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謙卑顯於耶穌門徒身上

你們裡頭為大的，倒要像年幼的；為首領的，倒要像服事人的。(路廿二章廿六節)

我們已經讀過謙卑顯於耶穌身上並出現在祂的教訓中，現在讓我們從祂所揀選的同伴——十二個門徒身上來看這件事。一開始我們看見他們身上缺少謙卑，與基督本身成為強烈的對比，這會使我們讚歎五旬節時那一百八十度的轉變，證明人可以真正有份於基督的謙卑，完全勝過撒但吹入人裏面之驕傲的毒氣。

我們看見這些門徒在某些場合缺少謙卑。有一次他們在路上爭論著誰為大，又有一次西庇太的兒子們同著他們的母親去向主求首位——主左右的高位；以後在吃最後晚餐的那一夜，他們再度爭論誰為大。他們並非沒有在主面前真正自卑的時候；比方彼得會呼喊著：「主啊！離開我，我是個罪人。」(路五章八節)當耶穌使風止住時，門徒們都俯伏拜祂(參太十四章廿四~卅三節)。但這種偶爾特別謙卑的表現，只會更顯露他們的本相。他們已習慣給己的權勢留地步，所以在其他場合裏會自然而然地顯露出來。思想這些事，會學到一些重要的功課。

一· 謙卑仍那麼缺乏時，信仰仍會披著何等熱切與活潑的外貌

讓我們從門徒們身上來探討。他們熱切地追隨耶穌，為祂撇下了一切。父啓示他們祂是神的基督。他們信祂、愛祂、服從祂的命令，撇下一切來跟隨祂。當其他人都退後離開主時，他們仍然緊隨祂，準備與祂同死。但有一個黑暗的權勢，深深地隱蔽在這一切的背後，而他們幾乎沒有覺察到它的存在與可怕性，除非它被除滅、被逐出去，否則他們無法見證耶穌拯救的大能。即使在現今這個世代，仍然如此。我們看見很多教授、傳道人、福音使者、工人、宣教士、教師身上有諸般聖靈的恩賜彰顯出來，成為祝福群眾的導管。但當試驗來臨時，或是藉著親密的交往而更深地認識他之後，會很痛心地發現他缺少謙卑，謙卑尚未成為他身上恆常不變的特性。大家都願意承認謙卑是最重要、最高的德行之一，但也是最難學會的功課之一，所以需要花最大的心力，當作首要目標來追求。藉著豐滿的聖靈，我們能與內住的基督有份，只有當祂住到我們裏面時，謙卑才會在權能中來臨。

二· 想要藉著外面的教導與個人的努力，來制服驕傲或帶下柔和謙卑的心，是何等徒勞無益

門徒們有三年的時間在耶穌手下受訓，祂告訴他們所當學的第一樣功課是：「我心裏柔和謙卑，你們當學我的樣式。」祂一次又一次地對他們、法利賽人和群眾提到，謙卑乃是通往神榮耀的唯一途徑。祂不但在他們面前活出神羔羊那屬天謙卑的樣式，而且不只一次向他們揭露祂生命中最深的奧秘：「人子來不是要受人的服事，乃是要服事人。」「我在你們中間如同服事人的。」祂洗他們的腳，並告訴他們要效法祂的榜樣。但這一切的果效微乎其微。在最後晚

餐時，他們仍爭論著誰為大。他們一定常常努力要學好這功課，也下定決心不要再傷祂的心，然而一切終歸徒然。藉此他們和我們都上了一堂必修課，深知趕出驕傲之魔不是藉著外面的教導，甚至基督對他們的教誨，似乎沒有影響；不是藉著辯論，不管論證多麼具說服力；不是使人感覺到謙卑的美麗，不管這感覺多麼深刻，也不是靠個人的決心與努力，不管這人是多麼地誠心而認真。若撒但趕逐撒但，只會帶進更大的惡勢力。只有藉著聖靈的權能，神把那屬天謙卑的新性情啓示在我們裏面以取代老舊的性情，並讓這新性情那麼真實地成為我們自身的一部分，如同老舊的性情那般根深蒂固時，才能帶來果效。

