

tions are true, there is no promise of blessing.

V. 12. *Be exceeding glad*; literally, "leap much"; implying demonstrative joy. *Great is your reward*; the reward of Christ's favor, which is life. It begins on earth, and

is completed in heaven. *For so persecuted.* It was no new way. Holy men had always been so treated. (Heb. 11.) *Before you*; and in whose steps Christ's disciples must follow. The Church has seldom lacked its martyrs, and perhaps never will.

Red Jacket Duncan

#### APPLICATION

And seeing the multitudes, v. 1. It is told of Xerxes, that when he was invading Greece, he expressed a wish to look upon all his host. A throne was erected for him on a hill, from which he could look down and see the Hellespont covered with his 1,200 ships and the plain swarming with his 2,500,000 soldiers. As he gazed on the immense multitude of his soldiers and sailors, he wept. When his uncle, Artabanus, inquired the cause of his tears, he answered: "A sudden pity came upon me, when I thought of the shortness of man's life and considered that of all this host, as numerous as it is, not one will be alive when a hundred years have gone by." We may well believe that the heart of Jesus yearned with compassion, as He looked out over the multitude before Him. The Good Shepherd could not see so many sheep tattered and torn without desiring to save them.

No one else saw, as Jesus saw, the value of each soul in that great crowd. It is told that one of the diamond fields in South Africa was discovered in this wise. A traveller, one day, on entering the valley and drawing near to a settler's door, saw a boy amusing himself by throwing stones. One of the stones fell at the stranger's feet. He picked it up and was in the act of playfully returning it, when a light flashed from it in a manner that showed it was no common stone. It was a diamond, and at last it had fallen into the hands of one who knew its value. So Jesus knew the worth of a human soul, though it was the soul of a child, or a harlot or a murderer.

*Blessed*, v. 3. This word marks the contrast between the giving of the Law and the proclamation of the Gospel. The Law came on Sinai amid thunders and lightnings, and struck the hearts of the hearers

with terror; the Gospel came in the brightness and peace of a summer's day. There is a difference, too, between the Kingdom of Heaven and all earthly kingdoms. No kingdom on earth can promise to its citizens blessedness. It is not possible for a government to secure the welfare of its subjects. At the most it can give them protection from enemies, who would hinder them from securing their own welfare. But the well-being of every citizen in the Kingdom of Heaven is guaranteed. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2: 9.) All these things are wrapped up in the one word "blessed," with which the Founder of the kingdom began His great manifesto.

The eight Beatitudes may be divided into two classes, of which one will include the first six and the other the remaining two. In the first class we have a description of the internal character of the true members of Christ's Kingdom. The growth of Christian character begins with poverty of spirit and reaches its perfection in purity of heart. The second class describes true Christians in their external relations. Those who have the character described in the first six Beatitudes go forth into the world to conduct themselves in the manner described in the last two. They seek to promote peace and good will among men. They follow righteousness, even though it bring upon them persecution.

*Blessed are the meek*: for they shall inherit the earth, v. 5. The prominence given to the virtue of meekness is one of the most striking peculiarities of Christian morals. It is opposed to pride and anger and self-assertion and the spirit of revenge. Meekness is the