

before I could check it. The truth is that now-a-days, when they hear any opinion expressed on religious matters which they dissent from, or do not understand, at once pronounce it to be *Puseyism*, and being a plain simple man, with little judgment and less learning, I was tempted to "*follow the multitude* in speaking as I did."

The apology we need hardly say was frankly and freely accepted.

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE  
NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER V.

Ver. 1. *He went up into a mountain.*] "The mountain"—some well-known eminence near Capernaum.—A conspicuous mountain called *Keroun Hotlein* used to be pointed out to pilgrims as the "Mount of the Beatitudes"—i. e. of the Blessings pronounced at the beginning of our Lord's discourse. This mountain lay about ten miles westward of the Lake, on one of the roads leading from Tiberias to Nazareth.

—*when he was set.*] The public Teacher sat as he taught,—in a slightly elevated position,—with his pupils around him on a lower level. Hence arose the expression of being brought up at the "feet" of distinguished teachers.

—*his disciples came unto him.*]—"drew together close to him"—The little company who for some time begun to be his constant attendants took up their position immediately around him,—while the general crowd listened outside.

Ver. 2. *He opened his mouth, and taught them.*] After the people were arranged in convenient order, and silence was established, He opened His mouth and began thus to teach.

Ver. 3. *the poor in spirit.*] "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the

humble, and to revive the heart of the contrite ones." Isaiah lviii. 15.—The tone of the public authorized teachers of the Jewish nation was very different from that of our Lord's teaching. By them, the humble and obscure—that is, the great mass of men,—were overlooked.—Here our Lord declares that the kingdom of heaven, i. e. His Church, is for them. No man in it is to be passed by or despised.—Each individual within the Church is to be taught that he is cared for by the Head of the Body into which he has been incorporated. Let the humblest person use the institutions of his Saviour, and the access to divine grace and divine strength is as free to him as to the most illustrious prince.

Ver. 4. *that mourn.*] At the degenerate period when our Lord visited the Jewish nation, there were some that mourned over the degraded state of religious knowledge and religious life which prevailed,—but these had little influence in the public affairs of the nation. The public authorized teachers and rulers did not mourn;—they were full of haughtiness, as though the condition of things around them could not be improved. Those that understood the real condition of the Jewish nation and Church, and mourned in secret over it, would be comforted by seeing the means of improvement placed within the reach of all within the Church about to be founded by our Lord.

Ver. 5. *the meek.*] "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psalm xxxvii. 10, 11.—It was predicted of our Lord that "he should not cry, nor lift up, nor cause his voice to be heard in the street." Even so was it to be amongst the members of the Church founded by Him,—yet that Church was to spread over the whole earth.

Ver. 6. *hunger and thirst after righteousness.*]—"hunger and thirst after a fulfilment of the Divine will and law, in themselves personally,—in the Church collectively,—and in the whole human race."—By a participation in the Holy Spirit, of which the Church