

March 5

If there be any virtue, and if there be any praise, think on these things. Phil. 4:8

THINGS of any virtue or value, things in any degree praiseworthy--the noble words or noble deeds or noble sentiments of anybody--we may safely meditate upon, and

RIGHT HABITS OF THOUGHT

R4826 "As a man thinketh, so he will become. The more he thinks on good things, the better he will be. The more he thinks on evil things, the more evil he will be."

[R4695]

"Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny."

(Col 3:2 KJV) "Set your affection on things above, not on things on the earth."

(Rom 12:2 KJV) "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

R5889 "Sin is entrenched in our minds, in our imaginations. Pride, selfishness and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches...they are firmly fastened there...The Word of the Lord is the only thing that will cast down imaginations--ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray..."

(2 Co 10:4-5 KJV) "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) {5} Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"

WHATSOEVER THINGS ARE TRUE

R2890 "This is the first question to be asked respecting any matter: Is it true or is it false? If it is false the Lord's people are to have nothing whatever to do with it--no matter how beautiful. Love for the truth lies at the very foundation of saintship, and we remember that the Lord declares through the Apostle that those who will be rejected and stumbled in this harvest time are such as "receive not the truth in the love of it" (2Thes. 2:10)--such as have pleasure in unrighteousness (untruth). With our poor and at very best imperfect brains there is great danger of our being misled, and hence the Word of the Lord appeals to us with force that we should not even *touch* that which we realize is untrue. This does not mean that we may not weigh and balance evidences to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error, to "see how it would reason out, anyway," when we know the matter is on a wrong basis, is to lay a trap for our spiritual

as a consequence find ourselves growing toward those ideals upon which our minds, our new natures, thus feed. We will become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Lord and Master, being changed from glory to glory,

feet, one which frequently stumbles travelers on the way to Zion."

R3306 "The Lord's people are to be so in accord with righteousness that everything that is false or unjust or untrue in word, thought or act will be offensive to them -- cause them pain."

HONORABLE

R2891 "We may find a matter to be true and yet not find it to be worthy of our thought, dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as new creatures in Christ Jesus?"

The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection -- with others -- the weaknesses, the errors, the follies, or what not of our neighbors, of our friends. The entertaining of these thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them the better, the happier, the more noble will be our own hearts."

JUST

R4827 "Things that are *just*." Here we have another limitation. That which is *just* is that which is *right*. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of *love*, but of *justice*...

Whoever is in the school of Christ is there to study and practice along the lines of justice and of love. It is the work of a *life time*. We find that we can improve from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we would *scrutinize* our thoughts. We should walk circumspectly. We should think about what we are doing, about what we are thinking. We should not allow our thoughts to ramble. People who do so do not keep themselves under proper grip...

We are not to allow our minds to run along lines that would be unjust. We are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval."

R4827 "We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in

inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the First Resurrection, which will perfect us forever in the Lord's image and likeness. Z.'03-9 R3129:3

Africa against those who could rule themselves better; on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times."

PURE

R5909 "Is the thought suggested a pure one--not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm--as would the entrance into our home of things infected with a plague."

R2891 "Whether the impurity come from... the world or the flesh or the devil--its attack must first of all be upon the mind; and if repelled there the victory is won: if not repelled we cannot know what the consequences would be..."

LOVELY

R5908 "Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others."

R2891 "We are not to think upon subjects generating anger, hatred, strife, -- vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the new creature, and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable, quarrelsome dispositions in ourselves."

OF GOOD REPORT, IF THERE BE ANY VIRTUE OR ANY PRAISE

R5909 "We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground..."

R4828 "If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the Church, the elements of character which are worthy of praise... As a consequence, [we will] find ourselves growing toward those ideals upon which our minds, our new natures, thus feed...inch by inch, step by step, little by little..."

R5518 "As the Psalmist says of the godly man, "His delight is in the Law of the Lord; and in His Law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in Thy Word," Law, precepts --the spirit, the purpose of that Law, not merely the outward form. So should we meditate upon the spirit of the Law of God. The sentiment of our heart should be the desire to get the Divine Mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain His character-likeness will think upon things that are good, pure, holy. -- Psalm 1:2; 119:148; Phil 4:8"

(Psa 119:10-16 KJV) "With my whole heart have I sought thee; O let me not wander from thy commandments. {11} Thy word have I hid in mine heart, that I might not sin against thee. {12} Blessed art thou, O LORD: teach me thy statutes. {13} With my lips have I declared all the judgments of thy mouth. {14} I have rejoiced in the way of thy testimonies, as much as in all riches. {15} I will meditate in thy precepts, and have respect unto thy ways. {16} I will delight myself in thy statutes: I will not forget thy word."

Hymn 193 "HEAVENLY ASPIRATIONS
Now let our souls on wings sublime
Rise from the trivial cares of time,

Draw back the parting veil, and see
The glories of eternity.

The joys of time, of little worth,
Should not confine our thoughts to earth;
Why grasp at transitory toys,
So near to heav'n's eternal joys?

Shall aught beguile us on the road,
The narrow way that leads to God?
Or can we love earth's ties so well,
As not to long with God to dwell?

Lord, we would grasp the joys divine,
Find present joy in works of thine,
And press along the narrow way
That leads to realms of endless day."

R3127 (From Harvest Truth Database V5.0)
"REJOICE IN THE LORD ALWAYS"
--PHILIPPIANS 4:1-13--JANUARY 11.--

THE EPISTLE to the Philippians is one of the most loving of all the Church letters written by the Apostle Paul. In our last lesson we considered the story of the founding of that Church and the cost thereof to the faithful Apostle and his companion Silas. The Epistle to the Philippians contains no reproofs, no chidings, such as appear in others of the epistles, but rather it is full of approval, commendation and special love. Apparently, too, this little company of the Lord's people loved the Apostle as fervently as he loved them. His afflictions on their account bound their hearts to him in lasting gratitude. We find that on at least four occasions they helped to sustain the Apostle; once while at Corinth (2 Cor. 11:9), twice while at Thessalonica (Phil. 4:16), and once while he was a prisoner at Rome. On this latter occasion they sent their gifts and expressions of love by a special messenger, Epaphroditus who, arriving at Rome in the malarial season, took dangerously ill--probably with what is termed the Pontine, or Roman fever. It was on the occasion of the recovery of Epaphroditus and his return to Philippi that the Apostle sent back with him this epistle.

A contemporary writer, referring to the practical manifestation of love by the Philippian brethren makes the following comment: "The people of Malta were the only others recorded who expressed their love in this way to Paul. The Ephesians wept over him, but there is nothing said of their expressing their feelings by aiding him. Perhaps they did." Evidently the Apostle needed some such manifestation of affection and appreciation of his efforts on their behalf, for his own encouragement. It must have been hard, indeed, for him to love the Church at Corinth as he did--laying down his life on its behalf, as well as on behalf of the other Churches--while realizing keenly, as his epistles distinctly intimate, that he was but lightly esteemed in return.--1 Cor. 4:7-9; 2 Cor. 10:10.

In view of this close and dear relationship between the Apostle and the Church at Philippi, as between an under shepherd, or pastor and the flock, how full of meaning the *first verse* of our lesson! "My brethren, dearly beloved and longed for, my joy and my crown, --so stand fast in the Lord, my dearly beloved." These words from the pen of a conscientious and sincere man, such as the Apostle was, are fragrant with the very essence of Christian love and fellowship. How much they must have been appreciated, and how much they must have been deserved!

But if there was nothing in the condition of the Philippians to reprove, they, nevertheless, needed the exhortation to stand fast. They had already, by the Lord's favor, reached a considerable attainment in the graces of the spirit--they must needs be tested, however, to prove them, to try them; and for this ordeal, which every individual, as well as every congregation of the Lord's people must expect, the Apostle wished to prepare them--to urge that they do not retreat from the advanced steps of love and obedience already taken --that they continue firm, not, however, trusting to their own strength, but, as he expresses it, that they should "stand fast in the Lord," trusting in his power, in his grace, sufficient for every time of need.

Several of the sisters of this congregation appear to have been prominent helpers in the work, not only when the Apostle was with them, but subsequently. Two of these are mentioned by name (v. 2), and the exhortation that they be of the same mind in the Lord implies that in some respects at least these two were at variance. It is well that we note the Apostle's language to them very carefully, for

there is wisdom in it. He does not exhort them to be of one mind in everything; quite possibly realizing that because of very different temperaments and dispositions, habits of life, etc., this might be impossible; but he does urge them to be of the same mind *in the Lord*--to preserve a unity of heart and head in all things relating to the Lord and his cause.

It will be of advantage to all of the Lord's people to pursue in such matters the course which the Apostle here advocates--not to attempt to "harmonize all earthly things" under present conditions;--to be content that each should have differences of opinion on various other subjects, and to insist only on oneness, fellowship, union, harmony in the Lord, in the truth, in the spirit of love, and toward all the members of the household of faith. Insistence on more than this--endeavoring to bring all to one view on social, financial and other questions--endeavoring to bring all to one view respecting dress and food, etc., has caused grievous strivings and estrangements between members of the household of faith; and all such endeavors should be recognized as contrary to the Lord's instruction through the Apostle--contrary to the "spirit of a sound mind"--contrary to the wisdom that cometh from above,--which entreats and exhorts for unity only *in the Lord* and along the line of questions positively settled by the Lord in the Scriptures--which generously leaves with each full liberty to act and to judge on all questions not positively settled by the Scriptures. We urge that all of the Lord's dear flock copy the wisdom of the Apostle in this matter, and heed his injunction, given to these two sisters, to let nothing come between them in the Lord.

In the *third verse* of our lesson "Yokefellow" apparently should be written with a capital, as the proper name of a brother in the Philippian Church--not only a Yokefellow in name, but as here declared, "a true Yokefellow," and, as we might expect, therefore, one who would be ready to cooperate with and to assist others. In the Apostle's judgment, some others were burdened, needing assistance. He specifies Clement and the two sisters already referred to, whose differences were burdening them. That the differences had not yet extended so as to injure them spiritually, the Apostle firmly believed, and hence he declares that he still recognizes them as fellow-laborers, still recognizes that their names are in the Book of Life. On this account they should seek harmony in the Lord, and Brother Yokefellow should fulfil toward them the true meaning of his name, by helping them over their difficulties; helping them to preserve the unity of the spirit in the bonds of peace in the Lord.

There is no room for any of us today to become apostles, for there were only twelve of them, and never will there be more. (Rev. 21:14.) There may not be opportunities for all of us to do great things in the Lord's service in this harvest time, either; but there are opportunities for every one of us to be true yokefellows--to assist the dear brethren and sisters with their burdens;--not merely financial burdens, or burdens of illness, but sometimes to assist them over difficulties and burdens of the kind suggested in this lesson--burdens of different temperaments and dispositions. Let us each and all seek to be true yokefellows to the various members of the body of Christ. We may be sure that the Lord will highly esteem such service, and that thus we will be growing in that grace which he so highly commended when he said, "Blessed are the peacemakers; for they shall be called the children of God."

Laying down certain general principles for godly living, healthful for New Creatures, the Apostle exhorts, --"Rejoice in the Lord

always, and again I say, rejoice." This, the Golden Text of the lesson, represents the very essence of Christian living. Under present conditions it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore, who would rejoice always in the Lord must have faith in the Lord,--trust, hope, love. Without these he could not so appropriate to himself the gracious promises of the Word as to be able to rejoice in tribulation and suffering and under trials and difficulties, and when falsely accused and misrepresented, and when slandered and evilly entreated for the truth's sake. ⁽¹⁾The only ones who can rejoice *always* are those who are living very near to the Lord, and who can feel always their oneness with him, and that his protection and care are over them, and that his promise is sure, that all things shall work together for their highest welfare, as New Creatures.

Others may rejoice today and be cast down tomorrow; only the faithful in Christ Jesus are privileged to rejoice always. The thought of the Lord's favors, past, present and to come, makes all the trials and difficulties of such to appear very light afflictions, as but for a moment, not worthy to be compared with the glory, honor and immortality promised, and the blessed privileges of divine service, both here and hereafter. The Apostle emphasizes the matter by saying, "Again I say, Rejoice." ⁽²⁾We cannot have too many rejoicing Christians, nor can they rejoice too much, if they rejoice *in the Lord*. This rejoicing is not necessarily boisterous, nor of necessity the reverse. It implies serenity, happiness, peace, pleasure of soul, however, and does not mean that noisy demonstration is essential, as some seem mistakenly to think.

