

eat from me in the presence of many witnesses, these things extend to faithful men who shall be adequate also to teach others. Share my sufferings as a fair soldier of Christ Jesus."

The conditions of this soldiery he illustrates by three similes, drawn from the life of the soldier, the athlete, and the laborer, and doubtless meant to suggest to Timothy the qualities of which at that depressed period he stood most in need. The soldier must abandon all business entanglements, and strive to please his captain. The athlete, if he wants the crown, must keep the rules. The *toiling* husbandman has the first claim to a share of the harvest. It was a delicate way of suggesting to Timothy the duties of increased single-heartedness, attention to the conditions of the Christian life, and strenuous labor; and that he might not miss the bearing of these similitudes he adds, "Consider what I say, for the Lord will give you understanding in all things." By the example of his own sufferings he reminds him that the cardinal truths of the Gospel are ample to inspire toil and endurance.

"Bear in mind," he says, "Jesus Christ, raised from the dead, of the seed of David, according to my Gospel—in the cause of which I suffer even to chains as a malefactor; but the word of God has not been chained. For this reason, for the sake of the elect, I am enduring all things, that they too may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying—

"If we died with, we shall also live with Him;
If we endure, we shall also reign with Him;
If we deny, He also will deny us.
If we are faithless, He abideth faithful,
For He is not able to deny Himself."

"These things call to their remembrance;" and from this verse to the end of the chapter he reverts to the false teachers among whom Timothy is laboring, and against whom he has warned him in the First Epistle, testifying to them before the Lord not to fight about "views"—a thing entirely useless—to the subversion of the hearers. "Strive to present thyself approved to God, a workman unshamed, rightly dividing the word of truth." He is to shun the vain babblings of men like Hymenæus and Philetus, with their ever advancing impiety and the spreading cancer of their doctrine, which identified the resurrection with spiritual deliverance from the death of sin, and denied that there was any other resurrection, to the ruinous unsettlement of some. Fruitlessly, however, for God's firm foundation stands impregnable with the double inscription on it, "The Lord knoweth them that are his," and "Let every one who nameth the name of Christ stand aloof from unrighteousness." Yet there should be no surprise that such errors spring up in the visible Church. It is like a great house in which are vessels of wood and earth, as well as of gold and silver, and alike for honorable and mean purposes. What each one had to do then was to purge himself from polluting connection with the mean and vile vessels, and strive to be "a vessel for honor, sanctified, serviceable to the master, prepared for every good purpose." He is therefore to "fly" from the desires of youth, and in union with all who call on the Lord from a pure heart to pursue righteousness, faith, love, peace, having nothing to do with those foolish and illiterate questions