begins with a boy leaving home and going to the city. He falls into temptations and when the "two paths" are before him he makes a choice which the author will clearly show by picture and story and song. A male quartette, under the direction of Prof. J. M. Chance, will render some familiar and appropriate songs, while the lecture is illustrating some on the screen. Admission free, and to men only.

J. M. Chance has arranged the following music for the services in the Second Presbyterian church tomorrow:

MORNING.

Organ prelude.....Bank Anthem, "Gloria in Excelsis".....Farmer Quartette and Choir. Offertory, duet, "The King of Glory".....Gassen

MISSES BLACK AND GARAGAN.

Organ postlude.....Mosesenthal

EVENING.

Organ prelude, Pastorate.....Chavivick Anthem, "The Day is Past and Over".....Markes

Miss Black, Mr. Beynon and choir. Offertory, quartette, "As Pants the Heart".....Duliken

Miss Garagan and quartette. Organ postlude.....Gulmunt Sabbath school, orchestra selection, Mozart

The Tribune has received from Rev. Warren G. Partridge, pastor of the Ninth Street Baptist church, of Cincinnati, a handsome printed little paper issued in connection with the "Thanksgiving exercises" at that church. The paper contains a description of many branches of the work done by this church, which has a greater influence on the religious life of Cincinnati than any other church in that city.

The Welsh Baptist Ministers' conference, of Northwestern Pennsylvania will meet next Monday afternoon and evening at the Memorial Baptist church, Wayne avenue. The ministers will meet in the afternoon and the Rev. E. E. Williams will read a paper on the "Larger Christ," and a discussion on the paper will follow, in part. In the evening the Rev. W. D. Thomas, of Pittsburg, will preach in Welsh, and Rev. D. C. Edwards, of South Wilkes-Barre, will preach in English.

Lieut. Hy. A. Parsons will preach tomorrow both morning and evening at the Calvary Reformed church.

Bishop Talbot will be at St. Luke's church on Sunday morning.

There will be a special patriotic service at the Penn Avenue Baptist church tomorrow evening. By request, Pastor R. F. Y. Pierce will deliver a sermon on the occasion of the fifty-second anniversary of the Patriotic order, Sons of America. There are ten camps of the order in this city and it is expected that each camp will be represented in the special exercises tomorrow evening. The pastor will

Tomorrow's Services

Episcopal.

St. Luke's parish, Rev. Rogers Isaac, rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate.—Second Sunday in Advent.

St. Luke's church—7:30 a. m., Holy Communion; 9:45 a. m., morning prayer; 10:30 a. m., sermon and Holy Communion; 7:30 p. m., evening prayer and sermon; 9:15 a. m., Sunday school and Bible classes.

St. Mark's, Dunmore—8 a. m., Holy Communion; 10:30 a. m., morning prayer, sermon and Holy Communion; 7:30 p. m., evening prayer and sermon; 3 p. m., Sunday school and Bible classes; 7:30 p. m., evening prayer and sermon.

St. George's, Olyphant—2:30 p. m., Sunday school and Bible classes; 3 p. m., evening prayer and sermon; 7:30 p. m., evening prayer and sermon; 7:30 p. m., evening prayer and sermon; 7:30 p. m., evening prayer and sermon.

Christ's Church (Protestant Episcopal)—Washington avenue and Park street—Rev. F. S. Ballentine, rector. Second Sunday in Advent. Morning prayer, 10:30; sermon, 10:30; Sunday school, 2:30; evening prayer and sermon, 7:30. All seats free. All welcome.

Evangelical Lutheran.

Second Sunday in Advent—Gospel, Luke, 21:25-28; epistle, Rom., 15:1-3. Vestment color, violet.

St. Mark's, Washington and Fourteenth streets, Rev. A. L. Raner, Ph. D., pastor—Services at 10:30 a. m. and 7 p. m.; Luther league at 6 p. m.; Sunday school at 12 p. m.

