

Church and Sunday-School

WE ARE rapidly approaching the time of the fifty-first session of the Wyoming conference, April 16, at Waverly, N.Y. The bishop to preside is Rev. S. M. Merrill, whose place of residence is marked Chicago, Ill. This will make the sixth time that this conference has been entertained in this delightful New York town, viz., in 1854, 1864, 1873, 1881, 1891 and now in 1902. Bishop James presided over the first and second sessions; Bishop Ames, the third; Bishop Andrews, the fourth; Bishop Bowdoin, the fifth, and Bishop Merrill to preside over the sixth. In looking over the list we find that of the fifty-one sessions, counting the coming, twenty-six have been held in Pennsylvania, and twenty-five in New York state. Wilkes-Barre, Pa., has been the site of the conference five times, Scranton, Pa., and Owego, N. Y., each five times, Carbondale, Pa., and Norwich, N. Y., each four times, Honolua, Pa., and Waverly, N. Y., each three times. Twenty-eight bishops have presided, while forty-one secretaries have looked after the "scribal" part of these fifty conferences. This will make Bishop Merrill's presidency our Wyoming conference—1872, at Homestead, 1890 at Binghamton, and 1902 at Waverly, N. Y.

The first session of this conference was held in Carbondale, July 7, 1852, and this, its fifty-first anniversary, would have been held in that city but for the disastrous fire which destroyed its church. Bishop Scott presided, and sixty-two ministers responded to their names. At that conference Rev. Dr. C. C. Smith was received on trial; Rev. C. L. Rice was admitted into full connection, and Rev. G. W. Leach was elected and ordained elder. These are the only living members who were connected with Wyoming at its birth. The number of members and probationers was 12,677. The districts were three in number—Newark, Susquehanna and Wyoming. At the close of the first session these were increased to four, and with the exception of Wyoming, remained: Pottsville, Scranton, Owego, Homestead and Wyoming. Our Wyoming district embraced a territory which in itself appeared as a small conference, from Newport on the south to Mount Pleasant on the north; from Tunkhannock, Mehoopany, Springville on the east to Hawley and Beech Lake on the west. Out of this territory, north and west, the Homestead district was created. We have now six districts, there being added to those already mentioned the Chenango and Onondaga. The number of ministers in the Wyoming district was 4,564. In 1852 the highest salary paid to any of its clergymen was \$550, by Wilkes-Barre church, Wyoming district. Rev. Nelson Rounds being the fortunate minister. There was no Scranton then. The highest salary paid in the Newark (now the Owego) district was \$340. In the Susquehanna (now Binghamton) district, \$500. Now, in the territory of these three districts there are thirty-one churches, paying from \$1,000 to \$1,600. Scranton standing financially at the head.

In 1856 the Wyoming district was added; in 1862, the Lackawanna district, or the conference was readjusted to make six districts, Scranton, now Elm Park, and Providence being the Lackawanna district, and Hyde Park in the Wyoming, Wyoming and Lackawanna together had twenty-six churches. In 1869, by change of conference boundaries, the Chenango and Onondaga (now Onondaga) districts of the Onondaga conference became part of the Wyoming. Then Lackawanna was united with Wyoming, making seven districts, until, at the close of Rev. T. T. Walker's term as presiding elder of the Wyoming district in 1875, this district was absorbed by the Owego, Binghamton and Wyoming districts, and the six districts constituted the conference then as now. It may be of interest to many to know the names of the presiding elders who have served this Wyoming district from the first: D. A. Shepherd, George Peck, William Wyatt, G. Peck, Reuben Nelson, H. R. Clarke, G. P. Porter, G. Peck, G. H. Hale, W. H. Olin, Austin Phelps, W. L. Smith, S. S. Clark, J. J. Bekman, A. Griffing, and so on. These yet remain, Rev. Dr. M. S. Hargis, who has been honored by the church at large in being elected to the secretaryship of the Church Extension society, but whose membership is still with us, and our present elder, Rev. Dr. Griffin.

In 1854, Scranton first appears in the minutes, Scranton and Hyde Park being marked as "mission," with A. H.

