

has eyes more radiant and wings of wider sweep. Kindness works with richer purpose and blesses its object with a subtler touch.

Now, the sons of Zebedee, who, in their shrewd diplomacy, drew to their help to do the talking the one whom, doubtless, they looked upon as an expert in such finesses, even their mother, and approached the Master with their ambitious request, manifestly had some rare and strong virtues. Faith was not wanting, nor was loyalty. That much is involved in the very thing they ask, or that is requested in their behalf, with their hungry consent, especially in view of the One from whom they ask it. When questioned as to their courage they express confidence in the fact that they amply possess it, and no word in the passage or in their history gives reason to doubt it.

But they are to learn that the steps that throne in the kingdom of Jesus are not to be mounted, nor is the right or the left hand position at the side of the Sovereign to be secured by the processes of the courtier, though he is prepared to carry his sword gallantly and defend his Lord by the might of his allegiance as expressed in faith and loyalty, and courage. James and John learned the secret of the kingdom of God (how grandly some of our quotations indicate). They come near to Christ, indeed, but it was the nearness of love. It was by means of humility, self-denial, self-forgetfulness and (verse 28) Christ-like ministries.

The other disciples, also, from the indignation that flamed from them because they felt themselves either outwitted and undermined or associate with men unworthy of a noble brotherhood; these men were also of true qualities; manly, heroic, earnest, loyal; men devoted to the person of their Master, and intensely zealous for his success. But they failed to approach his high and arduous mission, and not yet had they an understanding of the method of the cross. They learned it. They became examples of it. Therein is their greatness—and their greatness in humility, following Jesus, is the measure of our shame, if, through lack of consecration to the noblest and holiest, we fall to "gird ourselves with humility, to serve one another."

Is there enjoyment in such service? Rather, let us say, there is happiness, blessedness. The enjoyment of humility is of that pure strain and quality which belongs in fulness to the high joys of heaven. It is the enjoyment of the highest faculties of our being in the growth and exercise of which we become akin to "the rapt seraph that adores and burns."

#### BIBLE SIDELIGHTS.

Prov. 16. 19. "It is upon all accounts better to take our lot with those whose condition is low, and their minds brought to it, than to covet and aim to make a figure and bustle in the world. Humility, though it should expose us to contempt in the world, yet, while it recommends us to the favor of God, qualifies us for his gracious visits, prepares us for his glory, secures us from many temptations, and preserves the quiet and repose of our own souls, is much better than high-spiritedness, which though it carry away the honor and wealth of the world, makes God a man's enemy, and the devil his master.—Matthew Henry.

Micah 6. 8. "Walk humbly with thy God." "To follow" the footprints of the Creator in the old rocks of the geologic ages, or trace his glory in the heavens, is the highest walk of the scientist. To see his way in the sea, and his path in the mighty waters, is the privilege of the explorers. To study his dealings with the nations of the world, as they are recorded in the annals of past ages, is the work of the historian. But to walk with him humbly and reverently, as he reveals

himself in the pages of his word, and in the person and work of his Son, is the privilege of his believing children.—Rev. R. Balgarnie.

Matt. 5. 3. "Then thou earnest of him to be 'lowly of heart.' And this is the true, genuine, Christian humility, which flows from a sense of the love of God, reconciled to us in Christ Jesus. Poverty of spirit, in this meaning of the word, begins where a sense of guilt and of the wrath of God ends; and is a continual sense of our total dependence upon him, for every good thought, or word, or work, of our utter inability to all good, unless he 'water us every moment,' and an abhorrence of the praise of men, knowing that all praise is due unto God only. . . . The more we advance in the knowledge and love of God, through our Lord Jesus Christ, the more do we discern of our alienation from God—of the enmity that is in our carnal mind, and the necessity of our being entirely renewed in righteousness and true holiness."—John Wesley.

Matt. 18. 4. "Humility is not thinking meanly of one's self, but in being willing, even with great powers, to take a lowly office and perform seemingly mean and insignificant and not honored service. The first is not characteristic of childhood; the latter is. Christ's own example is the best interpretation of his teaching."—(See Phil. 2. 5-8.)—Abbott.