The Apostle further exhorts that the faithful let their moderation, their forbearance, be manifested, not only toward the brethren, but toward all with whom they have to do. ⁽³⁾The Greek word here rendered "moderation" seems to carry with it the thought of *reasonableness*, and of not exacting our rights too rigorously. Mercy and leniency are certainly qualities required of all who would be members of the body of the Anointed. Faithfulness in the performance, as far as possible, of all that justice would require of us, and mercifulness in respect to all our requirements of justice from others should be our rule; so shall we be the children of our Father which is in heaven, for he is kind and merciful to the unthankful.

"The Lord is at hand!" The thought seems to be that we who are the Lord's are not living for the present time. We are expecting great changes to be ushered in when our King shall take to himself his great power and begin his reign. We are not to be struggling for the last inch or the last penny, nor for the extreme of our own rights; but, rather, to be so full of rejoicing in the good things coming, and already ours by faith, that it will make us generous as respects the things of this present time in our dealings with the brethren and with others. We are not expecting justice from the Lord, for nothing that we have or done or could do would *justly* call for such exceeding great and precious things as he has promised us. And as we are expecting grace or bounty in so large measure we can well afford to be generous and liberal in our sentiments toward others--especially toward the household of faith, because they are our brethren and fellow-representatives of the Lord himself, from whom our bounty is to come; and toward the world without, because they have not the future prospects which we possess, and hence set their hearts upon the things of this present time; and we can well afford to accord them their full share of these or more, since we are so rich through our heavenly Father and our heavenly Bridegroom.

That the Apostle did not mean to be understood that the Lord's second advent might be expected momentarily, nor before his death, is evident; for elsewhere in his epistles he clearly sets forth his expectation to die, and to wait for the reward, the crown of righteousness laid up for him; elsewhere also he clearly intimates that the day of the Lord could not come until after the great falling away mentioned in the prophecies, and the manifestation of the Man of Sin, etc. (2 Tim. 3:7,8; 2 Thess. 2:2-10.) Evidently, therefore, his only thought in this exhortation, "The Lord is at hand," was, as already suggested--that we are living in the close of the reign of evil, that the dawning of the day of the Lord is not far distant, and that to the eye of faith it is so near that its influence should affect even the smallest affairs of the present life.

"Be careful for nothing" is the next exhortation; but since our English word *careful* has lost its original meaning, there is danger of error here. The word originally had the thought of being full of care-

-anxiety, trouble. The Apostle's words correspond exactly to our Lord's injunction, "Take no thought," and signify, Be not anxious, burdened, full of care. It is proper that they abide faithful all things shall be careful, in the meaning of the word careful as used today. We should not be careless, indifferent, loose in our conduct or words, but be circumspect.

Anxiety and burdens are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill; but the members of the body of Christ, accepted in the Beloved, adopted into the divine family, sons of God, are assured over and over again in the Word that if they abide faithful all things shall work together for their highest welfare. Why should they be burdened? Why should they feel anxious? He who guards their interests slumbers not. When Christians find themselves anxious, fearful, burdened, the evidence is that they are lacking in faith, and the probability is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed "earth-born clouds" and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in his love and in his care. All in such condition should go at once to the throne of heavenly grace, and to the divine promises, and obtaining mercy at the former, and feeding upon the latter, they should grow strong in the Lord and in confidence in him, and their corroding cares will give place to faith, confidence, peace of heart, whatever the outward conditions.

Such is the counsel of the Apostle--that instead of continuing in the anxious condition, we should lay all of our affairs before the Lord, supplicating his promised providential care, acknowledging our own lack of wisdom;--and gladly accepting his wisdom and the provisions of his love, we should make every request in a spirit of thanksgiving. This spirit of thanksgiving implies a recognition that the circumstances and conditions in which *we are*, have been super-vised of the Lord, and that we are appreciative of his care and trust it for the future. Thanksgiving for what we have, and a full appreciation of the Lord's leadings hitherto and now, will preclude any anxiety for the future; for the thankful heart will conclude that he who favored us and redeemed us while we were yet sinners will much more favor and do for us now that we are his through the adoption that is in Christ Jesus.

⁽⁴⁾The question may arise, Why will not God give us the things which he sees us to need without our making petition to him and claiming his promises? Undoubtedly because we need previously to come into the proper attitude of heart to receive his favors and to be advantaged by them. Even as it is, we may be sure that we do not sufficiently appreciate the divine care bestowed upon us hitherto and now. Even in the attitude of prayer and thanksgiving we probably do not discern one-half of our causes for gratitude, as we shall see them by and by, when we shall know even as we are known. It is the same with natural hunger. Unless we were so constituted that the gnawings of hunger would show us our need of food we would probably appreciate it less, even if we ate as much and with the same regularity.

If we have the foregoing described spirit of rejoicing and trust in the Lord, and make all of our requests, so far as we are able to discern, in harmony with his promise, and *accept with gratitude and thanksgiving, whatever his providence may send us*, then the Apostle assures us, "The peace of God which passeth all understanding shall guard your hearts and your minds in Christ Jesus." The thought here is distinct. It is not our own peace that is referred to. ⁽⁵⁾We may by nature be more or less indisposed to peace, restless, dissatisfied, discontented, fearful, foreboding or quarrelsome; but, following the course outlined above, we learn to trust God in all of our affairs, and it is the peace of God--the peace which comes to us from a realization of God's power and goodness and willingness to hold us by his right hand as his children--that comes in, to keep us from worry, from anxiety, etc. The thought is that this peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It keeps the Christian's mind, so that he at heart has peace with the Lord, fellowship, communion;--and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the divine power and wisdom and love. But it does not assure him of anything respecting his own perfection or worthiness of acceptance before God. This proper peace merely assures us of our standing in divine favor through *Christ Jesus*,--his worthiness, his sacrifice, his aid.

⁽¹⁾ ½ Feb. 26 Manna

⁽²⁾ ½ Feb. 26 Manna, Phil. 4:4

⁽³⁾ Feb. 27 Manna, Phil 4:5

⁽⁴⁾ Feb. 28 Manna, Phil. 4:6

⁽⁵⁾ Mar. 1 Manna, Phil. 4:7

Now we come to the Apostle's grand summing up of the way in which the Christian is to set his affections --fix them, fasten them, hold them upon profitable things; that he may grow in grace as well as in knowledge and love of God. The Apostle points out that the will having been consecrated to the Lord, faith having been exercised in rejoicing and thanksgiving in all of the Lord's providences, the peace of trust having come in, the further steps in the development of character will be through *guarding our thoughts*: and this means also the guarding of our words and acts, because it is out of the abundance of the heart that the mouth speaketh, and that the whole course of life is directed. What, then, should be the trend of the Christian's thoughts after he has reached the grand development already outlined by the Apostle? It should be toward things that are true, having no sympathy with anything that is false or even exaggerated. ⁽⁶⁾Whoever sympathizes with falsehood or exaggeration is more or less defiling himself. Whoever cleanses his thoughts, and avoids exaggeration, etc., is in that degree purifying his mind and his entire character, and coming the more into touch and sympathy with the Lord himself, who is "the Truth."

Nor is it sufficient that we are sure of the truth of matters. We are to test them further, and discern to what extent they are honorable, noble; for although the Lord has accepted us, ignoble and imperfect, and has covered the ignoble features of our characters, and proposes to cover them to the end with his own merit, nevertheless, we cannot be in sympathy with the ignoble features of our fallen condition, but on the contrary must desire true nobility, and the highest standards of honor in our hearts, in our thoughts, in all of our dealings with our God and with our fellows. The test of honor is therefore to be applied after the test of the truth. The thing might be true, but Is it honorable to think about it or tell about it? is another question.

⁽⁷⁾Another test we are to apply is, Are the things just? We are not to allow our minds to run along lines that would be unjust, and we are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others from a different standpoint;--so far as reason will permit, from the standpoint of mercy, forbearance, pity, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we mature, that the lines of justice shall in no sense of the word be infringed by us with our hearts' approval.

Purity is another quality to be esteemed by us. We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we will desire to drop it from memory, and this will only be accomplished by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness, and to esteem it. From our standpoint the impure, the unjust, the untrue, the dishonorable things, cannot appear lovely, desirable, worthy of emulation. When we would think on the purest of things we must of necessity lift our mental vision to as high a point as possible, and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ, and proportionately the loveliness manifested in one or another of the followers of Jesus, who walk closely in his footsteps. The mind that frequently calls up the lovely perfections of the Lord and the truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things, contrary to the spirit of the Lord. The Apostle concludes the list, by referring to all things of good repute: ⁽⁸⁾things of any virtue or value, things in any degree praiseworthy--the noble words or noble deeds or noble sentiments of anybody, we may safely meditate upon, and as a consequence find ourselves growing toward these ideals upon which our minds, our new natures, thus feed. We will become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Lord and Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the First Resurrection, which will perfect us forever in the Lord's image and likeness.

