

## A REPRINT STUDY ON HUMILITY

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To be humble is not to think meanly of one's self. Christ was humble; but he knew he was Lord and Master, and told his disciples so. To be humble is, knowing your character and abilities, to be willing to take a lower place, and perform a menial service. A private may know more than his superior officer; he is humble if, knowing that, he is willing to work faithfully under him. (Selected — Reprint page 786, par. 4.)

It [the true reform spirit] never leads him to show a lack of respect for those in positions of authority, albeit their characters may not be the best, nor to forget that degree of deference which is due those in every position of eminence; but with all men to render "honor to whom honor is due." Firm and uncompromising in its zeal for the truth, it combines with this a proper humility of self, and charity toward all. . . . It is a mistake to suppose, as many people evidently do, that absence of moral principle in an individual, however conspicuous and fraught with evil results, renders him a proper subject of hatred, ridicule and contempt. There is a certain respect which is due to all in positions of earthly eminence regardless even of character. It may be seriously questioned whether Satan himself should ever be alluded to in other than terms of respect. Certainly if, as Jude has recorded, even "Michael the archangel, when contending with the devil he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said the Lord rebuke thee," no mortal should venture to use language of such a nature in alluding to the same being; nor can it be proper to bring any railing accusation against an earthly opponent, whose motives we cannot judge, and with whom we stand on a level as the recipients of God's unmerited favor. (Reprint page 1200, par. 6 and 10.)

Our manner and language should be tempered with moderation and brotherly and sisterly kindness and candor that this spirit of submission or humility might always be manifest to all. (Reprint page 1553, par. 5, last sentence.)

Of course the abilities or talents of God's servants differ; and it is proper that we should encourage such as have talents to use the best they possess in the most useful manner; but great care should be exercised to encourage only the *humble*, and then only in the exercise of talents or gifts *possessed*, and not in grasping for gifts with which they are not endowed. (Reprint page 1629, par. 8, first sentence.)

Thus he was relieved of that greatest hindrance to spiritual development—self-satisfaction; for if any man considers that he has attained a satisfactory spiritual state, from that very moment he may date the beginning of his spiritual decline. No present attainments can be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern. It is only when we turn our eyes away from Christ that self-complacency can be exercised; for, in full view of the pattern, our shortcomings are ever

manifest... And no doubt it was the considering of himself as not having attained perfection, and as still subject to frailty, that led the Apostle to seek the Lord's grace, that kept him always in a humble attitude of mind and that gave him compassion for the weaknesses and failings of others. It is those who become high-minded and self-sufficient that strain to pull out the mote from their brother's eye and forget the beam in their own. (Reprint page 1885, par. 5, last half.)

In the selection of both Saul and David we see that the Lord specially sought a meek and quiet spirit. Saul was at first little in his own eyes, and when the proposition was made to make him king, Saul answered, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then, speakest thou so to me?"—1 Sam. 9:21.

That was just the Spirit the Lord wanted to exalt, just the spirit that was fitted for his use; and had Saul maintained it throughout his course, his reign would have been one of great prosperity; for behind his weakness was the might of Jehovah. The exaltation of Saul, alas! proved too great a temptation for him to pride, self-will and selfishness. He should have remembered ever to keep little in his own sight; for it is only the humble that God can exalt and use. (Reprint page 1888, par. 4 and 5.)

We believe that modesty and simplicity are traits to be cultivated by rich and poor alike, who are blessed with a knowledge of the truth, and that any "confounding of the mighty" should be done kindly and in meekness (Eph. 4:2; 2 Tim. 2:25), and not in a combative spirit or with a show of gratification over their defeat. (Reprint page 1920, col. 2, par. 2, last sentence.)

It is only when we are little in our own eyes that God can use us with safety to ourselves. And yet he does not shield us from every test of fidelity. If therefore the Lord gives you a little exaltation today, a little encouragement of some little success in his service, receive it humbly, meekly remembering your own unworthiness and insufficiency except as God is pleased to work through you; and be just as ready to receive the humiliations of tomorrow as necessary for your discipline and the proper balancing of your character. If the success of yesterday makes you fret under the humiliation of today, then beware, you are not as roundly developed spiritually as you should be. Whatever may be the triumph of the truth through us, let us always remember that we are among "the things *that are not.*" (Reprint page 1920, col. 2, par. 3.)