#### ARROWS.

"Two things are requisite to this state of mind (humble in heart). One is that a man should have a true estimate of God, and the other that he should have a true estimate of himself."—F. W. Robertson.

"It is better to underrate than to overrate ourselves."

"To be independent of everything in the universe is God's glory, and to be independent is man's shame."—From God. The moment man cuts himself off from God, that moment he cuts himself off from all true grandeur."—Robertson.

"Humility as a sovereign grace is the creation of Christianity."

"The nobler a soul is, the more objects of compassion it hath."—Bacon.

"What am I?"

An infant crying in the night,

An infant crying for the light,

And with no language but a cry."

—Tennyson.

"Humbleness of mind is gained more by believing in Christ than by dwelling upon our sins."

"God would rather see his children humble for sin than proud of grace."

Note Paul's progress in humility: 1 Cor. 15. 9. A.D. 59. "Not meet to be called an apostle."

Eph. 3. 8. A.D. 64. "Less than the least of all saints."

1 Tim. 1. 15. A.D. 65. "Sinners, of whom I am chief."

#### POETIC SUGGESTIONS.

"They may not need me—

I'll let my heart be

Just in sight.

A smile so small

As mine might be

Precisely their

Necessity."

—Emily Dickinson.

"The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands this ancient sacrifice,

A humble and a contrite heart.

Lord of hosts, be with us yet,

Lest we forget, lest we forget."

—Kipling.

"The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of unbroken  
thread,  
Where love ennobles all.

The world may sound no trumpets, ring  
no bells,

The bird of life the shining record  
tells.

"Thy love shall chant its own beatitudes,  
After its own life working. A child's  
kiss

Set on thy sighing lips shall make thee  
glad.

A sick man helped by thee shall make  
thee strong.

Thou shalt be served thyself by every  
sense

Of service which thou renderest."

—E. B. Browning.

"The bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing,  
Sings in the dark when all things  
rest.

In lark and nightingale we see,  
What honor hath humility."

—Selected.

#### WORK THINKING ABOUT.

"Talk, if you will, about Alexander the Great, and Charles the Great, and Napoleon the Great. Jesus was, from even the secular point of view, incomparably greater than any of these; yet, who would speak of Jesus the Great? He is the Only. He is simply Jesus. Nothing could add to that."

"Not once in all his gospel does he (John) refer to himself by name; yet, as one reads the wonderful chapters, one is aware of a spirit, an atmosphere, of sweetness. There are fields and meadows in which the air is laden with fragrance, and yet no flowers can be seen. But looking closely, one finds, low in the ground, hidden by the tall grasses, a multitude of little flowers. It is from these perfume comes. In every community there are humble, quiet lives, almost unheard of among men, who shed a subtle influence on all about them. Thus it is in the chapters of John's Gospel. The name of the writer nowhere appears, but the charm of his spirit pervades the whole book."—J. R. Miller.

"Is not pure and unmix'd humility the miracle of the moral world, and does not no glory mark out its possessor as a channel of the highest spiritual communications? The desire men have to be looked up to by their fellows is inborn and world-wide. The heart craves for homage as instinctively as the senses seek sunshine, zephyrs, the rippling cadences of speech. He who is lifted above this weakness must have a being, the more sensitive half of which is played upon by influences travelling from beyond the confines of visible nature. A humility ruling the deepest and most intricate movements of the spirit must be God-wrought in its beginnings. If one come to us whose nature is sweet and tender as the dew, and who at the same time seeks no glory for himself, we can accept him as a sign in the kingdom of divine ideas."

—T. G. Selby.

"Diogenes, planting his foot on Plato's stool, exclaimed: 'Thus I stamp on Plato's pride.' 'Yes, and with a pride still greater,' responded the sage. No pride is so intense as the pride of humility. Who, then, are the poor in spirit? Evidently those who, without effort on their part, are conscious of moral poverty, who have the painful sense of moral incompleteness, and scantiness, and want, who, aware it may be of great capacities . . . compared with what they might be, feel that they are wretched,