

and should have been. He laments his wanderings from the fold, and clothes himself in dust and ashes on account of his sad spiritual state. O the blessedness of the man who mourns thus his condition. Comfort shall flow to him. What comfort? The comfort arising from God's word. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon," There is this comfort to the mourner. It is the comfort the Gospel gives. The Gospel itself. God waiteth to be gracious. No comfort like this. The returning prodigal comes to himself, the father sees him from afar, and runs, and falls upon his neck, and kisses him. This my son was lost and is found.

"Blessed are the meek for they shall inherit the earth."

It is not difficult to connect the third beatitude with the former two, and to realise how they are suited and adapted the one to the other. When a man has been brought to mourn his distance from his maker, and has a just conception of his creaturely relationship, he is meek, easily led, disposed to receive, from outward sources, the solace and

comfort for which he so much longs. He willingly resigns himself to be instructed and taught as the Almighty has appointed. He resigns himself into the hands of his God. He distrusts himself, and his own guidance after his experience of it and desires to fall into the hands of the living God.

The expression, "For they shall inherit the earth," is an apparent difficulty standing in the way of the conclusions to which we have attempted to come. The earth, Canaan, or the Jewish world, was a type of the kingdom of God, and, doubtless, here signifies the moral earth, or kingdom, which the Master came to set up. "For, behold, I create new heavens, and a new earth, and the former shall not be remembered nor come into mind."

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The expression, curious in itself, is not unlikely an equivalent one to "the kingdom of Heaven," and intimately connected with the opening heavens at the Saviour's baptism, prefiguring the righteousness of the Master's kingdom as exhibited by those who keep his commandment, "A new commandment I give unto you, that ye love one another as I have loved you." An old commandment with new sanctions, characteristic of the spiritual kingdom of our Lord and Master.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."—

The moment a man has been led to resign himself implicitly to the