Schoonmaker as pastor. In 1856, Scranton is marked alone as "mission," with George Peck, pastor. In 1857, and from henceforth, it was no longer marked "mission." In 1858, B. W. Gorham is pastor, and the list to date is as follows: 1859, G. S. Hancock; 1862, J. V. Newell; 1864, J. A. Wood; 1865, N. W. Everett; 1867, B. D. Sturdevant; 1869, J. C. Nobles; 1870, Philip Krohn; 1872, George P. Porter; 1873, I. T. Walker; 1875, L. C. Floyd; 1877, J. G. Eckman; 1880, E. Smith; 1883, L. C. Muller; 1888, J. E. Price; 1890, C. C. McLean; 1891, W. H. Pearce; 1896, C. M. Giffin. In all, twenty pastors. During the same time Hyde Park, now Scranton, has had twenty-one pastors, and Providence church, dating from 1852, has had twenty-three. These have been possible because of the past time limit. With three years and five years as the itinerant's longest pastorate, it was no difficult matter, just before conference, to prophesy as to pastoral changes, both prospective and real. But today only three changes can be asserted as absolute in the entire conference: One by death, one by limitation of presiding elder's term of office, six years, and as Rev. L. C. Floyd has served the Binghamton district for the term, he moves at the coming conference, and one who must move to make a place for Dr. Floyd and to become presiding elder in his stead. Unquestionably these will necessitate other changes for the proper adjusting of the work.

The pastors of our city are doing excellent work. Dr. Giffin fully sustains himself as a great preacher and most helpful man. Dr. Bainger, of Hampton street, the young man, scholarly, eloquent and active, is in the midst of a work that redounds very greatly to his credit. He has made the impossible possible, and when in his new church, beautiful for situation, he stands to view the accomplishment of his hopes and faith, he can well rejoice with his heroic people and take new courage, with added comfort to his heart. Rev. G. C. Lyman has proven "a workman that needeth not to be ashamed." There are not many wealthy men in his church, neither is the community, in which his church is located, noted as a settlement of rich people. Yet loyal and true to church and pastor, and pastor loyal and true to church and God, they are living to make the church a great factor of good in Park place. Rev. F. D. Doty, of Cedar avenue, has done, and is doing, splendid work for the new society, the daughter of Elm Park. A new site has been procured and soon a church, more in accordance with the needs of the work, upon this new site, will reward the pastor's faithful work. Rev. G. A. Cure, Providence; Rev. H. G. McErmott, Scranton; Rev. W. G. Simpson, Ashbury; Rev. J. R. Austin, Ash street, are all doing most commendable work. We do not assert, in view of these facts, that no changes will be made in our present city churches. It is possible that following the conference all of our pastors will not be occupied by present pastors.

Twentieth Century Conference.

The chief interest at present, among the Baptists of Eastern Pennsylvania, is centered upon the great conference which is to be held in Scranton, April 17 to 19. The programme is an excellent one, and may be compared if arranged for our annual May meetings. Our churches ought to be looking forward with eagerness for the feast which awaits them.

Successful Revival Services.

The evangelistic services which have been in progress at the Penn Avenue Baptist church during the past week, have been most successful. The congregations have been large and many conversions have been reported. The plain, earnest and forceful preaching of the evangelist, Dr. Haynes, has been productive of good results and a wide-spread interest has been created in the revival work. Scores of persons not usually found among church-goers have been in attendance, and many have turned over a new leaf in life. It is understood that Dr. Haynes will remain over Sunday, and will preach at the Penn Avenue church, Monday, Tuesday and Wednesday evenings of next week. These are great meetings and all should hear Dr. Haynes.

Religious Notes.

Rev. Dr. Haynes, of Binghamton, will deliver the address at the men's meeting of the Young Men's Christian association in Guernsey hall, Sunday afternoon at 2.45. His subject will be "Jesus Went to His Own Place. So Will You." The Young Men's Christian association male chorus will render special music, and a very profitable hour is promised.

SERVICES IN THE VARIOUS CHURCHES

Methodist Episcopal.
Elm Park—Prayer and praise meeting, 8.30. C. M. Giffin, D. D., the pastor, will preach at 10.30. Class meeting in Sunday school, 2 p. m.; Junior League, 2.30 p. m.; Senior League, 6.30 p. m.; public worship, 7.30 p. m.; the pastor will preach. Strangers are welcome.
Simpson Methodist Episcopal church—Rev. H. C. McErmott, pastor. Preaching at 10.30 a. m. C. M. Giffin, D. D., the pastor, will preach at 10.30. Class meeting in Sunday school, 2 p. m.; Junior League, 2.30 p. m.; Senior League, 6.30 p. m.; public worship, 7.30 p. m.; the pastor will preach. Strangers are welcome.
Court Street Methodist Episcopal church—C. C. Lyman, pastor. Preaching at 10.30 a. m. C. M. Giffin, D. D., the pastor, will preach at 10.30. Class meeting in Sunday school, 2 p. m.; Junior League, 2.30 p. m.; Senior League, 6.30 p. m.; public worship, 7.30 p. m.; the pastor will preach. Strangers are welcome.

Baptist.
Penn Avenue Baptist church, Penn avenue, between Spruce and Linden streets—Rev. Robert F. Haynes, D. D., pastor. Special evangelistic services have been held during the past week and will be continued until Wednesday evening of this week, under the leadership of Rev. L. M. Haynes, D. D., of Binghamton, N. Y. Mr. Haynes will preach Sunday morning on "Grieving the Holy Spirit of God," and in the evening on "The Incomprehensible Sin of Unbelief." A cordial welcome to all. Sunday school at 2 o'clock as usual. Everybody made welcome.
First Baptist church, South Main avenue—Rev. S. F. Matheis, pastor. The usual morning and evening services at 10.30 and 7.30. Sunday school at 10.30. The pastor will preach on the Sabbath school lessons. Sunday school at 2 p. m.; Dr. B. G. Doty, pastor, will preach on "The Holy Spirit of God," and in the evening on "The Incomprehensible Sin of Unbelief." A cordial welcome to all. Sunday school at 2 o'clock as usual. Everybody made welcome.

Evangelical Lutheran.
Evangelical Lutheran—Palm Sunday. Gospel, Matt. 21:1-9. Epistle, Phil. 1:3-11. St. Mark's, Washburn and Fourteenth, Rev. A. L. Ramey, Ph. D., pastor. Services, 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 p. m.; Morning service, 9.30 a. m.; Bible study, Wednesday, 7.30 p. m.; lesson study, Wednesday, 8 p. m.; prayer meeting, Thursday, 7.45 p. m.; communion, Friday, 10.30 a. m.; morning prayer and sermon. Seats free. All are welcome.
Grace Reformed Episcopal church, Wyoming avenue below Mulberry street—George L. Alrich, pastor. Prayers, praise service, 9.30 a. m.; Divine worship, 10.30 a. m. and 7.30 p. m. Preaching by the pastor at both services. Sabbath school at 12 p. m.; Y. P. S. C. E., 6.30 p. m. Special services next week: Monday, 8.30 p. m. Bible study; Wednesday, 7.30 p. m., lesson study; Wednesday, 8 p. m., prayer meeting; Thursday, 7.45 p. m., communion; Friday, 10.30 a. m., morning prayer and sermon. Seats free. All are welcome.

Presbyterian.
Second Presbyterian church, Jefferson avenue (between Vine and Mulberry)—10.30 a. m.; morning worship; 12 m., Sunday school; 6.30 p. m., Christian Endeavor; 7.30 p. m., evening worship with sermon by the pastor, opening a week of special services. Subject, "In an Emergency." All are cordially invited to attend. All seats free.
Green Ridge Presbyterian church—Rev. L. N. Steelman, of Sidney, N. Y., will preach both morning and evening, Sunday, March 23, at 10.30 a. m. and 7.30 p. m. Subject, "The Christian Endeavor." At 3.30 p. m.; Senior Young People's Society of Christian Endeavor, at 6.30; Sunday school at 11.45 a. m. All seats free. Everybody made welcome.
First Welsh Baptist church, West Market street—Rev. J. V. Davies, the pastor, will occupy the pulpit on Sunday text at 10 a. m. and 6 p. m. Sunday school at 2 p. m. The evening service will be conducted in English. All friends are cordially invited to attend. All seats free.

Miscellaneous.

