

May 22 -- "God hath not given us the spirit of fear; but of power and of love, and of a sound mind." 2 Timothy 1:7

THE spirit of the Lord imparted to His people is not a spirit of fear, but on the contrary a spirit of power, energy, zeal awakened by love;--loving devotion to God, and a desire to please and serve Him; loving devotion to the Truth, and a loving devotion to God's people and a desire to build them up in holy things, and to do good unto all men as we have opportunity,... a spirit of

a "sound mind;" a mind that is fortified and strengthened by the Word of the Lord on every subject, and hence, while thoroughly fearless of man, is wise in judging of times, seasons and methods for using the energy of love which burns as a fire within the consecrated heart.

APOSTOLIC ADVICE TO A YOUNG CHRISTIAN.

--2 Timothy 1:1-7; 3:14-17.--

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation."--2 Timothy 3:15.

THE WORDS of this lesson, addressed by the Apostle Paul to Timothy, are sound advice to all Christians, especially to such as are young in the truth, and particularly if they have consecrated their lives to the Lord and his service, and are seeking to be useful according to their consecration as his ministers or servants--whether in a public or in a private service, according to their talents and opportunities.

These words were addressed to Timothy, when the Apostle Paul was an old man, a prisoner in Rome, because of his testimony for the Lord. Nor was Timothy a child in years at the time this epistle was addressed to him. Timothy's mother and himself were converts to the gospel of Christ presumably at the time of Paul's visit to their home at Lystra during his first missionary tour. It is presumed that at the time of his receipt of this letter Timothy must have been about forty years of age. Tradition has it that he was about sixteen years old at the time of his own and his mother's conversion to the gospel. When he was about twenty-one years of age, he with Silas accompanied the Apostle Paul on his second tour through Asia Minor, and from that time on for some sixteen years he was closely identified with the Apostle in his service of the truth, until left by the Apostle with the Church at Ephesus, that he might help them over some difficulties into which they had fallen. It was while Timothy was thus serving the Church at Ephesus that he received the two epistles which bear his name.

Paul introduces himself not by calling attention to his personal qualities as a logician, nor by boasting of any service which he had performed as the Lord's servant and minister of the truth; but, properly, by reminding Timothy of his apostleship (one of the twelve, taking Judas' place) specially commissioned by the Lord to introduce his gospel, and specially prepared for the work by being made a witness of the Lord's resurrection, having been granted a glimpse of his glorious person on his way to Damascus and commissioned to declare the conditions for the fulfilment to men of God's promise of life, provided in Christ Jesus.

Altho the Apostle had no natural children of his own, his tender address to Timothy as his "dearly beloved son," and his invocation upon him of a divine blessing, shows that he lacked none of those fine, noble and endearing sentiments, which belong to a true parent. Indeed, the very fact that he had no natural children

seems to have broadened the Apostle's sentiments to such an extent that figuratively he took into his affections, as his own children, all who accepted the gospel. We remember that he frequently used this figure of speech, "Altho ye have many teachers, ye have not many fathers in the gospel"--"I have begotten you in my bonds." On another occasion he represents his efforts for a development of a fully consecrated Christian life amongst the believers under the figure of a mother travelling for her children. This being true of the Apostle's general sentiment toward the household of faith, it would be much more true in the case of Timothy who had so nobly and truly filled the part of a son to him.

Incidentally the Apostle here points out the purity of his conscience toward God, before his eyes were opened to a recognition of the Lord Jesus, while making mention to Timothy that he prayed for him day and night with great desire to see him, and a remembrance of Timothy's tears, when they parted company at Ephesus in the interest of the truth. It was not according to the personal preferences of either that they had separated, but both had sunk personal convenience and preference in the interest of the Lord's cause.

We note with appreciation the Apostle's care over this younger brother in the truth, in whom he sees such great promise of present and future service. He realizes, perhaps better than Timothy does, the snares of the adversary, by which one placed in so prominent a position is likely to be assailed. Would he become heady and high minded? -- Would he lose his faith in the cross of Christ? -- Would he fall into the snare of some of the philosophies, falsely so-called? -- Would he become vainly puffed up by a fleshly mind, and get to feeling himself to be a "somebody?" -- Or, would he, on the contrary, be a faithful soldier of the cross, meek, humble, gentle toward all, an example both in faith and practice to those with whom he came in contact? And withal, would he hold fast to the Scriptures and be apt to teach others to look to this divine source of information? He remembered that heretofore Timothy had been so close to himself in the work that he had been measurably shielded from many trials to which he would now be exposed; and yet, no doubt he realized that, if Timothy would be prepared to take the work of a general minister, which Paul the prisoner and growing old must shortly lay aside, it was time that he

was learning how to stand, complete in the strength which God supplies through his Word, without leaning so particularly, as heretofore, upon any earthly prop.