Holy Trinity, Adams avenue and Mulberry street, Rev. C. G. Soleker, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 12 p. m.; catechumen meeting Monday at 7 p. m.; Bible study Wednesday at 7:45 p. m.

St. Peter's, Present avenue, Rev. W. C. Lauer, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m.

Zion's, Millie avenue, Rev. P. F. Zigelman, pastor—Services at 10:30 a. m. and Sunday school at 2 p. m.

Christ church, Cedar avenue and Beech street, Rev. James Wilke, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m.

Grace Evangelical Lutheran church of the Central Synod, corner Madison street and Mulberry street—Rev. Luther Hess, pastor, 9:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m.

St. Peter's, Present avenue, Rev. John Handolph, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m.

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INTRODUCTION.—The book from which our lesson is taken is rightly placed last in the sacred volume, as "the seal of the prophets," as the Rabbin say. Of its author we know absolutely nothing. The title, Malachi, means my messenger, and may have been given for our present study. Malachi is as many think, rather than the writer's name. There is, however, sufficient internal evidence to fix the date of the work. It was composed after the completion of the walls of Jerusalem, for the city was in peace and security; after the rebuilding of the temple for the sacred structure was the scene of regularly conducted sacrifices; after the law of Moses had been fully re-instated as the standard of appeal in all matters of religion and government, for it is several times quoted as authoritative. Hence the book has been placed by most scholars at the beginning of the fourth century before Christ.

TOPIC.—The international committee has assigned a very inappropriate subject, "Lessons in Giving," to the passages set for our present study. Any reader, the most superficial even, must see that in these six verses the inspired writer is exposing and condemning the irreligion prevalent in his time. In verses 6 and 7 the Lord is represented as speaking. In verses 8 and 9 the prophet speaks. In verses 10 and 11 he is again speaking. Each part may be subdivided under two heads, thus giving six themes, all bearing upon the general topic, "Irreligion Condemned." This order will be observed in this exposition. As we proceed it will be seen that by a very direct and logical train of thought the author steadily advances through the subordinate items to the end, reaching a most impressive conclusion, which really forms the burden of the entire book.

DISHONOR (verse 6).—The Lord complains of a lack of reverence on the part of the priests, and declares that they despise His name. To exhibit the gravity of this crime He contrasts it with those affections which were commonly displayed among men. Throughout the oriental world the son was taught to honor his father. The commandment bearing on that subject was the first in the second table of the decalogue, (Ex xxii) and the keeping of it was held to be a condition of long life, while disrespect to parents was considered a serious crime, deserving severe punishment (Prov. xxx:17). In like manner the servant in those times was expected to show honor to his master, and the scholar to honor his schoolmaster for centuries in those fundamental doctrines of their own domestic and social system, should fail to reverence the Almighty, who was both father and ruler of their nation! How culpable those ministers of religion who disregard the very things which they were appointed to teach and promote.

POLLUTION (verse 7).—Every wrong doer seeks to extenuate his fault and

and Mordecai, a Wicked Purpose Frustrated, a Noble Principle Rewarded." Time of service, 10:30 a. m. and 7:30 p. m. A cordial invitation is given to any and all who desire to attend. All South Universalist church, Pine street between Adams and Jefferson avenues—Rev. O. E. Beardsley, pastor. 12:30 a. m. and 7:30 p. m. Subject, "The Bible: What Does it Teach and How Can I Know it?" Sunday school after morning service; Mrs. S. Benjamin, superintendent; Y. P. C. U. meeting, 6:30 p. m. sharp; subject, "Onesimus of Life." F. E. Loomis, leader. We are pleased to see new faces and trust many more will come. Everybody welcome.

Calvary Reformed church—Rev. H. A. Patton, pastor. Church services, 10:30 a. m. and 7:30 p. m.; Sunday school, 11:45 a. m.; Christian Endeavor, 8:45 p. m.