Cathary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Firor, pastor. Services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 7.00 p. m. Morning subject, "Behold Thy King Cometh." Evening, "The Anointing at Bethany." Service Monday, 8 p. m., cleansing the temple. Tuesday, 8 p. m., "The Feast of the Last Supper." Wednesday, 8 p. m., "Last Words on the Cross." Thursday, 8 p. m., address by W. W. Adair, secretary Railroad Y. M. C. A. Friday, 8 p. m., "The Resurrection." All seats free.
All Sons Universalist church, Pine street, between Adams and Jefferson avenues—Rev. Thomas B. Payne, pastor. Divine service with sermon, 10.30 a. m.; subject, "The Importance of Little Things." Sunday school, 12 m. Seats free. Strangers welcomed. No evening service.
United Evangelical church, 1420 Copouse street—Rev. W. M. Frenger, pastor. Services, 10.30 a. m. and 7.30 p. m. Subjects, "The Christian Race," "Self Mastery." Sunday school, 11.45 a. m.; Junior endeavor, 4 p. m.; Senior endeavor, 5 p. m. All seats free. Everybody made welcome to all services.

Blackboard

LESSON HINTS

BY REV. ROBERT F. Y. PIERCE, D. D.

(From Atkinson's Notes in "The Sunday School Lesson.")
Rev. C. C. McKim, Chicago, Ill.)

Golden Text—"He that drinketh with wine, he is drunken." Eph. v. 18.
It is not strange that the words of warning concerning intoxicants have been sounding in our ears for many long years, yet thousands of our drunkards' graves every year. Every day we see the pitiful object lessons of the sad work sin is doing in the world.

The nature of the first of the drink curse when we speak of intemperance. Perhaps this because the multiplied temperance societies and kindred agencies have brought this terrible evil before our minds, and because of the dreadful shadows and horrors which follow the drinker brought to earth and home all over the land.

But intemperance embraces other evils of individuals and nations. It is a fact established by history and experience, by constant victories over self-love, the lust of the flesh, the lust of the eyes, the lust of the pride, in our words and actions and thoughts, we daily make and fashion the crown which shall adorn the upright life and character.

The life of the temperate in all things has a crown of honor. That intemperance and dishonor are closely allied is proven by fact and history. That temperance and highest honor are inseparable is a fact established by Scripture and experience. By constant victories over self-love, the lust of the flesh, the lust of the eyes, the lust of the pride, in our words and actions and thoughts, we daily make and fashion the crown which shall adorn the upright life and character.

This little picture plays before us the enduring crown of temperance and the shattered crown of intemperance.

WHICH SHALL WE CHOOSE?
We must aim to keep the life pure and free from all evil influences. To be temperate means that we must be abstinent: Not only refuse the

East End mission—2.30 p. m., Sunday school. South Side—2.30 p. m., Sunday school.
Church of the Good Shepherd, corner Money avenue and Green Ridge street—Rev. Francis R. Bateman, rector. Sunday next before Easter, Holy Communion, 7.30 a. m.; morning prayer, 10.30 a. m.; Sunday school and rector's class, 2.30 p. m.; evening prayer, 7.30 p. m.
St. John's mission, Osterhout hall, Providence square—Sunday school, 2 p. m.; evening prayer and sermon by Rev. F. R. Bateman, 4 p. m.

Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue below Mulberry street—George L. Alrich, pastor. Prayers, praise service, 9.30 a. m.; Divine worship, 10.30 a. m. and 7.30 p. m. Preaching by the pastor at both services. Sabbath school at 12 p. m.; Y. P. S. C. E., 6.30 p. m. Special services next week: Monday, 8.30 p. m. Bible study; Wednesday, 7.30 p. m., lesson study; Wednesday, 8 p. m., prayer meeting; Thursday, 7.45 p. m., communion; Friday, 10.30 a. m., morning prayer and sermon. Seats free. All are welcome.

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Emmanuel German-Polish Lutheran church, Bruce street—Pastor, Rev. J. J. Schaefer, pastor. Service in the German language, 10.30 a. m., and in the Polish language at 7.30 p. m. Services on Thursday and Friday at 2 p. m.

Holy Trinity Lutheran church, corner Adams avenue and Mulberry street—All English preaching. Palm Sunday epistle, Philippians 11:5-11. Gospel, Matt. 21:1-9. Rev. William H. Beck, pastor. Services, 10.30 a. m. and 7.30 p. m.; Luther League, 6.45 p. m. Mission hand Sunday at 9.45 a. m. All are welcome.

SUNDAY-SCHOOL

LESSON FOR MARCH 23

TEMPERANCE LESSON.

Eph. v: 11-23.

BY REV. J. E. GILBERT, D. D.

Secretary of American Society of Religious Education.

