

delay not to keep the commandments of Jehovah, that we may be ready for the great king when he comes to comfort those that mourn, for the land is full of sorrow. We must draw near to Jehovah so that we may not fear when trouble comes to us, for he has promised to be with those that love Him.

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Christ's Humiliation.

BY R. V. LYON.

Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 11, 6 8. It is thought by some, that this passage teaches the doctrine of the Trinity; and by others the pre-existence of Jesus of Nazareth but the proof is wanting, inasmuch as a prominent object of the apostle in this chapter is to teach the lesson of humanity. Verse 5.—Let this mind be in you, which was also in Christ Jesus. That is be of the same humble disposition which he possessed, or attained to. Verse 6.—Who being in the form of God, thought it not robbery to be equal with God. This translation must be defective, as the following testimony clearly proves: Who though he was in the form of God, did not affect to appear in divine majesty."—A. Campbell. Who being in the form of God, judged

not this equality a thing to be eagerly claimed."—Whiting. "Who, though being in God's form, yet did not meditate usurpation to be like God."—Diaglott. This evidence is sufficient to show that the true sentiment of the text is. Though Christ Jesus was in the form of God, he did not aspire to things equal to God, clearly demonstrate this; and in thus living he has set us an example of humility worthy of imitation by the greatest minds and most exalted potentates of earth. Though God owed him as his Son at his baptism by John, the immerser in the River Jordan; and 1000 years previous to his birth, Jehovah had sworn in truth unto David, and declared that He would not turn from it; of the fruit of David's body, not of the Holy Spirit, will I sit upon thy throne, and many other predictions of the same import, which Jesus understood had a different reference to himself, according to his answer to the question Pilate put to him. Yet he was not inflated with pride, neither did he make the haughty potentates of the world his associates, but divested himself, taking a bondsman's form, having been made in the likeness of men."—Diaglott. Though he was born king, instead of entering at once upon high and glorious work of his regal office, he did not assume this right, but denied himself during the time of his trial or humiliation, of all the honors of his promised glorious reign upon the throne of his father David, in Mount Zion; *exempted, separated or totally excluded* himself which sense we believe the Greek justifi-