

faith in Him. We must turn and look upon Him who was "delivered to death for our offences, and rose again for our justification," and believe that in answer to our prayers all the benefits of Christ's death will be bestowed upon us. In a word, one's Christianity must be a living thing, earnest and sincere. There must be reality and heartiness in our services of God, and a living not to ourselves, but to Him that died for us and rose again.

And what is this but saying that we must be God-fearing, Christ-loving men and women, not ashamed to confess Christ before men, but determined, firmly resolved, to renounce ungodliness and worldly lusts, and to lead a godly, righteous and sober life. The good and holy man and woman enjoys the peace of God. He who gives himself to prayer and praise, who walks uprightly in the fear of the Lord, cannot fail to enjoy much of this blessedness. A life marked by piety and devotion is the best guarantee for its possession.

DO YOU SEEK PEACE?

The Psalmist tells us, "Great is the peace that they have who love God's law." Make His law your study and delight. To search the Scriptures, to read and make a study of the sacred word, praying at the same time that God would open our eyes to see the wondrous things of His law.

Do you seek Peace? Listen to St. Paul as he writes to the Philippians, "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ." A life of prayer is pre-eminently a life of peace. To faithful prayer, both private and public, are attached the most precious promises. Communion with the God of peace cannot fail to bring down the promised blessing. Thou when thou prayest, enter into thine inner chamber and having shut thy door, kneel down where no eye but God's is upon you, with a humble contrite spirit pray to the Father which seeth in secret, and He shall recompense thee with the blessing of peace.

True peace is to be found in turning to the Crucified and risen Saviour, and considering in our inmost soul, His exceeding love, as shown by what He suffered for our sake. It is to be found in true penitence—not in earthly excitement or pleasure or in the ways of the world; not even in working ourselves up into fancied feeling of security, but in humbling ourselves under the hand of God and trusting entirely in His mercy through Christ.

It is to be found in a faithful and holy life. "There is no peace to the wicked." To be carnally-minded is death; but to be spiritually-minded is life and peace. The pure in heart, the humble and contrite, the loving, the meek, the forgiving; they that hunger and thirst after righteousness, these alone can enjoy it. It will come gradually and increasingly, falling day by day upon the soul like the dew of heaven, refreshing the weary spirit and sustaining the inner life. "Thou wilt keep him in perfect peace whose mind is stayed on thee." He who looks to God and walks with Him, sooner or later finds by happy experience that the ways of wisdom "are ways of pleasantness and all her paths are peace," he will find that however sorely he is beset with trials, it is always true that "the work of righteousness quietness and assurance for ever." "Then were the disciples glad when they saw the Lord." He who became dead and is alive again, longs for our salvation, and longs to give rest, yes, joy and gladness to our souls. Let Him see the travail of His soul and be satisfied. He has words of peace for each, let there be a suitable response in the heart of each.

*Condensed by permission, from an address delivered March 28th.

A CHRISTIAN ENDEAVOR TENTH LEGION.

The latest advance in the Christian Endeavor Society is the formation of a National Tenth Legion, to promote systematic giving. For some time there has been among New York city Endeavorers, an organization called the Tenth Legion. In this are included all the New York Endeavorers and their friends who promise to give at least a tenth of their income to the Lord. The movement grew rapidly in popularity and power, and frequent calls were heard for a wider extension of the scheme. Now the United Society has formally adopted it, and has established at headquarters, 646 Washington street, Boston, a confidential roll of all persons who promise to give at least a tenth of their income to religious objects. Full information can be obtained by applying to Secretary Baer, Boston, Mass.

The motto of the Tenth Legion is "Unto God the things which are God's." The movement is designed to promote among young Christians everywhere, systematic and proportionate giving to God. The United Society's officers are urging local Christian Endeavor societies and unions to take up this subject and press it strongly upon the mind of all Endeavorers.

THE BIBLE CLASS.

PAUL'S AFFECTION FOR THE THESSALONIANS.

(For May 23rd—Selections from 1 and 2 Thessalonians*).

BY REV. PHILIP A. NORDELL, D. D.

The return of Timothy to Corinth with good news from the Church in Thessalonica was most gratifying and comforting to Paul. Every effort on his part to revisit that Church had failed, and now the work in Corinth had assumed proportions that demanded not only his own constant supervision, but the assistance of Timothy and Silas as well. Timothy therefore could not be spared to return to Thessalonica. But the news brought by him, while in the main occasioning deep thankfulness, showed also that the Church needed council and guidance. Accordingly Paul determined to write to them, a determination which meant the beginning of a new epoch in the Apostle's career. For it marked the beginning of that series of immortal letters which the Christian Church has in every subsequent age regarded as, next the Gospels, the most valuable legacy bequeathed to the world by the apostolic church. This was a style of composition which, much more than that of a formal treatise, adapted itself to Paul's peculiar temperament, since it gave free play to his emotions, and permitted almost as much familiarity as personal intercourse.

PAUL'S JOY OVER THE THESSALONIANS.

The first Epistle to the Thessalonians is largely devoted to Paul's personal relations to that Church. He tells of the joy which their steadfast faith had given him and shows that by their faithfulness they had not only proved their own divine election, but that the Gospel is the power of God to Salvation. In their conversion from the service of idols to the service of God their zeal and devotion had become so conspicuous as to occasion profound gratitude and joy in every community where the name of Christ was known. The fact that the Apostle felt it needful to insist on his disinterestedness in preaching the Gospel makes it probable that Timothy had told him of the efforts of his Jewish enemies to turn the minds of the converts away from him by the suggestion that he was covetous, and found it much easier to stroll around from place to place and get his living out of hard-working men and women, than to stay in one place and work at his trade. For a complete refutation of this slander he is able to turn to the well-known facts of his ministry. He reminds them how he had toiled night and day so that he might not become a burden to any of them. Then, fearful, apparently, lest his enforced flight from Thessalonica at the breaking out of persecution might be interpreted as a desire to save himself and to leave his converts in the lurch, he tells how earnestly he had desired to revisit them, how intense his anxiety was to know of their welfare, and how to this end he had been willing to be left alone in a strange city in order that he might send Timothy to them. He dwells with profound satisfaction on the relief from distress and affliction experienced through the tidings brought by Timothy of their faith and love, and of their touching loyalty to himself. They were converts from heathenism in its most corrupt forms. All their former lives had been steeped in its pollutions. It is no wonder, then, that the Apostle felt it needful to warn them against yielding to some of the common vices which their heathen neighbors looked upon with indifference.

THE COMING AGAIN OF CHRIST.

One theme of great practical, and at the same time doctrinal, importance comes up for treatment in this Epistle. That the early Church was filled with an expectation of the speedy return of Christ to judge the world and to establish His Messianic kingdom is clear from numerous passages in the New Testament. That Paul shared this belief is also clear from his instructions to the Thessalonians. His words unmistakably imply that he included himself among those who expected to be "alive and left unto the coming of the Lord." At this Coming the evils and wrongs which had been inflicted on the persecuted Church would be set right. But in that case would not those who had died before the Coming lose their reward, and their share in that glorious consummation? Such fears naturally disturbed those among whom this theme of the Second Coming had been a conspicuous doctrine. Paul quieted these fears by the assurance of a resurrection of those who had fallen asleep in Christ, so that they with those then living might together greet the returning Lord, and be with Him forever. Such anticipations of a speedy return were calculated to unsettle many minds. If the end of all things is at hand, what is the need of burdening oneself with earthly toil and care? Why not relinquish oneself to the more delightful task of idle waiting for the Lord? Such inference from the language of the first letter led Paul to write another in which he corrects this abuse of that glorious hope, and intimates

*An Exposition of Lesson 21 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."