

April 27

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

TO have the mind of Christ is indeed the one requirement of lawful striving--a mind which humbly and faithfully submits

R5613 "It is never good policy to sacrifice our religious interests for our temporal interests. With all Christians the motto should be "God First."

R5527 "THE TRIED AND PROVEN PEOPLE *"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."* - Deut. 13:3...

He is testing all those who have made a covenant, as to whether or not it is a heart-consecration -- whether it is *self* first or *God* first--whether it is success in life or the honor of God and the doing of His will."

R5512 "Here lies the snare for many of God's people. They perceive that the friendship of the world can be bought only at the price of the sacrifice of Truth...

The world's standards, customs, ambitions, views, etc., are so different from those inculcated by the Spirit of the Truth that it is impossible for these to fully harmonize the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiments of the world. This is the real test of Christian character. Only such as stand this test of "God first," loyalty to the principles which He inculcates, can hope to be members of the Kingdom class which is now being selected."

R5334 Titled "FERVENCY OF SPIRIT NECESSARY TO OVERCOMING..."

The Father is seeking such to serve Him as serve Him in spirit and in Truth. Therefore He allows the way to be made narrow by the opposition of the Adversary, the flesh and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the Adversary to do this, but He permits it, not because He is limited in Power and could not cause it to cease, but because He is testing all who would be followers of Jesus. And He wishes to have no others in that Elect company than those who are fervent in spirit. Therefore are there such services and such tests.

THE CAUSE OF OPPOSITION

The great business in life of those who would honor and serve the Lord is to serve the brethren and the Truth. Everything that represents the Truth these soldiers of the cross are to uphold--everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the Adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the

itself to the will of God as expressed in His great plan of the ages, and which devotes all energy to the accomplishment of His will, because of an intelligent appreciation of the ends He has in view.

If so filled with the same mind that was

brethren and the Truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition--to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of His spirit for God and His arrangements consumed His life. So it must be with all those who serve God--those who walk in the Master's footsteps. This must be, necessarily, the chief business in life for these people of God.

HOW TO REDEEM THE TIME

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. Further, as other people are engaged in these same occupations, laboring for the comforts of life, we are compelled to compete with these to some extent. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. The old ambition to gain earthly things would lead us to lay up treasures on earth. But the hope set before us in the Gospel leads us rather to lay up treasures in Heaven, "where moth doth not corrupt," etc.

So this class do with as few luxuries in life as possible, in order that they may lay down their time and strength in His service. And the more they do this, the more they become copies of God's dear Son. Thus, if any one is engaged in the carpenter business--the same in which our Lord engaged when He was a youth--he will say, How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond.

In proportion, therefore, as we imbibe the Truth, in that same proportion will be our desire to be fervent in spirit--in that same proportion we shall be striving to sacrifice, to cut off, to devote to the Lord this time and talent and energy. We do not think that the Lord would wish us to be too particular regarding earthly things and waste valuable time. For instance, we might say, I will keep this house as *unto the Lord*. And we might give too much of our time and attention to different matters about the house. But the Lord is inviting us to choose the better part and not to give too much time and attention to procuring and caring for ornaments and bric-a-brac. Whoever would give too much time to the housework or to other earthly affairs would show that he did not appreciate the privilege of the Lord's service.

When we look about us, we find that all men need so much and the Household of Faith need so much. "What do they need?" They need the *Truth*. "Is the Truth, then, to go now to the world?" Yes, to all who have the hearing ear. There is a satisfaction and a

in Christ Jesus, we, like Him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability and effort to that service. Z. '02-265R3070:5

blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this Truth. We would rather suffer the loss of everything else than suffer the loss of our being.

If everything else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the Truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of Him who has called us out of darkness into His marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with Him in His great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil."

R4189 "The New Creation is to "walk in love." (Eph. 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the New Creation--love. "Love is the fulfilling of the Law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a New Creature. This spirit of love is to control our conduct with all; we are to love our neighbors and seek to do them good, to serve their interests. "Love worketh no ill to his neighbor," would not take advantage of his neighbor to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbor, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right; but more than this, Love ultimately takes such an interest that the brother exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honor and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitefully use us and persecute us...

The New Creation are also instructed to walk as children of light; their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the divine character and Word, the things that prove to be of greatest blessing to neighbors and to friends. As children of the light every day and year will see progress; their light will be shining more and more clearly and accom-

plishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."--Matt. 5:16...

