

taught them that the Son of man came "not to be ministered unto but to minister." He illustrated this teaching by washing the feet of His disciples. He "made himself of no reputation," and made His entry into the royal city riding upon "a colt, the foal of an ass." He submitted unresistingly to the coarse brutality of the Roman soldiers. "When he was reviled he reviled not again." He wore without complaint the purple robe of mockery and the crown of thorns, endured patiently the cruel scourging, bore His own cross till He fainted beneath its load, and, amidst ribald taunts and execrations, breathed out His last sigh in the companionship of thieves. Can self-abasement become more complete than that of Jesus Christ?

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is Lord." 'Tis ever thus, in nature, in history and in grace. "He that humbleth himself shall be exalted."

Obscurity before glory! How many years of hiding from the sunlight, while the vegetable changes to the dull, shapeless charcoal! How many years of darkness still, before the rough lump of coal has been transformed into a flashing diamond and the miner's pick-axe finds it, and the lapidary's chisel shapes it, and a noble gem comes forth to gleam in the diadem of a king!

Weakness before power! And so we see Joseph a slave and in prison; but all the while character is being formed, and by-and-by Joseph is in his chariot and the mightiest of nations is kneeling at his feet.

Silence before speech! And so Demosthenes, the stuttering boy, laughed at by his fellows, but with his heart big with a great ambition, goes out alone to the caves beside the sea, practices the difficult sounds of his mother tongue, perfects himself in public speech, and becomes the greatest orator of Greece and of the world.

Death before life! "Except a corn of wheat fall into the ground and die, it abideth

alone, but if it die, it bringeth forth much fruit." And if it be so in the world which God has made, that the painful humbling must precede the glorious uplifting and manifestation; if this be the lowly path which men have followed until it climbed the heights of greatness; let Christ, our noblest example in all things, become our example in this also. Let us seek humility of soul, and learn of Him who is "meek and lowly of heart."

By-and-by, when He has purged away our dross, we shall come forth as gold tried in the fire. And though it be His way that we should learn long in silence, till in humility, and lowliness, and meekness, we have acquired something of "the mind that was in Christ Jesus," when, at length, He has expelled pride and selfishness from our natures and tuned our hearts to the diviner song of love and unselfishness, it may be that our lives here for a little while shall show forth His praise; and then among the white-robed throngs above we shall joyously sing the song of earth's meekest man and His great prototype of meekness, "the song of Moses and the Lamb." And though it may have been that earthly hopes and ambitions one by one have died within us, though in the estimation of the world we may have lost our lives, we shall have "kept them unto life eternal," and "when Christ, who is our life, shall appear," we also "shall be manifested with him in glory."

Knox College, Toronto

LESSONS AND GOLDEN TEXTS FOR 1901

FIRST QUARTER

1. Jan. 6.—**Jesus Anointed at Bethany.**
Matt. 26: 6-16. Commit vs. 11-13. (Read Matt. 26: 1-6. Compare Mark 14: 1-11; John 12: 1-11.) *Golden Text*—She hath done what she could. Mark 14: 8.
2. Jan. 13.—**The Triumphal Entry.**
Matt. 21: 1-17. Print 6-16. Commit vs. 9-11. (Compare Luke 19: 29-44.) *Golden Text*—Blessed is he that cometh in the name of the Lord. Matt. 21: 9.
3. Jan. 20.—**Greeks Seeking Jesus.**
John 12: 20-33. Print 23-33. Commit vs. 32, 33. (Read Mark 11: 12-18; John 12: