

the bounty of God, they are more or less counterbalanced by the evil which is our own. We should keep ourselves humble by the thought that imperfection mars our best achievements. No one can truthfully say, "I am without fault; I am free from error."

3. The foolishness of pride. Thinking overmuch of oneself is a foolish thing in itself, and serious consequences often flow from it. Pride is the laughing-stock of all sensible men, and the cause of rebuke from God himself. And when pride assumes the form of self-efficiency, it becomes a positive sin, and one of the most fatal. For the self-sufficient man is the self-satisfied man, and the man who is self-satisfied finds no need for God and his plan of salvation.

WHAT PREVENTS HUMILITY?

There are certain prevailing forms of evil which are opposed to humility, and prevent its cultivation:

(a) A refusal to accept a rebuke when we are perfectly conscious that we have deserved it. If honestly seeking to grow in the truth and perfect our characters, we should welcome reproof if it has the effect of checking some fault of which we are guilty. We should rank as a friend one who in the kindest spirit seeks to show our defects, so that they may be corrected, as much as we would be pleased with commendation for our points of strength.

(b) There may be an exaggerated estimate of our own powers. This is seen in the scornful look, the contemptuous expression, constant talking about oneself, confidence in the infallibility of one's own opinion.

(c) There is the habit of judging and unkindly criticising the character and conduct of others. Many fall into this unfortunate habit. "Censuring thyself" is a good antidote. Perhaps in the majority of cases the secret motive of hyper-criticism is a craving after praise and flattery. This is not only ungenerous, but will tend to hinder spiritual progress.

(d) In cultivating humility we should beware of false humility and undue self-depreciation. It is not humility to profess not to be what we are, or not to possess that which we know that we do possess. Humility does not consist in refusing to acknowledge that we have talents, but in refusing to boast of such talents as if they were self-derived.

HUMILITY BEFORE GOD.

There is a very important truth involved in the expression, "Humility before God." It implies the resolute effort to keep ourselves in the right attitude before God, and in the right relations with him. This secures humility without humiliation, and puts us in right relations with our fellowmen. Humility is a good antidote to the "inflation of the Lord." Humility before men too easily degenerates into weakness. It may become such false humility as is caricatured in Uriah Heep. But humility before God is found to put a gracious tone upon the relationships of life. It prevents us from manifesting so greatly disturbs the currents of affairs. It gives us a principle for life-guidance; it keeps near us the sense of the Divine presence; and it provides us with the consciousness of a strength which makes us master of circumstances. Humility before God is the strong, wise man before life's duties and claims.

HUMILITY AND EXALTATION.

"He that humbly himself shall be exalted." Through humility comes exaltation, real and abiding—exaltation by the just and powerful hand of God. The depth of our Saviour's exaltation was the measure of the height to which he was exalted. It is not merely that God rewards the trustfulness or humility with actual blessings; but it is true that to

the humble soul, in the Bible sense of the term, God gives himself, and man is no longer mere man, but exalted to be in a measure what Christ was—man and God with him.

Illustration. A farmer went with his son into a wheat-field to see if it was ready for harvest. "See, father," said the boy, "how straight those stems hold up their heads. They must be the best ones. Those that hang their heads down, I am sure cannot be good for much." The farmer plucked a stock of each kind, and said, "See here, foolish child. This stalk that stood so straight is light-headed, and good for nothing, while this that hung down its head so modestly is full of the most beautiful grain.

SPARKS FROM ANOTHER ANVIL.

1. Though I do not boast openly, do I cherish a boastful spirit within?  
2. Have I the confident strength that comes from a humble dependence on God?

3. Do I take the lower seats, yet fret if I am not promoted to the higher ones?

4. No one has liberty till he is free from thoughts about himself.  
5. As the noblest animals serve men the best, so the noblest men serve God the best.

6. The motto of the Prince of Wales is, "Ich dien"—"I serve." A royal motto, 7. It is not service to do for another man what we want to do, but what he needs to have done.

8. I believe the first test of a truly great man is his humility.—Ruskin.

9. Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees.—Webster.