"REDEEMING THE TIME"

This signifies buying back the time, as though the time were already mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas as New Creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favors which are ours as New Creatures? And where may we obtain the time for telling these good tidings to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the New Creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be so little over and above the things necessary to provide honestly for the life that now is.

"WHEREFORE BE YE NOT FOOLS, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS"

How many of the Lord's people are fools! How many allow the spirit of the world so to enter in as to hinder them from appreciating the real wisdom and the proper course, the proper walk in life! It is time for us to cease this foolishness of trying to do everything just as the world does it and to be everything that the world will approve! It is time for us to determine that by the grace of God we will be popular with our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear his voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

"INSTEAD PRAISE AND THANKSGIVING"

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing, will be in giving thanks to the Lord for his goodness, in maintaining a fellowship of heart with him and then additionally having fellowship one with another,

with those who are in the truth, in the Lord. We are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them; they are on the contrary to be continually rejoicing, full of gladness, the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and additionally, their fellowship with one another, which will be more sweet than any earthly or selfish fellowship; more precious than any sensual relationship, the exhilaration of the new mind continually growing stronger and more God-like, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for the trials, thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to them and has promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind, and who will not suffer us to be tempted above that we are able. Well then may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial, not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done, and that we may be looking to note his leadings and providences in and through others as well as through ourselves, and especially to note the instructions in his Word."

R2967 "It is after he has arisen from the dead by the Lord's help, by the help of the brethren, by the assistance of the exceeding great and precious promises of the Word, by the indwelling spirit of the Word;--after he has arisen from the dead and indeed while he is arising from the state of sin and death, while he is attempting to bring his members into subjection to the new life, a new light is shining upon him--his light is increasing, his knowledge of the Lord, his knowledge of sin, his knowledge of righteousness, his appreciation of truth and righteousness "in the inward parts," as the prophet expresses it. The light shining upon him, and deep into the recesses of his heart, may sometimes cause distress, as he finds that his own natural weaknesses and imperfections are even greater than he had at first been aware of; nevertheless, as a child of the light, begotten by the Father of lights, he loves the right, and hates the sin; and the more clearly the light shines upon him and shows him the blemishes of his own mortal body, the more he runs for and strives for the perfection which the Lord assures him he shall

attain to in the actual resurrection--of which the present "rising to walk in newness of life," is but the figure.

The Apostle, progressing with the thought before us, declares that the one who thus arises from the dead is not even then to stand still. He must walk-- not after or toward the flesh and its standard, but after and toward the spirit and its standard. And he will need to walk circumspectly--with careful scrutiny of each footstep. The Apostle suggests that any other course than this would be foolish. We are to remember that our adversary was more disposed to let us alone while we were asleep, but that now, when we are awake and seeking to walk after the spirit, he will be on the alert to ensnare and entrap us;-- hence the need of our circumspection. The Lord gives us light, not only on our own characters, and upon sin and righteousness in general, but, additionally, he gives us light upon the road we are to travel. This light upon our pathway is the light shining from the Scriptures of which the Prophet declares, "Thy Word is a lamp to my feet, a lantern to my footsteps." He who neglects the lamp, neglects one of the very important means of walking circumspectly. And alas, how many Christian people today, with the Bible in their homes, are neglecting to trim and use it as a lamp;-- if not standing in the dark they are walking in the darkness, stumbling, or in danger of stumbling, continually. Let us remember the importance of this lamp, and use it; to the intent that ours may be the "path of the just, shining more and more unto the perfect day."

Thus we are to redeem the time--to purchase opportunities for the new creature and its interests and concerns, at the expense of the old nature. We as new creatures are to exchange the things of darkness for the things of light; the opportunities for sowing to the flesh for the opportunities of sowing to the spirit. The opportunities must be thus purchased else we will have none: if we give way to the inclinations of the flesh, its appetites and desires, it will consume all there is of time and opportunity, strength and influence, and leave nothing for the new creature,--"because the days are evil;" that is because they are unfavorable to spiritual progress. They present thousands of temptations for worldly pleasure and worldly ease and worldly fame and worldly progress;-- and thus they multiply the tests which come upon us as "new creatures." We must remember that the Lord desires that these tests shall demonstrate the *degree* of our love, the *degree* of our sincerity, the *degree* of our consecration to him: the more our love for the Lord and for righteousness, the greater will be our zeal in snatching time, opportunity, influence from the flesh and consecrating it to spiritual things. In so doing we will not be unwise, but will display our understanding of the Lord's will.-- *Verses 16,17*. Unless we are awake we cannot arise to present newness of life; and unless this arising to newness of life is accomplished we cannot share in the First Resurrection."

