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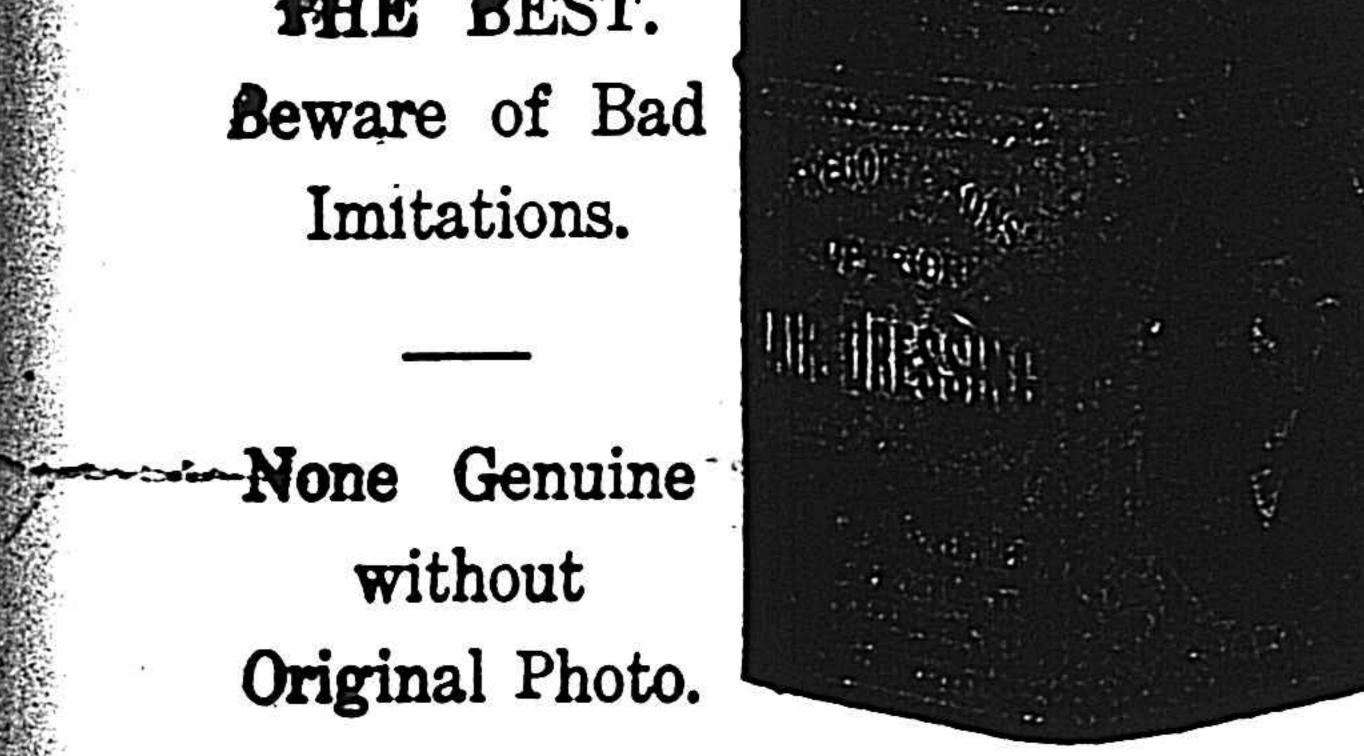
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other; their characters would be ruined; the church would be over-

the man and be supreme. One or the other rules in every soul.

street Richmond, Va., Imperial Pounder the control of the Spirit.