These reflections no doubt had much to do with the Apostle's prayers for Timothy "night and day;" and he now writes with a view to strengthening him along these lines, reminding him of the genuine faith and piety which he had inherited both from his mother and his grandmother, and assuring him that he believed that this had laid a deep foundation of true piety and faith in Timothy's own heart. We pause here to notice the fact everywhere kept prominent in the Scriptures that according to the divine arrangement not only are the sins of the parents visited upon the children for several generations, but also that the faith and godliness of the parents, when rightly based on the Word of God and the true promises of that Word, lay the foundation of character in their children, upon which there is the greater hope that a life of godliness and usefulness may be built.

Not only does the Apostle strengthen Timothy's mind by a remembrance of the goodly heritage of faith and piety received from his mother and grandmother, but in addition he reminds him of the grace of God specially conferred upon him (Timothy) at that certain time when he made a full consecration of himself to the Lord, to be God's servant; when the Apostle, exercising his power as an Apostle, and as was common in those days, communicated to Timothy by supernatural power an outward gift or token of the holy spirit, through the laying on of his hands. The Apostle had evidently either heard or surmised that Timothy was allowing the fervor of his zeal for God to die out, and hence here he urges him to "stir up the gift of God which is in thee." The Greek word here rendered "stir up" has the significance of re-ignite: as tho the Apostle said, Re-ignite your gift by renewed energy.

The next verse enforces this view, implying that the Apostle thought that Timothy was in danger of being overcome by fear, so as to allow his zeal to abate. And hence he reminds him that the spirit of the Lord imparted to his people is not a spirit of fear, but on the contrary a spirit of power, energy, zeal awakened by love;--loving devotion to God, and a desire to please and serve him; loving devotion to the truth, and a loving devotion to God's people and a desire to build them up in holy things, and to do good unto all men as we have opportunity. And yet, lest Timothy should get the thought that the spirit of God led only to a zeal or energy--that might at times be unwise in its exercise and do more harm than good,--the Apostle adds that the spirit of God which he bestows upon those who are begotten as his sons is a spirit of a "sound mind;"--a mind that is fortified and strengthened by the Word of the Lord on every subject, and hence, while thoroughly fearless of man, is wise in judging of times, seasons and methods for using the energy of love which burns as a fire within the consecrated heart. O that all of God's children might appreciate, and more and more obtain, the spirit of a sound mind, by which all of their

talents might be used, not only fearlessly but wisely, in the Master's service.

Continuing his exhortation (3:14-15) the Apostle impresses upon Timothy two things: (1) That he had been taught of God, and (2) that this teaching of God had come to him through the Scriptures, which, he assures him, are sufficient to bring him all the way to the complete realization (in the resurrection) of that salvation which God has provided through faith in Christ Jesus. It will be well for us all to remember that all the graces of the spirit, all the progress in the knowledge of divine things to which we already have attained, that may have really helped us nearer to God and to holiness, have come to us through the Scriptures of the Old Testament and through the words of our Lord and his inspired apostles: nor will it ever be necessary to go to other channels for the true wisdom which would prepare us for the salvation promised.

Proceeding the Apostle shows (Vss. 16,17) that the Scriptures which God inspired are profitable in every direction, and quite sufficient for the man of God. Needing no supplements of visions or dreams, either his own or other men's. They are profitable for doctrine, containing the full statement of the divine plan; and no human authority is competent to add thereto. - Who hath known the mind of the Lord? -- Who hath been his counselor? They are useful also for reproof toward others: No words that we can use in correcting the errors of others either in word or doctrine could possibly be as forcible for reproof, as the inspired words of Scripture. They are useful also for "correction," literally, "to bring up and establish one in the right." No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as the Lord's Word.

Not, however, that God's Word is merely a statement of platitudes {the quality of being dull or commonplace} and moral instruction: it is far more than this; it searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the "pure in heart," those whose intentions are upright, honest, clean. The Word of the Lord as a correcter "in righteousness" takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a sound mind so that they are able to weigh and appreciate things from the true standpoint--God's standpoint of righteousness; but it also inculcates {to teach (something), to impress upon the mind, by constant repetition and emphasis} a righteousness toward God, and the propriety of seeking that holiness of which God is the perfect example. Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends and neighbors. If permitted, it settles every matter for us on lines of justice and love.

The Apostle assures us, accordingly, that God's teachings through the Scriptures are given--"That the man of God may be furnished completely unto every good work."--Revised Version.

Here the Apostle has reference to perfection of character (he makes no reference to perfection in the flesh, elsewhere assuring us that even in his own case he realized "in my flesh dwelleth no perfection"). The perfection of character here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of his inspired Word, should be the aim, the mark, toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are informed by the Apos-

tle that the Father has predestinated that all of the "little flock" who will share the Kingdom with Christ must be conformed to this glorious image of his Son-- must have perfected characters, hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things;--however imperfect the earthen vessel may be, and however incompletely we may be able at our best to carry out in every thought and word and deed all the desires of our hearts and the endeavors of our transformed minds,--new characters, the earnest or beginning of the new natures which will be completed in the first resurrection. Δ