

by civilization, and the treatment of slaves in the United States is hard to parallel in barbaric lands. The slaves in the East were considered as members of the family, and are often better treated than free servants. Mohammed strongly enjoined the duty of kindness to slaves, and his followers, as a rule, observe his recommendation. A slave may often attain to very high distinction. Abraham, when he feared he would be childless, complained that the possessor of his house, his heir, would be the slave-born Dammeseck-Eliezer. Sir R. F. Burton, in "A Pilgrimage to Madina," says, "One of the principal advantages of slaves is the prospect of arriving at the highest rank of the

empire. The Pasha of the Syrian caravan with which I travelled to Damascus, had been the slave of a slave, and he is but a solitary instance of cases perpetually occurring in all Moslem lands."

*Gave unto him the name.*—The inhabitants of the East very frequently changed their names, sometimes for very slight reasons—e. g. St. Paul. Kings and princes very often changed the names of those who held offices under them, particularly when they at first attracted their notice and were taken into their employ, and when, subsequently, they were elevated to some new station, and crowned with additional honors.

### QUESTIONS FOR STUDY.

Where was Philippi? Tell what you know about the founding of the church there. How long since it was founded? Where was Paul when he wrote this epistle? Who carried it to Philippi? For what did he thank the Philippians?

1. What is meant by "comfort in Christ"? What is meant by "consolation of love"? What is meant by "bowels and mercies"? The Holy Spirit is the bond of union amongst Christians—1 Cor. 12: 4, 13; 2 Cor. 13: 14. A loving spirit is essential (Col. 3: 12).

2. "Fulfil" in the sense of "make full" (John 3: 29). What did Paul beseech the Philippians to become? What good would it do him? The duty of trying to agree with others if possible—Rom. 12: 16; 15: 5; 1 Cor. 1: 10; 2 Cor. 13: 11; Phil. 1: 27; 3: 16; 4: 2; 1 Pet. 3: 8.

3. From what evil motives are good works sometimes done? What frame of mind should be cultivated? How are we to esteem others? Ambition and over-weening self-importance are unseemingly in the church—Gal. 5: 26; Phil. 1: 15, 16; Jas. 3: 14). Modest self-depreciation is a christian virtue—Rom. 12: 10; Eph. 5: 21; 1 Pet. 5: 5).

4. To what are we to have regard as well as to our own interests? Unselfishness commended—1 Cor. 10: 24, 34; 13: 5; Phil. 2: 21.

5. Whose spirit are we to manifest! How are we to get the mind of Christ? (Matt. 11: 29; John 13: 15; 1 Pet. 2: 21; 1 John 2: 6).

6. What is meant by being "in the form of God"? What does the word "robbery" mean? The divine nature of Jesus declared by the prophets—Isa. 9: 6; Zech. 13: 17.

Also set forth in the gospels—John 1: 1, 2, 14, 18; 17: 5. And reasserted in the epistles—2 Cor. 4: 4; Col. 1: 15; Heb. 1: 3. Christ's essential equality with the Godhead declared—John 5: 18; 10: 30, 33.

7. Of what did Christ "empty himself"? What is meant by being "in the form of a servant"? What is meant by "the likeness of men"? What is meant by being "in fashion as a man"? Christ's humiliation predicted—Ps. 22: 6; Isa. 53: 3; Dan. 9: 26; Mark 9: 12. In prophecy he is called a "servant"—Isa. 42: 1; 49: 3, 6; 52: 13; 53: 11; Ezek. 34: 23, 24; Zech. 3: 8. His ministry was a service of others—Matt. 20: 28; Luke 22: 27. Jesus was a real man—John 1: 14; Rom. 1: 3; 8: 3; Gal. 4: 4; Heb. 2: 14, 17.

8. Was Christ's death an act of obedience? (Matt. 26: 39, 42; John 10: 18; Heb. 5: 8; 12: 2).

9. Why has God exalted Christ? What is meant by giving him "a name"?

10. What is meant by bowing "in the name of Jesus"? What does "bowing the knee" mean? Who are to bow the knee to Jesus? All prayer should be in the name of Jesus—Eph. 5: 20; Matt. 28: 18; John 16: 23; Rom. 10: 13; 1 Cor. 1: 2.

11. What will every tongue confess? Whose glory will be advanced?

TO BE ANSWERED IN WRITING.

(Senior.)

1.—What did Paul desire in order to complete his joy? (5)