How many (how few!) can say what the Apostle says in vs. 9? "The things which ye both learned and received and heard and saw in me, these things do!" This should be the standard of every Chris-

tian, because they each and all are representatives of the Lord, ambassadors for him; hence, so far as in them lieth, their conduct and words should be such as would be living epistles, read by the brethren and by the world to profit. No wonder the Apostle adds that, doing thus, "the God of peace shall be with you." So surely as he was with the Apostle he will be with all others similarly walking in the footsteps of Jesus.

"I rejoice in the Lord greatly that now at length ye have *revived* your thought for me." These words seem to imply that their thoughtfulness for the Apostle, and earnestness to improve opportunities to serve him, had to some extent relaxed for a time and been revived. Then, as though fearful that his words might be understood as a reproof, he adds, "Ye did indeed take thought, but ye lacked opportunity." How careful was this man of God not unnecessarily to wound the feelings of the brethren, and how careful we all should likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of them.

The Apostle hastens to point out that he is not complaining of *want*. He had learned to put into practice himself the lesson which he was just communicating to them, regarding rejoicing in the Lord,--to cast aside anxious thought and to approach the Lord in prayer and supplication in thanksgiving, and he possessed the resultant peace. In this condition of heart, however many may have been his necessities, he was not in *want*, for he was *satisfied* that the Father would provide the things which he really needed--and more he did not *want*; for, as he explains, he had learned the lesson, "In whatsoever state I am, therewith to be content." We are not to be contented after the manner of the tramp or the indolent and shiftless, who would prefer to "live by faith," at the expense of others who "labor, working with their hands." We are not to be content to allow the opportunities and talents and privileges which the Lord has given us to lie idly by, unused; but while using these talents and opportunities to the very best of our ability and intelligence, and while seeking in prayer and supplication, rejoicing and thanksgiving, to use them all as would please the Lord, we should be *content with the result of such efforts*.

We should conclude that our heavenly Father who feeds the sparrows and who clothes the fields with verdure is quite able to supply our needs in the manner and to the degree that would be for our highest welfare; and so, after having done our part to the best of our ability, we are to be *thoroughly contented* with the results --even if the results should be the barest necessities of life. But we are not to be contented with the barest necessities unless these are the best results obtainable from a reasonable and judicious use of opportunities and talents which the Lord has given us, consistent with our consecration to his service. "Be content with such things as ye have" does not ignore our talents and opportunities, for these are part of the things which we *have*,--the things which, as stewards, we are bound to use to the best of our judgments.

Surely the Lord was fitting the Apostle for a grand place in the heavenly Kingdom, when he gave him such a variety of experiences as are detailed in the *12th verse*. Surely, as the Lord was touched with the feeling of our infirmities, that he might be a faithful High-Priest for the Millennial Kingdom (as well as to us now), so the Apostle, by his experiences, evidently was being fitted and prepared for a very honorable and prominent place in the Royal Priesthood of the same Kingdom. And so with us: ⁽⁹⁾if we find our experiences in life very checkered we may conclude that the Lord sees that we need both the heights and depths of prosperity and adversity to properly instruct us and qualify us for the position he designs for us in the future. Let us, then, as the Apostle did, *learn how* to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and *learn also how* to be in want (need) and yet not to *want* anything beyond what the Lord's wisdom and providence sees best to give,--to be content.

The secret of the Apostle's success is stated in the last verse of the lesson. It was his close relationship to the Lord, his intimate union with him, his reliance upon him: he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus was enabled to do all these things and to pass through all these experiences with gratitude, with thankfulness, with rejoicing. Let us all thus learn to "Rejoice in the Lord *always*."

⁽⁶⁾ Mar. 2 Manna, Phil. 4:8

⁽⁷⁾ Mar. 3, Phil. 4:8

⁽⁸⁾ Mar. 5, Phil. 4:8

⁽⁹⁾ Mar. 6 Manna, Phil 4:11-12