INTRODUCTION.—The scripture appointed for our present study was not designed primarily to inculcate temperance. That virtue is commended but once in the entire passage, and then in a negative sense. (Verse 18.) which is grouped with other virtues intimately related to it. Paul's chief motive in writing may be learned from the context—to promise in the church the fullness of the Holy Spirit, and to secure that this is the purpose of the entire epistle. In the brief extract before us the apostle first warns against the evil influences of the passions, (Verses 11 and 12.) then offers certain practical directions by which those influences may be overcome, (Verses 13 to 16,) and closes with a statement of those fundamentals upon which every genuine and abiding moral character is built. (Verses 17 to 21.) In this analysis, temperance finds its place under the last head. It is hoped that in its incident, the topic assigned by the lesson committee may receive at least the emphasis intended by the inspired writer.

WARNING.—Paul urges the Ephesians to have no fellowship with the conduct of the ungodly, which he calls the works of darkness. He presents two motives.

UNPROMISING.—(Verse 11.) Because they are altogether unpromising, they bring no material or social gain, no real pleasure or advantage of any kind. If, for the moment there seems to be some desirable quality, something attractive, this will wholly disappear in the long run, and will be sure to end in loss, sorrow and grief and death. This is one of the most powerful disquisitions that can be offered concerning sinful indulgence.

SHAMEFUL.—(Verse 12.) But on the other hand, the deeds of the wicked are so filthy and loathsome that one may not even speak of them, so that they are perpetrated in secret, the actors themselves being unwilling to have them known. The apostle is here speaking of the Gentile idolaters, and of their heathen mysteries, which abounded with detestable wickedness and which were permitted to divulge upon pain of death. Herodotus, the father of profane history, gives an account of the practices in heathen worship, but conceals the worst features, out of regard to his readers. Surely, the Christian ought to refrain from such scandalous conduct.

DIRECTION.—It is not enough for one to abstain from the prevailing vices. He must seek to overcome them, and Paul shows how this may be done.

REPROVING.—(Verse 14.) We must in our places and at proper times witness against the sins of others, and endeavor to convince them of their iniquity. We must do this seasonably and reasonably. We may speak to them, but this is a very delicate matter and must be attended with great prudence lest offense be given and matters made worse. But sometimes pure conversation and holy life is the best kind of reproof, making speech entirely unnecessary.

CONCLUSION.—Reverting now to the subject of temperance, which the committee desires to present, we see its setting in the passage. Drunkenness is in opposition to spirituality. Whosoever comes under the domination of strong drink prevents the development of his higher nature which is the purpose of Divine grace to promote. It hinders his physical appetite at the expense of his mind. Plainly this thought is central in the lesson. Whosoever breaks down here will fall surely in all efforts to respond to the precepts given by the apostle. The subordination of the body to the spirit is essential to a good life. (1 Cor. 9:27.) Here is the most powerful plea for temperance. But let it be remembered that temperance is the voluntary act of the individual, and not a matter of divine decree. It is a victory over the flesh which is a spiritual battle.

Men of Affairs

One may sail the seas and visit every land and everywhere will find, that men of affairs, who are well informed, have neither the time nor the inclination, whether on pleasure bent or business, to use those medicines which cause excessive purgation and then leave the internal organs in a constipated condition. Syrup of Figs is not built on those lines. It acts naturally, acts effectively, cleanses, sweetens and strengthens the internal organs and leaves them in a healthy condition.

If in need of a laxative remedy the most excellent is Syrup of Figs, but when anything more than a laxative is required the safe and scientific plan is to consult a competent physician and not to resort to those medicines which claim to cure all manner of diseases.

The California Fig Syrup Co. was the first to manufacture a laxative remedy which would give satisfaction to all; a laxative which physicians could sanction and one friend recommend to another; so that today its sales probably exceed all other laxatives combined. In some places considerable quantities of old-time cathartics and modern imitations are still sold, but with the general diffusion of knowledge, and to the best medicinal agents, Syrup of Figs has come into general use with the well-informed, because it is a remedy of known value and ever beneficial action.

