

The Quiet Hour.

Paul's Charge to Timothy.

S. S. LESSON.—2 Timothy 3: 14 to 4. 8. June 21.

GOLDEN TEXT: 9 Tim. 4. 8. There is laid up for me a crown of righteousness.

BY REV. J. W. FALCONER, B.D., HALIFAX, N. S.

Continue thou, v. 14. Continuance always counts. The sun by its steady shining hour after hour melts the fetters of frost, which through a long winter have bound the earth. By persistent dropping the rain at last softens the soil and makes it ready to receive the seed. It is by dint of unwearied plodding that the diligent student attains the soundest scholarship. The doors of success will sooner or later open to the constant knocking of the one who is "always at it." It is the man who sticks to his principles and lives out his beliefs, in spite of all attempts to draw him into other paths, who is a tower of strength and encouragement to all about him.

From a child, v. 15. A Swiss teacher once said, "The world has not yet learned how malleable childhood is." Boys and girls are like the iron brought to a white heat, which the smith is able to fashion as he wills, while men and women are like the same iron become cold and unyielding. Since youthful hearts and minds are so easily influenced for good or evil, those who are older should see to it most carefully that no word or deed of theirs gives to the character of their younger companions a bent towards evil; while young people themselves should carefully avoid books and companions and associations which will be not helpful, but injurious, to them at this formative period of their lives.

Wise unto salvation, v. 15. A man whose boat has been swamped by a sudden squall and who has been thrown into the water, would give all the learning he might possess for the knowledge of the single art of swimming, if that were the only means by which he could reach the shore. For poor lost man, knowledge of the way of salvation outweighs all other knowledge.

Through faith which is in Christ Jesus, v. 15. Suppose you wish to cross the Atlantic. You go down to a seaport, and there lies the great steamship. You examine it carefully. You learn all you can about its machinery, its accommodation for passengers and other particulars. But though you should learn all that can be known about the vessel, your knowledge would not take you a foot on the way. You will never reach the other side of the ocean unless you actually go aboard the ship. We may know a great deal about Christ, but we shall never be saved until we put our trust in Him.

Given by inspiration of God, v. 16. In the human body, the heart, like a pumping engine, drives the blood to every part, so that, if the body be cut at any point, the blood will flow. If we read any portion of God's word reverently and believingly, we shall feel in it the influence of the Holy Spirit who is its Author. Every limb and organ of the body shares in its common life, and the life-giving Spirit pervades every portion of scripture.

Profitable, v. 16. There is a story of some children who found in an attic the parts of an old telescope, and used them in their play, knowing nothing of the use for which they were intended. Some one came in who understood such instruments and re-

constructed the telescope, putting each piece in its proper place. Then it was turned toward the sky and through it the beauty of the starry heavens could be seen. Sin has so marred our nature that it is like the broken telescope, unfit for the purpose which God intended in its creation. But the Bible teaches us how our nature so marred and broken may be restored. Must not the book which brings to us such a revelation come from God?

Watch thou in all things, v. 5. The engineer on an express train running at a high rate of speed dares not take his eyes for a moment off the track before him, for if he should do so, in that moment he might pass unnoticed a warning signal and rush on to certain disaster. All through life we are surrounded by temptations, and if we are off our guard for a single moment, there is danger that we shall be surprised and overcome.

I have fought a good fight, v. 7. No one can inspire us with confidence in a military leader, like the battle-scarred veteran who has followed him through many a hard fight to invariable victory. The triumphant experience of those who have fought the good fight of faith is our strongest encouragement in the conflicts of the Christian life.

A crown of righteousness, v. 8. There are many earthly prizes for which men strive with great earnestness. Some of them are of great value and may rightly be desired. But there is one difference at least between the best of them and the prize which is the reward of the Christian race. They will not endure. In time they will perish. The crown which the Lord places upon the brows of His faithful followers shall never fade away. It is everlasting.

Bible Study, One Verse at a Time.

No. 6.

Psalm 103. 6.

BY MRS. ANNA ROSS.

"The Lord executeth righteousness and judgment for all that are oppressed."

The Psalmist, in order to stir up his heart to praise, has been considering his own personal needs, and the way they are all satisfactorily met in his God.

But in this verse he goes a magnificent step further. He now sees the depths of God's mercy and grace to be sufficient for that which is exceedingly beyond his own personal needs. They are adequate to meet the case of "all that are oppressed"—enough for their needs,—sufficient righteousness and efficient judgment. This is a marvellous statement.

Philanthropists are wearying themselves to meet the case of the oppressed. Though there is much blessed brotherliness, there is little efficiency in their work. They are like Moses in his first attempt to help Israel. He brought much loss and trouble upon himself, and little relief to the sufferers.

God has advertised Himself as having a monopoly of this work, in terms of the last two verses of the 62nd Psalm.

The more quickly philanthropists shall recognise this monopoly, and get lawfully inside of it, instead of attempting the impossible with resources utterly inadequate, the better for them, and for those they would die to benefit.

"The Lord executeth righteousness and judgment for all that are oppressed." No case of oppression, though it be under the heel of both deceit and violence, is too difficult for the Lord, or for the man who undertakes it under the Lord's commission.

No. 7.

Psalm 103. 7.

"He made known His ways unto Moses, His acts unto the children of Israel."

The tender heart of the Psalmist has turned to His infinite God as the one great Helper of all oppressed in this world of oppression. He is an Israelite, and his thought, when on this subject, goes back with the certainty of the needle to the pole, to the deliverance of his people from the oppression of Egypt.

He packs a tremendous amount of matter into one short verse. In two parallel lines of seven words each he sets forth the centre and the circumference of this mighty transaction. He made known His ways unto Moses, He made known Himself unto Moses. He showed Moses His glory—that is the centre. He made known His acts unto the children of Israel, His wonders in the land of Ham, and in the wilderness and before Jericho—these are the circumference.

The making known of Himself to Moses was not done in a day. It demanded forty years of wilderness communion with God. It needed the scene at the wayside inn and the depths and heights of Egypt and the Red Sea. And more than once after that it needed forty days of mountain-top communion that Moses might so know God's ways that he could successfully do His work.

It was only because God had found a man who could "be still and know that He was God," that it was possible for Him, to manifest His acts either to Egypt or to Israel.

The relief of the oppressed in all corners of this burdened world now waits for the same central necessity—for men and women who shall have learned first to "be still and know that God is God." There are now armies of weak handed, feeble kneed workers who weary themselves "being busy" teaching every man his neighbor and every man his brother, saying: Know the Lord. God needs men and women to whom He can say, "Stand still, and see the salvation of the Lord," and they will know Him well enough to do it and to sing songs of victory while they are doing it. Then God can work, and who shall let it?

The Word Endureth.

The reverent student of the Scriptures, who believes that the Bible, the whole Bible, is divine, finds his faith confirmed by comparing the parallel passages in the Old and New Testaments. They are so numerous that they compel us to regard the two books as one in authorship, since they are identical in spirit. There is a striking illustration of this family likeness in Isaiah xi, 6 and 1 Peter i, 24, 25. All things terrestrial and human wither like grass, while the Word of the Lord endureth forever. The Word of which Isaiah writes was that which had been spoken in his day—the Word recorded in the writings of Moses and Samuel, of David and Solomon. Peter referred primarily to the Word as spoken by Christ, and recorded by his disciples. But he included also the earlier utterances of the Holy Spirit, as is evident from his sermon on the day of Pentecost. See Acts ii, 16-19, 29, 30.

And how wonderful is the endurance of that Word! When Moses reported the Ten