三·只有藉著內住的基督，帶著祂屬天的謙卑住到我們裏面，我們才會真的謙卑下來。

我們的驕傲是從一個人——亞當來的，照樣謙卑也必須從另一個人來。驕傲在我們裏面，用一種可怕的勢力轄管著我們，因為它就是我們的己、我們的天性。謙卑也一樣必須在我們裏面，成為我們的己、我們的天性。過去我們怎樣自然而然、輕而易舉地表現出驕傲來，照樣我們也必須，也一定可以表現出謙卑來。正如經上所應許的：罪在「那裏」（包括心）顯多；恩典就更顯多了（羅五廿十節）。基督給門徒的一切教導，以及門徒一切枉然的努力乃必經步驟，使祂能夠在神聖的權能裏進入他們裏面，賜予並作成祂所教導他們要追求的。祂藉著死敗壞了魔鬼的權勢，挪除了罪，成全了永遠的救贖。在祂的復活裏，祂從父那裏領受了一個全新的生命，是帶著神權能的人的生命，能交通給人、進入人裏面，以屬天的權能更新並充滿他們的生命。祂一升天，就領受了父的靈，從此以後祂可以藉著聖靈做祂在地上時不能做的事，只能夠與祂所愛的人合而為一，實際地為他們活出應有的生命來，以致他們能夠像祂一樣謙卑地活在父面前，因為是祂自己活在他們裏面，一呼一吸都是祂。五旬節那一天，祂在聖靈裏顯降，並佔有他們。以往一切的預備工作，使他們悔改、相信，藉著教導激發他們的渴慕與盼望，如今藉著五旬節經歷所帶來的巨大轉變而得以成全。雅各、彼得和約翰的生命與書信，都見證出他們的改變，受苦耶穌的柔和謙卑之靈，實實在在地佔有他們。

對這些事我們當說什麼呢？在我的讀者群眾當中，一定反應不一。有些人也許從未特別思想這件事，故無法立刻瞭解這生命問題對教會和其每一個肢體事關重大。也許有些人因著自己的缺乏而產生定罪感，試盡各樣方法要努力解決這問題，結果卻失敗了，以致灰心喪志。其他人也許能夠快樂地見證說他們得著了屬靈的祝福與能力，卻從未悔悟到他們身上有缺欠，是周圍的人看得清清楚楚的。也許還有一些人能夠見證主已給他們這恩典，使他們得著釋放與勝利，然而祂仍必須指教他們所當學的何其多，他們可以從耶穌的豐滿裏領受得更多。不管我們是哪一種人，我都要極力地籲請所有的人更深地認定謙卑在基督教信仰裏，佔有獨一無二的地位，**只要祂的謙卑尚未被認為是祂最大的榮耀、最首要的命令、最高的福祉**，則教會與信徒根本不可能成為基督所要的樣式。讓我們深深地思想這件事：當門徒們仍那麼缺少謙卑這項恩典時，外表卻看起來大有長進，所以求神不要叫我們滿足於其祂的恩賜，免得我們永遠無法領悟神不彰顯其權能、不動大工的秘密原因是——缺少謙卑這項恩典。只有當我們像神兒子一樣，真正知道且表現出憑著自己不能做什麼時，神才作一切。

當內住的基督在信徒的經歷裏占著應有的地位時，教會才會披上美麗的外袍，教師和信徒身上才會表現出謙卑這神聖、美麗的性情來。（慕安得烈）

謙卑顯於每日生活中

不愛他所看見的弟兄，就不能愛沒有看見的 神。(約壹四章廿節)

這是何等嚴肅的說法，我們對 神的愛必須用每天與人交接時所流露的愛來衡量，如果在日常生活與同伴交接的試驗中失敗了，證明我們對 神的愛是虛假的。就謙卑而言，亦是如此。我們很容易想到要謙卑在 神面前，然而只有在人面前謙卑，才足以證明我們在 神面前的謙卑是真實的，並證明謙卑已居住在我們裏面，成爲我們的性情，我們實在像基督一樣不顯揚自己的名聲。當一個人的心在 神的同在裏俯伏，謙卑已成爲生命之靈而非想到 神或禱告時裝出來的樣子時，必然會在與弟兄們交接時流露出來。這是一個相當重要的功課：唯一真屬於我們的謙卑，不是禱告時在 神面前力圖表現出來的，而是要帶出禱告室，顯於日常行爲中。每日生活中微不足道的小事都具有永恆的重要性，乃關乎永恆的試驗，足以顯明真正盤踞在我們裏面的態度爲何。在最不留意的剎那間，我們所表現出來的，才真是我們的本相。若想認識謙卑的人，要知道謙卑人的言行，必須在平凡的日常生活中觀察他。

