

attainable by all here whom the Lord shall call. Oh, if the Lord said he dwelt in the hearts of the great, there would not be much hope for some of us; or if he said he dwelt with the refined and well-instructed, we might never have received a visit from him; but if it be with the poor, happy it is for us, as you see it is easier to grow poor than rich, and God by his grace can soon make us poor in spirit. If he dwells with the contrite, why should not I be among the contrite? And if he dwells with those that tremble at his word,—well, that is not a very high degree of grace,—surely through his love I may get to that, and God may come and dwell with me, and make me to rejoice in his company. For, beloved, these evidences which are here put down, are such as belong to the very least of the saints. If the Lord had said he dwelt with those that had full assurance, it would shut many of us out. If the Lord said he dwelt with those who had attained to the higher life, and walked habitually with him, that might shut us out again. But, oh, how condescendingly he has put it—with the poor, the contrite, and those that tremble at his word. Here is God's architecture, here is his cathedral, here are his tabernacles in which he dwells—the poor, the contrite, and the trembling heart. Let us thank God that these three marks are what they are. It is consoling to our spirits that they do not shut us out of hope.

III. I will close, lastly, with this: Those that are of this character secure A GREAT BLESSING. God says he will look to them. That means several things. It means consideration. Whoever and whatever God may overlook, he will look upon a broken heart. This means approbation. Though God does not approve of the most costly building that is meant to be his house, he approves of every one that trembles at his word. It means acceptance. Though God will accept no materialism in his

worship, he will accept the sighs and cries of a poor broken spirit. It means affection. Be they who they may that do not receive God's help, contrite spirits shall have it. And it means benediction. "To *this* man will I look." I was reading the other day in an old author the following reflection as near as I can remember it. Saith he, "There may be a child in the family that is very weak and sickly. There are several others that are also out of health, but this one is sorely ill. And the mother says to the nurse, 'You shall see after the rest, but to this one will I look—even to this one that is so sore sick and so exceeding weak.'" So God does not say to his angels, "You shall look after the poor and the contrite, I have other things to do," but he saith, "Go ye about, ye spirits, be ye ministering spirits to those that are stronger, and bear *them* up in your hands, lest *they* dash themselves against a stone; but here is a poor soul that is very poor: I will look after *him* myself. Here is a poor spirit that is very broken: I will bind that up myself. Here is a heart that trembles very much at my word: I will comfort that heart myself;" and so, he telleth the number of the stars, and calleth them all by name—he healeth the broken in heart; he bindeth up their wounds. Out of special love to them he will do it himself. I should like to be the means of comfort to some contrite spirit to-night. Very likely the Lord will say, "No, I will not make you the means of it." Very well, Master: be it as thou wilt; but thou wilt do it thyself. When we write books and tracts, we wish that we might comfort the desponding. Very likely the Lord will say, "No, no." What should we reply to this? "Lord, thou canst do it better than we could. There are sores we cannot reach, some diseases that laugh at our medicines, but, good Lord, thou canst do it." And the Lord will come to you, poor broken down in heart,—he will come. Don't despair.