

humility of the latter are commended, while the pride and self-importance of the former are rejected. Few were the words of the humble Publican, but they were sincere. His expressions of repentance and contrition were plain and honest, and therefore they were accepted—"I tell you," so our Lord concludes the parable, "this man went down to his house justified rather than the other."

The parable of the banquet is another remarkable instance of the necessity of humility. This was suggested by our Saviour's observing the eagerness of men to secure for themselves places of precedence and honour. "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place, and thou begin with shame to take the lowest room. But when thou art bidden go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." For indeed how naturally is such a conduct adapted to render the mind contented, peaceable and happy. How well is it calculated to correspond with the advice of St. Paul, "not to look every man on his own things; but every man also on the things of others." We find the self-important man displaced to make room for the modest and diffident one. The partial eye of man indeed may have overlooked his virtues who modestly and prudently declined any great pretensions to the favour of the Almighty, who "in lowliness of mind esteemed others better than himself," but God has long regarded them, nor will he suffer him to go unrewarded.

It is indeed to be lamented that in the affairs of the present life such a conduct is not always successful. While the bold, the enterprising, the rapacious and the ambitious succeed in securing to themselves a large portion of the wealth, the grandeur, the power and the property of the earth, modest merit for the most part passes by unrewarded and unnoticed. Without the aid of religion such results would no doubt bear but too strongly upon the greater part of mankind. But it is the consideration "that we have no continuing city but seek one to come" which can compose our unsettled minds. It is the prospect of that eternity of happiness which is prepared for those who practise God's righteous laws, that alone can quiet our ruffled tempers. It is the hope of that "immortality which is brought to light by the Gospel" that serves to reconcile us to the seeming hardships of our condition in this life. From the Gospel alone can be drawn those consolations which support men under the pressing calamities of the world, that soften the evils which the faithful and sincere Christian often undergoes, and gives him that calmness and composure of spirit, that tranquillity, cheerfulness, peace and comfort of mind which the world