But the Lord realized what the apostles evidently did not, that even a very little prominence may become a dangerous snare unless it be coupled with great humility. (Reprint page 1987, par. 6, first sentence.)

But while we thus view Peter's error and Peter's need as well as the needs of all the

disciples, let us not forget our own; for we also are men of like passions: a very little exaltation, a very little success or praise or preferment, often serves to engender a pride of heart which becomes manifest to others in unbecoming self-inflation and self-exaltation. Let us guard against these tendencies by prayer and by the cultivation of humble, sober thought, remembering always the inspired teaching, “Let not thy left hand know what thy right hand doeth; [Matt. 6:3]...” (Reprint page 1987, last par.)

In David’s course in all this and in the course of divine providence with him there is a wholesome lesson for the anointed people of God of this age—the Gospel church. Having been called and anointed of God to be kings and priests unto him, heirs of God and joint-heirs with Jesus Christ of his kingdom and glory, it is our part to wait patiently the Lord’s time for that exaltation; and in the meantime, like David, to patiently endure all the discipline which God in his providence sees to be necessary to fit us for the position of authority and power we are to hold in the future, and to exercise with loving consideration for the blessing of all the families of the earth. (Reprint page 1996, col. 2, par. 2.)

Would that the same spirit of forbearance and disinclination to assume authority were general among both political and religious leaders. The usual course is for leaders rather to force themselves upon the people—to seek the office, instead of allowing the office to seek the man. (Reprint page 1996, col. 2, par. 5, last two sentences.)

A sober estimate of self is humiliating, not an exalting exercise; yet it is healthful and beneficial. It reminds us continually that we are “men of like passions” with other men, and thus enables us not only to strive against our own weaknesses and besetments, but also to sympathize with those of others, and to bear with them as we wish them to bear with us. It makes us continually to realize that our fallen nature gravitates toward sin, and that we must resolutely strive against it or else float with its downward current to destruction.

A sober estimate will remind us too of our mental infirmities; for however favorably we may compare with some other members of the dying race about us, we are very imbecile as compared with human perfection. How slowly and laboriously does the mind act; how dull are the perceptive faculties; how inert the reasoning powers; how unskilled the judgment; how feebly we discern the great principles of truth, and how stupidly we go about applying them; how repeated are our blunders, and failures, and how tedious and slow our progress! Surely no man, however favorably he may compare with some of his fellows, has anything whereof to boast in a *sober* estimate either of his mental or his moral capacity or development as compared with the standard of perfection. (Reprint page 2094, par. 4 and 5.)

No man can make commendable progress toward perfection in any direction who does

not recognize his shortcomings. (Reprint page 2094, col. 2, top.)

Every minister of the gospel (and this includes all who serve the Lord in any degree or capacity) can find in the Apostle Paul a most wonderful lesson of practical humility. Upon entering Corinth he did not look up some philosopher and endeavor to ingratiate himself with him as a fellow-philosopher and teacher, who could not dig and was ashamed to beg. He did nothing which would compromise the truth, and his influence or liberty as a servant of the truth. Like all Jews of that time he had learned a trade and he at once set to work to earn an honest living, while seeking the door of opportunity for his great life-work, the preaching of the gospel. (Reprint page 2191, col. 2, par. 5, first four sentences.)

Someone has truly said that—“Love saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence.” (Reprint page 2204, par. 5, last sentence.)

The Apostle not only holds up the Lord Jesus as the great example of a proper humility, self abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then, in due time, we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his Church, his joint-heir. (Reprint page 2228, col. 2, par. 2.)

It was after specially enjoining modesty and humility upon the ones most advanced and most capable of the flock that the Apostle in the language of our text [1 Pet. 3:8—“be clothed with humility”] urges that each one of the Lord’s sheep, so far from seeking to be a leader in the sense of a ruler or lord or master, should seek to be subject one to another—to hear gladly from the humblest of the flock, and to be willing to yield his own preference, so far as his judgment and conscience will permit. (Reprint page 2655, par. 2, first sentence.)

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of elders and on the part of all, is humility. How beautiful is his exhortation, “Be clothed with humility.” The thought would seem to be that outside of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride. (Reprint page 2655, par. 3)

Every proper incentive and inducement speaks to us saying—Humble yourself: become more like a little child, forgetful of self, devoid of selfish ambition: be actuated merely by a desire to serve the Lord, to serve his flock, and to serve his cause, the truth; forget

self entirely. (Reprint page 2655, par. 6, last sentence.)

