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THE BEATITUDES.

EXPLANATORY NOTES BY REV. R. S. M'ARTHUR D. D.

Lesson VII of the International Series (Third Quarter) for Sunday, Aug. 14. Text of the Lesson, Matt. v, 1-16. Golden Text, John 1, 17.

V. 1. The Multitudes-That is the great multitudes or crowds mentioned in the last verse of the previous clmpter, which, strictly speaking, is part of this narrative. Went up .This does not imply a customary action, but he went up on this o casion. The original says the mountain, but what one it may not be easy for us to ascertain. Perhaps it was a mountain region rather than a distinct mountain. We know that it was in the neighborhood of Capernaum. The tradition which names the Horns of Hattin (two summits near together) as the mountain, cannot be traced furtuer back than the Thirteenth century. This mountain is between Tabor and Tiberias, and is seven miles southwest of Capernaum. When he was set-Among the Orientals, teachers, as well as workmen and others who stand among us, usually sit while engaged in their regular employment. Disciples-Pupils, scholars; the term is applied to the twelve apostles, and also to all Christ's followers. There were those following him in the inner circle and those in the outer circle to whom the term is applied.

V. 2. Opened his mouth.—This expression has always arrested attention. It is not meaningless; it is not simply a statement that he began to teach. It is rather an Oriental form of expression, indicating the beginning of a formal authoritative and solemn discourse. Some have supposed that it is here placed over against his former silence, but the interpretation we have given is in harmony both with classical and scriptural usage. Taught .- This great fact is to be emphasized. The teacher of men is the king of men. Ideas rule the world. Christ't teachings are the profoundest, purest and sublimest the world has ever known.

V. 3. We now come to the sermon proper. A benediction was the first word of this peerless discourse. All men desire to know the secret of happiness. Here it may be found. This first word must have caught the ear and thrilled the heart of every hearer. Blessed .-This word means happy rather than blessed, although we may not be willing to make the substitution. There is another Greek word in the New Testament which strictly means blessed, and which is appropriately applied to God. Poor in spirit. -Those who are conscious of spiritual poverty, the lowly in heart, the spiritually weak, dependent and trustful. Many men look upon the possession of wealth as an evidence of the favor of God. Christ teaches a different truth. This benediction belongs to the poor in spirit, whether they are rich or poor in this world's goods. There is no reflection on wealth, there is no necessary commendation of poverty, in this connection. All depends upon the spirit of the person who is rich or poor.

V. 4. They that mourn. - There may be a sorrow which brings no blessings-the sorrow of the world, which worketh death; but those who sincerely mourn under providential dispensations may claim this blessing. Those who sorrow penitently for their sins, who trustfully long for Christ's presence-these are the happy ones. Their comfort is certain; their sins shall assuredly be forgiven; grace shall be bestowed, and Christ's presence enjoyed. It is a strange paradox when we say, "Happy are they that mourn." That we think it strange may be an evidence of its truth. Christ thus corrects another common mistake.

V. 5. The meek. - These are the gentle, long suffering, forgiving. They avoid all ostentation. They have a meek and quiet spirit which is of great price. The promise is that they shall inherit the earth.

V. 6. Hunger and thirst.-As men long deprived of food and drink hunger and thirst for them, so do these here mentioned desire righteousness. Righteousness.-This is holiness of heart and rightness of life, likeness to God. Those who long for this blessing shall be filled. The longing for righteousness in-

dicates the presence of righteousness. They shall enjoy the blessing of Christ's righteousness imparted to them and possessed by them. Those who have this spiritual hunger and thirst shall be filled, whether they are rich or poor in this world's goods.

V. 7. The merciful.-They are those who feel sympathy with the distressed. They also make efforts to remove the miseries of men. They shall obtain mercy.-True compassionate love in the heart shows that God's mercy and favor are in that heart. To receive forgiveness we must bestow forgiveness. A forgiving disposition precedes the experience of forgiveness.

V. 8. The pure in heart.—This grace is a fruit of the Spirit of God. The heart of such persons is free from intentional impurities, There will be an absence of all uncleanness in a scriptural sense, although the meaning is not limited to chastity. Hypocrisy, deceit and falsehood shall be strangers to the pare in heart. This statement of Christ's corrects the idea that the cunning, the sharp, the wicked, are the prosperous and successful in life. Shall see God.—This is the highest happiness. Commentators and historians remind us that kings in eastern countries were not accustomed often to show themselves to the people. These who had the privilege of entering the royal palaces are described as "those that see the king's face." We see God in proportion as we are pure here and now. Only the pure can see him.

V. 9. The Peacemakers.-Christ is the true peacemaker. He reconciles God to men and men to God and men to one another. In their measure his followers are to be peacemakers. There is no nobler service, there is no service which requires more sanctified common sense. Christ's Gospel, if more the rule of life, would produce universal peace. This spirit ought to be present in the heart of every Christian. War is a reproach to the

Christianity of our day. It is time that the principles of peace ruled the nations of the earth. All national and international difficulties might be settled by arbitration. Shall be called; that is, they shall not only be the children of God, but they shall be publicly recognized as such. Earthly kingdoms may make but little of peacemakers; God calls them his sons. Children of God-sons, that is, children of mature growth. They are born of the spirit; they partake of the divine nature; they are adopted into the divine family. In heaven they shall wear the crown

as children of the king. V. 10. Persecuted.—This is the last class mentioned. These might seem to be excepted; but Christ gives them the special honor. They need much comfort. Here he declares that they have it. Even God's children must expect persecution. It is a condition inseparable sometimes from that character. The blessing is not promised to all who suffer, but only to those who are persecuted for righteousness' sake, because of their devotion to

