

to be weary and need rest, to suffer hunger, and thirst. And all this he did, not for his own glory, but that we might receive the blessings that flow from his sufferings and death. When we ask ourselves for the motive that prompted Christ to perform all this, the answer comes from his own lips, "I came not to do my own will, but the will of him that sent me."

And, now, the disciple is to be as his master. If Christ could humble himself to such a degree, we must possess humility also. As Christ was meek and lowly, so we must be meek and lowly in heart. We must be like him in all his holiness, like him in mind, like him in spirit. The Command of God is, "be ye holy, for I am holy." And all through the Word of God, Christ is held up to us as our pattern and example. And what does being like Christ imply? Perhaps we too often forget what it does mean. It certainly implies meekness. It implies holiness, and the possession of the Spirit in our hearts. It implies peace, and the absence of fear or dread in regard to the future. Christ being in us and dwelling in us, will cause our hearts to rejoice and be glad. He will strengthen us for the duties of life, support us in our hours of weakness, shield us in the hour of danger, and uphold us in the hour of death.

Again, before Christ left his disciples, he impressed upon them the necessity of humility. We are told that, just before the feast of the passover Jesus, knowing that his hour was come, laid aside his garments and took a towel and girded himself. He then poured water into a basin, and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded. After he had performed this act of humility, he began to apply the lesson. For he sat down and said unto the disciples, "Know ye what I have done unto you?" "Ye call me Master and Lord, and ye say well! for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. *For I have given you an example, that ye should do so I have done unto you.*"

It may be asked here, will the strict performance of these three duties justify us in the eyes of God? It might almost appear so to the superficial observer. This verse, then, would be in direct opposition to the teaching of Paul, who makes our justification depend upon faith. But if we examine the text carefully, it will be evident that faith is implied here also. The two first requirements have a bearing upon our relation to our fellow men, but the third speaks of our duty to God; and it is here that faith is implied. It may be said that a man can do justly and exercise mercy towards his fellow being without faith, but when we come to speak of walking humbly with God, faith or trust in such a Being is required. For, how can a man walk with another unless he can confide in him? So is it in our relation to God. We must believe in him before we can walk consistently with him. The