10. Distrust yourself. Rely only upon God. Renounce all glory except from Him.—Edwards.

11. The scholar must be humble. The only hopeless student is the one that lacks the teachable spirit.

12. The business man must be humble. He will succeed in proportion as he learns to consult the tastes and needs of others.

13. The Christian worker must be humble. He cannot do God's work unless he learns that he cannot do it, but God can do it through him.

14. The greatest work is done after the fashion of the farmer, who merely plants his seed and humbly trusts in God's natural forces to do the rest.

POINT FOR THE PRESIDENT.

Begin your meeting sharp on time. Wait for nobody. Be sure to select your hymns beforehand, and have them bear upon the teachings of the topic. Select your Scripture readings from the Home on "Humility." Six members bring in some written thoughts on the subject, to be read at the meeting.

JUNE 29.—"NATIONAL PROSPERITY."

Prov. 11, 34; Deut. 6, 10-13.

HOME READINGS.

Mon., June 23. God on our side. . . . Ps. 121, 1-8  
Tues., June 24. Choose. . . . Josh. 24, 14-17  
Wed., June 25. God's requirements. . . . Deut. 10, 12-22  
Thurs., June 26. Paine's Sermon. . . . Deut. 13, 1-11  
Fri., June 27. National penalties. . . . Jer. 58, 1-11  
Sat., June 28. National safety. . . . Isa. 45, 20-25

As loyal Canadians, we celebrate with rejoicing and thanksgiving our great national holiday—the First of July—Confederation Day. It is on that day we commemorate the unity and progress of our country. Not only the unity of scattered provinces into one fair and

firm Dominion, but the unity of the Canadian people in loyalty and patriotism; in desire for material prosperity; in effort for the enlargement of trade and commerce; in determination to provide broad education for the youth of the land; in ambition to be worthy an honorable place among the nations of the earth; and in aspiration to merit some measure the divine benediction. "Blessed is the nation whose God is the Lord."

YOUNG CANADA.

The young people of this great North Land love their country; love the flag that floats above them, emblematic of justice, honor, purity, and strength; love the historic motherland, whence their fathers came, and whose world-wide greatness they share; love the opportunity, not only of dying for their country if need be, but of living for the increase of its power and prosperity, its goodness and greatness. Join we all as we think of our fair Dominion, our beloved Canada:

"Our hearts, our hopes are all with thee;  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee, are all with thee."

A MODEL FROM CLASSIC DAYS.

We might well turn to Paul to be taught the duties and privileges of citizenship. For he himself was born and brought up in one of the busy cities of the Orient. Tarsus in Cilicia was his native place. It was built on both banks of the river Cydnus, which was lined with wharves, on which was piled the merchandise of many countries, while sailors and merchants, dressed in the costumes and speaking the language of different races, were constantly to be seen in the streets. Tarsus was the centre of an extensive trade in timber, and the depot to which the products of many countries were brought to be distributed over the east and the west. The inhabitants were numerous and wealthy, and were proud of their city, not only as a centre of commerce, but also as a seat of learning; for Tarsus was one of the three principal university cities of the period, the other two being Athens and Alexandria. In this cosmopolitan centre of population Paul spent his earlier years, and was thus being prepared to understand and sympathize with human nature in all its varieties. In after life, says Stalker, he was always a lover of cities, Antioch, Ephesus, Athens, Corinth, Rome, the capitals of the ancient world, were the scenes of his activity. To Paul, then, with his train of city dwellers and broad Christian sympathies, we turn for guidance in social relations and instruction in the principles of citizenship.

CHRISTIAN MANHOOD.

At the foundation of all true citizenship is manhood. By manhood is meant not age, but character—Christian character, which properly interpreted is the highest attainable. For some principles of manhood, which are not to be based on social and civil life, read Paul's own words in writing to the citizens of Rome, especially the twelfth and thirteenth chapters. What a foundation of faith in Christ, and adherence to moral principle is there found! The New Testament knows no citizenship not built upon the life and ethics of Christianity. Paul said, "I am a man," and we may interpret this from his other declarations to mean that Christian manhood and true citizenship are inseparable.

WORLD-WIDE SYMPATHY.

Paul was an alien in the land of his birth. His father was one of those numerous Jews who were scattered in that age over the cities of the Gentile