The quality of Syrup of Figs is due not only to the excellent combination of the laxative and carminative principles of plants, known to act most beneficially on the system, with agreeable and refreshing aromatic liquids, but also to the original method of manufacture. In order to get the genuine and its beneficial effects one should always note the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



Intoxicating cup, but to abstain from everything that destroys the body and soul. We must abstain from everything that endorses, which

LUMINOUS.—(Verse 14.) Hence comes the duty, a very stern duty, indeed, for a Christian to be a light in the world. (Matt. 5:14, 15.) In the midst of the surrounding darkness, the light awakes out of the indifference in which he is too often found, and arise from the state of spiritual death, and as a light, he must know and feel that the new and better life is not something to be obtained by his own efforts, but something to be imparted to him. Christ will give him light, and thus he will be a light to the world, a natural power, a reproach to all sinners.

CIRCUMSPECT.—(Verse 15.) What has this for been urged is not easily attained. No one comes to it by careless and thoughtless methods, but by great watchfulness and painstaking. There must be constant attention to all the circumstances of life, that one may look every way lest some deceptive or ensnaring influence be exerted or some compromising attitude is assumed. Circumpection and caution are required. One must walk, not as a fool, who is adventurous and reckless, but as a wise man who ponders the path of his feet. (Prov. IV, 26,) and threads in a straight and sure way.

REDEMPTION.—(Verse 16.) If this is to be done one must redeem the time, or, more literally, buy the opportunity. The redemption is taken from merchants and traders who diligently improve the seasons for their business. It is a great part of Christian wisdom to seize the favorable moment, to improve it to the best purpose, and watching against temptations, by discharging duty and by engaging in those deeds that lead on to success. Much of the evil in the world may be overcome in this way because much of it is caused by a contrary course. We should be moved to greater diligence in well-doing because of the evil about us.

FUNDAMENTALS.—Having thus warned against the deeds of the ungodly as unfruitful and shameful, and having advised the mode of overcoming the evil by rejecting it, exhibiting it, and living luminous, circumspect and earnest lives, the apostle presents certain principles on which a good life may rest.

KNOWING.—(Verse 17.) He mentions first an acquaintance with the mind of the Lord, a thorough familiarity with the truths of scripture, (Psalm 1, 28,) by which comes freedom, (John viii, 32,) sanctification, (John 17,) and growth. (Gal. V, 22.) An understanding of the truth fortifies the mind, gives holy desire and quickens purpose toward the good. Without this no man can be strong.

SPIRITUAL.—(Verse 18.) "Be filled with the spirit." Men should labor for a plentiful measure of the grace that is produced by the spirit of God. (Gal. V, 22.) They should not be satisfied with a little of the spirit, but should aspire after greater measures, indeed to be filled so as to be controlled. (Acts 1, 4.) And in order to do this, they must avoid drunkenness, or the excessive use of wine, which ministers to the lust of the flesh and opposes the work of the spirit.

SINGING.—(Verse 19.) Music is the language of the heart and is prized by all men. But there are two kinds of music, those songs which bring to the wicked, generally, and which are sung by those who are controlled by animal appetites; and the songs of the redeemed, praises, hymns and spiritual compositions. These last are the fruits of the spirit, and they should be sung to the glory of the Lord and to the edification of the church. They should be sung in the heart, and should be sung in the presence of the Lord, and should be sung in the presence of the church, and should be sung in the presence of the world. They should be sung in the heart, and should be sung in the presence of the Lord, and should be sung in the presence of the church, and should be sung in the presence of the world.

THANKFUL.—(Verse 20.) A recognition of blessings should be accompanied by the spirit of gratitude to the supreme Father who is the giver of all good. Otherwise half the sweet of life is lost. (Psalm xciii, 1.) Gratitude is beautiful and profitable. But the Christian should remember that all the good received is through Jesus Christ, (John iii, 16,) and that every circumstance in life merits the gratitude of a good man, for whom all things work for good. (Rom viii, 28.)

SUBMISSIVE.—(Verse 21.) Men are righteous as they appreciate the relations which they sustain to each other in this world and adjust themselves rightly to these relations. Love is the affection which ought to govern, but when brought to fullness it fulfills its duty in the relation to a mutual yielding of each to the other. The apostle refers in one verse the general law on his subject, and then expands or applies that law to the family, first to the family and then to the church.