V. 11. The address becomes direct and immediate. There is a blessing following reproach. Revile.-Reproach you even to your face. Persecute. - Commit acts of persecution. It was common to charge the early Christians with horrible crimes. The case of Nero suggests itself. In order that a reward

may be enjoyed, the suffering must be experienced for Christ's sake. In the charge to the second person in this verse, we see that a

personal application is made to his hearer's. V. 12. Here wa strike the Pyric and exultant strain of which we have spoken. Christianity means joy, light, peace, victory. Believers have a great reward. They may-well rejoice. The prophets were so persecuted. This is introduced to suggest to the disciples that their most distinguished predecessors had similar experiences. We remember the

cases of Elijah, Elisha, Jeremiah, Isaiah,

Daniel and many others. The strange com-

mand to rejoice, we thus see by the latter

pare or the verse, rests upon a good founda-

V. 13.—We now come to a new division of NEW YORK AND LIVERPOUL, Charlottetown, the general subject. We here have the disciples presented to us as related to the world at large. The apostles, as such, are not mentioned. If they were chosen, they are not referred to in the narrative. The reference, then, is to the body of believers. "Nothing is more useful than sun and salt" was a common proverb in Christ's day. As salt seasons the insipid and preserves from corruption, so Christians were to be to the world. But if the salt. -Of course then it will become insipid, tasteless, worthless. Travelers tell us that such salt may be seen in the streets of eastern cities. Put upon the soil, it would injure it. It has no other use than to be trodden under foot. If the very substance which gives saltness loses its saltness, there is no other source from which that quality can be derived. So if Christ's disciples apostatize, they lose the power to bless others or to receive blessing.

Vs. 14-16, -As Christ is the light of the world, so are believers in their measure. The language which he applies to himself he applies also to them. Christ's light shines through them; they represent him. This side heaven there is nothing so like Christ himself as a true believer. Candle.-"Any movable artificial light, whether candle, lamp or lantern." Bushel.-The bushel, the modius. This is a household utensil, familiar to every householder, to measure grain. It held about a peck. The point of comparison here is not as to its size, but as to its power to conceal. Candlestick .- Rather a lamp stand. The light under the bushel is not a light. Nothing is a light but that which enlightens. A stream which does not flow is not a stream. A fire which does not burn is not a fire. Flowing and burning are inherent attributes of a stream and fire.

POINTS TO BE REMEMBERED. 1. Christ's subjects here should sit at his feet; and "when Jesus opens his mouth, let us open our heart."

2. Nothing but religion can make men truly happy. Lowliness is loftiness; goodness is greatness. All things work together for good for God's people.

3. Christians are, under God, to enlighten, purify and redeem the world. They must let their light shine; thus they glorify God. -Sunday School World.

Fighting Turtles.

A Wallingford dispatch tells of a fight between two big snapping turtles on Community lake, at Wallingford. The largest was estimated to weigh fifty pounds. Those who saw it say that the turtles would get several feet apart and then come together like the Merrimac and the Cumberland, though not with such serious results. When together the monsters would "catch as catch can," and for a time it was anybody's fight. The contestants, which were near the top of the water, were so interested in the affray that they failed to note the approach of the men in the boat until one was seized by the tail and nearly captured. Its great strength and weight proved too much for its would be captor, who necessarily relinquished his hold to save himself from taking a header into the water.—Chicago Times.

An East India Joke.

It is not generally known that the downfall of Dhuleep Singh, in a social sense, was due to a monstrous trick he played some fourteen years ago. It was in a country house where the Prince and Princess of Wales were staying, and a certain noble lord was in the act of offering a candlestick to the princess as she was retiring up the stairs. The maharajah, at this moment, stuck his foot in the way of the noble lord, tripped him up and sent him and the candle flying. Such a gross piece of misbehavior was probably never before known, and the justly incensed nobleman "went for" Duhleep Singh like a bulldog as soon as he got him into the billiard room. It was with difficulty that Dhuleep Singh was rescued from his assailant.—St. Stephen's Review.

It's er putty hard matter fur er man dat's got on er po' suit o' cloze to be in er good humor wid de worl'. De strawberry is nearly allus sour when de seeds bergins ter show.—Arkansaw Traveler.

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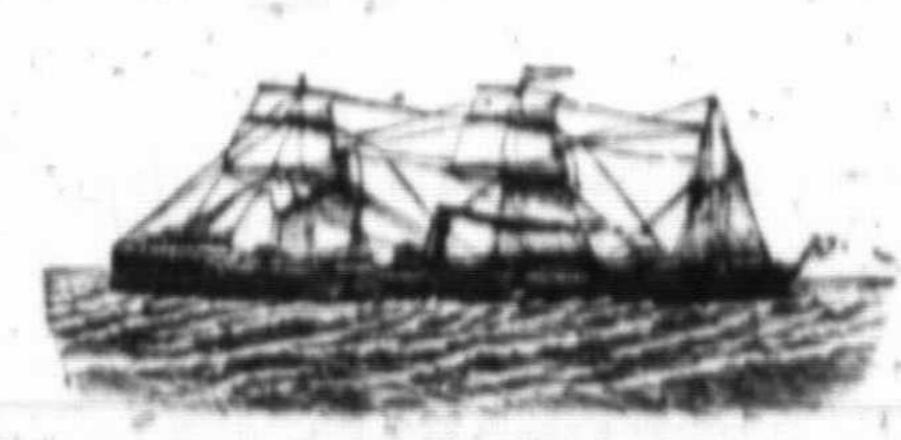
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