

2. Christians in all places, in all ages, and under all circumstances, may rejoice in the explicit promises of God to them, ver. 4. Rom. 8. 38; Psa. 46. 1, 2; Heb. 13. 6, 12; Jas. 1. 12; 1 John 3. 25; 1 Tim. 4. 8; Isa. 1. 18; 43. 2; Josh. 23. 14; 2 Pet. 1. 4; 2 Cor. 7. 1.

3. The duty of emphatic, pronounced, undoubted forbearance, or gentleness, was not only divinely laid upon the Church at Philippi, but is by the same authority made incumbent upon us, ver. 5. Matt. 18. 33; 1 Cor. 13. 4; Eph. 4. 2; 6. 2; Col. 3. 13; 2 Tim. 2. 24; 1 Thess. 5. 14; Gal. 5. 22; Titus 3. 2; Jas. 3. 17; 2 Cor. 10. 1.

4. What are included in Christian doctrine, or meekness? Lev. 19. 18; Luke 9. 54, 55; Mark 11. 20; Matt. 18. 22; Eccl. 7. 9; Rom. 12. 19; Deut. 16. 20; Prov. 21. 3; Matt. 16. 20; 1 Cor. 7. 31; 9. 27; 2 Pet. 1. 5-8.

5. Fond anticipations of the ultimate, sudden, and glorious second coming of our Lord Jesus Christ should employ no small share of our ennobling religious reverie, ver. 8. Mal. 3. 31; 24. 36; Mark 13. 35, 36; Luke 12. 40; 1 Thess. 5. 2; 4. 16, 17; 1 Pet. 1. 7; Tit. 2. 12, 13; 2 Pet. 3. 12; 1 Cor. 1. 8; 2 Thess. 1. 7, 8; Heb. 9. 28.

6. We are not, in the plan of God, in any thing, to be anxious, burdened, but in all things, diligent, prayerful, thankful, ver. 6. Matt. 6. 25; 1 Pet. 5. 7; 1 Cor. 7. 32; Num. 11. 16, 17; Prov. 27. 23; Eccl. 9. 10; 2 Cor. 8. 7; Isa. 55. 6; Matt. 7. 7; Psa. 50. 14; 1 Thess. 5. 15.

7. It is possible for all men, no matter how trying their providential allotments of disciples, to repose in Jesus Christ in the perfect luxury of Christian peace, ver. 7. John 16. 33; 14. 27; Eph. 3. 14, 17; Mic. 5. 5; Isa. 45. 7; 1 Cor. 14. 33; Job 5. 17, 23, 34; Luke 1. 79; Isa. 9. 6; 26. 3; John 14. 27; Rom. 14. 17.

8. There can be no spontaneous production and maintenance of Christian contentment. 'Tis God, the author of our peace, having according to promise, bestowed it upon us, we must keep it up, as directed in ver. 8. Truth, 2 Kings 20. 3; Honesty, 2 Cor. 8. 21; Justice, Deut. 16. 20; Purity, Psa. 19. 8; Love, 1 Tim. 1. 5; Reputation, Prov. 22. 1; Any other Good, John 1. 47.

9. Like Paul we, Sunday-school teachers, having been divinely renewed and instructed, and being distinctly conscious of both, may exhort our pupils to follow our precept and example, ver. 9. 1 Cor. 12. 28; Num. 11. 25; Ezra 7. 10; Rom. 12. 8; Eph. 4. 11-13; Gal. 6. 6; Heb. 5. 12; Jas. 5. 10, 11; Matt. 5. 16; 1 Cor. 11. 1; 1 Thess. 1. 5, 6.

10. Christ is the only source of perfect, or Christian contentment, ver. 13. John 15. 7; 2 Cor. 12. 9; Isa. 41. 8; Luke 2. 10; Rom. 5. 13; 2 Thess. 3. 16; Eph. 2. 14, 15; Col. 1. 20; Acts 10. 36; Gal. 6. 15-17; 1 Thess. 1. 1.

#### Lessons:

1. Having secured the "pearl of great price" for a personal possession, how can the Christian keep from uninterrupted rejoicing? ver. 4.

2. Christian rejoicing should not be confounded with the frequent frivolity of Christian professors, ver. 4.

3. We should not only be conscious of forbearance, moderation, meekness, but we should, for the glory of our Christ, publicly exemplify it, ver. 5.

4. "The Lord is at hand," if not in his second advent to us, in our first exit to him, ver. 5.

5. Does the man who lies awake all night, distracted, anxious, burdened, know any better for all this horror what to do in the morning? ver. 6.

6. Having many real wants that we cannot supply, let us not worry over them, but, with thankful hearts, ask God, our heavenly Father, to supply them for us, ver. 6.

7. The miracle of a divinely inward, ever sustained, and to us totally inexplicable, personal peace, through Jesus Christ, may be experienced by all, ver. 7.

8. "As a man thinketh so is he;" the divine plan of producing and continuing Christian contentment is to crowd out of the mind all evil thoughts by inspiring in to it all good ones, ver. 8.

9. A Christian teacher may become so consciously wise in intelligence and admirable in character as to advise others without any misgivings to follow his precepts and example, ver. 9.

10. A Christian man can do all the duty divinely laid upon him to perform, ver. 13.

#### Lesson VIII. May 24. The Faithful Saying. 1 Tim. 15-20; 2. 1-6.

1. The life of Timothy (honored of God) was closely associated with that of Paul in Journeys, imprisonments, Christian ministrations. Acts 16. 3; 17. 14, 15; Rom. 16. 21; 2 Cor. 1. 1, 19; 1 Thess. 3; Phil. 2. 19; Heb. 13. 23; 1 Tim. 1. 5; 6; 2 Tim. 1. 2; 4; Col. 1. 1; Philem. 1; Phil. 1. 1.