Awake, my soul, stretch ev'ry nerve,
And press with vigor on;

STRIVING LAWFULLY

"No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully." "Know ye not that they who run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown.

I, therefore, so run, not as uncertainly; so fight I, not as one beateth the air: but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 2 Tim. 2:4,5; 1 Cor. 9:24-27.

THESE EARNEST EXHORTATIONS of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude, that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow-men as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will lay not all their sins and short-comings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His Kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

Any who have ever experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endowed with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for

the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"--by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate;...because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."--Gal. 5:16.

If we are *filled* with the spirit--with the same mind that was in Jesus Christ--we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

⁽¹⁾He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time; and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2.) He chose God's methods which are rational and wise, and which are effective in selecting out from among men the class which he desires to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with his spirit.

⁽²⁾If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability and effort to that service.

⁽³⁾To have the mind of Christ is indeed the one requirement of lawful striving--a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the ends he has in view.

⁽¹⁾ Aug. 7 Manna, 1Tim. 2:5

⁽²⁾ ½ Apr. 27 Manna

⁽³⁾ ½ Apr. 27 Manna, Phil 2:5

A LITTLE TALK BY THE WAY

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."--Philippians 2:2-5.

THE CHURCH at Philippi, as is well known, was the first Ecclesia established in Europe. It had a very small and humble beginning. Philippi was one of the principal cities of Macedonia. (Acts

16:9-14,20,21.) In seeking an opportunity for service for the Lord in this place, the Apostle went on the Sabbath day down to a river bank, where a few women habitually resorted for prayer; and he

spoke to them the Word of God. Dr. McLaren, commenting upon the small beginning of the Church at Philippi, says: "Not blowing of trumpets, not beating of drums of any sort; a few women and some worn-out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the Church founded on that morning!"

The general character of the Philippian Church is revealed in St. Paul's Epistle, written to them at a later period. We find in it nothing like correction or reproof, as we note in most of the Epistles written by the Apostle to other Churches. His Philippian letter is a particularly beautiful and loving one, and indicates a very close bond of sympathy between him and this Church. On four different occasions that are recorded, this Church rendered practical sympathy and service to St. Paul, by financial assistance, as well as by words of comfort and cheer. Twice he received gifts from them for his support while he was at Thessalonica. Again, while he was at Corinth, they ministered to him. When he was a prisoner at Rome this loving Church did not forget the Apostle. It was their messenger, Epaphroditus, who brought to him the last touching memorial of their love.

Epaphroditus, it will be remembered, was the brother who was brought "nigh unto death," for the Gospel's sake --because of his faithful service in the assistance of the Apostle in the work of the Lord when there seemed little help coming from other sources. Upon his recovery from this severe illness, the Apostle Paul sent by him to the Church at Philippi this beautiful letter known to us as the Epistle to the Philippians. See Philippians 2:25-28; 4:14-19; 2 Corinthians 11:9.

THE APOSTLE'S LOVING COUNSEL

The other Churches may possibly have ministered to the Apostle also; and we know that this was true in the case of certain *individuals*, among whom were Aquila and Priscilla. But we have no record of any *Church* that ministered to St. Paul as did the Church at Philippi. Apparently other Churches missed a great opportunity. We may be sure that while the Apostle urged the Churches to contribute to the relief of the poor saints at Jerusalem, etc., he made no request for personal assistance, however much he may have been in need, or however much he might have appreciated any small manifestation of their love for him and the cause of the Lord whom he served.

The lesson respecting love and humility which we find in the passage of Scripture under consideration does not intimate that these graces were lacking among the Philippians; but it indicates that the Apostle recognized the great importance of these fruits of the Spirit, and the need for their continual cultivation, in order to a continued growth in the likeness of Christ. The opening words of the chapter are an exhortation to brotherly love and affection among themselves. He says, "If there be any consolation in Christ, if any comfort of love, if any bowels and mercies." The bowels were formerly considered the seat of the tender emotions, pity, compassion of heart. It would seem that the Apostle would put the Church at Philippi to the test, would let them answer as to whether these graces appertain to all who are New Creatures in Christ--as if he would say, "If you have found these blessed fruits to be a part of the character-likeness of Christ, let these be more and more developed in you all."