Perhaps, as a result, the Lord may increase our opportunities and responsibilities in service in the present life, and perhaps he may not; but no matter for this. It is not for the present life that we are seeking and striving, but for the glory, honor and immortality which the Lord has promised to them that love him—that love him so much that they hearken to his Word and seek to develop those elements of character which are pleasing in his sight, seeking to become more and more copies of God’s dear Son. (Reprint page 2655, par. 7.)

And some who feel themselves to be little enough seem very anxious that others of the brethren shall esteem them very highly. Would to God that all of the Lord’s dear people, and especially all who seem to be leaders and who have some natural qualifications for leading, and helpfulness in the church, would study well this lesson, and learn from it how to advance themselves in the Lord’s favor, and how to be truly great according to his standard, which alone shall prevail. (Reprint page 2660, last par., last sentence.)

The grace of humility, meekness, is one of the most beautiful that can adorn the character. It takes a sober estimate of personal qualifications, is not puffed up, does not behave unbecomingly, and seeks to exercise its talents, not for pride and vain glory, but for the joy of doing good. It is modest, candid and sincere, both in consideration of its own qualifications and those of others. What comfort and pleasure are found in the society of those possessed of such a spirit. (Reprint page 3114, col. 2, par. 2, beginning with the fourth sentence.)

The humility of the King is beautifully indicated by his declaration, “I am but a little child and know not how to order my course in life, my outgoings and incomings” and yet he was in the midst of the Lord’s people, the center or head of the nation—though he felt himself incapable of the proper management of these high and responsible duties. (Reprint page 3278, par. 3, first sentence.)

Going even to the other extreme again, fearing to leave matters in the Lord’s care, he cried, “Lord, not my feet only, but also my hands and my head.” There is a lesson for us in this matter. We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways he has not directed. This is a hard lesson for some dispositions to learn—continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O Lord, thy way and in thy time—“Thy will, not mine be done.” (Reprint page 3543, par. 3, beginning with third sentence.)

Every member of the body of Christ, whom the Lord has in any sense of the word set in

the church to serve his cause, should realize that he is not at all essential to the development of the divine plan, that it is a favor pure and simple that he has been granted a share in connection with it, that his blessings day by day more than compensate any little service and sacrifice he may be able to render. So far from feeling heady he should feel humbled by the thought that he is permitted to have any part in the great plan of God as a servant amongst his brethren, and he should realize distinctly that, so surely as the Lord is the Head of his church, any who cease to occupy positions of trust in a humble manner will be debased, will lose the privileges and opportunities, perhaps with injury to themselves and others. (Reprint page 3613, par. 5, last two sentences.)

Much of the endeavor to grasp and wield authority in the church is at first undertaken with the best of intentions with the desire to do and be in the highest interests of the church. In such cases faith is not strong enough to realize how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will. More faith in the Lord's power to regulate the affairs of the church will counteract largely the efforts of some of his people to run the church interests along lines of our own wisdom and ability. (Reprint page 3614, par. 1, 3rd, 4th and 5th sentences.)

Likewise every leader in any capacity in the families of God should be on guard against the insidious influences of pride and fond desire and ambition and against accepting to himself the credit which is due to God for the truth and the knowledge of it and for some ability in presenting it to others. Humility is undoubtedly one of the most important of our lessons—those who in any degree neglect it will surely find trouble as a result. (Reprint page 3639, last par, last two sentences.)

A lesson for each of us in this connection would be humility of mind in approaching the Lord on any subject, which would make us ready for his favors and blessings. We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands. (Reprint page 3755, col. 2, par. 2, last two sentences.)

The chief places will not be given to those most bold, most inclined to usurp authority; but, on the contrary, the Lord will not forget the man or woman of humble mind who, thinking little of himself or herself, would thankfully and gratefully seek for and appreciate the very humblest place in the divine presence. (Reprint page 3832, par., last sentence.)

Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious Head, who said to us, "Without me ye can do nothing."—John 15:5. (Reprint page 3842, par. 8, last sentence.)

Here we have one of the secrets of the greatness of Joseph: He honored God, and was therefore of the kind whom God is pleased eventually to honor and exalt. (Reprint page 3978, col. 2, par. 5, first sentence.)

But if humility be there, the strength, the combativeness, will be under proportionate control, and that much easier will it be for the individual to receive the proper instructions from the Lord, and to follow them, and to be fitted, polished and prepared for a place in the kingdom. (Reprint page 4033, middle of last paragraph.)