這不正是耶穌的教導嗎？祂是在門徒們爭論著誰爲大，在法利賽人喜愛筵席和會堂的首位時，在洗門徒的腳以作榜樣時，教導他們謙卑的功課。如果在人面前不顯出謙卑，則在 神面前的謙卑算不得什麼。

連保羅也是這樣教導。他寫信給羅馬人說：「恭敬人，要彼此推讓。」「不要志氣高大，倒要俯就卑微的人，不要自以爲聰明。」(羅十二章十、十六節)他對哥林多人提到「愛」，一切愛都是以謙卑作根基的：「不自誇、不張狂……不求自己的益處、不輕易發怒」(林前十三章四、五節)。他對加拉太人說：「總要用愛心互相服事。……不要貪圖虛名，彼此惹氣，互相嫉妒。」(加五章十三、廿六節)以弗所書的前三章論到屬天生命講得太好，但緊接著他說：「凡事謙虛、溫柔、忍耐，用愛心互相寬容。」「常常感謝父 神，又當有敬畏基督的心彼此順服。」(弗四章二節；五章廿、廿一節)又對腓立比人說：「凡事不可結黨，不可貪圖虛浮的榮耀，只要存心謙卑，各人看別人比自己強。」(腓二章三、五、七、八節)他對歌羅西人則說：「要有憐憫、恩慈、謙虛、溫柔、忍耐的心。……彼此包容、彼此饒恕，主怎樣饒恕了你們，你們也要怎樣饒恕人。」(西三章十二、十三節)真正謙卑的心思必顯明於我們彼此之間的關係與彼此對待的態度上。在 神面前的謙卑是預備好我們能以耶穌的謙卑對待同伴，否則在 神面前的謙卑沒有什麼價值。願這些話照亮我們，使我們多多思想「顯於每日生活中的謙卑」。

謙卑人力求時時遵循這規則：「**恭敬人，彼此推讓！互相服事，各人看別人比自己強，彼此順服。**」一般人常會問一個問題：當我們看見別人在智慧、聖潔、天然的恩賜和領受恩典這些方面還不如我們時，怎麼有可能看別人比自己強呢？這問題一發出，就證明我們對謙卑的心認識得何其少。真實的謙卑乃是在 神的光中，看見自己一無是處，遂同意向己告別、把己趕出去，讓 神成爲一切。當人這樣做以後，就能夠說：我失去己而找到了你，再也不跟別人比較了。在 神的同在裏，我們交出了屬乎己的每一個思想，持著一無所有的態度顯在人面前，不再爲自己求什麼。我們是 神的僕人，也爲 神的緣故而作眾人之僕。一個忠心的僕人也許比他的主人更聰明，然而他仍舊持著作僕人的真實態度。謙卑人就是這樣看待每一個 神的孩子，不管他多麼軟弱或卑微，仍然恭敬他，而且把他當作王之子一般地禮讓。洗門徒腳的那一位，把謙遜之靈放在我們裏面，使我們真正願意居最末位且以彼此服事爲樂。

謙卑人不會嫉妒、忌恨。當別人先他而升高、蒙福時，他能夠讚美神。他能夠容忍別人受稱讚而自己被遺忘，因為在神面前，他已學會和保羅同說：「我算不了什麼。」他已領受了耶穌的靈作他的生命，不求自己的喜悅、不求自己的榮耀。

當煩躁與易怒的試探來襲時，當周圍同作基督徒的人發出尖刻的思想與話語時，謙卑人在心中常有主的命令，也在生活中實行主的命令：「**要彼此包容，彼此饒恕，主怎樣饒恕了你們，你們也要怎樣饒恕人。**」他已經明白披戴主耶穌就是穿上憐憫、恩慈、謙虛、溫柔、忍耐。耶穌已取代己，所以我們有可能彼此饒恕像主饒恕我們一般。「謙卑」不僅存於輕看自己的言語和思想中，而且是像保羅所說的「有謙卑的心」，這心被憐憫、恩慈、溫柔、忍耐團團圍住。神羔羊身上的標誌就是謙和、柔美。

