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MISSING



JERUSALEM FROM THE NORTH-WEST.



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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XIX.]

MAY, 1885.

[No. 5.

The Dead Day.

I WATCHED beside the dying day,
I saw its colour fade away,
And slowly steal the ashen gray
O'er cheek and brow ;
I laid my dead in a peaceful tomb,
Above its head the roses bloom,
Why must it arise from the shadowy gloom
To haunt me now ?

The old light shines in tender eyes,
Like the glow in summer evening skies,
And the lips I loved from the grave arise
With the old smile still.
Tones whose music full well I know,
Quicken the blood in its onward flow,
And my heart responds, as in long ago,
With the old-time thrill.

But the vision fades, and the air grows chill ;
A cold white mist creeps over the hill ;
One moment the love-light lingers still,
Then in its stead

The darkness deepens ; the shrouding skies
Shut out all else from my straining eyes
Save the narrow space where starkly lies
The grave of my dead.

It can never return, and I will forget !
Ashes to ashes ! and yet—and yet—
The pain is soothed when my eyes are wet
With memory's tears ;
And this vision out of the vanished past,
With its warmth and grace, has a radiant cast
O'er my desolate path, whose light shall last
Through coming years.

The grave no more my dead shall hide,
For, still the same, yet glorified,
A gracious presence at my side
Shall ever be.

I walk in the light of a sunshine fled ;
With the echo of music my soul is fed,
And the golden dream of the day that is dead
Is more than all life to me.

Jerusalem from the North-West.

THIS is a view of Jerusalem which we have never before seen depicted. It shows the exceedingly rugged nature of the surrounding country—the deep ravines, the precipitous cliffs, the many windings of the pathways to the city. The long stretch of the walls, the Mosque of Omar, and the many minarets and towers, form one of the most thrilling scenes on earth. Small wonder that the armies of the Crusaders, as they came within sight of the holy city, fell on their knees, and that many of these soldiers of the cross burst into tears. But, though our feet may never stand within the walls of the earthly Jerusalem, thank God, we may all stand within the walls of the Jerusalem on high—the city of the Great King; the glorious dwelling-place of our God.

CORRECTION.—In Normal Class Work in January BANNER, page 5, left-hand column, for "I. Finite Mind in the Word," read "I. Finite Mind in the World." The printer's omission of the "1" completely destroyed the sense and the argument.—A. A.

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Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, MAY, 1885.

Canadian Normal Class Work for 1885.

BY THE REV. ALFRED ANDREWS.

NORMAL CLASS OUTLINE LESSON, No. 4.

PART I.—Subject: BIBLE CHRONOLOGY.

Definition.—"Chronology is the science of computing and adjusting dates."

Bible chronology enables us to know when events occurred that are recorded in the Bible.

The recognized system of chronology, by which we reckon backwards from Christ to Adam, and yet read history from Adam to Christ, is clumsy and very confusing.

Still, we must submit to it, at least until proper authority is obtained for an alteration. The most natural way is to begin with the creation of Adam, calling that date A.M., or the year of the world 1. Then Christ born, A.M. 4,000, etc.

But we must do the best we can for the present.

We begin with the creation of Adam, B.C. 4,004, that being the first event of which we have definite knowledge as to when it occurred.

We do not begin with the creation of the world, for that is not chronologically defined,

Gen. 1. 1., "In the beginning, God created the heaven and the earth," etc., or, as the Hebrew, literally rendered, says, "In a beginning," etc. It may be a million, or ten million years before Adam was created. Then the six days—were they days of twenty-four hours duration, as our present day, or were they geological periods of 1,000 years each, we know not. The Book is silent—"a day is with the Lord as a thousand years," etc.

Adam's creation is fixed, as a study of the Bible shows. Then, the writing of the Gospel of John and the Book of the Revelation, which were the last of the books of Scripture, were written about A.D. 78. Thus giving us 4,082 years covered by Bible history.

To obtain a knowledge of so long a period, we shall find it best to break it up into four periods of 1,000 years each. Show this on a black-board by a long line, divided into four even sections, then a cross at each division line may represent—say Adam, 4,000 years before Christ, Methuselah, 3,000; Abram, 2,000; Solomon, 1,000; then, under the line, put the Bible epochs down in large figures.

Definition.—"An epoch is a point of time rendered remarkable by some historic event, from which dates are subsequently reckoned."

Of these we have 13.

- (1) Creation of Adam, B.C. 4004.
- (2) Flood, B.C. 2348.
- (3) Call of Abraham, 1921.
- (4) Descent into Egypt, 1706.
- (5) Exodus, 1491.
- (6) Crossing the Jordan, 1451.
- (7) Monarchy established, 1095.
- (8) Division of the Kingdom, 975.
- (9) Destruction of Jerusalem, 587.
- (10) Close of Old Testament period, 397.
- (11) Birth of Christ, B.C. 4.
- (12) Crucifixion, A.D. 30.
- (13) Close of New Testament Records, A.D. 78.

By frequently calling attention to these dates, and filling in the various periods with the events occurring therein, teachers will greatly aid their scholars in securing a satisfactory idea of Bible chronology.

P. S.—A chart, published by the writer, called "Bible Epochs," beautifully lithographed in colours by Copp, Clark & Co., Toronto, nine feet long, and two feet four inches wide, with an outline lesson and small chart with explanations; will help better than anything yet published to teach Bible chronology in a popular and effective way. Price reduced to \$1.00 each on canvas, and 50 cents each unmounted. This offer is only for a limited time.

LESSON, No. 5.

PART II.—Subject: THE ART OF SECURING ATTENTION.

Attention.—Literally, a stretching forward—a condition of mental expectancy, leading to the application of the mind upon a subject.

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I. Attention is voluntary, and involuntary. One is the result of intention and purpose on the part of the listener—as when we go to a lecture intending to get all the information we can.

The other is involuntary, and is the kind that we may hope for from young persons.

II. Elements necessary to secure attention: 1. Good air. 2. Comfortable seats for the scholar, and placed so each pupil is immediately under the eye of the teacher, and conveniently near to him. 3. Good order; without this, there can be no attention worth the name.

III. Recognition of the physical and mental conditions of the pupils. 1. Their activity; never supposing that the child who is still is giving most attention, or that the restless child does not attend to what is said, or that he makes no effort to attend. 2. Their curiosity; this may lead to strange questions, and equally singular replies; yet let us recognize this disposition and utilize it. 3. Imagination; let them fill up the pictures which we partially draw, whether in words, or on the board. 4. Their affections; let a child see that he is really the object of the teacher's love, and it will usually beget affection in return. A lad of fifteen had left the school that he had attended for years and became a scholar of another. And when asked why he went to the school on the hill, replied, "Well, they seem to care for a fellow up there, and that feels good."

IV. Elements in the teacher necessary to secure attention: 1. Must be prepared with his lesson. 2. Must be enthusiastic in his work. As Benton, who was so earnest in trying to get the Pacific Railroad built across the United States. After it was built, he said, "To warm another in any cause you must be red hot yourself." 3. Expect attention; not much use to ask and beg for it; but take it. There must be a power behind the word—a conscious knowledge that you know more than you say, and that you know that what you say is worthy of attention. 4. Tact; this is ability to make the best use of every opportunity. To say and to do the best thing in the best time, and in the best manner. 5. Prayer for help to secure attention; let us not go on this warfare at our own charges, but

"Be strong in His might,
Who will strengthen the right,
And will give us our wages ere long."

Opening and Closing Services for Second Quarter of 1885.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.

Supt. Show me thy ways, O Lord: teach me thy paths. Lead me in thy truth, and teach me. Psa. 25. 4, 5.

School. All the paths of the Lord are mercy and truth unto such as keep his covenant and testimonies. Psa. 10.

Supt. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Psa. 26. 8.

School. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Psa. 27. 4.

Supt. Thy way, O God, is in the sanctuary: who is so great a God as our God? Psa. 77. 13.

School. Blessed are they who keep his testimonies, and that seek him with the whole heart. Psa. 119. 2.

Supt. and School. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. Psa. 100. 4.

- IV. Singing.
- V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. Catechism Lessons.
- VI. Announcements (especially of the Church, service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
 - II. Responsive Sentences.
- Supt.* Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. 2. 1.
- School.* So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Psa. 90. 12-14.

Supt. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4. 7.

School. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. 1 Tim. 1. 17.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

as if it were his own. **As to the Lord.** That is, regarding his lot in life as having been assigned him by the Lord, and looking above his master on earth to his Lord in heaven.

8. Whatsoever good thing. Whatever work is noble, generous, faithful, however high or however low the estate of the doer. **His wages shall he receive.** Christ sees his fidelity, and will recompense it in his own time, whether man recognize it or not. **Whether he be bond or free.** The social strata of earth are not those of heaven; and in the sight of God all men are on an equality. (7) *Let those who suffer wrong here wait patiently for their sure and full compensation hereafter.* (8) *And let those who oppress servants or employes be assured that they must yet render recompense to God.*

9. And ye masters. This would show that there were slaveholders in the early Church; but the principles enunciated in these verses would at once change their relation; and history informs us that very soon Christian masters began to set free their slaves. **Do the same things unto them.** That is, observe the same principles of conduct, regarding them not as your servants, but as servants of Christ under your care, and striving to do justice and show kindness toward them. **Forbearing threatening.** The apostle names the most common of all vices on the part of a master as a type of all. **Knowing that your Master.** Let each head of a household, manager of a business, or employer of working-men, remember that he too has a Master who sees every act and will call it into judgment. **Neither is there respect of persons.** Before men a master may stand in higher regard than a slave, but before God, both are judged by the same law and held up to the same standard. (9) *There is one final court whose decisions are just and equal.*

10. Finally. Lastly, the apostle comes to notice the relation of warfare in which the Christian stands. **Be strong in the Lord.** This clause means, "be bold and ardent in the Lord's cause;" and the following, in the power of his might, shows us whence our courage and earnestness is to proceed, not from our own strength, but from Christ. (10) *The Christian has omnipotent forces which he can call upon when he needs them.*

11. Put on the whole armor. This illustration came from a scene which was daily renewed in the

apostle's chamber, when a Roman soldier was chained to his arm; so that he was familiar with every piece of his armor. **The armor of God.** That which is needed in his service and is provided by his grace. The words "whole armor" are expressed in the Greek by one word, *panoplia*, "the panoply." **May be able to stand.** Meaning, "to stand your ground," as a soldier who successfully resists an attack. **The wiles.** The word in the original means "devices schemed by a plan," stratagems; indicating an enemy whose warfare is like that of the Indian, concealed and treacherous. **Of the devil.** Evidently Paul believed in a personal devil; and the same principles of interpretation which would eradicate him from the Bible would also blot out the existence of God. (11) *There is a mighty spirit of evil in the moral universe.* (12) *That evil spirit is the Christian's most dangerous foe.* (13) *We can stand against his plots only by the power of God.*

12. We wrestle not. Rev. Ver., "our wrestling is not." It is not a skirmish, nor a cannonade at a distance, but a hand-to-hand breast-to-breast, fight between close antagonists. **Not against flesh and blood.** Not against men, in visible form; for men, even our enemies, are but the unconscious instruments of this concealed spiritual foe, and our real battle is with their master, Satan, just as in war the contest is not with the soldiers, but with the government which sent them forth, and controls them by its **principals, powers.** Evil spirits, regarded as arranged in ranks and orders. **Rulers of the darkness.** Rev. Ver., "against the world-rulers of this darkness," a poetic figure, representing Satan and his hosts as causing and controlling the darkness of the world. **Spiritual wickedness.** Rev. Ver., "spiritual hosts of wickedness in the heavenly places." **High,** in the Authorized Version, *heavenly* in the Revised, means that which is super-terrestrial, or, as we say, "supernatural," not that which belongs to the heaven where God dwells.

13. Wherefore. Since we must contend with such mighty, crafty, and invisible enemies. **Take unto you.** The armor is ready prepared in the arsenal of God, but each warrior must assume it for himself. **To withstand.** To stand against the enemy now, and to stand victorious over him at the end of the strife. **The evil day.** The day of warfare, which is now upon us.

HOME READINGS.

- M. Obedience. Eph. 6. 1-13.
 Tu. Standing in the Lord. Eph. 6. 14-24.
 W. Obedience with charity. Col. 3. 12-35.
 Th. Obedience to superiors. Titus 2. 1-15.
 F. Persons without respect before God. Rom. 2. 1-13.
 S. Strength in God. Eph. 3. 1-21.
 S. Obedience with willingness. Psa. 18. 41-50.

GOLDEN TEXT.

Children, obey your parents in the Lord: for this is right. Eph. 6. 1.

LESSON HYMNS.

- No. 274, Dominion Hymnal.
 To thy father and thy mother
 Honour, love, and reverence pay; etc.
 No. 248, Dominion Hymnal.
 O happy is the child who hears
 Instruction's warning voice; etc.
 No. 302, Dominion Hymnal.
 Sound the battle-cry! See! the foe is nigh;
 Raise the standard high for the Lord; etc.

TIME.—A. D. 62, about the middle of Paul's imprisonment.
PLACES.—Written from Rome to the Church at Ephesus, in Asia Minor.
RULERS.—See Lesson IV.
DOCTRINAL SUGGESTION.—Evil spiritual personalities.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Christian Home**, v. 1-9.
 What command is given to children?
 How is this the first command with promise?
 Why is the promised result likely?

What command is given to parents?
 In what is the wisdom of this command?
 What class is next addressed?
 Against what are they warned?
 In whose sight should service be rendered?
 How are masters to treat servants?

2. **The Christian Warrior**, v. 10-13.
 What exhortation is given in ver. 10?
 With what should the Christian be armed?
 What are the Christian's enemies?
 What exhortation is renewed?
 What is the object of being thus armed?

Practical Teachings

- How does this lesson teach—
 1. That obedience is a Christian trait?
 2. That the strong are not to oppress the weak?
 3. That Christian life is a warfare?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Christian Home**, v. 1-9.
 What advice is given to children?
 What is the wise man's counsel? Prov. 23. 22.
 How does God regard such obedience? Col. 3. 20.
 By what commandment is it enforced?
 What promise is given to those who obey it?
 Against what are fathers cautioned?
 How should the children of a Christian home be trained?
 What obedience is required of those who serve?
 What should be the spirit of service?
 What kind of service is wrong?
 How should all duty be performed?
 What benefits are secured by faithful service?
 Who are exhorted to forbearance and just dealing?
 For what reason?

2. **The Christian Warrior**, v. 10-13.
 What is the apostle's last appeal?
 What preparation is necessary?
 For what purpose?

- What kind of service is required of the believer ?
 2 Tim. 2. 3.
 What are our spiritual enemies ?
 What alone will help us to victory ?

Teachings of the Lesson.

- Where in this lesson are we taught—
 1. That the spirit of the home should be the spirit of Christ ?
 2. That the Christian life is a warfare ?
 3. That spiritual armor is essential to victory ?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Paul do besides preach while he was in Rome ? **Wrote letters to the churches where he had preached the Gospel.**

To whom was one of these letters written ? **The Church at Ephesus, where he had lived three years.**
 In this letter what does he tell the children to do ? **"Children, obey your parents in the Lord."**

Why ? **"For this is right."**
 What is the fifth commandment ? **"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."**

In what ways can you honor father and mother ? **By loving them, listening when they speak, treating them kindly and respectfully, and helping them all you can.**

See what promise you have if you obey this commandment.

What are servants to do ? **Obey their masters.**
 When ? **At all times.**

How ? **Cheerfully and honestly, as if they were obeying Christ.**

What is promised them if they obey ? **A reward, as surely as if they were not servants.**

What are masters to do ? **Be kind to their servants.**
 Remembering what ? **That they have a Master in heaven.**

How does the heavenly Master feel toward them both ? **Just alike.**

Did Paul think it was an easy thing to be a Christian ? **No; he knew he should be tempted to do wrong.**

How ? **By Satan, by wicked people, and in many other ways.**

Is there any way we can overcome all these temptations to sin ? **Yes; God's strength may be ours if we ask him for it.**

Words with Little People.

There are three things to remember about obedience: Do *exactly* what you are told, not something a little bit different. Do it *at once*, it grows harder every moment you put it off. Do it *as unto Jesus*, remembering he himself will help you if you ask him.

PRAYER.

Dear Jesus, "Make me ready, when thy voice is truly heard,
 With obedience glad and steady, still to follow every word."

THE LESSON CATECHISM.

[For the entire school.]

1. What is the first commandment with promise ? **"Honor thy father and mother."**
2. Against what service are we cautioned ? **Against eye-service.**
3. How should we do service ? **"As to the Lord, and not to men."**
4. What is said concerning God ? **He is no respecter of persons.**
5. What are we finally exhorted to be ? **"Strong in the Lord."**

CATECHISM QUESTION.

6. *Who is our neighbour, whom we are commanded to love as we love ourselves ?*

Our Lord has taught us by the parable of the good Samaritan that every man, of every nation, is our neighbor; and that if any is in distress we are bound to help and relieve them.

ANALYTICAL AND BIBLICAL OUTLINE.

The Disciple in Various Relations.

I. THE CHRISTIAN CHILD.

1. *Obey your parents in the Lord.* v. 1.
 "He [Jesus]....was subject unto them." Luke 2. 51
2. *Honor thy father and mother.* v. 2.
 "Because ye have obeyed....before me forever." Jer. 35. 18, 19.

II. THE CHRISTIAN PARENT.

1. *Provoke not your children.* v. 4.
 "Lest they be discouraged." Col. 3. 21.
2. *Bring them up in....the Lord.* v. 4.
 "Train up a child....not depart." Prov. 22. 6.