CONCLUSION.—Reverting now to the subject of temperance, which the committee desires to present, we see its setting in the passage. Drunkenness is in opposition to spirituality. Whosoever comes under the domination of strong drink prevents the development of his higher nature which is the purpose of Divine grace to promote. It hinders his physical appetite at the expense of his mind. Plainly this thought is central in the lesson. Whosoever breaks down here will fall surely in all efforts to respond to the precepts given by the apostle. The subordination of the body to the spirit is essential to a good life. (1 Cor. 9:27.) Here is the most powerful plea for temperance. But let it be remembered that temperance is the voluntary act of the individual, and not a matter of divine decree. It is a victory over the flesh which is a spiritual battle.

MANIFEST.—(Verse 22.) The good conduct of the Christian set over against the bad conduct of the sinner is to be prized, furthermore, because by contrast the evil of the latter is disclosed. What is excused, and even commended, when seen alone, becomes odious when the light of a good life shines upon it. (Matt. V, 18.) And it is by this exposure that sin is exposed, and this is one of the most effective methods of overcoming evil. Without ever speaking a word of commendation or rebuke a man may help in terminating the unprofitable and shameful things

KEEP THYSELF PURE

ABSTAIN FROM ALL EVIL.

It is vicious, which is intoxicating, or which is licentious.

We must be temperate in speech—in thought—in judgment—in living.

"Dare to say no" when the tempter assails.

"Dare to do right" when duty is plain.

Little picture represents the heart pure and white when all EVIL is cast out.

Scranton, Pa.

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WARNING.—Paul urges the Ephesians to have no fellowship with the conduct of the ungodly, which he calls the works of darkness. He presents two motives.

UNPROMISING.—(Verse 11.) Because they are altogether unpromising, they bring no material or social gain, no real pleasure or advantage of any kind. If, for the moment there seems to be some desirable quality, something attractive, this will wholly disappear in the long run, and will be sure to end in loss, sorrow and grief and death. This is one of the most powerful disquisitions that can be offered concerning sinful indulgence.

SHAMEFUL.—(Verse 12.) But on the other hand, the deeds of the wicked are so filthy and loathsome that one may not even speak of them, so that they are perpetrated in secret, the actors themselves being unwilling to have them known. The apostle is here speaking of the Gentile idolaters, and of their heathen mysteries, which abounded with detestable wickedness and which were permitted to divulge upon pain of death. Herodotus, the father of profane history, gives an account of the practices in heathen worship, but conceals the worst features, out of regard to his readers. Surely, the Christian ought to refrain from such scandalous conduct.

DIRECTION.—It is not enough for one to abstain from the prevailing vices. He must seek to overcome them, and Paul shows how this may be done.

REPROVING.—(Verse 14.) We must in our places and at proper times witness against the sins of others, and endeavor to convince them of their iniquity. We must do this seasonably and reasonably. We may speak to them, but this is a very delicate matter and must be attended with great prudence lest offense be given and matters made worse. But sometimes pure conversation and holy life is the best kind of reproof, making speech entirely unnecessary.

CONCLUSION.—Reverting now to the subject of temperance, which the committee desires to present, we see its setting in the passage. Drunkenness is in opposition to spirituality. Whosoever comes under the domination of strong drink prevents the development of his higher nature which is the purpose of Divine grace to promote. It hinders his physical appetite at the expense of his mind. Plainly this thought is central in the lesson. Whosoever breaks down here will fall surely in all efforts to respond to the precepts given by the apostle. The subordination of the body to the spirit is essential to a good life. (1 Cor. 9:27.) Here is the most powerful plea for temperance. But let it be remembered that temperance is the voluntary act of the individual, and not a matter of divine decree. It is a victory over the flesh which is a spiritual battle.

KNOWING.—(Verse 17.) He mentions first an acquaintance with the mind of the Lord, a thorough familiarity with the truths of scripture, (Psalm 1, 28,) by which comes freedom, (John viii, 32,) sanctification, (John 17,) and growth. (Gal. V, 22.) An understanding of the truth fortifies the mind, gives holy desire and quickens purpose toward the good. Without this no man can be strong.

SPIRITUAL.—(Verse 18.) "Be filled with the spirit." Men should labor for a plentiful measure of the grace that is produced by the spirit of God. (Gal. V, 22.) They should not be satisfied with a little of the spirit, but should aspire after greater measures, indeed to be filled so as to be controlled. (Acts 1, 4.) And in order to do this, they must avoid drunkenness, or the excessive use of wine, which ministers to the lust of the flesh and opposes the work of the spirit.

SINGING.—(Verse 19.) Music is