基督徒追求更高之生命經歷時，常落入一種危險裏：以追求更合乎人性，更具有男子氣概的德行（像勇敢、快樂、輕看世界、熱誠、自我犧牲等）為目標並樂在其中——其實連古老的斯多亞主義者也教導並操練這些。而耶穌從天上帶下來的那些更深、更溫柔、更神聖、更屬天的恩典，與祂的十字架和向己死有密切的關係，也是祂在地上最先教導的事——虛心（靈裏貧窮）、柔和、謙卑、卑微——卻很少被人想到或重看。讓我們存（穿上）憐憫、恩慈、謙虛、溫柔、忍耐的心，讓我們不但在拯救靈魂的熱誠上，證明我們像基督，也要在與弟兄們的交往上，表現出彼此包容、彼此饒恕，像主饒恕我們一樣。

基督徒們！務要思想聖經對謙卑人的描繪，問問我們的弟兄和世人，他們有沒有從我們身上看見經上的畫像。讓我們把讀過的每一節經文，當作神要作成在我們身上的應許，讓我們把每一句話當作聖靈賜下新生的啓示，而滿心歡喜地接受。讓每一項失敗與缺乏促使我們更溫柔謙虛地轉向那位柔和謙卑的神之羔羊，確信祂就在我們心中執掌王權，祂的柔和謙卑就像一道活水泉，湧流在我們裏面。

我還要重複前面說過的話。我深深覺得我們太不認識教會因著缺少屬天之謙卑所蒙受的損失。神只能藉著一無所知、一無所有的器皿彰顯他的能力。不久以前，有一個滿有愛心與謙卑的基督徒悲慟地道出他的心聲。在他所認識的許多不同宗派之教會裏，有些事情顯明他們太缺少愛和容忍的精神。歐洲人（注：作者自己是歐洲人）都有他們自己的小圈子，當他們與其他意氣不相投的人相處時，發現很難彼此容忍、彼此相愛；也無法用和平彼此聯絡以保守聖靈所賜合而為一的心。那些應該成為他們的幫助與喜樂的人，反成為他們的眼中釘。這一切皆歸因於缺少謙卑，不承認自己算不了什麼，不以自居末位、變成最小的為樂，也不像耶穌一樣只要作別人的僕人、幫助者、安慰者，不管別人是多麼的卑微、沒有價值。

為什麼快快樂樂把自己交給基督的人，發現很難把自己交托給弟兄？是不是應該怪教會呢？因為教會裏太少教導人認識基督的謙卑是首要的德行，是聖靈所賜的一切恩典和能力中，最上好的一樣。我們太不重視像基督那樣的謙卑並優先傳講，像基督所做的一樣，我們沒有把它當作是非常必要且可能得著的恩典。但願我們不灰心、不氣餒。雖發現自己缺少這恩典，反激發我們更多寄望於神。讓我們把每一個磨難我們、激怒我們的弟兄，看作神賜恩之工具，用以煉淨我們，使我們有機會操練謙卑，這謙卑是耶穌——我們的生命——吹在我們裏面的。但願我們有這樣的信心——神是一切，己是無有，當我們自視一無所有時，就能靠著神的大能，專心致力於用愛心彼此服事。（慕安得烈）

HUMILITY IN THE DISCIPLES OF JESUS

"Let him that is chief among you be as he that does serve." Luke 22:26.

We have studied humility in the person and teaching of Jesus; let us now look for it in the circle of His chosen companions--the twelve apostles. If, in the lack of it we find in them, the contrast between Christ and men is brought out more clearly, it will help us to appreciate the mighty change which Pentecost wrought in them, and prove how real our participation can be in the perfect triumph of Christ's humility over the pride Satan had breathed into man.