III. THE CHRISTIAN IN SERVICE.

1. *Be obedient to....your masters.* v. 5.
 "To the good....also to the froward." 1 Pet. 2. 18.
2. *As to the Lord, and not to men.* v. 5.
 "Do all to the glory of God." 1 Cor. 10. 31.

IV. THE CHRISTIAN MASTER.

1. *The same things unto them.* v. 9.
 "That which is just and equal." Col. 4. 1.
2. *Your Master also is in heaven.* v. 9.
 "He....being free, is Christ's servant." 1 Cor. 7. 22.

V. THE CHRISTIAN WARRIOR.

1. *Put on the whole armor.* v. 11.
 "The armor of righteousness." 2 Cor. 6. 7.
2. *Stand against the wiles of the devil.* v. 11.
 "Not ignorant of his devices." 2 Cor. 2. 11.
3. *We wrestle....against principalities.* v. 12.
 "The prince of the power of the air." Eph. 2. 2.

THOUGHTS FOR YOUNG PEOPLE.

The Duties of a Christian.

1. The Christian child should be obedient and reverent toward his parents, recognizing in them the representatives of God. v. 1-3.
2. The Christian parent should be kind and gentle to his children, training them for the service of the Lord. v. 4.
3. The Christian in the service or employ of any man should be faithful to his trust, and devoted to his employer's interests, striving in them to work out the will of Christ. v. 5-8.
4. The Christian at the head of a household or a business should be just and gentle toward those under him, knowing that he, too, has a Master upon the throne, to whom he must render an account. v. 9.
5. The Christian in his conduct should keep in mind that he has an enemy to contend against, and he should be watchful against his wiles, strong in his loyalty to God, and armed for the conflict with sin. v. 10-13.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A FRIEND of mine set out yesterday on a journey. She was in weak health, and half reluctant to leave home. But the morning rose fair and beautiful, the sun shone out cheerily, and the brightness around seemed quite a help and encouragement in starting off, and doubtless enlivened the hours of traveling. There are few, I suppose, who would

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not, except in times of oppressive heat, feel their road lightened and brightened by the sunshine. If the path be a pleasant one, the sunshine makes it all the pleasanter; if the road be dull or rough, the sunshine helps you through it, and makes the way seem shorter and easier.

Paul, in writing to the Ephesians, points out various ways in which the Christian is bound to walk—such as peace, truth, love, and purity, Chaps. 4, 5. In the sixth chapter he sets forth another way—a way in which, like the others, he can promise sunshine—sunshine from above to guide and cheer and strengthen.

What is this way? It is the way of obedience. Sometimes pleasant, sometimes thorny, sometimes easy, sometimes rough and even dangerous, it is still one road, and the same bright sunshine can illumine every part of it.

The first part of the road is known to every one of us. It ought, in most cases, to be a delightful path. It is the path of obedience to parents.

Why do grown-up people go to a lawyer? Because he knows better than they do. But doctor and lawyer must be paid for their knowledge. Sometimes when they are puzzled about a matter they go to a friend, because they think he understands it better than they do. And when they are traveling in strange countries they want a guide, who must be paid also. The little child who has kind parents has a lawyer, doctor, guide, friend, close at hand, without paying any thing, all out of love. His parents know what he does not know, understand what he does not understand, can tell him what to do and where to go. He has only one thing to do, obey. When lawyer, doctor, and guide give their commands they expect payment, but when father and mother give theirs they give more besides—love, and care, and all the child needs. So that path of obedience should be very pleasant. And though some poor children are left without father or mother, there is some one to supply their place, some one to whom they must give a child's obedience.

But suppose these strangers, or suppose the parents themselves, are not kind and loving. Then the path of obedience is neither so easy nor so pleasant. It was probably less smooth and less pleasant in Paul's days than now; for parents exercised far stricter authority over even their grown-up children. Still Paul says, "This is right." And for the difficult as well as the easy path the sunshine is given! "Children, obey . . . in the Lord." If you obey for the Lord's sake, his smile will not only be over you, but all round about you like the sunshine. And the Lord himself will give the reward: "That it may be well with thee, and thou mayest live long (just as long as is really best and happiest) on the earth."

But the road leads on further, and we come to—

The path of obedience to those in authority.
In these days this path is much smoother than in

ancient times. Now servants hire themselves out on certain conditions, and can leave if they are not satisfied. Then a servant was a slave, the property of his master, who could do what he pleased with him. Some masters were kind and gentle, but others were harsh and cruel. Yet Paul says: "Servants, be obedient to them that are your masters." Could there be any pleasantness in that path? Yes; when the masters were kind and humane, and there was often great affection between them and their slaves. See Luke 7. 2. And if not, there was still the heavenly sunshine: "as unto Christ. . . as to the Lord." Between them and the cold mist of an earthly master's frown would be the warmth of the heavenly Master's will. And the reward was not dependent on the caprice of the earthly master, but on the sure promise of the heavenly: " whatsoever good thing any man doeth, the same shall he receive of the Lord." Should a path be deemed too rough or too hard with such sunshine upon it?

But to make both paths the smoother a word is given to the parents, and to the masters: "Bring them up in the nurture and admonition of the Lord," and "Ye also have a Master in heaven." But we must go on to the higher and steeper part of the road—

The path of obedience to the Lord himself. Truly pleasant is that path, yet full of difficulty and danger. There are hosts of spiritual enemies round about it—"principalities and powers, the rulers of the darkness of this world"—and the way upward has to be fought. If the temptation to disobey a parent, to be slothful in the business of master or mistress, is met and rejected, there comes in the temptation to pride—the thing which the Lord hates; to self in many a varied form, and many another subtle kind of evil. How is this path to be traversed in safety? The same sunshine fills it, and clothes the traveler with strength and vigor. "Be strong in the Lord . . . put on the whole armor of God." If young people will only try this road of obedience they will find in all its ways "pleasantness," and in all its paths "peace."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The Epistle to Ephesians: 1.) Time and place of writing; 2.) To whom written; 3.) Subject and plan (very briefly). . . . A map showing both Rome and Ephesus, and a line to represent the journey of the epistle to its address. . . . The city and Church at Ephesus, and Paul's connection with it. Acts 19. . . . The lesson suggests its own line of treatment, under five subjects, as given in the Analytical and Biblical Outline. . . . Show the Gospel principle in relation to the five classes here named. . . . ILLUSTRATIONS. A minister, staying at a house one night, promised to take a little child to church with him. But the next morning the little one was not awake at church time, and the minister went without her. During the service a little figure in a night dress, holding a doll in one hand, walked up the aisle toward the pulpit, and piped out to the preacher, "I dess you fordot us!" Now, Paul was not like that minister. He didn't for-

get the children.... I saw in a gallery of paintings a large picture representing a cruel knight in the Middle Ages dragging his own father with blows through the snow, tied to his horse. An inscription states that this same knight was afterward murdered by his own sons.... The expressions, "as unto Christ" (v. 5), "as to the Lord" (v. 7), etc., will remind those who have read the story "In His Name," by E. E. Hale, of the motto, "For the love of Christ," which was the key to favor and help among the Waldensians.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Obedying Because God Says So.*

INTRODUCTORY. Show a letter. Ask when people write letters, why, etc. The letter that our lesson is taken from is in the Bible. It was written many years ago by Paul, who was then a prisoner at Rome. Though Paul was a prisoner, he was not kept in a jail, but lived in a house by himself with the soldier who took care of him, and to whom he was chained. He wrote this letter to the Church at Ephesus. Picture the Church coming together to hear this letter read. How glad they were to hear from Paul! Perhaps there were children present. He had something to say to the children, too. The people to whom this letter was first written are all dead, but God's word never dies, and this is God's word, because God told Paul what to write. Do you want to hear what God says to you in this letter?

Call for Golden Text. Pin up a paper on which is printed in large letters, "Wanted—a boy who obeys his mother." Cover the words after boy. Let children talk about this advertisement. Tell that it was a business man who wanted the boy? What did he want him for? What kind of a boy did he want? Remove the cover from the hidden words, and teach that the boy who obeys his mother can be trusted. Tell what real obedience is—not the outward form only, but the consent of the heart.

Give some reasons why children should obey their parents. "This is right." The parent knows what is best for the child. The parent loves the child, etc. But above all God says so. He cannot make a mistake. Call for the commandment which has a promise attached to it. Ask who gave the commandments. Yes, God spoke them on Mount Sinai, and wrote them with his own hand on tables of stone. Give Scripture illustrations of obedience and disobedience. The story of Samuel and the sons of Eli will illustrate these two points. Teach that Satan does not want children to obey their parents lest they may learn to obey God. How may we resist Satan?



Teach that the heart is a battle-field. Every child may be a true soldier in the fight with sin and Satan. But he cannot fight alone. If he will win victories, he must put on the armor of God. The teacher may indicate the parts of the armor. It is well to have paper shields, crowns, etc., at hand, and show them while you tell how and when they may be used.

Lesson Word-Pictures.

There are some beautiful fireside scenes in this lesson, galleries of pictures. Picture Gallery One. A child with ear quick to hear a parent's voice summoning it from its bed or play or from the presence of dan-

ger and temptation, and with feet quick to run to the parent's side, heeding his wishes and executing his will. A parent that stoops to meet a child's ignorance and weakness with patient, loving hands, that softens the self to gentleness, that does not wound the child's self-respect by needless ridicule or break it by cruelty, whose authority is a blending of love and wisdom. A parent that gathers the children for family prayer, and side by side they devoutly bow, reaching up hands of petition to the descending arms of a heavenly Father, whose presence make a reverent hush in the spot. A child whose ears are quicker to listen as many years dull the hearing of father and mother, whose feet run swifter on love's errands as theirs move slower and slower in the fetters of age. A child that rises up in the light of love to crown the white hairs of father and mother with its own reverent affection. A parent whose love wavers not to the last, but from the threshold of another life reaches back and utters its last parting benediction above the bowed heads of son and daughter. Picture Gallery Two. These may be scenes at home, or in the shop, or store, or fields. A servant who is not twitting his eyes around corners to see if the employer may be near, discharging or neglecting duty as he may be present or absent, making his own selfishness the measure of his obligation. A servant that sees one other eye looking down, that of God, and works ever as in his sight. An employer that remembers a servant's claims and respects a servant's rights, who across his path sees the shadow of another Master falling, and walks in his fear and love. And what a scene that is when all in the home, the shop, the field, and chiefly the Church, hasten to God's armor, and grasping shield, sword, breastplate, helmet, arm themselves for an earnest fight with the devil.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Draw this diagram before the school assemblies. In making a review, speak of the temporal as well as the spiritual promises of God. His command is sufficient to engage us in our duty, but he combines it with a promise of temporal welfare. The command is the vine that it is our duty to cultivate; the fruit is the fulfillment of the promise.

Use the following exercise as a separate lesson, or with the above, on the reverse side of the board:

ALL ALIKE WITH GOD.

BOND,
FREE,
RICH,
POOR,
OLD,
YOUNG.

WHATSOEVER GOOD THING
ANY MAN DOETH, THE SAME
SHALL HE RECEIVE OF THE
LORD.

A. D. 63.]

LESSON VI. CHRIST OUR EXAMPLE.

[May 10.]

Phil. 2. 5-16.]

[Commit to memory verses 8-11.]
5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross:

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, *if things in heaven, and things in earth, and things under the earth.*



11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings, and disputings.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

General Statement.

Among the many churches founded by the apostle Paul, none was dearer to him than the one at Philippi, in Macedonia, on the shore of the Aegean Sea. It was the place where he first preached the Gospel in Europe; it was associated with the memory of Lydia, whose heart the Lord opened to the Gospel, and her house to the apostle; and of the jailer who amid the rocking earthquake submitted to the form of the cross at the feet of his prisoner to hear the Gospel. Ten years had passed since those stirring scenes, and more than once Paul had refreshed his weary heart in the delightful companionship of the Philippian Church. Now he was a prisoner at Rome, separated from his friends, and surrounded by unsympathizing strangers. One day there is a welcome change in the monotony of his prison-life. A familiar step is heard upon the corridor, the

door opens, and before him stands a messenger from the Church at Philippi, bringing their greetings, and a provision for his necessities. In five years of absence they have not forgotten their former pastor, and send to him across five hundred miles substantial tokens of their affection. In return, the apostle writes to them the Epistle to the Philippians, brimful of expressions of love, a letter which reveals to us more of his heart than any other of his writings. But in all his tenderness he is faithful to their best interests. For, discerning the germs of party-strife and selfish ambition, he pleads with them, for the sake of the love which they bear toward him, to show affection for one another and lowliness of mind. And he holds up before them the example of Christ, who sought not his own honor, but left a throne for a cross that he might redeem us.

Explanatory and

Verse 5. Let this mind be in you. Paul has been urging his Philippian brethren to mutual love and lowliness of mind; and he now points them to Christ as an example. The word *mind* here means character, or purpose. Which was also in Christ Jesus. He speaks here of the pre-existent Son of God, or Christ before he came to the earth.

6. Who, being. The margin of Rev. Ver. shows that the original means "being originally," or "existing." Christ's rank before his appearance on earth is referred to. **In the form of God.** That is, having all the attributes and qualities of God, being God; as John says, "The Word was God." **Thought it not robbery to be equal with God.** This translation by no means expresses the thought of the passage. Literally it is, "Did not think his equality with God a thing to be grasped after," that is, though he was God, yet he did not demand the honor and majesty which he had a right to assume. Christ's example of unselfishness and self-forgetfulness is held up before his disciples. (1) *As Christ thought not of self, so let us keep self out of sight.*

7. Made himself of no reputation. Literally, as in Rev. Ver., "emptied himself," gave up his glory for our sake. **Took upon him the form of a servant.** He descended from the highest place in the court of heaven to a lowly, humble place on earth. It was an infinite condescension in the Son of God to make himself a man. **Made in the likeness of man.** He assumed all the traits of our nature, its appearance, its pains, weakness, death. He hungered and thirsted, he bore the same burdens that we must bear. All this is surprising, because he descended to it voluntarily, and for our sake. (2) *To us, humanity is the most exalted of God's creations; to Christ it was infinite humiliation.*

8. Found in fashion. Bearing our nature and its burdens, not merely in form, but in reality. **He humbled himself.** Would it not be a great humiliation for a pure and innocent man to be slandered, accused, thrown into prison, and put to death as a criminal, especially if he possessed power to free himself? Yet all this Christ voluntarily endured for us sinners. **Became obedient unto death.** He submitted to die as a guilty man, knowing that he could strike his enemies to the earth by a word. **Even the death of the cross.** To us the cross is honorable, and we are not ashamed to wear it on our churches or wear it in jewels as an ornament. But in the age when Paul wrote, it represented the most cruel and most disgraceful form of the

Practical Notes.

death-penalty. No Roman citizen, whatever his crimes, could be crucified. That sentence was awarded only to slaves and the most despicable characters. Yet this shame Christ bore of his own accord for us! (3) *How should we regard one who has thus suffered in our stead?*

9. Wherefore. It is because of this self-humiliation that the Son of God receives special exaltation. **Highly exalted him.** He laid aside his Godhood, but received it again with new honor and the gratitude of those whom he has redeemed. **A name.** Rather, "the name," for the original has the article prefixed. It is the name of Jesus, which he bore on earth, that receives this high honor. **Above every name.** That name of Jesus Christ has received the adoration of more human beings than any other, and it is the theme of angels' songs in heaven.

10. At the name. The Rev. Ver. has "in the name." **Every knee should bow.** Meaning that all true and acceptable prayer to God is offered in the name of Jesus. (4) *Every soul needs to commune with God.* (5) *The only way of approach to God is through Christ.* **Of things in heaven.** Beings in heaven, would be a preferable expression; since it refers to angels, heavenly orders, and the spirits of the glorified, all of which bow before Christ as supreme. See the picture in Rev. 5, of the Lamb and the adoring hosts. **Things in earth.** Rather, "beings in earth," referring to men. That apostle with exalted vision beholds all mankind owning Jesus as their King and Lord. (6) *Have you yet bowed before Christ and yielded allegiance to his sway?* **Things under the earth.** This may refer to the spirits of the dead, over whom Jesus reigns (Rom. 14, 9), and to the evil spirits, who were, are still, and shall be ever, compelled to own his supreme authority. Luke 4, 33, 34; 2 Pet. 2, 4. (7) *It is better to offer a loyal and loving allegiance to Christ than to submit to last to a compulsory and slavish subjection as a lost soul.*

11. That every tongue. Of angels, glorified spirits, earthly disciples, and even the lost ones in hell. **Should confess that Jesus Christ is Lord.** As in the end every heart in the universe shall be brought to admit, willing or unwilling, his rightful sway. **The glory of God the Father.** Since the Father and the Son are one God, the glory of one is the glory of the other. Think, for example, how greatly the growth of Christianity and the salvation of souls has added, not only to the glory of Christ, but to the glory of God the Father.

12. Wherefore. In view of all these considerations

of Christ's self-abnegation and its reward. **My beloved.** This epistle is full of tender expressions of the love that subsisted between Paul and the Church at Philippi. (5) *The lovers of Christ should be lovers of each other. As ye have always obeyed.* No one of Paul's Churches, so far as we know, ever showed as complete fidelity, both to the apostle and his teachings, as this Church. More than once he holds it up as an example to others. See especially 2 Cor. 8. 1-5. Now much more in my absence. It was now about ten years since Paul had founded the Church at Philippi (Acts 16), and five years since he had left them for the last time. Acts 20. 6. In the past they had been able to look to him for aid; now in his absence they must depend upon themselves. **Work out your own salvation.** "Carry out to its completion the work of your salvation begun by my preaching," is the thought of the apostle. When a soul is born into Christ's kingdom it is saved; but its completeness as a Christian is the result of growth and endeavor. **With fear and trembling.** With the most earnest concern in view of the vast interests at stake. All is lost if your soul is lost.