Noble J. H. Walker, thirty-third 19-21). 19. "Works of the flesh." The works which are done when the man exalts the flesh and its desires to a controlling influence. Noble W. H. Sewerson, thirty-third

false deities. "Witchcraft." Or sorcery. The use of charms, incantations, etc., to produce preternatural effects. "Variance." Strife; a disposition to dissent. "Emulations." Jealousies, rivalry, endeavoring to "Strife." "Factions." R. V. "Heresies." Parties. Nothing is more in tion, factions and parties in the rightly in the text it is certainly one of the works of the flesh. "Drunkenness, revelings." These are the ing, feasting, dancing, ribald song Absolutely FREE. and debauchery in general. The seeds or possibilities of all these sing are in every unregenerate heart Many of them may lie dormant for a time; many may never come into act ual life; but under favoring circum stances, away from restrains, they will appear in the life and character Every one of these evils is promoted and encouraged by the use of intoxicating liquors. Intemperance excites every evil passion, arouses wrath and hatred, leads to murders, is the friend of revelings. Intemperance is a work of the flesh. It exalts the

flesh above the Spirit. third degree, of Washington, D. C., III. The fruit of the Spirit (vs 22-26). 22. "Fruit of the Spirit." The fruit of the Spirit is one, ye Noble H. C. Harris, thirty-third manifold. He who has the Spirit o'

> Christian graces. 23. "Temperance." Self contro in the gratification of appetites While this includes the abstinence from strong drink it must not be limited to this. "No law." There is no law to condemn those whose

Noble John W. Jones, thirty-third legreen, of Baltimore, Md., Impelife. They are dead to sin.

SCHOOI. SUNDAY

INTERNATIONAL · LESSON

MENTS FOR SEPTEMBER 30. Temperance Lesson, Gal. v., 15-26, Gal. vi., 7, 8 — Golden Text, Prov. xx., 1-Memory Verses, 7, 8-Topic: Life Contrasts. The Spirit and the flesh at en-

mity (vs. 15-18). 15. "If ye bite and devour." In contrast to the love of verses 13, 14. These are terms drawn from the habits of wild beasts in the order of climax. Bite designates the momentary outbursts; de vour, the steady purpose of injury; consume, the final result probable to both parties. "Take heed," etc. AL wild beasts contend sometimes until both are slain. The idea is that in their contentions they would destroy the spirituality and happiness of each

"This I say then." Having pointed out the effects of violating the law of love, the apostle now proceeds to show how this law may be obeyed. "Walk." This word is often equivalent to "live." "In the Spirit." This is differently explained: 1. By, or according to the rule of the Spirit. 2. By the guidance of the Spirit. 3. By the help of the Spirit. Notice. 1. The antagonism between the Holy Spirit in all that he is and produces, and the flesh with its appetites and works. . The certainty of victory over the flesh to all those who walk in or by the Spirit. "Shall not fulfil." The strongest negative possible. Ye shall in no wise fulfil. If the Spirit of God dwell in and rule your heart, the whole carnal mind will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works propensities of the flesh. "Lust." Desires. "Flesh." is, the evil impulses which have their seat in the body. 17. "Flesh lusteth against the Spirit." The two are antagonistic; each seeks to control

18. "But." This internal strife may be ended. "Be led." By submitting to the Spirit and by following His drawings. "Not under the law." Not under the restraints of the Mosaic law or dispensation, but

20. "Idolatry." The worship of

degree, of Birmingham, Ala., Impe-Christ has in him the root of al

lives are adorned by these virtues.

24. "Have crucified." The apos tle uses the strong figure of cruci fixion to show how completely Chris tians — those "that are Christ's" have forsaken and renounced the old

25. "Live in the Spirit." The Revised Version has "by the Spirit" in both clauses. That is, if we have entered into a spiritual life, let u continue in that life. 26. "Let u not," etc. The apostle again point; which were destroying their spiritua!

IV. Sowing and reaping (vs. 7 8). 7. "Be not deceived." This is warning against self-deception which, strange as it may seem, it common. "Not mocked." God is no deceived or deluded. "Soweth reap." This is a universal law of God's government which He will not

"To his flesh." He that gratihis carnal desires and lives & of ease and self-indulgence "Reap corruption." A strong figure He will reap ruin and spiritual death A course of self-indulgence corrupts the moral nature and ends in destruction. "To the Spirit." He who follows and obeys the Spirit. "Life everlasting." In this promise is included all that God has provided for Ris people in the world to come.

Temperance Notes.

Atlanta's city council is passing some strong temperance ordinances, one requiring absoluté abstinence for all the policemen of the city.

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