

According to the Gospel, pride is at the bottom of all vice. "Pride is hateful before God and man." (Eccl. x., 7). "Pride is the beginning of all sin; he that holdeth it shall be filled with maledictions, and it shall ruin him in the end." (Ib. x., 14, 15).

The reason is clear. Pride is a sin of the intellect, and may manifest itself in a great many ways. It accomodates itself to the strongest natures as well as to the weakest; it is found under the rags of poverty, yet lofty virtue and position and excellence are a direct incentive to it, a reason why there is so little humility in the world, especially among the great. Men delight in any little excellence, natural or acquired, that they may possess; they give themselves credit for it, and never think of referring it to the Author of all excellence. This is an abuse; for from God all good things come, and to God alone should be given the honor of authorship.

Humility, on the contrary, is the passport to heaven. "He will save the humble of spirit." (Is. xxxlii., 19). "Amen, I say to you, unless you be converted, and become as little children, you shall not enter the kingdom of heaven" (Matt. xviii, 3). In view of the eternal interests that are at stake, our sole care should be to acquire and practice this blessed virtue. A worldling tells worldlings how this can be done. "Pride," says Addison, "flows from want of reflection and ignorance. Knowledge and humility come upon us together." Self-knowledge is a task few of us care to undertake.

After all, what nobler work is there to be done? To see ourselves and to know ourselves as we really are, just as God sees us and knows us, is not a degradation of the mind, as some pretend, but rather a seeking after truth, and an elevation of our mind up to the mind of God. But, of course, this would mean self-abasement, a virtue which among men is no longer fashionable.

Are we not deceiving ourselves when we refuse ourselves