13. For it is God. While we are working, God is working. We are to work as though all depended on ourselves, yet to remember that all depends upon God, who will not fail us if we are faithful. **To will and to do.** One word expresses the inward purpose, the other the outward action which results from it. **Of.** The Rev. Ver. has for. **His good pleasure.** That is, to accomplish the purpose of his good will in the salvation

of the souls of men. (9) *God's good pleasure is our best interests.*

14, 15. Without murmurings. The word means here not murmurings against God, but fault-findings against our fellow-men. **Blameless and harmless.** Giving no occasion for fault-finding from others, while finding no fault with others. **Sons of God.** Showing sonship by likeness in character. **Crooked and perverse nation.** The last word should be "generation." It refers not to any particular race, but to the wicked world around the followers of Christ. **Lights in the world.** As the heavenly bodies shed light on earth, so true disciples of Christ shine among men.

16. Holding forth the word of life. As a light-house its lamp, so the Christian is to hold forth the word, which is the light of men. This he can do by his example, by his influence, and by his direct efforts to save men. **That I may rejoice.** Paul appeals to them for his own sake, as the one who had first led them to Christ. (10) *A pastor's rejoicing is in the souls which he has won.* In the day of Christ. The day of Christ's second coming, which was ever in the thought and expectation of the early, as it should be of the modern, Church. (11) *My long-looked-for Lord soon come to his scattering people! Not run in vain.* Paul would feel almost that his life had been a failure if those to whom he had preached the Gospel should fail to use their influence for Christ.

HOME READINGS.

- M.* Christ our example. Phil. 2. 5-16.
Tu. The mind of Christ. John 13. 1-17.
W. Equal with God. John 5. 17-27.
Th. Exalted by God. John 17. 1-28.
F. Praise to Christ. Rev. 5. 9-14.
S. God our stay. 2 Cor. 3. 1-6.
S. Made of no reputation. Psa. 22. 1-9.

GOLDEN TEXT.

Let this mind be in you, which was also in Christ Jesus. Phil. 2. 5.

LESSON HYMNS.

No. 56, Dominion Hymnal.

Hark! 'tis the voice of the Saviour,
 Tenderly calling us home,
 Calling in sweetest of accents,
 Dear children, why longer roam? etc.

No. 54, Dominion Hymnal.

I want to be like Jesus,
 So lowly and so meek,
 For no one marked an angry word
 That ever heard him speak, etc.

TIME.—A. D. 63, near the close of Paul's imprisonment.

PLACES.—Written from Rome to the Church of Philippi, in Macedonia.

RULERS.—See LESSON IV.

DOCTRINAL SUGGESTION.—The exaltation of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Christ Humbled, v. 5-8.**
 What exhortation does Paul make?
 What is meant by the form of God?
 What form did Jesus take on earth?
 In whose likeness was he born?
 For what did he become obedient?
- 2. The Christ Exalted, v. 9-11.**
 What was the reward of his humiliation?
 What was the result of his exaltation?
 What is the meaning of "at the name"? etc.
 Who will acknowledge the authority of Jesus?
 What confession will they make?
- 3. The Christ Followed, v. 12-16.**
 What advice does Paul give?
 Who is the efficient worker in us?
 Name characteristics of true Christians.
 What are all such Christians doing? (ver. 16.)
 The result to the preacher.

Practical Teachings.

Where does this lesson teach—

1. The duty of humility?
2. The reward of humility?
3. Some characteristics of humility?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Christ Humbled, v. 5-8.**
 What is the believer to possess?
 With whom did Christ make himself equal? John 10. 30.
 Name the five steps in Christ's humiliation?
 Where did Christ become a servant to his disciples? John 13. 4, 5.
 Why did Christ humble himself? Gal. 1. 4.
 What was his testimony regarding himself? Matt. 20. 28.
- 2. The Christ Exalted, v. 9-11.**
 By whom is Christ exalted?
 What has been given to him?
 What homage shall be to him?
 What title shall all men give him?
 What is the extent of his exaltation? Eph. 1. 21.
- 3. The Christ Followed, v. 12-16.**
 What commendation does Paul give?
 What exhortation?
 What reason does he urge?
 Through whom is every good work wrought? 2 Cor. 3. 5.
 What should be the spirit of our service?
 What the character of Christ's followers?
 To whom are they examples?
 What did Jesus call his disciples? Matt. 5. 14.
 Why should their light shine? Matt. 5. 16.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The divinity of Jesus Christ?
2. The glory of true humility?
3. The duty of right living?

QUESTIONS FOR YOUNGER SCHOLARS.

Do you remember that wonderful story of the prison, two suffering men, a midnight song, an earthquake, a jailer afraid, and a jailer made happy in Philippi? How long had it been since that happened? **Ten years.** Had he any reason for thinking his Church at Philippi cared for him? **Yes; they had sent one of their number to visit him, and bring him a present.** In what way did he thank them for their care and support? **He wrote them a letter.** What is this letter called in the Bible? **The Epistle to the Philippians.**

What did he want them to be? **Like Christ.** [Repeat the GOLDEN TEXT.]

How did Christ show his love for us? He gave up all the joys he had in his beautiful home in heaven. And did what? **Came to live on earth and be like men.**

Was that all? **No; he died a cruel death on the cross.**

Because he did this for us, what did God do for him? **Took him again to heaven, made him a king, and gave him a name above every other name.**

What is this name? **The name of Jesus.**

Do you love it? Do you ever sing, "Precious name, O how sweet?"

What will take place at the judgment-day? **Angels in heaven, men on earth, and devils under the earth will confess that Jesus is the Lord of earth and heaven.**

How did Paul counsel them to live? **As children of God, without fault.**

What did he urge them not to do? **Complain or dispute.**

If they lived in this way, what would their lives be like? **Lights that shine.**

Words with Little People.

"If washed in Jesus' blood, then bear his likeness too; And as you onward press, ask, 'What would Jesus do?'"

Be brave to do the right, and scorn to be untrue; When fear would whisper, 'Yield I' ask, 'What would Jesus do?'"

THE LESSON CATECHISM.

[For the entire school.]

1. What mind should be in us? **That which was also in Christ Jesus.**

2. Unto what was Christ obedient? **Unto the death of the cross.**

3. What should every tongue confess? **"That Jesus Christ is Lord."**

4. How should we work out our salvation? **"With fear and trembling."**

5. How should we do all things? **"Without murmurings and disputings."**

CATECHISM QUESTION.

6. *How shall we show that we love our neighbour as ourselves?*

By doing to others what we would wish them to do to us, Matthew vii. 12; Luke vi. 31.

7. *How does He teach us to act towards our enemies?*

That we should return good for evil. Luke vi. 27, 28. [Rom. xii. 19, 20; 1 Peter iii. 9.]

ANALYTICAL AND BIBLICAL OUTLINE.

"Let this Mind Be in You."

I. THE MIND OF CHRIST.

1. **Unselfish.** "Not robbery." [Rev. Ver., a prize.] v. 6.

"Not to be ministered unto." Matt. 20. 28.

2. **Self-denying.** "Emptied himself." [Rev. Ver.] v. 7.

"Flesh and blood, he also . . . took part." Heb. 2. 14.

3. **Submissive.** "Obedient unto death." v. 8.

"I lay down my life." John 10. 17, 18.

4. **Redeeming.** "Death of the cross." v. 8.

"Redeemed us from the curse." Gal. 3. 13.

II. THE MIND OF THE CHRISTIAN.

1. **Loyal.** "Every knee should bow." v. 10.

"To us . . . one Lord Jesus Christ." 1 Cor. 8. 6.

2. **Obedient.** "As ye have always obeyed." v. 12.

"Obey them that have the rule over you." Heb. 13. 17.

3. **Persevering.** "Work out your own salvation." v. 12.

"Diligence . . . to the end." Heb. 6. 11, 12.

4. **Peaceful.** "Without murmurings." v. 13.

"Live peaceably with all men." Rom. 12. 18.

5. **Pure.** "Blameless and harmless." v. 15.

"Having your conversation honest." 1 Pet. 2. 12.

6. **Useful.** "Shine as lights." v. 15.

"Ye are the light of the world." Matt. 5. 14.

THOUGHTS FOR YOUNG PEOPLE.

How We May Be Christ-like.

1. We may be like Christ in not seeking great things for ourselves, nor being determined to secure all our rights, but in living to bless others. v. 5, 6.

2. We may be like Christ in sacrificing our own interests, and humbling ourselves, when we can thereby do good to men. v. 7.

3. We may be like Christ in placing ourselves upon the same level with those whom we would benefit, putting ourselves in their place, that we may lift them upward. v. 8, 9.

4. We may be like Christ in seeking as our highest honor that which comes from doing good to others. v. 9, 10.

5. We may be like Christ in working hand in hand with God for the salvation of ourselves and the world. v. 13.

6. We may be like Christ in purity and uprightness, doing no harm, and shining by our character in the world. v. 14, 15.

English Teacher's Notes.

EVERY boy and every girl knows what a copy means. And nearly every boy and every girl is constantly, more or less, copying some one else. Children pick up and imitate the manner, the tone, the habits, and the dress of others, it may be unconsciously, but often on purpose. But when one is taking pains to imitate another, what sort of person does he take for his copy? Not one whom he looks upon as beneath himself, nor even one with whom he considers himself to stand equal. He chooses rather some one who is either older, richer, or in some way superior to himself, and aims at being like the object of his admiration. This is the tendency of human nature.

And so God, in giving us a living copy, one whose steps we are to follow, has not given us a person merely on a level with ourselves—merely another created being, however pure and lovely. He has given us One infinitely above us, and yet a partaker of our nature, one at the same time human and divine.

Let us endeavor to get this firmly settled in the minds of our young people. There is in the present day much talk about Christ as our great exemplar, but too often the whole stress is laid upon his human nature, and men are told to look on him as a mere man like themselves, only a man of superior moral nature and purity. Such teaching is not only at variance with Scripture truth, but at variance with the scriptural stand-point. In the passage for to-day Christ is set forth as our example. We are bidden to have the "mind" which was in him. And his picture is then drawn for us. What do we see in the picture? Let us look at our revised New Testament, verses 5-7 being one of the passages whose meaning is most obscured in the Authorized Version.

We see one in the form of and equal with God. Mordcai of old was attired in the kingly robes, and

adorned with the kingly crown, but he was still a subject. He was not "in the form" of the king. Joseph was given by Pharaoh authority over all the land of Egypt, and had the king's signet wherewith to seal his orders, but he was not "equal with" the king—"only," said Pharaoh, "in the throne will I be greater than thou."

We see one who "emptied" himself that he might become man. Just as the bud grows, and opens, and expands, that it may become the perfect flower, so must the infant take in nourishment, grow, expand, and have its mental and physical faculties cultivated and developed, that it may become a perfect man. But the one whose picture is given us here had to be stripped, not filled, emptied, not developed. And he did it himself.

We see one whose name is above every other name, and whom every tongue must acknowledge as Lord. This is no mere man, for Jehovah has said: "My glory will I not give to another." Isa. 42. 8. It is the God-man whose picture is drawn for us here, and it is the God-man whom we are bidden to copy.

But how are we to do so? How can man copy God—the human imitate the divine? The mighty wind sweeps over land and sea, turning the mill-wheels, and speeding the vessels on their way. The little leaf on the tree cannot do all that the wind does. Yet it can copy it, for it can turn and point in the same way—can move in the same direction. Is the wind hasting from north to south? That is the way the leaf is moving, too. We all know why. It is because the leaf is given up to the influence of the current—because there is no resistance in it. The mind (if we may so speak) of the wind is infused into the leaf.

So we are not bidden to do every thing that Christ did. We cannot bear the sin of others, and work out redemption for them, as he did. But he bids us "have the same mind." He would have us go the same way. Was he willing to empty himself for our sakes? His servants must take thought for others, must deny themselves for others, that they may be "lights" and messengers of "life" to others. We have seen the picture of the great example. Look at the description of the copy made from it: "without murmurings and disputings, . . . blameless and harmless, without rebuke in the midst of a crooked and perverse nation, . . . as lights in the world, holding forth the word of life. Is not one picture a fitting pendant to the other?"

But how can any one have "this mind"? That is part of the "salvation" of which the passage speaks—"your salvation"—won by Christ and given freely—the salvation which had been accepted by the Ephesians to whom Paul was writing. None can have the "mind" of Christ but those who are saved and forgiven through him. But his saved people are not like a leaf which must go with the wind whether it will or no. The salvation given them must be "worked out," used with their own consent and purpose, and then they will find that as the wind moves the leaf, so God works in them "to will and to do of his good pleasure."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

An opening talk (or questions) about Philippi, situation, planting of the Church, Paul's relation to it, etc. . . . The Epistle to the Philippians, circumstances of writing, scope and aim, and subjects. (See General Statement.) . . . A map might be drawn showing the journey of Epaphroditus, the bearer of this epistle, from Rome to Philippi. . . . Two aspects, of this lesson. **1. What it teaches about Christ:** 1.) Pre-existence; 2.) Glory; 3.) Humiliation: 4.) —; 5.) —. **2. What it teaches about Christians.** They should be: 1.) Humble; 2.) Loyal to Christ; 3.) Obedient; 4.) —; 5.) —. . . . See Thoughts for Young People. . . . ILLUSTRATIONS. Vers. 5-8. There is a story of a missionary boy, finding that he could reach the blacks in the West Indies by becoming a slave, caused himself to be made a slave, so that he could preach among them. How much greater was the voluntary humiliation of Christ! . . . Vers. 9-11. When a Japanese official or soldier sees a piece of paper containing the emperor's signature, he casts himself on the ground before it. . . . Vers. 15, 16. The statue of "Liberty Enlightening the World," which will soon stand in New York harbor, with upraised hand holding a torch, is an image of every Christian.

Lesson Word-Pictures.

O wonderful descent and humiliation of infinite love! I am looking at Bethlehem. I see the stable, the manger, the wondering shepherds, and the dumb creatures in their stalls. I see a form vanishing alone into the dreariness of the wilderness, and against that soul break the forces of hell even as the waves throw themselves upon the rocks of the shore, and in vain. I am looking at the hot, weary, hungry way-side, at twelve toiling, dust covered men who follow that "Man of Sorrows," halting at some door as he halts over some couch of sickness, or penitent child of sin, or crippled, leprous, demonic form. I am facing the stormy shadows of Gethsemane, out of which comes an agonizing cry, and beyond is the sight of Calvary, against whose dark sky I see the form of that pitiful sufferer writing on the cross. And then I am dazzled by the glory breaking out of the tomb in the garden and then vanishing into the clouds of ascension-day as if passing behind marble-portals. O that in the lives of those who bow to the Saviour in love and reverence may be repeated his example! May others see the outlines of Bethlehem's manger in our lowliness of spirit, the victory of the wilderness in our pure lives, the toiler by the way-side in our efforts of love, Gethsemane's accepted cup in our resignation, and Calvary's cross in our self-forgetful sacrifices!

Primary and Intermediate.

BY M. V. N.

LESSON THOUGHT. *Jesus our Pattern.*

Show a letter again. What did we talk about last Sunday? Yes, letters. Who was the writer of the letter we read then? Paul. Open the Bible, and show that there are many letters in it written by Paul. Show a picture of Paul and Silas in prison, or make word-picture of the night scene. Tell that this took place in Philippi. Ten years had passed since then. Paul was a prisoner in Rome, and some of the friends who loved him in Philippi had sent him a present. Paul wrote this letter to thank them, and to give them some good advice.

What is a pattern? Once a little girl had some patterns for making pretty toys which she offered to give

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away. Two little friends asked for the patterns. One followed them closely, and made very nice imitations. The other did not keep her eye on the pattern, let it slip, did the work carelessly, and was disappointed in the result. Call for Golden Text; ask what children think about the mind which was in Christ Jesus. Print on the board, "Patient, Loving, Gentle, Kind," etc., and above this print "Our Pattern." Read verses 7, 8, to show how humble our Lord was, how willing to stoop down to help us. Pin a crown to the top of the board, and tell that he was the King of heaven, yet he came to earth and died because he wanted to save sinners. Pin a cross at the bottom of the board, and talk about the long way Jesus came that he might do us good. Now, he wears the crown again in heaven, and he wants us to crown him in our hearts, by having the same kind of mind in us which was in him. How can we do this? By taking him as our pattern. The child who kept her eye on the pattern followed it. So we must keep "looking unto Jesus," if we want to have his mind in us.



Ask what it is to shine. Tell that Paul says we may shine in the darkness. Teach that sin makes darkness. Can we shine if we love sinful ways? Show that no one can shine in dark places except those who have the mind of Christ in them. Jamie asked Jesus to take away his naughty mind (spirit), and

give him the good mind that Jesus had. At school, a boy took Jamie's ball and threw it over the fence. Jamie went and brought it. The same boy took it again and threw it into a mud-puddle. Jamie went after

it, washed it clean, and put it away without speaking. By keeping his temper Jamie shone as a light.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Draw the upper crown with yellow chalk, and the crown of thorns with brown, touched with red. They symbolize *Two in One*—the exaltation of Christ, and his humiliation. The nature of our Saviour was also two in one—the divine and the human. We, poor humanity, must work out our own salvation, but God, the divine, worketh in us "both to will and to do of his own good pleasure." The balance of the diagram explains itself.

CHRIST OUR EXAMPLE.

WHEN IN DOUBT AS TO RIGHT OR WRONG, ASK, WHAT WOULD JESUS DO?

