

had made known to them the truth, in the inspired communications with which they had been already favoured; but with respect to some parts of that revelation they were still "otherwise minded." It is in reference to instruction already addressed to them that he says, "Let us therefore, as many as be perfect be thus minded"; while he adds, "and if in any thing ye be otherwise minded, God shall reveal even this unto you."

Even where men enjoy the advantage of an external revelation, there is need still further of inward divine teaching; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is not when the gospel is merely preached, but when, in connexion with the preaching of the gospel, the Lord, as in the case of Lydia, opens the heart, that the entrance of the word gives light and liberty to the soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii. 7.—It is opposed to the holy, humbling truths of God's word; and even where renewing grace has been experienced, and a progress has been made in sanctification, there are still found opposing principles within.—Pride, prejudice, carnal affection in its various operations, may still obstruct the progress of the work where it has been begun: but the gospel had come to these Philippians, as it had come to the Thessalonians, "not in word only, but also in power, and in the Holy Ghost, and in much assurance"; and the apostle was confident of this very thing, that he which had begun a good work in them, would perform it until the day of Jesus Christ.

4th. It is a special duty incumbent upon those who have been thus enlightened to walk in this light—to walk by the same rule, to mind the same thing. The language of the apostle here does not only imply that we are not to part with truth already received—that we are to guard against declension or backsliding, but expressly enjoins the holding fast, and for the present regulation of our conduct, that which we have received. These attainments are so many talents, which must not be at any time hid in a napkin. Having received the love of the truth that we may be saved, we must walk in the light of that truth, we must make our light so shine before men, that others seeing our good works, may glorify our Father who is in heaven.

The due consideration of this will enable us to understand whose attainments it is of which the apostle speaks, when he says, "whereto we have already attained, let us walk by the same rule, let us mind the same thing." There are many who seem to conceive that the apostle here re-