

## III. THE LOVE OF GOD.

Into the love of God. v. 5.

"God commendeth his love." Rom. 5. 8.

"Love of God . . . in our heart. Rom. 5. 5.

## IV. THE EXAMPLE OF CHRIST.

Into the patience of Christ. v. 5. (Rev. Ver.)

"Christ . . . leaving us an example." 1

Pet. 2. 21-23.

"Followers of me . . . of Christ." 1 Cor.

11. 1.

## V. THE DISCIPLINE OF THE CHURCH.

Admonish him as a brother. v. 15.

"Let us walk by the same rule." Phil.

3. 16.

"Joying and beholding your order." Col.

2. 3.

## VI. THE PEACE OF GOD.

The Lord of peace . . . give you peace. v. 16.

"Peace . . . upon the Israel of God." Gal. 6. 16.

"Peace of God rule . . . hearts." Col.

3. 15.

## VII. THE GRACE OF CHRIST.

Grace of our Lord Jesus Christ. v. 18.

"Grace be unto you." Phil. 1. 2.

"My grace is sufficient." 2 Cor. 12. 9.

## ADDITIONAL PRACTICAL LESSONS.

## Christian Well-doing.

1. Christian well-doing requires an interest in all other Christians, leading to prayer in their behalf. v. 1.

2. Christian well-doing requires trust in the care and promises of the Lord, who will preserve us from evil. v. 3.

3. Christian well-doing requires the following of Christ in his patient endurance of evils. v. 5.

4. Christian well-doing requires a loyal obedience to the discipline of the Church, and a separation from all who will not submit to it. v. 6.

5. Christian well-doing requires a self-reliant industry in daily life, having some business, and attending to it. v. 8-10.

6. Christian well-doing requires an affectionate interest in and care for those who are neglectful of discipline. v. 14, 15.

## CATECHISM QUESTION.

3. How does the Old Testament teach Christianity?

The Scriptures of the Old Testament were written by many holy men, who prophesied that the Christ was coming, and foretold also what he would suffer and do and teach.

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.—1 Peter 1. 10, 11.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is related of Cyrus, king of Persia, that when yet a child, he was sent away from home by his father, the king of the Medes, and placed with a shepherd, in order that he might become inured to labor and hardship, and grow up active, strong and capable. The heir to the throne was thus brought up in poverty, instead of affluence; and in toil, instead of idle pleasure. And the children of the wisest modern monarchs, though not always away from home, nor exposed to want of any kind, are taught to be industrious and useful; to know how to wait on others as well as how to be waited on themselves. We may imagine Cyrus as a boy, shirking no labour, ready always for the hardest task, because he was a king's son. And at present the education of a prince is often a far more serious affair than that of an ordinary man.

When Paul wrote to the Thessalonians he was writing to those who were children of a King, heirs of a kingdom. For all true believers are children of God, heirs of God, and joint heirs with Christ. Rom. 8. 16, 17. And he was anxious that they should behave themselves in a manner befitting their dignity. 1 Thess. 2. 12. Now they, and all other children of the heavenly King, are like Cyrus, brought up away from home. Heaven is their true home, but they are down here in this world. And just as Cyrus had to share the toil and the hardships of a shepherd's life, so they have to share earth's labor and trials and sorrows, like all others. In what way can they distinguish themselves beyond others? They are not richer in this world's goods, not cleverer, not handsomer. But there is one respect in which they ought to excel others, indicated broadly in the Golden Text, namely, Christian diligence.

Some of the Thessalonian Christians had made a mistake about this. They thought that the condition to which they were called, and the glorious future before them, rendered it unnecessary that they should occupy their time with common earthly work, like other men. When supplies failed they looked to their more wealthy brethren to help them, going from one to the other, walking "disorderly" and as "bunybodies." So great a scandal did this bring on the Church, that Paul bade the Christians to "withdraw themselves" from those who acted in such a manner and thus to show their disapproval. Vers. 6. 14.

And then, in exhorting them to diligence, he reminds them of three things:

1. The command given at the first. They ought to have made no mistake about such a matter, since he had already made known to