Then, as though they had assented to this proposition, had conceded that there is comfort, love, fellowship, sympathy, consolation, in Christ toward one another, he adds: You can fill my joy to the full by being thus minded toward each other, by having love one toward another, by having one mind, or purpose, or will, as a Church--the Lord's will. How grand an expression this is! His joy would be full; not by knowing of their mere professions, but by knowing that they loved, sympathized with, and consoled one another, that they had the proper fellowship as members of the Body of Christ. These things filled his joy more full than anything else that he could know concerning them. And he knew that these conditions would be most pleasing in the sight of their Lord and Master. The Apostle John emphasizes the same thought saying, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"-1 John 4:20.

LOOKING ON THE THINGS OF OTHERS

To this end--that such a spirit of perfect unity and fellowship might obtain amongst the disciples at Philippi --the Apostle exhorts that each one cultivate the grace of humility; that in every matter each shall take heed that "nothing be done through strife or vainglory," that self-laudation and strivings for preeminence be thoroughly put away as the greatest enemies to the Spirit of the Lord and to the attainment of His blessing. He urged that each should have that lowliness of mind which could see the good qualities and talents of the fellow members of the Body; and that they should appreciate these qualities as, in some respects at least, superior to their own.

Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we may ourselves possess; but so long as the Church is in the present imperfect, or tabernacle, condition, we may never expect to find all the abilities, all the talents, all the graces of the Holy Spirit in their highest development, in any one person. So, then, each may, if he be lowly of mind, see in others of the brethren certain desirable qualities or graces superior to his own; and these he should delight to recognize and to esteem their possessors accordingly.

For each to look merely on his own things, his own interest or welfare or comfort, or his own talents, and to ignore or forget the interests and comfort or talents of others, would be a manifestation of selfishness and a dearth of the Spirit of Christ, which is a spirit of love, consideration and generosity. In proportion as we are filled with the Holy Spirit of love, we shall find ourselves interested in the welfare and happiness of others. This was the mind, the disposition, which was in our dear Redeemer when He walked the earth, a disposition which He so wonderfully manifested; and we are sure that He has not since changed. And if we would be like Him we must develop in our characters these traits. If we are to be ultimately of the Bride class in glory, we must become copies of "God's dear Son."

The Apostle Paul not only holds up the Lord Jesus before us as the great Example of proper humility, self-abnegation and love, of a forgetfulness of self in the interests of others, but he also holds up before our vision the result, the reward, of our Lord. He reminds us of the high exaltation of the Master by the Father, that we also may be encouraged, and may realize that, if we are faithful in following the footsteps of our Redeemer, in sacrificing the advantages of the present, in crucifying self, in laboring as far as we are able in the advancement of the Cause of God and His Truth, in developing the fruits of the Holy Spirit, we may expect also to be glorified with Him, to share His name and His Throne of glory and His great work throughout the eternal future, as His Body, His Bride, His joint-heir.

A CLOSING WORD OF EXHORTATION

In *verses 12-17*, following our text, the Apostle pays a beautiful tribute to the Church at Philippi, and expresses his great love for them. How he reveals his confidence in their loyalty! And how glad he was to pour out his own life on their behalf (see margin *v. 17*) that they might attain unto the fulness of the likeness of Christ! He lovingly exhorts, "Do all things without murmurings and disputings." In following the Master in the narrow way, we are not to murmur as we go, finding fault with its difficulties and its narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which Divine providence marks out before us. On the contrary, we are to realize and believe that the Lord knows exactly what experiences are necessary to our development in the School of Christ; that He is supervising our experiences for our highest good and His glory; that He is not forgetful of His promises to those who are His, but will, as He has promised, cause "*all things* [that come to us in the line of faithfulness] to work together for good" to us. And even our blunders or stumblings, if properly received, will be overruled for our blessing.

We are glad to see this disposition of trust and loyalty in so many of the Lord's dear saints. Thus following the Master, dearly beloved, we shall "be sons of God without rebuke, in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of life." Thus shall those who are over you in the Lord "rejoice in the Day of Christ [when our 'change' shall come] that we have not run in vain, neither labored in vain."

Take my life and may it be
Lord, acceptable to thee;
Take my hands, and let them move
At the impulse of thy love.