How beautiful the modesty, how much it endears the character of John to all of us. A less modest man in writing of the matter would probably have told of how he first thought of following Jesus and invited Andrew to accompany him. (Reprint page 4115, next to last par., 4th and 5th sentences.)

The modesty of the two men is further exemplified by their course of conduct in following the Lord instead of approaching him boldly and saying, "Sir, we have the honorable distinction of being amongst the most prominent disciples of John the Baptist, and now introduce ourselves to you." On the contrary, they followed quietly, wondering where our Lord resided and how they might have an opportunity without obtruding themselves to become acquainted with him. Their reverence for him and their modest opinion of themselves restrained them from improprieties. (Reprint page 4115, last paragraph, first three sentences.)

Lest they should fail to get the lesson, our Lord, after he had finished explained it, saying, If I, your Lord and Master, have washed your feet, have displayed humility and willingness to serve any of you in the most menial capacity, you surely ought to be willing to follow the same example with one another, and to perform the most menial service for one another, even to the extent of washing one another's feet, as opportunity may offer. (Reprint page 4167, par. 4, last sentence.)

Although Saul was tall and athletic, a wonderful man in his way, he was humble withal, as the Lord testified: "Thou wast little in thine own sight." (1 Sam. 15:17) This is another characteristic which belongs to those whom the Lord is now choosing to be kings and priests unto God under their Lord in the Millennium. They must really be taller than their fellows in respect to character as new creatures, even if not according to the flesh; but they must be humble, "little in their own sight." They must realize they are not worthy of such honor, that it is only of God's grace, and that the honor conferred upon them is not merely for themselves, but that they may be used of the Lord in connection with the blessing which he intends to confer upon humanity in and through the Kingdom of his dear Son. (Reprint page 4197, par. 6)

The modesty of Saul is commendable. He knew he would be the choice on this occasion,

for the Lord had indicated this by his anointing, but he modestly withdrew. As much modesty of heart, even though differently expressed, should be found amongst all the Lord's dear people, specially amongst those who are chosen to serve the Lord's flock in any capacity. The man should be hiding himself rather than aspiring to the position of service, however much he may appreciate the honor of being a servant of the Lord and his flock. (Reprint page 4198, par. 4, beginning with third sentence.)

Saul's modesty is further evidenced by the fact that after being chosen he did not assume a dictatorial spirit and authority, but reasonably, properly went to his own farm to attend to its interest until such time as the Lord would indicate some forward movement on his part—until the Lord would bless him with the kingdom. And it is so with us; we are to do as the Apostle tells us: "Let every man abide in the same calling wherein he was called," not necessarily forever, but until such time as the Lord's providence should open the door and call him forth to service for the Lord and his people. If the matter is of the Lord at all, he will give the opportunity and the wisdom to use it properly. If it is not of the Lord, the service would better never be entered upon in any degree. (Reprint page 4198, par. 5.)

David's thought on the subject was the proper one. He perceived that the Lord had established him King over Israel and that he had *exalted him king for his people Israel's sake*. So, too, we should remember that God has a purpose in the selection or election of the church. As the Apostle says, "We are chosen for a purpose." God's purpose is a kingdom which shall bless the world. And he has many others, angels and men, whom he could have chosen for this great purpose, and by his providence could have molded and fashioned them for the accomplishment of his will. But by his mercy he has chosen "not many wise, not many noble, not many mighty," but "the weak things of this world" for the carrying out of his plans. Let this thought keep us very humble, very near to the Lord. Let us strive to learn the lessons necessary to fit and prepare us for the ruling, judging and up-lifting "all the families of the earth." (Reprint page 4256, par. 7.)

How beautiful an adornment is humility! The fact that few possess it should make it all the more estimable to us. It is like salt to our food. It adds a blessing to every other grace and talent we possess. (Reprint page 4290, 13th par., last two sentences.)

Humility is important, not only on its own account, but also because the other graces of the Holy Spirit cannot be cultivated without it. (Reprint page 4787, par. 1, first sentence.)

In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of

the time when he was a persecutor of Christ—of the “Church which is his Body”—as a reminder of how the grace of God apprehended him on the way to Damascus and that without Divine interposition he might have continued hopelessly blind. (Reprint page 4821, col. 2, par. 2, beginning with 2nd sentence.)