In the texts quoted from the teaching of Jesus, we have already seen what the occasions were on which the disciples had proved how entirely wanting they were in the grace of humility. Once, they had been disputing on the way which of them should be the greatest. Another time, the sons of Zebedee with their mother had asked for the first places--the seat on the right hand and the left. And, later on, at the Supper table on the last night, there was again a contention which should be accounted the greatest. Not that there were not moments when they indeed humbled themselves before their Lord. So it was with Peter when he cried out, "Depart from me, Lord, for I am a sinful man." So, too, with the disciples when they fell down and worshipped Him who had stilled storm. But such occasional expressions of humility only bring out into stronger relief what was the habitual tone of their mind, as shown in the natural and spontaneous revelation given at other times of the place and the power of self. The study of the meaning of all this will teach us most important lessons.

First, How much there may be of earnest and active religion while humility is still sadly wanting. See it in the disciples. There was in them fervent attachment to Jesus. They had forsaken all for Him. The Father had revealed to them that He was the Christ of God. They believed in Him, they loved Him, they obeyed His commandments. They had forsaken all to follow Him. When others went back, they still clung to Him. They were ready to die with Him. But deeper down than all this there was a dark power, of the existence and the hideousness of which they were hardly conscious, which had to be slain and cast out, ere they could be the witnesses of the power of Jesus to save. It is even so still. We may find professors and ministers, evangelists and workers, missionaries and teachers, in whom the gifts of the Spirit are many and manifest, and who are the channels of blessing to multitudes, but of whom, when the testing time comes, or closer intercourse gives fuller knowledge, it is only too painfully manifest that the grace of humility, as an abiding characteristic, is scarce to be seen. All tends to confirm the lesson that humility is one of the chief and the highest graces; one of the most difficult of attainment; one to which our first and chief efforts ought to be directed; one that only comes in power, when the fullness of the Spirit makes us partakers of the indwelling Christ, and He lives within us.

Second, How impotent all external teaching and all personal effort is, to conquer pride or give the meek and lowly heart. For three years the disciples had been in the training school of Jesus. He had told them what the chief lesson was He wished to teach them: "Learn of Me, for I am meek and lowly in heart." Time after time He had spoken to them, to the Pharisees, to the multitude, of humility as the only path to the glory of God. He had not only lived before them as the Lamb of God in His divine humility, He had more than once unfolded to them the inmost secret of His life: "The Son of Man came not to be served, but to serve"; "I am among you as one that serves." He had washed their feet, and told them they were to follow His example. And yet all had availed but little. At the Holy Supper there was still the contention as to who should be greatest. They had doubtless often tried to learn His lessons, and firmly resolved not again to grieve Him. But all in vain! To teach them and us the much needed lesson, that no outward instruction, not even of Christ Himself; no argument however convincing; no sense of the beauty of humility, however deep; no personal resolve or effort, however sincere and earnest, can cast out the devil of pride. When Satan casts out Satan, it is only to enter afresh in a mightier, though more hidden power. Nothing can avail

but this, that the new nature in its divine humility be revealed in power to take the place of the old, to become as truly our very nature as that ever was.

Third, It is only by the indwelling of Christ in His divine humility that we become truly humble. We have our pride from another, from Adam; we must have our humility from another too. Pride is ours, and rules in us with such terrible power, because it is ourselves, our very nature. Humility must be ours in the same way; it must be our very self, our very nature. As natural and easy as it has been to be proud, it must be, it will be, to be humble. The promise is, "Where," even in the heart, "sin abounded, grace did abound more exceedingly." All Christ's teaching of His disciples, and all their vain efforts, were the needful preparation for His entering into them in divine power, to give and be in them what He had taught them to desire. In His death He destroyed the power of the devil, He put away sin, and effected an everlasting redemption. In His resurrection He received from the Father an entirely new life, the life of man in the power of God, capable of being communicated to men, and entering and renewing and filling their lives with His divine power. In His ascension He received the Spirit of the Father, through whom He might do what He could not do while upon earth, make Himself one with those He loved, actually live their life for them, so that they could live before the Father in a humility like His, because it was Himself who lived and breathed in them. And on Pentecost He came and took possession. The work of preparation and conviction, the awakening of desire and hope which His teaching had effected, was perfected by the mighty change that Pentecost wrought. And the lives and the of James and Peter and John bear witness that all was changed, and that the spirit of the meek and suffering Jesus had indeed possession of them.