First Church of Christ (Scientist), 155 Adams avenue, Sunday school, 10:30 a. m. and 7:30 p. m. Subject, "Sacrament." Wednesday evening meeting at 8 o'clock. All are invited.

Methodist Episcopal church—Rev. Dr. Bird, pastor. There will be regular preaching service on Sabbath evening in the Pine chapel, Penn avenue, Green Ridge, at 7:30. Subject, "Moses and the Burning Bush." All are invited.

United Evangelical church, Capouse avenue—Rev. C. D. Moore, pastor. Sabbath school, 9:45 a. m. and 7:30 p. m.; Keystone League Christian Endeavor, 6:30 p. m.; Junior Christian Endeavor, Monday, 7 p. m.; prayer meeting, Wednesday, 7:30 p. m. A cordial invitation is extended to the public to attend these services.

First Welsh Congregational church, 309 Main avenue, Rev. David Jones, pastor. The pastor will occupy the pulpit both morning and evening. Sunday school at 2 p. m. All are welcome.

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point needed to be enforced. It is difficult for an official of religion to forget his official standing and prerogative and to sue for mercy like any other recreant, by the same methods and upon the same conditions. But the Jewish priests must do this, and as a nation they were there, therefore they must be made to know how utterly unworthy they were. A new charge, that of selfishness, is therefore urged against them. They would not open the doors of the sanctuary, neither would they kindle the fire upon the altar, except for reward. They were entitled to certain perquisites (1 Cor. ix:13) but these had become to them the chief motives to service. They were all miserable hirelings, whom Jesus had in mind (John x:12). Accordingly God did not any longer regard them as His ministers, and no service which they might render as such would be acceptable to Him. They were thus placed on the basis of common humanity, required to take a sinner's place and make a sinner's plea.

PREDICTION (verse 11).—Still to humble these priests and incline them to the repentance that had been urged God presents a most wonderful prediction. He would soon terminate that dispensation, and the priesthood which had been profaned, and deprive the nation of their idolized privileges, but He would cause the name to be adored by the Gentiles all over the earth. In every place their spiritual worship should ascend as incense and a peace offering into His presence, through the great High Priest whom He had appointed and the new covenant which He would make. So that, whilst the Jews, especially the priests, had despised and would more and more despise, His name, it should be rendered great and honored among the heathen in all parts of the earth. Thus it was shown that the purpose of God were not centered in the chosen people, neither were they conditional, upon any faithfulness on their part. He could work out His sovereign designs although men were unfaithful to trusts.

CONCLUSION.—In the last paragraph we have the optimistic view that runs all through the sacred writings. Never was there any portrayal of man's degeneracy but there was given the promise and hope of a brighter future. It was so when Adam sinned (Gen. iii:15) when the antediluvian world had become corrupt (Gen. vi:12), when Israel was rebellious in the wilderness (Num. xiv:31). In each case after the recital of iniquity, that after-gonings might be seen, the eye is turned to the coming time when God shall lead men into the ways of righteousness and truth. The sad story of Israel, chosen of God, settled in the land of promise, divided in twain, carried into captivity, restored again, yet finally lacking in true piety, is to be followed by that other story when Jesus shall gather the new Israel from among the Gentiles and they shall glorify God and fill the earth with His praises.

REPRESENTATION (verse 9).—This argument must have silenced the excusing priests. At least the prophet appears to consider that they have no ground for justification of their conduct, and he promptly calls upon them to repent and to seek the Lord that they may be saved. He also calls for strong doing, and it is greatly to be regretted that the people should have been suffering so much affliction as a judgment because of the sins of the priests. They were not only offensive, but they were the occasion of calamities visited upon the people. This must have been to them an oppressive affliction. It is but enough to suffer for strong doing, and it is greatly to be regretted that the people should have been suffering so much affliction as a judgment because of the sins of the priests. They were not only offensive, but they were the occasion of calamities visited upon the people. This must have been to them an oppressive affliction. 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