2. The nativity, parentage, conversion, affection for Paul, nobility and ministry of Timothy. Acts 16. 1, 14, 6; 2 Tim. 1. 5; 3. 15; Acts 14; 1 Tim. 1. 2; 2 Tim. 3. 10, 11; Acts 16. 2; 1 Cor. 4. 17; 1 Tim. 1. 3; 2 Tim. 4. 3.

3. The sum and substance of Christian theology; the supreme purpose of our Lord's coming into this world; the one message of a minister of Christ, ver. 15. John 3. 16; 1 John 4. 9; Luke 9. 56; Isa. 53; 63. 9; Gal. 21, 22; 59. 16; Acts 4. 12; Heb. 5. 9; Matt. 18. 11; 45. 1, 4; Rom. 1. 16; 2 Tim. 2. 10.

4. The pre-existence, eternity, deity of God, plainly taught in ver. 15. John 1. 1; 16. 28; 17. 5; Phil. 2. 6; Isa. 9. 6; Mic. 5. 2; Col. 1. 17; Heb. 1. 8-10; Rev. 1. 3; Rom. 9. 5; 10. 11-13; 2 Cor. 5. 10.

5. Paul's humiliating but ennobling consciousness of personal ill-desert, self-deprecation so often expressed, ver. 15. Luke 18. 13; Eph. 3. 7, 8; 1 Cor. 15. 9; Mic. 6. 8; Psa. 34. 1-3; Matt. 11. 29; John 13. 14, 15; Prov. 3. 6; Jas. 4. 6; Col. 3. 12; 1 Pet. 5. 5; Eph. 4. 1, 2.

6. When Paul called himself the "chief of sinners," he meant, of course, saved sinners, for long before this he had pronounced himself "dead to sin." "Free from sin," and had claimed that a similar experience was possible for all. Rom. 6. 1, 2, 11, 18; Phil. 2. 15; Heb. 12. 14; 1 Thess. 4. 7; Eph. 4. 24; Zech. 13. 1; John 1. 29; 1 John 3. 5; 1. 7; 3. 9; 5. 18; 1 Pet. 2. 24.

7. We should not only experience, but express to God, our deep personal gratitude for salvation, ver. 17. 2 Cor. 9. 15; Jas. 1. 17; Rom. 7. 25-26; 1 Cor. 15. 55-57; Rom. 11. 30; 16. 27; 2 Cor. 2. 14; 2 Thess. 1. 3; 1 Peter 4. 14, 16; Luke 1. 68, 69; Isa. 61. 10.

8. It is possible to become a genuine Christian through faith, and then cease to believe and so make spiritual shipwreck, ver. 18, 19. 1 Kings 11. 9; Rev. 2. 4, 5; 2 Cor. 11. 3; Gal. 3. 1-3; 5. 4, 7; Psa. 85. 8; 1 Cor. 10. 12; Jer. 8. 5; 14. 7; Num. 14. 49; Psa. 135. 5; Isa. 31. 6; Prov. 24. 10.

9. Providential, disciplinary commitments of God's people to the custody of Satan have been made, ver. 20. Job 1. 12; 2. 4-7; Luke 22. 31, 34; Rom. 16. 20; 1 Peter 5. 8; 2 Cor. 12. 7; Luke 13. 41; Gal. 4. 13, 14; Rom. 8. 28; Heb. 12. 5, 6.

10. The progress of salvation is promoted by the prayers of God's people, ver. 1-3. James 5. 16; Prov. 15. 8; Matt. 18. 19; Jer. 10. 25; Isa. 56. 7; 2 Chron. 7. 14, 16; 1 Tim. 2. 1, 3, 4; Psa. 85. 7; 106. 4; 119. 41; 35. 3; 51. 13.

11. "God our Saviour" desires with infinite intensity the salvation of all men, and has done, and is now doing, all in his power to accomplish it, ver. 3, 4. Matt. 18. 11; Ezek. 18. 23; John 3. 16, 17; Titus 2. 11; Jude 3; 2 Peter 3. 9; Mark 16. 15; Col. 1. 23; Rom. 1. 16; John 17. 3; Luke 2. 10, 11; Gal. 2. 2.

12. Jesus Christ is the sole and sufficient connecting link of reconciliation and possible salvation between offended God and offending man, ver. 5, 6. 2 Cor. 5. 19; Heb. 2. 17; Rom. 5. 10; Eph. 2. 16; Col. 1. 21, 22; Matt. 5. 24, 26; Lev. 8. 15; 16. 20; Gal. 1. 4; 1 John 2. 2; 4. 10; 1 Thess. 1. 10.

#### Lessons:

1. Christ Jesus did not come into the world to be a model human character, to revise human philosophy, to elevate human morals, but to save sinners, ver. 15.

2. The one and glorious work of a Christian minister is, instrumentally, to continue the work our Lord's Christ began.

3. If Christ Jesus is able and ready to save the chief of sinners, surely those less pronounced transgressors need not doubt his power and willingness to save them, ver. 16.

4. As we have indulged the happy consciousness of personal salvation realized, doubtless with Paul we too have again and again broken out in exultant doxologies of gratitude to God for it all, ver. 17.

5. In behalf of ourselves, and one another, we are not to pray simply for victory in a single spiritual struggle, but throughout the whole campaign, ver. 18.

6. Our wills, conscientiously exerted, must hold our