What shall we say to these things? Among my readers I am sure there is more than one class. There may be some who have never yet thought very specially of the matter, and cannot at once realize its immense importance as a life question for the Church and its every member. There are others who have felt condemned for their shortcomings, and have put forth very earnest efforts, only to fail and be discouraged. Others, again, may be able to give joyful testimony of spiritual blessing and power, and yet there has never been the needed conviction of what those around them still see as wanting. And still others may be able to witness that in regard to this grace too the Lord has given deliverance and victory, while He has taught them how much they still need and may expect out of the fullness of Jesus. To whichever class we belong, may I urge the pressing need there is for our all seeking a still deeper conviction of the unique place that humility holds in the religion of Christ, and the utter impossibility of the Church or the believer being what Christ would have them be, as long as His humility is not recognized as His chief glory, His first command, and our highest blessedness. Let us consider deeply how far the disciples were advanced while this grace was still so terribly lacking, and let us pray to God that other gifts may not so satisfy us, that we never grasp the fact that the absence of this grace is the secret cause why the power of God cannot do its mighty work. It is only where we, like the Son, truly know and show that we can do nothing of ourselves, that God will do all.

It is when the truth of an indwelling Christ takes the place it claims in the experience of believers, that the Church will put on her beautiful garments and humility be seen in her teachers and members as the beauty of holiness. (Andrew Murray)

HUMILITY IN DAILY LIFE

"He that loves not his brother whom he has seen, how can he love God whom he has not seen?" 1 John 4:20.

What a solemn thought, that our love to God will be measured by our everyday intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except its truth is proved in

standing the test of daily life with our fellowmen. It is even so with our humility. It is easy to think we humble ourselves before God: humility towards men will be the only sufficient proof that our humility before God is real; that humility has taken up its abode in us; and become our very nature; that we actually, like Christ, have made ourselves of no reputation. When in the presence of God lowliness of heart has become, not a posture we pray to Him, but the very spirit of our life, it will manifest itself in all our bearing towards our brethren. The lesson is one of deep import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct; the insignificances of daily life are the importances and the tests of eternity, because they prove what really is the spirit that possesses us. It is in our most unguarded moments that we really show and see what we are. To know the humble man, to know how the humble man behaves, you must follow him in the common course of daily life.

Is not this what Jesus taught? It was when the disciples disputed who should be greatest; when He saw how the Pharisees loved the chief place at feasts and the chief seats in the synagogues; when He had given them the example of washing their feet, that He taught His lessons of humility. Humility before God is nothing if not proved in humility before men.

It is even so in the teaching of Paul. To the Romans He writes: "In honor preferring one another"; "Set not your mind on high things, but condescend to those that are lowly." "Be not wise in your own conceit." To the Corinthians: "Love," and there is no love without humility as its root, "vaunts not itself, is not puffed up, seeks not its own, is not provoked." To the Galatians: "Through love be servants one of another. Let us not be desirous of vainglory, provoking one another, envying one another." To the Ephesians, immediately after the three wonderful chapters on the heavenly life: "Therefore, walk with all lowliness and meekness, with long-suffering, forbearing one another in love"; "Giving thanks always, subjecting yourselves one to another in the fear of Christ." To the Philippians: "Doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself. Have the mind in you which was also in Christ Jesus, who emptied Himself, taking the form of a servant, and humbled Himself." And to the Colossians: "Put on a heart of compassion, humility, meekness, long-suffering, forbearing one another, and forgiving each other, even as the Lord forgave you." It is in our relation to one another, in our treatment of one another, that the true lowliness of mind and the heart of humility are to be seen. Our humility before God has no value, but as it prepares us to reveal the humility of Jesus to our fellow-men. Let us study humility in daily life in the light of these words.

The humble man seeks at all times to act up to the rule, "In honor preferring one another; Servants one of another; Each counting others better than himself Subjecting yourselves one to another." The question is often asked, how we can count others better than ourselves, when we see that they are far below us in wisdom and in holiness, in natural gifts, or in grace received. The question proves at once how little we understand what real lowliness of mind is. True humility comes when, in the light of God, we have seen ourselves to be nothing, have consented to part with and cast away self, to let God be all. The soul that has done this, and can say, So have I lost myself in finding You, no longer compares itself with others. It has given up forever every thought of self in God's presence; it meets its fellow-men as one who is nothing, and seeks nothing for itself; who is a servant of God, and for His sake a servant of all. A faithful servant may be wiser than the master, and yet retain the true spirit and posture of the servant. The humble man looks upon every, the feeblest and unworthiest, child of God, and honors him and prefers him in honor as the son of a King. The spirit of Him who washed the disciples' feet, makes it a joy to us to be indeed the least, to be servants one of another.

