

these strenuous incitements to holiness meet our personal needs and weaknesses as fully and as definitely as they did those of the members of the Philippian Church; and if we can resist the paralyzing effects of familiarity with its phrases, and read the letter afresh, as if it were new to us, with a mind on the alert, we shall find in it a wealth of suggestion for the management of our own lives, in the duties, the pleasures, and the vexations of every day. It has regard to what seem the prosaic things of every day life as well as the exalted themes of our religion—"Do nothing through faction or vain glory"—"looking not each of you to his own things, but each of you also to the things of others"—"do all things without murmurings and disputings"—"I exhort Eudia, and I exhort Syntyche to be in the same mind in the Lord"—"Let your forbearance, your gentleness be known to all men" "In nothing be anxious" These are precepts easy of comprehension, and practical enough for human nature's daily food, though their practice was no doubt not any easier in the Philippian Church than in our own. But there are also passages that rise to sublime spiritual heights, whose inspired originality must have fired these early Christians with an enthusiasm to which alas we cannot easily attain. There is that great paragraph dealing with the Incarnation.

The form of God—The form of a servant

Equal with God—He emptied himself

He became obedient to Death yea the death of the Cross.

The sublime words should fill our consciousness, should dominate our whole being, and we should more fully realize the meaning of—"Yea verily and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord ..... that I may *know* Him and the power of his resurrection and the fellowship of his sufferings, becoming conformed unto his death."

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