

International S.S. Lessons.

SINS OF THE TONGUE.

6th June.

Les. James 3: 1-13. Gol. Text. Ps. 34: 13.
Mem. vs. 11-13. Catechism Q. 105.

HOME READINGS.

M. Jas. 3: 1-18. Sins of the Tongue.
T. Jas. 4: 1-17. "Speak not Evil of others."
W. Jas. 5: 1-11. "Be patient, Brethren."
Th. Jas. 5: 12-20. Good uses of the Tongue.
F. Matt. 12: 22-37. Accountable for our Words.
S. Prov. 15: 1-33. "A Wholesome Tongue."
S. Ps. 39: 1-13. "Sinning not with Tongue."

We need to keep ever in mind Christ's saying about the account we must finally give for our words. Friday's reading. Frivolous chatter, extravagant expressions, heartless comments, slurs and harmful hints concerning others, words that will mislead, bickering and strife, all are to be condemned, as well as the more serious sins of backbiting, lying, vulgarity, profanity and the like. Let us honestly consider our own record in this respect, and determine, with the Holy Spirit's help, to more earnestly strive to keep our tongues from evil, and our lips from speaking guile. We are not, however, to be satisfied merely with avoiding evil. We should make the best possible use of all God's gifts, of which speech is by no means the least. "Be not many masters," (v. 1) is a warning against every one setting himself up to be a teacher. Verse 2 teaches that control of speech indicates general self-control. "Governor" (v. 4) means "pilot." "A good conversation" (v. 13), a good life, good conduct.

1. The Power of the Tongue. vs. 1-4.
2. The Evil of the Tongue. vs. 5-8.
3. The Mastery of the Tongue. vs. 9-13.

LESSONS.

1. We should carefully guard our speech above all things.
2. A thoughtless word may break a heart, or ruin a soul.
3. Real self-control will show itself in careful speech.
4. Christians should never utter un-Christian words.
5. If we have true wisdom our speech will show it.

Emerson thus enforces the duty of bearing our sufferings without parading them: "One topic is peremptorily forbidden to all rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have the headache, or leprosy, or thunderstroke, I beseech you by all the angels to hold your peace and not pollute the morning."

PAUL'S ADVICE TO TIMOTHY.

13th June.

Les. 2 Tim. 1: 1-7; 3: 14-17. Gol. Text. 2
Tim. 3: 15.
Mem. vs. 3: 14-17. Catechism, Q. 106.

HOME READINGS.

M. Acts 15: 36-16: 5. "A disciple, Timotheus."
T. 1 Tim. 1: 1-20. "My Son in the Faith."
W. 2 Tim. 1: 1-18. "Timothy, my beloved Son."
Th. 1 Thess. 5: 1-28. "Quench not the Spirit."
F. 2 Tim. 3: 1-17. Paul to Timothy.
S. Titus 3: 1-15. "Ready to every good."
S. 1 Tim. 6: 1-21. "Fight the good fight."

Time and Place.—Written from Rome about A. D. 66, 67.

Timothy was born, probably, at Lystra, Asia Minor. His father was a Greek; his mother was a Christian Jewess, called Eunice, and his grandmother was named Lois, both pious women. Timothy is first mentioned as a Christian disciple at Lystra, at the time of Paul's second visit there in A. D. 51. He was then, probably, about twenty-one years old. He was doubtless converted during Paul's first visit to Lystra. Lesson vii. Paul having great confidence in Timothy and affection for him, chose him for a companion and helper. In order to conciliate the Jews Paul circumcised him. Timothy became an evangelist and accompanied Paul on many of his travels. Finally he became the head of the Church at Ephesus, in Asia Minor. It was probably here that he received the second epistle from Paul, then a prisoner at Rome.

1. Reminded of his Blessings. vs. 1-5.
2. Called to stir up his Gifts. vs. 1: 6, 7.
3. Exhorted to continue in God's Word. 3: 14-17.

LESSONS.

1. Our blessings come through God's mercy in Christ.
2. It is a blessing to have had a godly ancestry.
3. We should prize God's gifts and use them for him.
4. God's word plainly shows us the way of salvation.
5. We learn how to live by studying God's word

The men who flippantly plead for less "doctrine" and more "life," and who aver that the people don't want doctrinal preaching, are men who have read books more than they have read men. There is in not a few quarters a positive hunger for something substantial,—wheat, not chaff. We plead for more teaching—intelligible, interesting, alive—concerning the great verities of Christianity.—*Er.*