

Jesus is the most dear to them, for He has died for them.

They say I am but a poor sinner, and nothing at all,

But Jesus is my all and all.

The different characters of the poor and proud in spirit, is well illustrated in the parable of the publican and pharisee:—

One doth his righteousness proclaim,
The other owns his guilt and shame;
This man at humble distance stands,
And cries for grace with lifted hands:
That boldly rises near the throne,
And talks of duties he has done.
The Lord their different language knows,
And different answers he bestows,—
The humble soul with grace he crowns,
Whilst on the proud his anger frowns.

But not only are the poor in spirit conscious that they receive salvation through the righteousness of Christ, they are also conscious that they are made meet for enjoying it by the sanctifying operations of the Holy Spirit. They know "that in them, that is, in their flesh, there dwelleth no good thing." They knew that not only do the stains of sin upon their soul require to be washed out, but the corrupt tendency of their heart remains to be eradicated. Hence their earnest supplications are, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me." When they talk with their fellow-saints, they are not afraid to acknowledge their own vileness, and hesitate not to conceal that at the best they are unworthy servants,

It is not so with the proud in spirit.— They look only on the outward appearance, They study only what is outwardly right and decorous, and if they are but free from speck of stain of sin, so far as they themselves can perceive, they plume themselves on their perfection, and doubt not but they shall in due time enter into heaven. They can not acknowledge that they are sinners in the sight of God. The slightest suspicion of the kind against them would

be regarded as an insult. It would be repelled as a slur upon them and they would say with Hazael, "Am I a dog, that I should do so and so." The poor in spirit have eyes that see no good in themselves. They see only good in Christ. They see no beauty in themselves. They see it only in Christ. They see not how they can be fit for heaven, but by the spirit cleansing them from all sin, and working in them all the needed graces.

The poor in spirit are not only conscious of receiving salvation through Christ, and sanctification by the Holy Spirit, they are also conscious that they are *preserved* every moment by the power and the providence of God. Hence their prayers, morning, noon, and night. Hence their thanksgivings. Hence their songs of gratitude. Hence in the hour of trouble they call upon God. Hence, in the hour of perplexity they seek His counsel. It is not so, however, with the proud in spirit. If they have anything, they do not acknowledge that they got it from God. If they make anything, they say their own right hand hath secured it for them. However much they receive, they return God nothing in kind. They draw in God's pure air, and breathe it out defiled with curses. They partake of God's bounty from day to day, and they never bend the knee to acknowledge the reception, nor lift up the voice to implore a blessing upon them. They are practical infidels. Living without God and without hope in the world. How different are they from the poor in spirit, who say they are nothing, they have nothing, and can do nothing but by the power and permission of their God.

This poverty of spirit is manifested by a spirit of contentment in the situation of life in which the individual is placed. This is not the character of the proud in spirit.— They are all more or less dissatisfied with their condition. If they are inferior to their neighbours they chafe, and fret, and worry