A. D. 63.]

LESSON VII. CHRISTIAN CONTENTMENT.

[May 17.]

Phil. 4. 1-13. [Commit to memory verses 4-7.]



4 Rejoice in the Lord always; and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there

be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every-where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

General Statement.

Let us enter the city of Rome. We cross the forum, and pass its magnificent buildings and its famous statues, its palaces of the emperor, and its temples to the gods. We walk north-westerly by the Patrician Street, and at the city wall find the entrance to the Pretorian Camp. Here are the guards who protect the emperor's person, and hold him secure upon his throne. In some lowly lodging-place close by the camp dwells the apostle Paul. For years the chain has eaten into his wrist, and the Roman soldier has been by his side day and night. He has been forgotten by the multitudes, and even among professed believers in Christ there are many who hate his name. He has endured the heart-sickening experience of hope deferred, waiting for his trial, which shall send him to the scaffold, or set him

free. He is now writing a letter to his friends in the Philippian Church. We expect to find it full of complaints against men, and even of reprimands against God; we expect to find it gloomy in its views, and despondent in its tone. But on the contrary it is a joyous song out of prison-walls. There are but few allusions to his trials, and he looks upon them from a height of joy so lofty that they seem the merest incidents—"the things that have happened to me." Phil. 1. 12. Every note rings with the rapture of a heart bathed in the sunlight of God's presence. In these verses we see what is Paul's conception of the Christian character: rejoicing, forbearing, high in aspiration, and strong in divine strength.

Explanatory and Practical Notes.

Verse 4. Rejoice. This word seems to be the keynote to which the whole epistle is attuned, for there is a strain of gladness sounding all through it. Yet, when Paul wrote it, he had been during four years a prisoner, and was even then awaiting the uncertain issue of his

trial. **In the Lord.** The disciple's rejoicing should not be in the world and its pleasures, but in the privileges arising from his relation to Christ. **Always.** Not only in prosperity, but as well in adversity, when friends forsake, and all looks dark, the believer in

Christ possesses an abundant spring of joy in the presence of his Saviour. **Again I say.** All the more emphatic because the apostle was such as would naturally call forth sorrow and not rejoicing. (1) *The follower of Christ of all men, and at all times, has ground for happiness.* (2) *Let us never allow the anxieties of this life to rob us of our privileges of Christian joy.*

5. Let your moderation. The Rev. Ver. has the better translation, "your forbearance" for it means that spirit which refrains from claiming its utmost rights, which endures wrong without striving, which is gentle toward all men. **The Lord is at hand.** The connection seems to be, "Be forbearing; for the Lord will soon come to right your wrongs; be forbearing, for you will need forbearance when he judges." The coming of the Lord was the constant hope of the early Church in its afflictions, and Paul makes frequent reference to it. (3) *Let us with the apostle wait with eager hope for our Lord's appearance.*

6. Be careful for nothing. Rev. Ver., "In nothing be anxious." It does not mean that we should be careless in the duties of life, or thoughtless of the future; but that we should have such complete trust in the Lord as will lift us above trouble and anxiety. (4) *More people are worn out by anxiety than by work.* (5) *The child of God has never any occasion to be anxious. But in every thing.* The apostle hastens to answer the question in his reader's mind. "How can I keep from worrying while troubles surround me?" He tells us, "take all your troubles to the Lord in prayer; with them forget not to bring your mercies in praise; and then you shall possess the peace of God which will keep you from solicitude." **By prayer and supplication.** One word denotes prayer; the other special petition for needs. **With thanksgiving.** When we call up our troubles in prayer, let us not fail to call up with them our blessings; for the joys when recounted will more than balance the sorrows. **Let our requests be made known.** Not as if God needs to be told of them, for he knows all our desires before we utter them; but because it is his will that we bring all our wants before his throne. (6) *There is no care great enough, to trouble us, which is too small to bring before our God.*

7. And the peace of God. This verse is closely connected with the preceding; and its thought is, "Tell your wants, and offer your thanks, and then God's peace will take the place of care. **The peace of God** is that peace which rests in God's will, and which is wrought in the consciousness of the believer by God's power. **Passeth all understanding.** A peace which no human intelligence can comprehend in its measure and its source. **Shall keep.** "Shall guard" (Rev. Ver.). **Through [Rev. Ver., in] Christ Jesus.** The peace shall be a Christian peace, one bestowed upon believers alone, and guarded and surrounded by Christ's power.

8. Whatever things are true. In harmony with the truth as declared by Christ Jesus. **Honest.** Rev. Ver., "honorable;" that which is consonant with the high calling of a disciple. **Just.** In the highest sense, accordant with that righteousness which is the Christian ideal. **Pure.** The word means clear, innocent, blameless; as a disciple's conduct should be. **Lovely.** That which wins the favorable regard of others, a gentle, courteous conduct which makes our religion at-

HOME READINGS.

- M. Christian contentment. Phil. 4. 4-13.
 Tu. Trusting faithfully. Phil. 2. 17-30.
 W. Rejoice always. Phil. 3. 1-12.
 Th. Content to press on. Phil. 3. 13-21.
 Fr. Faith brings peace. Rom. 5. 1, 1-11.
 S. Contentment with godliness. 1 Tim. 6. 1-12.
 S. David's contentment. Psa. 16. 1-11.

GOLDEN TEXT.

The God of peace shall be with you. Phil. 4. 9.

LESSON HYMNS.

No. 259, Dominion Hymnal.

O for a heart to praise my God,
 A heart from sin set free!
 A heart that always feels thy blood
 So freely spilt for me! etc.

No. 163, Dominion Hymnal.

I love to tell the Story,
 Of unseen things above,
 Of Jes us and his glory,
 Of Jesus and his love. etc.

tractive. **Of good report.** Literally, "well spoken of." (7) *The Christian should neither disregard public opinion nor should he be a slaver.* If there be any virtue. The word means *manliness, energy*, and intimates that we should aspire after a strong, vigorous type of Christian character. **Any praise.** That is, any thing praiseworthy. (8) *Christians should not seek for the praise of men, but should live in such a manner as to deserve it.* **Think on these things.** "Take account of these things;" keep them before you in your aim; live with them in view.

9. Those things. In this verse, Paul counsels them to follow his example, and to aim for the same idea with himself. The apostle not only taught men by his preaching, but also by his life. (9) *So the Sunday-school teacher in teaching sees even a weekly week.* **The God of peace.** The God who bestows peace upon his people.

10. I rejoiced in the Lord. In Paul's mind every mercy comes from the Lord. According to Rev. Ver., this should be the present form, "I rejoice." **That now at the last.** Rather, "now, at length;" after four or five years, in which they had found no opportunity to communicate with him. **Your care of me hath flourished again.** Rev. Ver., "ye have revived your care of me." He refers to the present recently sent to him by the Church at Philippi as the token of their regard. **Ye were also careful.** He means that through the years past they entertained the same regard and affection for him, but until now had lacked an opportunity of showing it. There was no post-office nor express in those days, and people who wished to communicate with friends at a distance were compelled to wait for some one to make the journey.

11. Not that I speak. He would not have them think that his joy at their gift was merely satisfaction at the supply of his needs. **I have learned.** I expressed in the Greek, an unusual form; and indicates, "I, for my part, have learned by experience." **In whatsoever state I am.** Whether in adversity or in prosperity, in seeming failure or success. **Therewith to be content.** The original word means "sufficient in one's self," and hence, independent of others. (10) *He who has the heavenly spring, is not dependent upon earthly streams.*

12. I know both how. There were times when Paul was in the lowest condition, despised and endangered; and there were others when he was in comparative prosperity among friends, and enjoying success. **I am instructed.** Literally, as in Rev. Ver., "I have learned the secret." He had been taught by experience, both to receive abundance without vanity, and abasement without complaint; for in both he could see the hand of the Lord.

13. I can do all things. He felt that he was strong to encounter all extremes of fate, while Christ was by his side to impart power. **Through Christ which.** The Rev. Ver. has "in him that;" referring of course to Christ, though the name is not in the original. Notice how in Paul's thought every blessing is associated with his relation to Christ. **Whithersoever I shall go.** This strength was not in himself, but was wholly in his Saviour, and his connection with him.

No. 251, Dominion Hymnal.

Sing them over again to me,
 Wonderful words of Life,
 Let me more of their beauty see,
 Wonderful words of Life, etc.

TIME.—A. D. 63, toward the close of Paul's imprisonment.

PLACES.—Rome, and Philippi, in Macedonia.

RULERS.—See Lesson IV.

DOCTRINAL SUGGESTION.—The peace of God.

QUESTIONS FOR SENIOR STUDENTS.

- The Christian Triumph, v. 4-7.
 What exhortation is twice given?
 What grace is to be made known?
 What is to be avoided?
 What is urged as an antidote for care?
 What is the result of Christful prayer?
- The Christian Standard, v. 8, 9.
 What elements of Christian character are given?
 Will you define each of them?

What do they secure?
How should they be treated?
Who had furnished an example?

3. The Christian Experience, v. 10-13.

What occasioned Paul's rejoicing?
What lesson had the apostle learned?
What is true contentment?
What did Paul say he knew?
What was he able for in Christ?

Practical Teachings.

Where does this lesson teach—

1. The source of Christian triumph?
2. The need of a Christian ideal?
3. The source of Christian contentment?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Christian Triumph, v. 4-7.

What advice is given the disciples?
To what are they exhorted?
Of what are they reminded?
What warning is given against anxiety?
How should we seek to have our wants supplied?
What assurance does the apostle give in Phil. 4. 19?
What will give steadiness of heart to the believer?
What reason have we for trusting in God as a provider? 1 Pet. 5. 7.
What advice does the psalmist give to the care-worn?
Psa. 55. 22.

2. The Christian Standard, v. 8, 9.

Upon what should the believer's thoughts be fixed?
Whose precepts and examples had these disciples had?
What would result from following the apostle's teachings and examples?

3. The Christian Experience, v. 10-13.

What gave the apostle joy?
How had the Philipians shown their care of Paul?
2 Cor. 11. 9.
What lesson had Paul learned?
What is a gain to godliness? 1 Tim. 6. 6.
What was the apostle's experience?
What was the source of his strength?
What assurance had Jesus given Paul? 2 Cor. 12. 9.
How was this strength to be secured? John 15. 7.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The joy of a contented heart?
2. The themes of Christian contemplation?
3. The true source of Christian power?

QUESTIONS FOR YOUNGER SCHOLARS.

Did Paul want the Philippian Christians to be happy?
He wrote them to "Rejoice in the Lord always."
How were they to do when some one wronged or injured them? **Be kind and forbearing.**

How were they to keep from worrying and being anxious? **Tell God every thing and trust him.**

What will God give instead of care and anxiety?
His peace. [Repeat the GOLDEN TEXT.]
Tell mother about this peace sometime when she is tired and troubled.

What did Paul want them to think about? **Whatever things were true, honest, right, pure, lovely, and well spoken of.**

What good would it do them to think about these things? **It would help them to do them.**

Don't you do what you think about most?

Did Paul speak of the present they had sent him?
He said he thanked the Lord for their kindness to him.

Had they ever sent him any thing before? **Yes, three times, but it had been a long time since.**

Did he think they had forgotten him? **No; he said they had not had an opportunity.**

What were some of the things Paul had known?
What it was to be in need, to be hungry, and to suffer.

What other things? **To abound, to have plenty, and to be full.**

What beautiful lesson had God taught him in all this?
To be happy and contented.

Did he feel strong in his own strength? **No; he said he could do all things through Christ, who made him strong.**

Words with Little People.

Christ has a wonderful power to help *little children* over all kinds of difficulties, and to keep them kind and forbearing, peaceful and contented, when things seem to go wrong, and they are disappointed. And he can save them from all kinds of sin and trouble.

Want you let him make you a strong, happy Christian?

THE LESSON CATECHISM.

[For the entire school.]

1. In whom should we rejoice? **"In the Lord always."**
2. Where is the Lord? **"The Lord is at hand."**
3. How should we make our requests known unto God? **"By prayer and supplication with thanksgiving."**
4. When should we be content? **At all times.**
5. How did the apostle say he could do all things? **"Through Christ which strengtheneth me."**

CATECHISM QUESTION.

8. And how towards those who have injured us?
He commands us to forgive them, if they repent.
Matthew vi. 15. [Luke xvii. 3, 4.]

9. What does St. Paul teach us about love to our neighbour?

That love is the substance of our duty to men?
Rom. xiii. 8, 10.

ANALYTICAL AND BIBLICAL OUTLINE.

"In the Lord."

I. REJOICING IN THE LORD.

Rejoice in the Lord always. v. 4.

"Be glad....rejoice, ye righteous." Psa. 32. 11.

"Rejoice evermore." 1 Thess. 5. 16.

II. FORBEARING IN THE LORD.

Your moderation be known. v. 5.

"Forbearing one another in love." Eph. 4. 2.

"Be...patient....the Lord draweth nigh." James 5. 8.

III. TRUSTING IN THE LORD.

Be careful for nothing. v. 6.

"Casting thy burden upon the Lord." Psa. 55. 22.

"Casting all your care upon him." 1 Pet. 5. 7.

IV. PRAYERFUL IN THE LORD.

Every thing by prayer....with thanksgiving. v. 6.

"Pray without ceasing. In every thing give thanks." 1 Thess. 5. 17, 18.

"Continue in prayer....with thanksgiving." Col. 4. 2.

V. PEACEFUL IN THE LORD.

The peace of God....through Christ. v. 7.

"In perfect peace....stayed on thee." Isa. 26. 3.

"Peace I leave with you." John 14. 27.

VI. WORTHY IN THE LORD.

Whatever things are honest. etc. v. 8.

"Adorn the doctrine of God." Tit. 2. 10.

"As it becometh the Gospel of Christ." Phil. 1. 27.

VII. CONTENTED IN THE LORD.

I have learned...to be content. v. 11.

"Godliness with contentment is great gain." 1 Tim. 6. 6.

"Be content with such things as ye have." Heb. 13. 5.

THOUGHTS FOR YOUNG PEOPLE.

What a Christian may Enjoy.

1. A Christian may enjoy happiness at all times, even when in the midst of trouble. v. 4.
2. A Christian may enjoy a freedom from anxious care, since he can bring all his cares and needs to the Lord. v. 6.
3. A Christian may enjoy peace, deeper than thought

can fathom, for he is a child of God, and reconciled with his Father. v. 7.

4. A Christian may enjoy a sense of God's presence with him in all his life. v. 9.

5. A Christian may enjoy the consciousness of God's care, giving him contentment in his condition. v. 11.

6. A Christian may enjoy a consciousness of power, able to endure and to do all in the strength of Christ. v. 13.

English Teacher's Notes.

We read lately of a road which Paul pointed out to the Ephesians—the road of obedience. To-day we read about another road, of which he told the Philippians—the road of contentment. He was anxious that the Christians at Philippi should walk in this road, and so he commends it to them in his last chapter. Let us see what kind of a road it is.

There is something bright at the very outset—joy: "Rejoice!" Verse 4. Who would not like this part of the road? It ought to be particularly attractive to the young. But shall we find many of them here? Many a young face is bright and happy to-day, but look to-morrow and you may see something quite different—dullness and weariness, frowns, and, it may be, tears. Our passage says: "Rejoice in the Lord always." But they think they cannot do that—cannot rejoice when things go contrary, when trouble meets them, when their expectations are disappointed. This part of the road, they imagine, is really impassable. That boy who is working hard all day—that girl who cannot have the same pleasure as her richer neighbors—that man who is laid on a sick-bed—that woman who has just buried her child—can they rejoice? If they know the true meaning of those words, "in the Lord," Yes. The road is not impassable; it may be trodden by the feeblest.

Now we come to another part of the road—moderation, or, as we have it in the Revised Version, forbearance. Verse 5. This does not look at first sight equally attractive. "Stand up for your rights" is the world's motto, which even Christians are too ready to act upon. It may be that this was the cause of the difference between Euodias and Syntyche (ver. 2), each thinking that she had been aggrieved and that she was bound to vindicate her own cause. How many boys and girls of the present day are like these women of Philippi! But does the indulgence of such a spirit make any one the happier? There is no sunshine (see last lesson) on the path of pride and self-love. And if this path of forbearance looks hard it has something in full view that will strengthen and quicken the feet of those who pass along it. What is this? "The Lord is at hand." Why trouble so much about a passing slight, injustice, or unkindness, that will soon be over, when the Lord is coming to set every matter right? He that can forbear will be able to rejoice.

Look a little farther, and you come to freedom from anxiety. Ver. 6, Revised Version. Even children know something of what it is to be anxious. Many are the burdens, great and small, which they

carry upon their young shoulders. But suppose some kind friend came to a burdened one and said: "Don't trouble about that matter. Leave it all to me. I will arrange it all right. You need not have a minute's anxiety about it. And if you have any wish or any need, tell it to me;" would not the burden be thrown off, and would there not be rejoicing! This is what the Lord says. One would think this part of the road—of freedom, of anxiety—a most delightful one.

We have not quite done with the road. Look at one verse more, ver. 7, and you will find it is the road of peace. No worry there, no fear, no dissatisfaction, and no disappointment. The traveler can walk on contented in the sunshine—"in Christ Jesus." Has he then got every thing he wants? The contented man is said to want nothing more, but I think this is a mistake. Could any one be truly happy if he had nothing to look forward to—nothing further to come? The traveler on this road is most truly contented because he has something to look forward to, to desire, and to hope for. What is this? It is the coming of his Lord: "The Lord is at hand."

