

rects the erroneous views of both. As if he had said, "Blessed is the man, who has a just conception of his creaturely relationship." All have gone astray, there is none than doeth good, no, not one. Man has truly wandered from his maker. Nay, he has often set up his own wisdom, and human opinion in the place of the Father's "wisdom, which cometh from above." Christ corrects this state, and feeling, and thus indicates in his masterly teaching that he knew what was in man, and knew, and was able to present the true and only remedy.

"Blessed are the poor in spirit," he only is the blessed man, who feels that he has strayed from the shepherd and bishop of souls, and who feels his need of return. To such my spiritual Kingdom is adapted, and only for such. I have come not to call the righteous, but sinners to repentance. My Kingdom is suited for those who feel that their spirit and acting have been in opposition to my spirit and testimony recorded in the law, and more especially engraved on the fleshly tables of the human heart. This state of mind, we say, is the first link in the divine characteristics to be manifested in the heart of humanity. It consists in a deep sense of our distance from the Father by reason of our having cultivated a spirit in antagonism to His, and this, at all times, and on every occasion. "Blessed are the poor in spirit for theirs is the kingdom of Heaven."

The second link in the moral chain, is, "Blessed are they that mourn for they shall be comforted." I suppose there are few of us, who,

for any length of time, have ministered at the altar, but have tried to comfort sorrowing ones,—those laboring under grief at the departure of loved relatives, by illustrating the adaptation of this expression to their state and condition. Many eloquent funeral orations, we have heard from this text, and multitudes of believing people have been satisfied with the kind of comfort which such illustrations of truth have brought them. Unfortunately, however, in our view, it never was intended to be used for such a purpose, but for a far grander, nobler, and more heavenly one. It bears no relation to physical suffering. We question if there be any happiness in mourning at all, or at any time. The mourners, we know, go about the street. The fact that they are mourners, their lugubrious looks, their sad expressions, and dejected countenance, all testify to the intense feeling of pain and anguish within. There is no blessedness in mourning. We have had a fair share of physical mourning, but have never yet experienced its blessedness. Nor are we likely to. Such views are all too low,—struck in too feeble a key, to suit and fit into the heavenly teaching of our Lord and master. His aim was higher, and more spiritual. We imagine we can fairly dove-tail it into connection with the former be-attitude, and demonstrate such connection. The man who has felt how much he has violated his creaturely relation to his God, how long he has lived guided by his own wisdom, and directed by his own strength, mourns on account of his relation-ship not being what it ought to be