The humble man feels no jealousy or envy. He can praise God when others are preferred and blessed before him. He can bear to hear others praised and himself forgotten, because in God's presence he has learnt to say with Paul, "I am nothing." He has received the spirit of Jesus, who pleased not Himself, and sought not His own honor, as the spirit of his life.

Amid what are considered the temptations to impatience and touchiness, to hard thoughts and sharp words, which come from the failings and sins of fellow-Christians, the humble man carries the oft-repeated injunction in his heart, and shows it in his life, "Forbearing one another, and forgiving one another, even as the Lord forgave you." He has learnt that in putting on the Lord Jesus he has put on the heart of compassion, kindness, humility, meekness, and long-suffering. Jesus has taken the place of self, and it is not an impossibility to forgive as Jesus forgave. His humility does not consist merely in thoughts or words of self-depreciation, but, as Paul puts it, in "a heart of humility," encompassed by compassion and kindness, meekness and longsuffering, the sweet and lowly gentleness recognized as the mark of the Lamb of God.

In striving after the higher experiences of the Christian life, the believer is often in danger of aiming at and rejoicing in what one might be called the more human, the manly, virtues, such as boldness, joy, contempt of the world, zeal, self-sacrifice, even the old Stoics taught and practiced these, while the deeper and gentler, the diviner and more heavenly graces, those which Jesus first taught upon earth, because He brought them from heaven; those which are more distinctly connected with His cross and the death of self, poverty of spirit, meekness, humility, lowliness, are scarcely thought of or valued. Therefore, let us put on a heart of compassion, kindness, humility, meekness, long-suffering; and let us prove our Christlikeness, not only in our zeal for saving the lost, but before all in our intercourse with the brethren, forbearing and forgiving one another, even as the Lord forgave us.

Fellow-Christians, do let us study the Bible portrait of the humble man. And let us ask our brethren, and ask the world, whether they recognize in us the likeness to the original. Let us be content with nothing less than taking each of these texts as the promise of what God will work in us, as the revelation in words of what the

Spirit of Jesus will give as a birth within us. And let each failure and shortcoming simply urge us to turn humbly and meekly to the meek and lowly Lamb of God, in the assurance that where He is enthroned in the heart, His humility and gentleness will be one of the streams of living water that flow from within us.

Once again I repeat what I have said before. I feel deeply that we have very little conception of what the Church suffers from the lack of this divine humility, the nothingness that makes room for God to prove His power. It is not long since a Christian, of a humble, loving spirit, acquainted with not a few mission stations of various societies, expressed his deep sorrow that in some cases the spirit of love and forbearance was sadly lacking. Men and women, who in Europe could each choose their own circle of friends, brought close together with others of uncongenial minds, find it hard to bear, and to love, and to keep the unity of the Spirit in the bond of peace. And those who should have been fellow-helpers of each other's joy, became a hindrance and a weariness. And all for the one reason, the lack of humility which counts itself nothing, which rejoices in becoming and being counted the least, and only seeks, like Jesus, to be the servant, the helper and comforter of others, even the lowest and unworthiest.

And whence comes it that men who have joyfully given up themselves for Christ, find it so hard to give up themselves for their brethren? Is not the blame with the Church? It has so little taught its sons that the humility of Christ is the first of the virtues, the best of all the graces and powers of the Spirit. It has so little proved that a Christ-like humility is what it, like Christ, places and preaches first, as what is in very deed needed, and possible too. But let us not be discouraged. Let the discovery of the lack of this grace stir us to larger expectation from God. Let us look upon every brother who tries or vexes us, as God's means of grace, God's instrument for our purification, for our exercise of the humility Jesus our Life breathes within us. And let us have such faith in the All of God, and the nothing of self, that, as nothing in our own eyes, we may, in God's power, only seek to serve one another in love. (Andrew Murray)