Now suppose some of the Philippians had said: "This is a road no man can travel by; we can't always rejoice, can't always forbear, must be anxious and troubled sometimes," what had Paul to answer? That he had traveled, and was traveling, by the same road. "I have learned," he says, "in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in every thing and all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Vers. 11-13, Revised Version. We have gone through a good deal of Paul's life. We have seen him in suffering and in danger, and yet rejoicing in the Lord—as in the dungeon of that very city to whose people he wrote these words. Acts 16. 25. They knew this. And they knew also how he had used forbearance, when shamefully treated at Philippi, though he might have stood on his rights as a Roman citizen. They knew also that he often lacked the comfort and even the necessities of life, for therefore they sent the succor of which he speaks. From his own personal experience he could recommend the road of rejoicing, forbearance, freedom from anxiety, and peace.

But we must not forget that he spoke as the Lord's messenger. It was not a mere recommendation that he gave, but a command from the Lord. And the Lord Jesus has passed every step of that road which he commands his people to take. Who suffered, who was tempted, who was grieved like him? Yet he speaks to his disciples of "my joy." John 15. 11. Who was persecuted, provoked, and unjustly condemned like him? Yet he "threatened not, but committed himself to him that judged righteously." 1 Pet. 2. 23. He hungered, and thirsted, and was weary, and was in danger, surrounded by foes, yet none ever heard from him a whisper of

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care or of fear ("thinkest thou that I cannot now pray to my Father," etc.). And his legacy to his disciples was "my peace." John 14. 27. Where he has gone before there he would have his people follow.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

See the General Statement for an account of Paul's condition, and describe it to the class. . . . The lesson may be presented under two subjects, both interweaving through all the verses. 1. **What the Christian may enjoy.** (See Thoughts for Young People.) 2. **What the Christian should be.** 1.) Forbearing, v. 5; 2.) Trustful, v. 6; 3.) Prayerful, v. 6; 4.) Noble in character, v. 8; 5.) Generous, v. 10. . . . Especially note that Paul was himself an example of all that he here urges upon others. . . . ILLUSTRATIONS. Dr. Macduff calls "In Christ," the monogram of St. Paul, his peculiar motto, since it is used by him thirty-three times. . . . Paul, cheerful and rejoicing in his prison, was like a palm-tree in the desert, green amid barrenness, since it draws its life from an unseen spring. . . . Madame Guyon in prison wrote, "I am a little bird singing in its cage." . . . On ver. 13. A child with his finger on the button of an electric battery is mighty. So a Christian with Christ strengthening him is omnipotent.

Lesson Word-Pictures.

There are all kinds of pilgrims in the road to heaven, and one is Pilgrim Content. You cannot tell him because he has a stocky look and carries a well-filled wallet. If the size of his provision bag determined the quantity of his manhood, he might be any thing than the big soul he really is. But whether he is "full" or "hungry," whether he may "abound" or "suffer need," he has learned to be "content." He has come into rest. I do not think that Pilgrim Content is at rest because he is careless about ways and means. He does not live on others, suffering them to do the work that he may enjoy the blessings of faith. Hard work with his own staff and his own feet is Pilgrim's daily habit. He was not careless about "things of good report," yesterday, foraging along the line of forbidden paths, and so to-day walking in a calm and large heavenly-mindedness free from the vexation of temporal cares. The things that are "true," "honest," "just," "pure," "lovely," Pilgrim Content practices steadily. He is not intermittent in his happy trust, away up on the top of some Beulah to-day, feverish in his excitement, with a fluttering robe and a staff rapid enough to be a wing, but to-morrow sighing low down in some vale of despondency. The peace of God passing understanding has a quiet, steady flow in his soul. Dear old Pilgrim Content, a soft and gentle light is in thy face such as is shed from the saints' faces in the pictures of the old masters. I know you have a house here on the earth, and yet I think you must have a bed and a table inside the heavenly gate where you nightly rest and are daily fed.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Peace of God.* Show the happy face of a child. Contrast with a fretful face. (If you do not draw, you can easily find such faces to cut out and pin to the board.) What is the difference in the two? Get children's ideas as to what constitutes happiness, and lead them to see that the child is happiest who loves and obeys his parents, and trusts their wisdom and love in all things. Paul was writing this letter to the Church at Philippi. There were Christians in this Church who had, not yet learned to trust the

love of their Father, God, in all things, and who were not always happy; for this reason, Paul says, "Rejoice." Tell where Paul was when he wrote this, in prison, chained to a soldier, with many cruel enemies longing to see him put to death. Did Paul rejoice? Yes, for he loved and trusted his Father, and knew that he would take care of him; and so Paul wanted the Philippians to have this same joy. Impress the fact that God gave these words to Paul, and that they are for us. So it must be that our Father wants us to be glad and happy.

Print the Lesson Thought on the board, and tell the children that we are sure to be happy if we have this peace, and that this lesson tells us just how to get it. Make three steps below Lesson Thought. Print on the first, "Trust in God." On the second, "Pray to God." On the third, "Thank God." If we do these three things every day from our hearts, then the peace of God will come and keep our hearts. Little Gracie was an orphan. When both her father and mother were gone, she turned toward her Father in heaven with loving trust, and asked him to send some one to take care of her. A kind lady came and took Gracie to live with her. Gracie thanked her Father in heaven, and had a heart full of peace. Show how we may carry this spirit into all things; in our work and play; in sorrow and in joy; always our hearts shall be "kept" if we do these three things. Call for Golden Text, and show that we have peace, because the God of peace is with us. He is always with those who obey him.

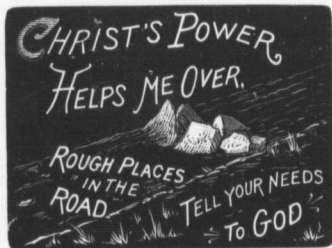


Ask who likes to help others?

Talk about the joy of service, and show that only Christ's happy children can be of much use to others. The happy, loving child can do an errand for mother more quickly than the unhappy child. God likes to use his bright-faced little servants to run on his errands. Read verse 13, and teach that he will use us to do many errands for him, if we are willing he should.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Thoughts for a review talk. Here is a road. *What do we see in the way?* That means life's journey is not always smooth, and it is the rough places that cause trials and discontent. *What is the title of to-day's lesson?* Why should a Christian be more contented than any one else? *The Lord is at hand!* His power helps me over the rough places in life. *What is my duty?* *Tell my needs to God.*

SUGGESTION FOR A SIMPLE DIAGRAM.—Draw a line up the board. Write "Verse 8" over it. Have someone repeat it. Call the line a standard. Christians should measure up to it.

A. D. 66.]

LESSON VIII. THE FAITHFUL SAYING.

[May 24.

1 Tim. 1. 15-20; 2. 1-6. [Commit to memory verses 15-17.]



15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothee, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;
19 Holding faith, and a good conscience; which some

having put away concerning faith have made shipwreck:

20 Of whom is Hymeneus and Philetus; whom I have delivered unto Satan, that they may learn not to blaspheme.

1 I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that they may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus:

6 Who gave himself a ransom for all, to be testified in due time.

General Statement.

The book of Acts closes abruptly, leaving the apostle Paul a prisoner in Rome, and this is the last positive statement concerning his life. But from Philippians (1. 25-27; 2. 24) it is evident that after this he looked for a release, and to Philemon, who lived at Colosse, in Asia Minor, he wrote to prepare a lodging in anticipation of his coming. Philemon 22. We find also two epistles, which were evidently written late in the apostle's life, yet when he must have been at liberty. Add to these facts the early tradition of the Church that after a trial Paul was released, and we have ground for the conclusion that about the year 63 or 64 A. D., Paul's fetters were removed, and after five years of imprisonment he went forth free. We find him in the island of Crete, in Macedonia, doubtless among his beloved Phi-

lippians; at Tross and at Miletus, revisiting the scenes of his earlier ministry, and enjoying once more the meeting and beloved friends. How long this freedom was permitted to the apostle we know not, but it may have been from one to four years. Near its close he wrote this First Epistle to Timothy, whom he had left in charge of the Church at Ephesus. In it he gives a number of "faithful sayings," the terse, epigrammatic statement of great Gospel truths; counsels to Timothy in the management of the Church; warnings against the influence of corrupt teachers who were arising in the Church, and admonitions against coarseness, a prevalent sin in the commercial cities of the Mediterranean world.

Explanatory and Practical Notes.

Verse 15. This is a faithful saying. An expression found only in Paul's later epistles, and introducing some weighty utterance. The word *faithful* here means "that which should be believed." **Acceptation.** Acceptance into the mind and the heart. **That Christ Jesus.** Christ was his name as promised; *Jesus* his name as manifested.—**Bengel.** Came into the world. Then he was existing before he entered into our world; the Son of God before he became the Son of man. **To save sinners.** It was our need and our sin which brought the Son of God to earth; and the deeper our need the greater his willingness to save us. **Of whom I am chief.** Literally, "first." This is the feeling of every man who looks honestly and deeply into his own heart. He feels himself to be the great sinner, because he knows himself most intimately. (1) *In this verse can be summed up the whole New Testament.*

16. Howbeit. The previous verse has revealed our need, this verse sets forth God's grace. **For this cause I obtained mercy.** To every converted sinner the wonder is that he could be saved. Paul seems to feel that God's grace to himself must have an especial motive. **That in me first.** The word translated "chief" above is here rendered "first." The Rev. Ver. has "chief" in both. The meaning is that as Saul had been foremost among men in sin, so Paul was the foremost or loftiest instance of God's grace; that if he could be saved any sinner might be. **All long-suffering.** The long-suffering of Christ was shown in not cutting down Saul in his hate and persecution of the Gospel; in giving him time for repentance, and influences toward repentance. (2) *Is not such God's gentleness toward every sinner who is spared awhile?* (3) *How many misuse God's long-suffering into opportunity for increased wickedness.*—See Eccl. 8. 1. **For a pattern.** That is, the mercy which Paul had found was an example to encourage other sinners to seek salvation. **To life everlasting.** The Rev. Ver. changes this to "eternal life," as more than mere duration is implied in the term, which means an everlasting life at God's right hand.

17. Now. Paul sounds forth this song of rapture over his own salvation, to him the most wonderful fact in the annals of the race. **The King eternal.** Literally, "king of the ages," for as there is a glorious life through endless ages, so that life has its Lord and Ruler Immortal. Literally as in Rev. Ver., "incorruptible." **The one Being who in his nature is unchanging, whom**

time cannot touch, whose powers never decay. **Invisible.** The kings of earth are but men, representing the eternal, visible empire; but this monarch dwells in the unseen and rules over the hearts of his subjects. **The only wise God.** The Rev. Ver. omits "wise," making this "the only God." **He honor and glory.** (4) *The highest glory of God is for his salvation sinners.* **For ever and ever.** Literally, "unto the ages of the ages;" an expression denoting limitless duration. **Amen.** The Hebrew word used to express the full, solemn assent of the heart to the sentiment expressed.

18. This charge. The great truths of the Gospel enunciated in the preceding verses are here regarded as a trust placed in Timothy's care, in behalf of which it is to wage the Christian warfare. **I commit.** The aged soldier, soon to ascend from strife to rest, gives a charge to his young companion in arms. **Son Timothy.** "My child Timothy." (Rev. Ver.) Timothy had joined Paul at Lystra, when he was still a youth, and had been his constant companion in all his wanderings since; so that Paul felt toward him as a father toward a son. See Phil. 2. 19-22, which had been written not long before. The prophetic which went before **on thee.** The prophetic intimations, such as were common in the early Church, pointing out Timothy's fitness for the Gospel work. **That thou by them.** That, impelled and encouraged by these prophetic voices, Timothy might be all the more faithful to his high vocation. **War a good warfare.** Rather, "the good warfare;" fulfill the whole duty expected of the Christian soldier. (5) *Every Christian should reckon himself a soldier and Christ his commander.*

19. Holding faith. Not doctrinal faith, but personal trust in Christ, and showing the fidelity which results from it. **A good conscience.** Being true to the inner light which God gives to every heart which follows it. **Which some having put away.** The reference of this clause is to the conscience, which some "thrust from them" (Rev. Ver.) as an annoyance to their sinful enjoyment. For the sake of their love for sinful pleasure they crush down their conscience, until it is dead, and warns no more. (6) *No man can continue in sin and yet keep a quick conscience.* Concerning faith have made shipwreck. The word *faith* here has a broad meaning. They are not faithful to the Gospel; they lose their faith in Christ, and finally become apostates from the Gospel, or open unbelievers in the Gospel.

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an heretical teacher at Ephesus, named afterward in 2 Tim. 2:17. **Alexander.** Perhaps the same Alexander referred to as put forward by the Jews at the riot in Ephesus (Acts 19:38), and again afterward named as an opposer of the apostle. 2 Tim. 4:14. **Whom I have delivered unto Satan.** The Church was regarded as belonging to Christ, the world as under Satan's power. Hence when one was formally cut off from Church-membership, he was considered as given over to Satan, "the prince of this world." The formal sentence of excommunication was only the expression of the fact that he had already forsaken Christ and followed Satan, and Paul's words made him no more a child of the devil and an heir of perdition than he was already. **That they may learn.** This shows that the apostle did not consider even these blasphemers beyond the possibility of repentance and salvation. **Not to blaspheme.** We know not what was their precise blasphemy, except that it in some way misrepresented the Christian faith. (7) *How terrible to stand through all Christian history pillared as a monument of wrath!*

1. I exhort. The apostle, having named the great truths to be maintained, now begins the enumeration of specific duties to be observed. **Supplications, prayers, intercessions.** Three words of similar meaning, united for emphasis. The first denotes petition, the second devotion, the third prayer for others, and taken together, with giving of thanks, they represent all the varied elements of true prayer. **For all men.** Not for Jew, or Greek, or Roman merely, but for all men, for the Gospel is as wide as the world.

2. For kings. The Roman world was now ruled by a single man, whose title was "emperor," but who was often spoken of as "king." **All that are in authority.** Rev. Ver. "In high place," as proconsuls over large districts, procurators and propraetors over smaller sections, and thus down to the rulers of cities. The science of government was among all nations best understood by the Romans, who had conquered and were wisely ruling the lands around the Mediterranean. (8) *Rulers need the prayers of God's people, for upon their acts depends the happiness of whole states. That we may lead.* It was important that rulers should know that Christianity was not a revolutionary or disorganizing force in society, partly because it was often misrep-

resented by enemies, and partly because some of its doctrines, such as the equality of all men in God's sight, and the higher law of Christ, might promote sedition if unwisely taught. (9) *The greatest danger to society often comes from the wrong application of great truths. A quiet and peaceful life.* The desire of the early Christians was simply to be let alone by the authorities, and to live in peace and kindness with all men. **Honesty.** The word in the original here means *decorum, or proper conduct*, and is translated in Rev. Ver. "gravity."

3. For this. This prayer for rulers. **Good and acceptable.** Fitting in itself, and regarded with favor by the King of kings. **God our Saviour.** Here spoken of God, and not specifically of Christ. He who saves us through his Son, and is willing to save all men, is appropriately called "our Saviour."

4. Will have all men to be saved. Rev. Ver. "Who willeth that all men should be saved." If one man in all the world falls of salvation, it will not be through the will of God. **To come unto the knowledge.** The word translated *knowledge* here means a full, complete knowledge, implying personal experience; in other words, a saving knowledge of the Gospel.

5. There is one God. A great truth, at the basis of all true religion, and especially of all prayer. **One mediator.** The word in the original means, "one between," or one who acts as an agent between two parties. (10) *All of God's mercies to men come through Christ as their channel. The man Christ Jesus.* The Rev. Ver. presents the thought of this passage in a distinct manner. "One mediator also between God and men, Himself man, Christ Jesus." The humanity of Christ is here emphasized because it is essential to his mediatorship.

6. Who gave himself. The offering of Christ was voluntary and self-appointed, not thrust upon him by a fate or compulsion. **A ransom.** He came to offer himself as our substitute, and to set us free by his own death. The philosophy we cannot fathom, but the fact stands on every page of Scripture. **To be testified.** And that testimony was now to be made to all mankind, that Christ is the Redeemer of every man.

HOME READINGS.

- M.* The faithful saying, 1 Tim. 1:15-20; 2:1-6.
Tu. The mission of Christ, Matt. 9:1-13.
W. The office of Christ, John 3:1-17.
Th. Mercy in salvation, Titus 3:1-8.
F. Justification through belief, Acts 13:38-52.
S. The Christian warfare, 1 Tim. 6:1-16.
S. The ransom for all, Isa. 53:1-12.

GOLDEN TEXT.

This is a faithful saying, and worthy of all attention, that Christ Jesus came into the world to save sinners, 1 Tim. 1:15.

LESSON HYMNS.

No. 174, Dominion Hymnal.

When I survey the wondrous cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride. etc.

No. 175, Dominion Hymnal.

Alas! and did my Saviour bleed?
 And did my Sovereign die?
 Would he devote that sacred head
 For such a worm as I? etc.

TIME.—A. D. 66, when Paul was at liberty after his first imprisonment.

PLACES.—Perhaps written from Macedonia, to Timothy, who was at Ephesus.

RULERS.—Nero, Emperor; Gessius Florus, Procurator of Judea; Agrippa II., King of Bashan; Matthias, high-priest. The rebellion of the Jews was just beginning.

DOCTRINAL SUGGESTION.—The mediation of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. A Faithful Saying, v. 15, 16.**
 What saying does the apostle quote?
 How does he characterize the saying?
 What does he say of himself?
 What did the conversion of Paul reveal?
 For what was Paul thus fitted?
- 2. A Solemn Charge, v. 17-20.**
 How does Paul express his adoration?
 What charge did Paul give Timothy?
 To what must he hold fast?
 Who had made shipwreck of faith?
 What had Paul done to them?
- 3. An Earnest Exhortation, v. 1-6.**
 For whom should prayer be made?
 What result would likely follow?
 What does God desire for all men?
 Who is the mediator between God and men?
 For whom did he give himself a ransom?