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. “In lowliness of mind let each esteem other better than themselves.” Phil. 2:3. (Reprint page 4928, col. 2, par. 4, first sentence.)

In all this the Lord was giving a deep spiritual lesson—that no one is naturally fit for the kingdom. Each one needs to be washed, to be cleansed, before he can be a joint-sufferer, before he can be a joint-heir. He must be a joint-sacrificer in order to become a member of The Christ. Jesus said to his disciples, You have witnessed my humility in the matter and now I want to tell you that you ought to have this attitude toward one another. You should have been careful for even the humblest one in your number. Whether or not it was by washing my feet and those of all the others, you should have done whatever was necessary for the refreshment of the company. (Reprint page 5091, par. 6.)

There is a disposition on the part of many to be rather boastful on account of the truth, as though we had originated the truth. How foolish this is! We have made no truth. We have merely gotten rid of some of the errors that formerly blinded our eyes. *The truth is God’s*. He has allowed us to see out of the darkness of ignorance and superstition into the truth of his plan. If a man who has seen a beautiful picture should then boast as though he had painted it, we would say, “Foolish man! You did not make that picture. You merely *looked at it*. You have nothing to boast of concerning it.” (Reprint page 5185, col. 2, par. 8.)

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen us and enable us to depart from the evil of our fallen state. (Reprint page 5186, par. 1.)

“Be not wise in thine own eyes: fear the Lord and depart from evil.” (Prov. 3:7) The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the divine revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord’s good time for a fuller understanding of all the mysteries of his wondrous grace. (Reprint page 5186, col. 2, par. 8.)

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. (Reprint

page 5218, par. 8, first 2 sentences.)

The difficulty with many in the church is that they desire to do what somebody else is doing—something that they admire. They are not looking around to see what they *can always* do—do good unto all men, as they have opportunity, but especially unto those who are of the household of faith. They have not the proper spirit of discipleship [which is the spirit of service—title of article]. Therefore the injunction of our text [“whosoever will be chief among you, let him be your servant.” Matt. 20:27] should lead them to say to themselves, “my highest ambition should be to serve the Lord *acceptably*, and let him take care of the *place* where I may serve. Here is a little place, there is a little corner. I will try to do the thing which is needful in my position. If the Lord shall open the way, and show me something else which seems to be more important, I will take that. But I will do with my might what it is my duty to do—whether it is sweeping, or engaging a hall for a meeting. Whatever comes as an opportunity to me, that will I do!” Each is to be content with what the Lord’s providence opens up to him. He is not to be self-seeking. (Reprint page 5322, par. 4; also par. 10, first two sentences.)

The Apostle points out that one great danger which besets all the true followers of Jesus is headiness—thinking too highly of self and, therefore, not thinking highly enough of the brethren, especially of the brethren who stumble in some particular in which this individual has not himself, as yet, stumbled.

One of the first lessons to be learned is that we are really nothing, that we are bundles of imperfection, that on the strength of our own merit we could not commend ourselves to God nor have his favor. (Reprint page 5562, par. 4; also par. 5, first sentence.)

Lowliness of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God’s people; this fact proves it to be a quality that demands careful cultivation.

Not all the Lord’s people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should boast of our receipts instead of glorying in something as if we had attained it of ourselves. (Reprint page 5842, par. 10; also par. 11.)

Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had opportunity. He might not be one whom we would select as a companion; yet God may esteem that brother more highly than he

does us. Realizing this we would try to keep very humble and to learn whatever helpful lessons we might be able to get from that brother. (Reprint page 5843, par. 2, last three sentences.)

We are to appreciate good traits wherever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. (Reprint page 5843, par. 3, second and third sentences.)

The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances. (Reprint page 5843, par. 4, last two sentences.)

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a *gift*. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we *lacked* it, needed it. (Reprint page 5843, col. 2, par. 2.)

No one can come to the Father except through full consecration. We must admit that we need the Master and that without him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from him. Knowing all this, I gratefully accept these things, and humble myself under his mighty hand." (Reprint page 5843, col. 2, par. 4.)

We should recognize divine providences and *look for* them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking for guidance.—Psalm 123:1, 2. (Reprint page 5844, par. 3.)

To be humble to our superiors is duty; to our equals, courtesy; to our inferiors, generosity.—Feltham.

"It's hard to be humble when you're as great as I am." [Perhaps this is the way some feel in their hearts.]