Practical Teachings.

Where does this lesson teach—

1. Paul's faith and humility?
2. The danger of unbelief?
3. The duty of prayer for others?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. A Faithful Saying, v. 15, 16.**
 What is the faithful saying? [GOLDEN TEXT.]
 By whom should it be accepted?
 What had Jesus said of himself? Luke 19:10.
 What estimate had Paul of himself?
 Why had mercy been shown him?
 Who would be encouraged by his experience?
- 2. A Solemn Charge, v. 17-20.**
 What is Paul's ascription of praise?
 What charge does he give to Timothy?
 What warfare is here meant? Chap. 6:12.
 What two things should be maintained?
 What will loss of faith cause?
 What examples are given?

3. An Earnest Exhortation, v. 1-6.

What duty did the apostle enjoin?
For whom should especial prayer be made?
For what reason?
Why should rulers be honored? Rom. 13. 1.
What ruler and judge have all men? Rom. 3. 29, 30.
Who was the only Mediator?
How was this mediation effected?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That there is salvation for the chief of sinners?
2. That a godly life is pleasing to God?
3. That all men have a mediator in Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

What was done with Paul after he had been in Rome two years? He was set free.
What did he do? **Visited among the churches he had founded.**

To whom did he write a letter about this time? **Timothy, whom he always called his son, because he led him to Christ.**

He wrote one of the most important and precious verses in all God's word in this letter. What was it? [Repeat the **GOLDEN TEXT.**]

What makes it so important? **It says Jesus came into the world to save sinners.**
What makes it so precious? **We all have sinned, and by it we know truly he came to save us.**

Can any one be too wicked to be saved by Jesus? **No; for Paul said he had been one of the greatest sinners, and Jesus saved him.**

If Jesus came to save us all, shall we all be saved? **Not unless we believe on him, and are sorry for our sins and forsake them.**
What did he charge Timothy to prove? **Faithful to God.**

How did he counsel him to live? **As a good soldier.**
What did he want him to keep? **The faith of Christ and a pure conscience.**

Do you think a little boy or girl could be a faithful soldier of Christ?

What did he want him to remember? **That there was one God, and one Jesus Christ, who stands between God and man.**

For whom were Christians to pray? **All men, especially their rulers.**

Why pray for all men? **That they may come to know the truth and be saved.**

Why pray for our rulers? **That we may live in peace and quiet.**

Words with Little People.

It makes no difference how old or young any one is about their being a sinner; for God's word says, "We all have sinned." But it is not enough to know you are a sinner just because God has said so; you must feel it in your heart, that you are a real sinner and need a real Saviour; then you know you are the very one he came to save, and you can say, "Lord Jesus, save me," and he will save you, for he came and has promised. Take him as your own Saviour to-day.

THE LESSON CATECHISM.

[For the entire school.]

1. What saying is faithful and worthy of all acceptance? **That Christ came to save sinners.**
2. What should we hold? **Faith and a good conscience.**
3. What should be made for all men? **"Supplication, prayers, intercessions, and giving of thanks."**
4. What will God have? **"All men to be saved."**
5. What did Christ do? **"Gave himself a ransom for all."**

CATECHISM QUESTION.

10. *What more does the New Testament teach us about our tempers and dispositions?*

To be meek and lowly, patient under sufferings, and kind to all men.

Math. xi. 29; Gal. vi. 10; 1. 4. [Rom. xii. 12-18; Eph. iv. 32; 2 Peter I. 5-8.]

ANALYTICAL AND BIBLICAL OUTLINE.**Seven Aspects of the Saviour.****I. HIS COMING.**

Christ Jesus came into the world. v. 15.

"He that came down from heaven." John 3. 13.

"The second man is the Lord from heaven." 1 Cor. 15. 47.

II. HIS PURPOSE.

Came... to save sinners. v. 15.

"To seek and to save... was lost." Luke 19. 10.

"Yet sinners, Christ died for us." Rom. 5. 8.

III. HIS RANK.

The king eternal, immortal, invisible. v. 17.

"The Lord is king for ever and ever." Psa. 10. 16.

"The blessed and only potentate." 1 Tim. 6. 15, 16.

IV. HIS MERCY.

Will have all men to be saved. v. 4.

"Not willing that any should perish." 2 Pet. 3. 9.

"No pleasure... death of the wicked." Ezek. 33. 11.

V. HIS MEDIATION.

One mediator between God and men. v. 5.

"The mediator of the New Testament." Heb. 9. 15.

"An advocate with the Father." 1 John 2. 1.

VI. HIS HUMANITY.

The man Christ Jesus. v. 5.

"Made a little lower than the angels." Heb. 2. 9.

"Took... the form of a servant." Phil. 2. 7.

VII. HIS REDEMPTION.

Gave himself a ransom for all. v. 6.

"Who gave himself for us." Tit. 2. 14.

"To give his life a ransom." Matt. 20. 28.

THOUGHTS FOR YOUNG PEOPLE.**Concerning the Saved Man.**

1. The saved man was once a sinner, and as he looks back upon his career reckons that he was the very "chief of sinners," and the sinner most unlikely to find mercy. v. 15.

2. The saved man, though a sinner, did find mercy, through the abundant grace of Christ; and in his salvation shows that any sinner can be saved. v. 16.

3. The saved man found mercy by believing on Christ as his Saviour; and therein shows how others may be saved. v. 16.

4. The saved man feels that his salvation, so wonderful, is cause for overflowing and everlasting praise to God. v. 17.

5. The saved man is called to a work and a warfare, a work of faithfulness to the truth intrusted to him, and a warfare against foes around him. v. 18, 19.

6. The saved man must hold fast to two principles, faith in Christ, and a consciousness of right-doing; realizing the danger of shipwreck of faith if he lose either of them. v. 20.

7. The saved man holds all mankind in his prayers, his love, and his aims. v. 1-6.

English Teacher's Notes.

I do not know whether "as the saying is" is as common a term of parlance across the water as it is with us in England, but in all lands there are popular sayings handed down from generation to generation, which more or less influence the minds of those who are acquainted with them. Yet such sayings, although they do often hit the mark, are not always to be depended on. For instance, the saying:

about "evening red and morning gray" heralding propitious weather is over and over again proved deceptive in the place where I have spent the last few winters. Then there is another kind of saying—the report which is whispered from one to another—the news which startles every one and causes sudden rejoicing, or sudden fear and grief. I remember how, at an early stage in the siege of Sebastopol, in 1855, the news arrived in England that the stronghold had fallen, news which was shortly after proved to be utterly false. It is not so long since Europe was informed that General Gordon was conquered, and a prisoner in the hands of the Madhi, quite contrary to the facts. And to come to more every-day matters, do we not constantly hear "sayings" about this person and that person, on which no dependence whatever ought to be placed. I have only this morning heard of an injurious statement made more than once, which I know to be utterly untrue. And young people cannot be too strongly warned against repeating statements which they may hear, but which they have not been able to verify.

But there is one saying we cannot repeat too often, nor spread abroad too widely, that of our Golden Text: "Christ Jesus came into the world to save sinners."

This is an historic saying. It is news of something which has actually occurred. It is the report of an event which has really taken place, and has been thoroughly verified. No fresh news can ever discredit or disprove this.

It is a traditional saying. That Christ has worked out a salvation for, and that he does save, sinners, has been repeated from one to another through many generations. It has the force of a saying which one after another in the years that are gone have proved to be true.

It is an every-day saying. You may hear it constantly, if you will. And it deals with every-day trouble and every-day need. There is sin all about us—the world is full of it. But "Christ Jesus came into the world to save sinners."

This saying is often challenged. Christ came, some will tell you, to be an example, to teach a pure code of morals, to assist those who are striving to do right, to help to raise human nature. But all this is another saying, not the "faithful" one. It is a record invented by man.

And it is a saying often frowned upon. Quite unsafe, some will tell you, to proclaim salvation on such easy terms. Sinners must be taught to make some effort of their own, to purify themselves. But God has never said so.

It is "faithful" because it is God's word. It is "the record that God gave of his son." When the dispatch from the commander-in-chief arises from the seat of war, the news is known to be true. God himself has communicated this news.

And because it is faithful, it is "worthy of all acceptance." The traditional sayings of men, the every-day rumors of men, may often deceive. But in repeating this saying you are spreading a true

report, which shall be for the life and health of thousands. It will never deceive you if you accept it. It will never bring you to shame if you repeat it.

Since such good news has come to us, true, faithful, and worthy to be received, three things follow, which Paul sets before us:

1. *Praise to God* (ver. 17). We praise a general who has won a victory, and saved our country from defeat. We thank the messenger who brings us good tidings. The German Protestants fell at the feet of Gustavus Adolphus when he brought them deliverance from the sword of the Imperialists. And no doubt the teacher can recall like instances nearer home. How should we receive the record of God himself, and of what he has wrought for us? When Paul recalled what the good news had been to him, no wonder that he burst forth into a gush of praise? Have you thanked God? Have you praised God?

2. *Warfare* (ver. 16). Sinners are saved to become soldiers in the army of the King. So Paul, addressing Timothy, charges him to "war a good warfare." There is a battle going on for the cause of Christ, against the world, the flesh, and the devil, and can those whom Christ has saved do less than fight under his banner? When some turn aside like "Hymeneus and Alexander" there is need that Christ's true servants should be up and doing.

3. *Prayer* (chap. 2. 1-4). Of whom are you most encouraged to ask a favor? Of him who has already granted one. If a man has given proof of his goodwill toward others, you are not afraid to go to him either on their behalf or your own. After the proof of God's love that he has given, there is not one for whose good you are anxious whom you may not bring before him in prayer. It is his good will to save the lost, and he has provided a Mediator, through whom prayer will be accepted (ver. 5).

Praise God for the "faithful saying." Fight boldly, pray earnestly, because of the "faithful saying."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Tell the class about Timothy, who he was, his fidelity to the apostle, and what is shown of his character in Acts 16. 1, 2; Phil. 2. 19-22, and 2 Tim. 1. 5. . . . The time and circumstances of this epistle. (See General Statement.) . . . The lesson has two aspects, either of which may be treated in the class. One is shown in the Analytical and Biblical Outline, and is well adapted to older scholars. If it be followed, let the texts be searched and read by the class, and the teachings concerning Christ be emphasized by the instructor. But let an application be made of the duty of those to whom this salvation comes. . . . The Thoughts for Young People contain the other view of the lesson, its practical teachings. . . . ILLUSTRATIONS. It is related that Queen Elizabeth once received a manuscript copy of the Bible so finely written that it was placed in a nut-shell. So the first and last verses of our lesson contain the whole Bible in miniature. . . . A vessel on its voyage needs both compass and ballast. "Faith" is one, and "a good conscience" is the other. If either be left ashore, the voyage of life will end in shipwreck.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The King Worshiped.* Pin a crown and a scepter to the board. We are going to talk about a King to-day. Pin a large envelope to the board addressed to Timothy, Minister at Ephesus. Say that Paul was no longer a prisoner at Rome. After he was set free, he visited several of the cities in which he had formerly preached, and from one of these cities he wrote to Timothy, who had been left in charge of the Church at Ephesus. Tell who Timothy was, what a friend he had been to Paul, etc. Ask if children want to know what Paul wrote to Timothy. Take down envelope, open it, and read some passages from the lesson—verses 15, 17; also 4 and 5, in chap. 2. Call for Golden Text, and tell that the name of our King is in it; ask what his name is, and let children give some reasons why he should be worshiped. Print, "Eternal, Immortal, Invisible, Only Wise." Tell simply the meaning of these words: "Eternal," King of all ages. Earthly kings die; this King is "Immortal," never dying, never changing, the King over all, for all time. "Invisible," not to be seen with our flesh-eyes, but only with the eyes of the spirit, and "Only Wise," the One from whom all wisdom comes. Does such a King deserve to be worshiped?

Make a cross on the board, or pin one up; ask to whom the crown and scepter belong, and tell that the cross belongs to the same King. Repeat the Golden Text slowly: "Come into the world." Where did Jesus come from? Yes, from heaven, where he was a King, to this earth, where he became a servant. What for? "To save sinners."



Print "All" in large letters, and talk about the meaning of the little word. Teach that Jesus is King over all, that he died on the cross for all, and that he wants to save all. Then will all be saved? Show that all may be saved if they will.

I offer you a book; you may have it, if you will come and take it. So Jesus offers salvation to every one; those who want it will come and take it.

This opportunity should not be lost to impress the fact that all are sinners—little children, too—and all therefore need salvation. The child who lets Jesus save him from his naughty ways shows that he has taken Jesus as his King. Jesus is our King. Some day we shall have to bow to him. Shall we not now take him for our Saviour-King? Sing, "Come, thou almighty King."

A. D. 67.]

2 Tim. 3. 14-17; 4. 1-8. [Commit to memory verses 15-17.]



14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

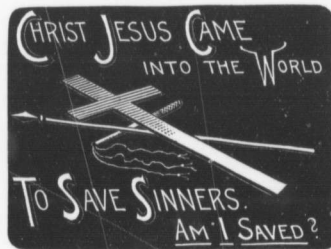
I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Lesson Word-Pictures.

I do not wonder that he cries "Faithful saying!" I saw him when he was in the distress of conviction, when the burden of ill-desert pressed upon him mountain-like, and he groaned "Chief of sinners!" I saw him when his soul sprang up joyfully in the rebound of forgiveness, and O how true and "faithful" he found in his experience that assurance "that Christ Jesus came into the world to save sinners!" I saw him when the tempter bent a hideous face down to his ear and seductively whispered that he might perhaps relax his efforts in "godliness and honesty," and take some needed vacation; I saw him when tempted to sleep over his duty to the church and on the rock of Neglect shipwreck his faith; I saw him when in an ugly, heated mood he was tempted to forsake his "quiet and peaceable life," and the flash of revenge colored his face. What would help him in these moments of hot solicitation? Ah, on the shield of that "faithful saying" he caught up these arrows of fire and quenched them all. When other trials come, I expect the same blessed doctrine will shield him then. And when the last enemy shall assault, I doubt not that the smile of victory will be on the believer's face, and stooping to his pallid lips, what wonder if I hear as his last whisper, "Faithful saying! Christ Jesus came into world to save sinners!"

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The cross and spear and scourge symbolize the sufferings of Christ. Dwell on the one point, that the sole purpose of Christ's coming was to save sinners, and close with the question, earnestly asked, "Am I saved now?"

ANOTHER LESSON. Refer to verse 5 of the lesson. Ask, *Who is the divine Mediator?* Write on the board,

JESUS ONLY.

LESSON IX. PAUL'S CHARGE TO TIMOTHY.

[May 31.]

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 Henceforth there is laid up for me a crown of righteousness, the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

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General Statement.

The curtain that conceals the closing years of Paul's life is lifted for a moment, and we behold him writing his last epistle. He is once more in Rome, not now a prisoner at large, but in a dungeon, treated as a criminal, and in the full expectation of death. The friends of other years are far away, some absent upon the Master's work, some having forsaken the apostle in his sorest need. Only the faithful Luke is by his side, to write his farewell words, to minister to his needs of body as a physician, and to bestow the sympathy of his presence. In his cold prison-house he longs, but longs in vain, for the old cloak which he had been wont to wrap around him, but which he had left at Troas; and for the books, few, but precious, which had given him inspiration and companionship. Timothy, the gentle,

the loyal, the faithful helper, is at Ephesus, caring for the Church, dear to the apostle, but destined soon to grow cold in its love, and to be divided by false teachers. In the sky the aged apostle discerns the thickening clouds of error which shall chill the hearts of many. He writes to Timothy, partly to counsel him in his work, partly to summon him, if possible, to his side before his own hour of martyrdom shall come, partly to give him his dying testimony; for already he regards himself as the offering laid on the altar, as the warrior who has fought out the fight, as the runner who has completed the course. He beholds just before him the crown of righteousness which his Lord shall bestow in the day of his coming, and sounds forth his shout of triumph.

Explanatory and Practical Notes.

Ver. 14. Continue thou. Merely to receive the truth is not sufficient. We must hold fast to it and abide in it. **The things which thou hast learned.** The truths of the Gospel, in which Timothy had been taught during his childhood, were now attacked by false teachers; but he is exhorted to remain firm in his faith. **Been answered of.** Literally, "been made to believe in;" not only by assertion, but also by evidence. **Of whom thou hast learned.** Timothy had been taught these truths by his mother and his grandmother (chap. 5), and confirmed in them by the apostle, so that the authority upon which he received them was the most convincing. (1) *We should obtain a sure foundation for our belief in the Gospel.* (2) *We should hold firmly to our faith.*

15. From a child. Literally, as in Rev. Ver., "from a babe;" from the very earliest years of life. **Thou hast known the holy Scriptures.** The Old Testament, either in the original Hebrew or the Greek translation, probably the latter. In these writings every Jewish child was more or less taught, and in them Timothy had received special training. **Which are able.** The Scriptures contain divine truth, which under the teachings of the Spirit has divine power. **To make thee wise.** Not learned in human knowledge, but wise in the higher realms of spiritual truth. No book has influenced so many minds of all characters, nor influenced them so mightily for good, as the Bible. **Unto salvation.** Other works contain valuable knowledge, but the Bible alone contains the truth which saves men from sin here and from death hereafter. **Through faith.** The only key which unlocks the mysteries of the word, which brings to light all its knowledge, and which imparts its divine blessing, is faith in Christ. (3) *We cannot begin too early in life to study the Bible.* (4) *Let us be sure to possess the key of faith while we read the Bible.*

16. All Scripture is given. The Rev. Ver. gives this passage, "Every Scripture inspired of God is also profitable," etc.; thus making a distinction between the Old Testament and other ancient writings, and showing that in Paul's time there was a collection of books which were regarded as inspired. **Given by influence directing the writers of the Bible, and preserving them from error. Is profitable.** For whatever proceeds from or is directed by God must be valuable to man. **For doctrine.** The Rev. Ver. has "for teaching," which is the better rendering. It means here the instruction of the one who reads, rather than the making of him a teacher of others. **For proof.** Here meaning the refutation of error, rather than rebuke of conduct. (5) *The Bible contains the standard for the testing of all religious opinions.* **For correction.** Literally, "setting to rights," a reformation. (6) *No book so well as the Bible will show the sinner how to reform his life.* **For instruction in righteousness.** The Bible contains the true principles of ethics, the laws which direct toward the right life toward God and man.

17. That the man of God. "The man of God" is the man who strives to live for God and according to God's command. **May be perfect.** Rather, "may be complete" (Rev. Ver.); like a soldier armed and equipped at every point. **Thoroughly furnished.** This verse states the purpose which God gave the Bible to men; not to inspire them with terror, or to thunder out wrath; but to afford that equipment which every man needs for life. **Unto all good works.** Not especially benevolent deeds, but all conduct which is right and good.

1. I charge thee. An earnest exhortation, appealing in the name of the highest authority; all the more impressive because it was the apostle's last message to the young man who had been his constant companion through many years. **Before God and the Lord Jesus Christ.** So that both the Father and the Son were to be regarded as invisible witnesses of the charge and of Timothy's fidelity to it. **Who shall judge.** Christ Jesus, who shall sit as the Judge of all men at his coming. (7) *No appeal strikes deeper in man's moral nature than that to his personal accountability to God.* **The quick and the dead.** The quick are those living at Christ's coming; the dead are those who shall be raised from their graves to meet him. **At his appearing.** The hour when Christ shall come a second time, known to God, but unknown to men and angels. **His kingdom.** The kingdom of Christ was set up when he began his ministry, and has been slowly growing ever since, but it will be fully established and in supreme power when its Lord comes again. (8) *Let us with the apostle constantly wait and hope for the coming of Christ.*

2. Preach the word. The meaning is, "sound it forth as a herald." **Be instant.** Be constant, devoted, living for the one great purpose at all times. **In season, out of season.** Not only at convenient, but as well at inconvenient, times; when men will listen, and when they will not; in times of revival, but none the less in times of barrenness. **Reprove.** Rather, "bring to the proof," show the evidence of truth and the proof of error. **Rebuke.** Admonish of evil conduct. **Exhort.** Appeal to men. The first verb refers to the refutation of error in opinion; the second to rebuke of sin in conduct; the third to persuasion of men to repentance and righteousness. **With all long-suffering.** With a patient, persevering spirit, which yields to no obstacle. **And doctrine.** We must keep in mind that this word here, and almost everywhere in the New Testament, means not doctrine as believed, but the teaching of truth. (9) *We are to sow our seed in the spirit of patient waiting for God to bring the sure harvest.*

3. For the time will come. Paul foresaw the dangers impending over the Church, when the first generation of believers, taught by the apostles, should pass away. His fears were realized. The next seven years witnessed no great leaders among the Christians; but were marked by the rise of almost countless heretics. **Will not endure sound doctrine.** They would reject the plain, stern teachings of truth, but would seek a more pleasing Gospel. (10) *No now there are many who reject all Bible doctrine which is disagreeable. After their own lusts.* Forsaking God's word, they will follow teachers who flatter their sinful natures. **Heap to themselves teachers.** "One of another; an indiscriminate mass of false teachers."—*D. Brown.* **Having itching ears.** Eager for the preaching that flatters their pride and glosses over their sins.

4. Turn away their ears from the truth. There are such people now, who will reject doctrines plainly taught in Scripture, but unpleasant to the carnal nature. **Turned unto fables.** Unbelievers are very credulous. Men who reject the Bible will accept the puerilities of spiritualism; and Postivists of our age have gotten up a goddess of their own.

5. But. The popular tendencies of the age should not lead Timothy to carelessness, but make his fidelity all the more intense. **Watch thou.** The word strictly means, "be sober, abstinent; especially in respect to

wine." Here it is an injunction to be thoughtful and alert, on account of the perils of the time. **Endure afflictions.** The Rev. Ver. is better, "suffer hardship;" just as the sailor must expect storms and the soldier heavy marching and hard fighting. **Do the work of an evangelist.** The *evangelist* is the glad tidings of the Gospel, and the *evangelist* is the one who proclaims it. In our opinion it has here no reference to a special class of Gospel-workers, though there were undoubtedly such in the ancient Church. **Make full proof of thy ministry.** Literally, "fill up the measure of thy deaconship;" showing that the word *deacon* was used in a general sense, just as the word *bishop* elsewhere.

6. For. Here is another motive given to Timothy, urging him to fidelity, in the fact that his master, the apostle, is soon to be taken away, and he must fill his place. **I am now ready to be offered.** This is not so strong as the original warrants. "I am already being offered" (Rev. Ver.). He regards his death as near at hand, and does not flinch at the prospect. **Time of my departure.** He does not call his death a martyrdom nor a murder; nor does he complain at his hard fate in being slain after giving a life-time to the Gospel. He calls it a *loosing of the cable*, as of a ship ready to sail on its voyage. **Is at hand.** Rather, as in Rev. Ver., "is come." (11) *How calmly, yea, how joyfully, can the believer contemplate his own approaching end!*

7. I have fought. He speaks of it as a fight now finished, a contest over. Yet to most men the final struggle was still before him, but that, the article of

death, Paul counted as nothing. **A good fight.** Rather, as in Rev. Ver., "the good fight," for he was not characterizing his own warfare, but rather referring to that which every believer wages—the conflict with sin, the world, and Satan, which is emphatically the good fight. **Finished my course.** Rev. Ver., "The course," comparing the Christian life to a race, which he has completed. **I have kept the faith.** He regards his faith in Christ, and the entire system of Gospel truth, as a trust which he had guarded.

8. Henceforth. He speaks as from the stand-point of the scaffold, at the moment of death, and looks within the veil. **Laid up for me.** Kept safely, and held in reserve for the victorious champion. A [Rev. Ver., *the*] **crown of righteousness.** That crown which rewards those who strive after righteousness, and is righteously bestowed. (12) *Men often fail of worldly crowns, but no one strives in vain for the crown of righteousness. The Lord, the righteous judge.* An unjust judge might preside over the earthly tribunal, but in the final, supreme court, sits the righteous Judge. **At that day.** Not the day of his own death, concerning which he felt little care, but that day of days when the Lord shall come. **Not to me only.** Note the humility regarding himself, and the foresight of others, which marked the apostle. He does not claim that these rewards are for himself alone. They are equally the heritage of all who belong to Christ. **Them also that love his appearing.** Those who believe in Christ, love him, and look with hope for his coming. (13) *May we cherish this desire for our Lord's return, and instill it into others!*

HOME READINGS.

- M.* Paul's charge to Timothy. 2 Tim. 3. 14-17; 4. 1-8.
Tu. The former charge. 1 Tim. 1. 1-14.
W. Wisdom in Scripture. John 5. 39-47.
Th. Strength of the word. Heb. 4. 1-16.
F. Source of truth. 2 Pet. 1. 12-21.
S. Fight for Christ. 1 Cor. 9. 16-27.
S. Reward of the faithful. Rev. 2. 1-11.

GOLDEN TEXT.

The holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. 3. 15.

LESSON HYMNS.

No. 159, Dominion Hymnal.

No book is like the Bible,
For childhood, youth, and age;
Our duty, plain and simple,
We find on every page; etc.

No. 160, Dominion Hymnal.

Repeat the story o'er and o'er,
Of grace so full and free;
I love to hear it more and more,
Since grace has rescued me, etc.

TIME.—A. D. 67, while Paul was a prisoner in Rome the second time, and expecting martyrdom.

PLACES.—Paul at Rome, Timothy at Ephesus.

RULERS.—Nero, Emperor of Rome, but threatened with revolt; Gessius Florus, Procurator of Judea, where the Jews were in rebellion; Agrippa II, King of Bashan; the Romans under Vespasian preparing for the siege of Jerusalem.

DOCTRINAL SUGGESTION.—The inspiration of Scripture.

QUESTIONS FOR SENIOR STUDENTS.

- The Holy Scriptures**, v. 14-17.
What does Paul exhort Timothy?
What had Timothy known from a child?
What were they able to do?
How were the Scriptures given?
For what are they profitable?
- The Faithful Teacher**, v. 1-5.
What charge did Paul make to Timothy?
Before whom is the charge made?
What kind of hearers would he have?
What additional charge is given in ver. 5.
- The Crown of Righteousness**, v. 6-8.
For what was Paul ready?

What was at hand?
What does Paul say of himself?
What was prepared for him?
To what others will it be given?

Practical Teachings.

Where does this lesson teach—

- The profitability of Bible study?
- The duties of the Christian teacher?
- The reward of faithful obedience?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Holy Scriptures**, v. 14-17.
What advice is given to Timothy?
What reason had he for steadfastness?
By whom had he been taught? Chap. 1. 13.
In what had he been early trained?
What are the Scriptures able to do?
Through what is his wisdom obtained?
How are the Holy Scriptures given us?
How do they benefit us?
Why are they given?
- The Faithful Teacher**, v. 1-5.
Of whose presence is Timothy reminded?
What charge does Paul give?
When should he preach?
How should he preach?
What reason is given for this earnestness?
What four things is Timothy exhorted to do?
- The Crown of Righteousness**, v. 6-8.
What does Paul say of himself?
What of his past record?
What expectation has he?
To whom hath the Lord promised the crown of righteousness? James 1. 12.
Who shall receive it?

Teachings of the Lesson.

Where in this lesson are we taught—
1. The right time to begin the study of God's word?
2. The right use of God's word?
3. The reward of faithful service?

QUESTIONS FOR YOUNGER SCHOLARS.

After a few years of freedom what was done with Paul? **He was again made a prisoner.**
Where was he taken? **To Rome, and put in a dungeon.**
What is almost certain about Paul's death? **That he was led forth and beheaded with an ax.**
What did he write only a short time before he was put to death? **A second letter to Timothy.**
How long had Timothy known the Holy Scriptures? **From a little child.**

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See if you can find out who taught him when he was a little child.

What had Paul done for Timothy besides leading him to Christ? Taught him to be a faithful minister of the Gospel.

What did Paul urge Timothy to be? True to all he had learned.

If we have faith in Christ, what are the Holy Scriptures able to do for us? [Repeat the GOLDEN TEXT.]

What was Timothy to do for the people? Help them in every way he could to live Christians. [Read your Lesson Story.]

What did Paul say they would do? Turn away their ears from the truth and believe falsehoods.

What parting counsel does he give Timothy? Be earnest in all things, endure troubles, fulfill all the task which God has given you.

What are almost the last words Paul wrote? "I have fought a good fight," "finished my course," and "kept the faith."

Was he ready to be put to death? "I am ready to be laid as an offering on the altar."

What did Paul say the Lord as Judge would give him in that great day? A crown of life.

Is there a crown for us? Yes, if we like Paul are faithful, and look with love for Christ's coming.

Words with Little People.

"We were lost and doomed to sorrow!

Not one ray of hope or bliss

Could we from earth's treasures borrow,

'Till our way was cheered by this—"

blessed, blessed Bible. Let us hide its "Golden Texts" away in our hearts, and we shall find them worth more than all the gold and silver in the world, for they "are able to make us wise unto salvation."

THE LESSON CATECHISM.

[For the entire school.]

1. What are the Holy Scriptures able to do? **Make us wise unto salvation.**

2. How is Scripture given us? **"By inspiration of God."**

3. For what is Scripture profitable? **Doctrine, reproof, correction, instruction in righteousness.**

4. What did Paul charge Timothy to do? **"Preach the word."**

5. What is laid up for those who love God? **"A crown of righteousness."**

CATECHISM QUESTION.

11. Does the gospel give rules for outward conduct?

Yes; it gives us precepts for a godly life in all states and conditions.

[1 Tim. vi. 3; 2 Tim. iii. 16; Titus ii. 1-12.]

12. What precepts are there for husbands and wives?

Eph. v. 25; Eph. v. 22; Titus ii. 4, 5.

ANALYTICAL AND BIBLICAL OUTLINE.

The Worker for Christ,

I. HIS PREPARING FOR THE WORK.

1. Belief in the Gospel.

The things...learned...assured. v. 14.

"Received it...word of God." 1 Thess. 2. 13.

2. Study of Scripture.

From a child thou hast known. v. 15.

"Teach them...unto thy children." Deut. 6. 6, 7.

3. Faith in Christ.

Through faith which is in Christ. v. 15.

"Faith...evidence of things not seen." Heb. 11. 1.

II. HIS MOTIVE TO THE WORK.

1. The Apostle's Exhortation.

I charge thee therefore. v. 1.

"I...the prisoner of the Lord, beseech." Eph. 4. 1.

2. The Fear of God.

Before God. v. 1.

"The fear of the Lord is clean." Ps. 19. 9.

3. The Coming of Christ.

Jesus Christ...his appearing. v. 1.

"The Son of man shall come." Matt. 25. 31.

4. The Day of Judgment.

Judge the quick and the dead. v. 1.

"I saw the dead...stand before God." Rev. 30. 12.

III. HIS DUTIES IN THE WORK.

1. Preaching. "Preach the word." v. 2.

"We preach, warning every man." Col. 1. 28.

2. Diligence. "In season, out of season." v. 2.

"Sow beside all waters." Isa. 32. 30.

3. Persuasion. "Reprove, rebuke, exhort." v. 2.

"We pray you in Christ's stead." 2 Cor. 5. 20.

4. Watchfulness. "Watch thou." v. 5.

"Let us watch and be sober." 1 Thess. 5. 6.

IV. HIS REWARDS FOR THE WORK.

1. Victory. "Fought a good fight." v. 7.

"Be thou faithful unto death." Rev. 2. 10.

2. Crown. "Crown of righteousness." v. 8.

"Ye shall receive a crown of glory." 1 Pet. 5. 4.

THOUGHTS FOR YOUNG PEOPLE.

The Christian Soldier.

1. The Christian soldier needs a training. Happy is he who, like young Timothy, has been taught by godly parents and a faithful pastor! v. 14.

2. The Christian soldier has a weapon, the sword of the Spirit, the word of God, the Holy Scriptures, which are mighty for all his needs, and with which he is furnished completely. v. 16, 17.

3. The Christian soldier fights always in the sight of his great Commander, who will reward his faithfulness, and punish his neglect. v. 1.

4. The Christian soldier must never break ranks. v. 2. "In season, out of season," he is always a soldier, with a soldier's work.

5. The Christian soldier must be all the more devoted because others desert, and his cause is in danger. v. 3, 4.

6. The Christian soldier must be alert, vigorous, and sober, a man of one work always. v. 5.

7. The Christian soldier must expect trials and hardships, and endure them patiently. v. 5.

8. The Christian soldier will receive a crown and an abundant reward if faithful to the end. v. 6-8.

English Teacher's Notes.

We like to hear the end of a story. But often and often when some striking incident is recounted, the narrator stops short, and when asked what was the end of it, has to answer that the tale goes no farther. Just so it seems when reading Paul's life as narrated by Luke. The historian brings him as far as the capital of the ancient world, and there leaves him. But the Second Epistle to Timothy gives us a glimpse farther on, and shows us the apostle, after many years of labor and trials, near to the end of his course. We stand, as it were, by his side, in the terrible Roman dungeon where he is said to have been confined, and listen to his parting words addressed to his dearly loved son in the faith. And to-day we have to consider his concluding charge.

In England we have just been reading a letter addressed by Mr. Gladstone to Prince Edward on his coming of age; and this letter partakes somewhat of the character of a charge from the venerable statesman to the heir to England's throne. It points to the coming future with bright and hopeful anticipation, and looks forward to a career of honorable, happy, and successful work for the young scion of royalty who is the subject of it.

Very different is Paul's charge to Timothy. It also looks out into the future, but the sight there

beheld is a mournful one. Look at chap. 4, 3, 4. And look back to chap. 3, 1-13. What a picture of the time to come? And is that time, to which Paul looked forward, yet past? Look only at a few touches in the picture: "Men shall be lovers of self, lovers of money, boasters" (Revised Version). Is not that a picture of this present time? And look again: "They shall turn away their ears from the truth, and be turned unto fables." That is what is going on now. All sorts of false doctrine, follies, and wickedness, taking the place that should be given to the truth of God.

So Paul cannot congratulate Timothy on the time that is coming—cannot tell him his path will be smooth, and pleasant, and prosperous. But what does he tell him?

First, That in the midst of all this sickness, confusion, perplexity, and darkness, there is one true, sure, and holy guide—the written word of God. A traveler in England often finds himself in the midst of a net-work of railways, crossing and re-crossing in all directions. If not well acquainted with the way it is a puzzle to find out which is the right line, the right train, the right time, etc. And perhaps he takes his "Bradshaw" that he may find out what he requires. But it requires some skill to unravel the mazes of Bradshaw, and of late years a shorter and simpler "guide" has been published, for all journeys to or from London, called the "A.B.C.," which no one can fail to understand. For the great journey from this world to the other we have such an "A.B.C." in the Scripture. The way is so plainly marked out there that none need make a mistake. It is "able to make wise unto salvation." Whoever wants to know how to be saved, how to get forgiveness, how to be righteous before God, how to reach heaven, he can find it in the Scripture. And there are numberless other questions which rise up day by day, and become more and more perplexing as we listen to what people round about us say concerning them. How far may I seek to please myself? how far must I seek to please my neighbor? how far should I mingle with the world, and do as the world does? How am I to conduct my business? How am I to meet unkindness? etc. The only sure answer to such questions is to be found in the Scripture—not always in one passage, but in the whole Scripture. He who knows his Bible is "thoroughly furnished" for all emergencies. Happy those who have known it, like Timothy, "from a babe" (Revised Version).

Secondly, That he is to make this Scripture known. It is a light which no one may keep for himself alone. It must be passed on to others. It is not a guide which men are free to accept or to reject, as they will. It is the word of a living Person—the Father's word to his children—the King's words to his subjects. Paul does not promise Timothy that this work shall be a smooth one. "The preaching is to be "in season and out of season" and "with all long-suffering," because many will turn from it, many will oppose it. But who is

to do this work? If the guide is for me, then the work must be for me—all who make the word their guide must join in making that word known.

Thirdly, That he is to be ready to suffer for the Scripture. He must "endure afflictions." No one can take his stand by the word of God without having something to bear for the word. The preacher may be hooted and stoned or frowned upon and libeled. The girl who refuses to do as the world does; the boy who rejects the temptation to return "evil for evil;" the man of business who is determined to "provide things honest in the sight of all men," may be mocked, scorned, opposed. But he who suffered more than most men for the word of God could rejoice in the prospect of giving his life for it, and concludes the solemn charge to "his son in the faith" with joyful anticipation of the crown that awaited him—a crown to be given, not to him alone, but to all who take their stand by the Master's word, and "love his appearing."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A word-picture of Paul in prison at Rome.... Notice what this lesson tells: 1.) About Timothy's training, vers. 14, 15; 2.) About the holy Scriptures, vers. 15, 16; 3.) About the motives of a Christian worker, ver. 1; 4.) About the duties of a Christian worker, vers. 2, 5; 5.) About the hinderances, vers. 3, 4; 6.) About the rewards of a Christian worker, vers. 6-8.... Find in this lesson four incentives to faithfulness.... Find four elements of faithful preaching.... Find four steps in apostasy.... Find four points in Paul's review of the past.... Find four thoughts about his future.... ILLUSTRATIONS. In the city of Rome there is shown an underground cell which is traditionally regarded as the place of Paul's last imprisonment.... The truths learned in childhood are not forgotten when knowledge later gained is lost. Old men on their dying bed have forgotten languages learned in middle life, but not the words learned in infancy.... Daniel Webster said once that the greatest thought that ever came into his mind was the thought of his personal responsibility to God.

References. FREEMAN'S HAND-BOOK. Ver. 7: The course, 884. Ver. 8: The crown, 864.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Able to Make Wise.* Ask how many can read? How many go to school? How many expect to go to school some time? See what children think is the object of study? Talk about the difference between a wise and an ignorant man, and show the importance of learning while young. Tell that the lesson is from another letter written to Timothy by Paul. Recall what children know of Timothy. Tell of his mother and grandmother: how they loved the word of God, and taught Timothy to love it while he was a little boy. They told him that God spoke to him in the Bible, and before he could read for himself they told him what God said. When he could read, they talked to him about the words he read, and encouraged him to learn them by heart. So "from a child," Timothy knew the Holy Scriptures. Once a little girl was found by the priest to have a Bible. He took it from her and burned it. She wept as she saw her dear book burn; but soon her tears ceased, and she smiled as she cried, "Ah!

you can't hear!"



and heavy Urge upon if they can, and wanted T help other rays of lig teach that thing. A very unki soon found which he "Little b be first in where. O preferring. See what than every pat the time, to make for it.



EXPLAIN the Holy benefit th be well to pared to dwell to the mind death.

SUGGEST said that and illus ter V. Youth. see the p of Virtue one to th will you

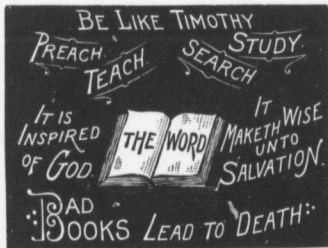
you can't burn the sweet texts that I have hid in my heart!"



How can a boy become wise in geography, in arithmetic, etc.? In what book was Timothy wise? See if gentlemen know what is the greatest book in the world? Show that as we learn about the sun and moon and stars, by studying a book called Astronomy, so we learn about God and heaven and eternal life by studying the Bible. Urge upon children the learning of Golden Texts, even if they cannot yet read. Tell that Paul was now an old man, and knew that his life was nearly ended; but he wanted Timothy to preach the blessed word, and to help others to find out its worth as he had done. Make rays of light going out from the Bible on the board, and teach that God's word is a light shining out upon every thing. A little girl had a seat-mate in school who was very unkind. At first Anna was very unhappy, but she soon found two rays of light shining from God's word, which helped her: "Overcome evil with good," and "Little children, love one another." Tommy liked to be first in his classes, and to have the best place everywhere. One day he found this ray of light. "In honor preferring one another." Johnny had a quick temper. See what he found: "He that ruleth his spirit is better than he that taketh a city." Yes, there is light for every path, on every part of the path! It is shining all the time, and if we will study the book which is "able to make us wise" we shall know just where to look for it.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. After speaking of the inspiration of the Holy Scriptures, our duty in regard to them, and the benefit that arises from the knowledge of them, it may be well to refer to the evil influence of a bad book compared to the good influence of the Bible. You cannot dwell too strongly on this point. Bad books poison the mind, fill the heart with sin, and certainly lead to death.

SUGGESTION FOR ANOTHER LESSON. Some one has said that youth represents the path of vice or virtue, and illustrates it in this way: Write on the board a letter **V**, for Virtue or Vice. The letter **Y** stands for Youth. Make a path (**I**) leading up to the **V**, and we see the path makes a letter **Y**, so that the beginning of Virtue or Vice is Youth. The **V** shows two roads, one to the right (Virtue), one to the left (Vice). Which will you take?

Lesson Word-Pictures.

A child bending over the pictures in the word of God, with strained vision watching the ark in its venturesome voyage across the deep waters, or with hushed thoughts looking at the angels on the golden rounds in Bethel's ladder, or listening with little Samuel to God's solemn voice echoing overhead. A youth following with sympathetic eyes Joseph as he is about to be lowered into the rough pit by his rough brethren, or as he is borne away on the camels into Egypt, or as he is hustled into Pharaoh's dungeons, thence issuing and mounting by giddy, golden steps to a seat near Pharaoh's throne. A father when trouble darkens the house opening his Bible and moaning with David over some little grave, or like Israel's king breaking his heart over the sins of Absalom. A mother thrilled as she reads of Hannah's consecration of the little prophet, or coming through sorrow into true, deep sympathy with Rachel weeping for her children. An aged father still bending over that beloved word, in thought standing in the temple, and responding to Simeon's cry, "Lord, now lettest thou thy servant depart in peace." A silver-haired old mother like Lois of old teaching some young Timothy, and, as the night advances, making that word the pillow on which she rests her weary head and in sleep peacefully drifts out of this world into the next. O, word of God, childhood's charm, manhood's staff, and the consolation of old age, thou wilt not forsake us in that dread hour when flesh and heart shall fail.

LESSONS FOR JUNE, 1885.

- JUNE 7. God's Message by his Son. Heb. 1. 1-8; 2. 1-4.
 JUNE 14. The Priesthood of Christ. Heb. 9. 1-12.
 JUNE 21. Christian Progress. 2 Pet. 1. 1-11.
 JUNE 28. Second Quarterly Review.

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

Lesson 5. May 3. Obedience. Eph. 6. 1-13.

This lesson enforces practical duties. When the relations in life mentioned in this lesson exist as matters of fact, obedience is wisest, easiest, best. Even a slave shows his good sense by obeying. Disobedience would only make his lot harder. Correct your misfortunes if you can; if you cannot correct them, patiently endure and profit by them.

1. The art of obedience, divinely enjoined, once acquired by human character, Christian living is easy and enjoyable. Dent. 13. 4; 1. 27; 11. 13; 28. 14; Col. 3. 20; Titus 2. 5, 9; Heb. 13. 17; 2 Cor. 10. 5; Rom. 13. 1; 6. 17; Eccl. 12. 13; John 15. 10, 12, 14.
2. Naturally, and strongly, man is disposed to obey himself, which God's word and his own experience pronounce ruinous. Prov. 1. 24-26; Jer. 44. 16, 17; Zech. 7. 11-14; Neh. 9. 17; Isa. 42. 24, 25; Deut. 21. 18, 19; 31. 27; Acts 7. 51; Heb. 3. 7-12; Exod. 34. 9.
3. The Holy Spirit is here consistent, characteristic, in his solicitude for the welfare of children, ver. 1. 1 Sam. 1. 24; Deut. 31. 12, 13; Prov. 22. 6, 15; 29. 17; 24. 21; Eccl. 12. 1; Gen. 17. 18, 20; 2 Sam. 12. 16, 21; Job 1. 5; Deut. 30. 2; Mark 9. 36, 37.
4. The duty of filial obedience as God understands and imposes it, ver. 2. Prov. 1. 8, 9; Exod. 20. 12; Heb. 12. 6, 7, 9; Lev. 19. 3; Prov. 6. 20; 13. 1; 10. 1; 23. 24; 29. 17; 1 Tim. 5. 4; Col. 3. 20; Gen. 46. 29; 28. 7; 47. 30; 45. 9-11; Matt. 15. 5.
5. In wisdom and in clearness God has also imposed

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. 18.

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. 61. 3; Luke 2. 12; Rom. 5. 12; 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; 69. 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 Christ, 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. 8; 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. 43; 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

faith, which secures and continues salvation, true to Christ, or we shall backslide in religion, ver. 19.

7. Satan, in the place of God, is allowed mysteriously enlarged liberty in dealing with Christians, ver. 20.

8. The first step in the evangelistic warfare we are urging should be prayer, prayer for all of our opportunity, ver. 1.

9. God desires to see all mankind saved, but he cannot save one sinner forcibly, ver. 4.

10. All that God can do to make salvation perfect and universal, he has done, vers. 5, 6.

Lesson IX. May 31. Paul's Charge to Timothy.
2 Tim. 3 14-17; 4. 1-8.

1. Paul, as the theological preceptor of Timothy, had given him a body of Christian divinity, in which the master was anxious that the pupil should abide, possibly mainly the "Gospel of St. Luke," ver. 14. Rom. 2: 16; 2 Tim. 2: 8; 1 Cor. 11: 23-25; Luke 22: 19, 20; 1 Cor. 15: 3; Luke 24: 26, 27; 10: 1-20; 9: 1-5, 23-26; 12: 1-17; 13: 6-9.

2. The word of God plainly approves of and imposes the duty of educating our children at a very early age in its golden truth, ver. 15. 1 Sam. 1: 24; Dent. 31: 12, 13; Prov. 22: 6; Eph. 6: 4; Isa. 38: 19; Matt. 19: 13, 14; Dent. 4: 9; 11: 19; 1 Chron. 28: 9; Luke 2: 51; John 19: 26, 27.

3. Not by faith in the Scriptures, but in the personal, atoning Christ whom the Scriptures reveal, is salvation secured, ver. 15. John 6: 29; 14: 1; Acts 20: 21; Mark 16: 16; Rom. 3: 21, 22, 28, 30; 5: 1; Gal. 2: 16; John 3: 15, 16; 6: 40, 47; 12: 36, 46; 20: 31; 1 Cor. 2: 5.

4. The Bible is the word of God; its teachings are the teachings of God; what it says God says, ver. 16. 2 Pet. 1: 20, 21; Acts 1: 16; Heb. 3: 7; 4: 12; Luke 11: 28; Col. 3: 16; Isa. 34: 16; 30: 9; Psa. 1: 2; 19: 7; 1 Thess. 2: 13; Isa. 8: 20; Acts 17: 11.

5. The positive proof that the Bible is an inspired book is that the supreme experience it promises man has been certainly and repeatedly secured by him, ver. 17. 1 John 1: 7; John 15: 3; 17: 17; Eph. 5: 26; 1 Pet. 1: 23; Psa. 119: 9; 2 Tim. 2: 21; 2 Pet. 3: 10, 11; Rom. 6: 22; 8: 29; 1 John 2: 5, 6.

6. The divine wisdom of the Bible is displayed in the duties it imposes upon man, ver. 17. Dent. 10: 12; Josh. 22: 5; Psa. 1: 1; Eccl. 12: 13; Micah 6: 8; Zech. 8: 16; 1 Tim. 6: 11, 12; Rom. 8: 13; 1 Pet. 2: 11; Luke 1: 74, 75; Titus 2: 12.

7. We should be moved to greater fidelity in our Lord's service by the same charge; that Jesus Christ will at last subdue the whole world to himself, will administer judgment, and then reign forever and ever, ver. 1. Rev. 11: 15; 1 Cor. 15: 51, 52; John 5: 25; 1 Thess. 4: 16, 17; Matt. 16: 27; Titus 2: 13; Jude 15; 2 Thess. 1: 10; Isa. 24: 23; Dan. 7: 14.

8. The substance, spirit, and zeal of Christian preaching into the Lord shall come, and human probation conclude, ver. 2. Matt. 28: 19, 20; Mark 16: 15; Luke 9: 60; 1 Cor. 1: 17; Acts 26: 29; Rom. 10: 1; 15: 19, 23; Acts 2: 14; 3: 12; 10: 42; 1 Cor. 15: 1, 2; Gal. 1.

9. The purpose of preaching is to produce holy character, and he is the great preacher who can so offer the Gospel to sinners that they will accept it and be saved. Some preachers and some churches cannot "endure" real preaching, vers. 3, 4. 2 Tim. 3: 1; 1 Tim. 4: 1; 2 Pet. 3: 3; 1 John 2: 18; Jude 17, 18; Matt. 24: 5, 12; Isa. 5: 19, 20; 1 Tim. 4: 7; Titus 1: 14.

10. Paul's exhortation to Timothy was meant as well for us, ver. 5. 2 Tim. 3: 16; Acts 20: 31; Mark 13: 37; Rev. 2: 2; 1 Thess. 5: 6; 1 Pet. 4: 7; Ezek. 3: 17; Isa. 62: 6; Heb. 13: 17; Matt. 24: 45, 46.

Lessons:

1. No good thing can be secured and retained by man without ceaseless and severe effort, ver. 14.

2. Pride of preceptorship, religious or secular, serves as an inspiration to educational persistency, ver. 14.

3. An intimate acquaintance formed with Christ Jesus, at an early age, by knowing the Holy Scriptures, is almost certain to result in personal salvation, ver. 15.

4. The Bible is inspired; and by that we mean that its teachings are those of God; its thought is God's thought in man's words, ver. 16.

5. God's thoughts, like man's thoughts, may be fully expressed in imperfect grammar and rhetorical constructions, ver. 16.

6. The purpose of the word of God is to make good men. It is the enemy of sin and the friend of holiness, the foe of wrong and the supporter of righteousness, ver. 16.

7. Every duty the Bible imposes upon man he can discharge; and when this grand, practicable attainment is accomplished, biblical, not absolute, perfection is gained, ver. 17.

8. The certainty of accountability to God for the use of opportunity should inspire us to the perfection of fidelity in character and service, vers. 1, 2.

9. Our supreme work in this world is to publish in precept and life the word of God, ver. 2.

10. Rhetoric, elocution, "thought," learning, are now with many more acceptable in the Christian pulpit than the word, vers. 3, 4.

11. Every Christian minister can be evangelistically successful, ver. 5.

12. After the possibly triumphant Christian warfare will come the golden crown of eternal victory, vers. 6-8.

Book Notices.

A Popular Manual of English Literature. Containing Outlines of the Literature of France, Germany, Italy, Spain, and the United States of America. With Historical, Scientific, and Art Notes. By Maude Gillette Phillips. Two volumes. New York: Harper & Brothers. Whether used as a school manual for general reading and reference this work will be found admirably adapted for the purpose. It arranges English literature into ten different periods, each of which is considered by itself and also in connection with contemporaneous history and with the literature of other nations. Typical authors are selected for the different periods, and concise statements made of portraits, personal appearance, and character, homes, friends, literary characteristics and style, with a list of their works and studies of their chief writing. The work shows great care and ability. Each volume is furnished with a complete index for both; an arrangement for which we doubt not every reader will give the author thanks.

Left Behind; or, Ten Days a Newsboy. By James Otis. Illustrated. New York: Harper & Brothers. A capital story about a boy who was "left behind" by the steamer which was to have taken him when it carried his parents to Europe. The youth found friends among the newsboys, and was helped by them into business until he could find his family. That the author of this book knows how to write for boys has been already shown in his "Toby Tyler" series.

Nature's Serial Story. By Edward P. Roe. New York: Harper & Brothers. This series of articles, originally published in *Harper's Magazine*, are brought together in a sumptuous volume, wherein paper and type, story and picture, contribute alike to the enjoyment of the reader. The abundant illustrations, from the pencils of W. H. Gibson and F. Dielman, show nature in her varied aspects through all the seasons of the year.

Our Missionary Heroes and Heroines; or, Heroic Deeds done in Methodist Missionary Fields. By Daniel Wise, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Another good book for the "missionary shelf" in the Sunday-school library. Let our pastors and superintendents urge the young people to read these stories, and to the romance of adventure and the inspiration of daring add the value of truthfulness, though some are as strange as fiction. If the scholars in our Sunday-schools will read books like this, some of them may be fired with the zeal that sent forth a Cox, a Turner, and a Shaw, and become worthy successors to the mission workers now in the field.