

Sabbath School Teacher.

LESSON XXXII.

August 10, 1873.

THE BEATITUDES.

Matt. v. 1-12.

COMMIT TO MEMORY vs. 3, 4, 5

PARALLEL PASSAGES.—John vi. 2, 3; Luke vi. 19-20.

With v. 3, read Isa. lvi. 2; with v. 4, John vi. 20; with v. 5, Ps. xcii. 26; with v. 6, John vii. 37; with v. 7, Prov. xiv. 17; with v. 8, Ps. li. 10; with v. 9, 2 Cor. xiii. 11; with v. 10, 1 Peter iii. 14; with v. 11, 1 Peter, in 10; with v. 12, Phil. ii. 17, 18.

CENTRAL TEXT.—"The fruit of the spirit is in all goodness." Eph. v. 9.

INTERNATIONAL TEXT.—Blessed is every one that feareth the Lord; that walketh in his ways. Ps. cxviii. 1.

The close of the fourth chapter informed us in general terms of the substance of our Lord's preaching, the scene of it, its popularity, and the signs that attended it.

In this lesson we have a detailed account of it. Two questions are raised regarding this "Sermon on the Mount."

1st. Did the Lord deliver it at one time; or, is it a compilation from many discourses, giving a general idea of his doctrine? The Evangelist gives such historical particulars as bind us to consider it a report of one discourse. Jesus saw the multitude, He noted the height of the hill; was followed by his disciples, sat down, and beginning in a formal way "I opened his mouth," taught them, v. 1, 2.

2nd. Is it the same discourse that Luke reports? Some, like Augustine, consider it delivered to the disciples on the mountain-top, and that coming down to the plain (Luke vi. 17), he repeated the substance of it to the multitude below. The theory of Dr. J. A. Alexander is, that Christ often gave it to the people who all needed much the same lessons, the same teaching, in substance, but not like a settled pastor, or a fashionable preacher, afraid or ashamed to repeat himself, but free to vary his statement of the same truths with the audience. He thinks two separate occasions are referred to, Luke reporting a kind of ordination sermon to the twelve.

There are some indications of his having spoken this sermon to a company of stated hearers, rather than to a general crowd. The twelve were not yet formally set apart (see ch. x. 1), but he had a large number of regular followers.

Two remarks apply to the "Beatitudes," so called from the Latin form of the word "blessed," with which they begin.

(1). Their form is paradoxical, i. e., the statements appear absurd, or untrue, while true in reality. This form of statement awakens attention—a very important object to teachers and preachers.

(2). All the principles laid down are taught really in the Old Testament, though his hearers often overlooked them. He continues into the New Testament the real meaning of the Old, and so unites the two. (See Readings.) The "blessing" has respect to "the kingdom," the classes are described by their standing in the view of its king, as contrasted with the world's estimate of them. Remember this throughout.

They have been usually called the "seven Beatitudes,"—the order is fixed for us.

1. The world counts the rich happy—religion can make the poor happy. So, perverted religion sets men to make themselves poor artificially—monks and mendicants. Christ has no reference to them, but to the "poor in spirit," as distinguished from the proud and haughty. See Isa. lvi. 1; lvi. 16; lvi. 2. They feel themselves to be unworthy, are conscious of deserving nothing good. The kingdom suits them. They are the opposite of the Pharisees. They stand afar off, smite, &c. (see Luke xviii. 13, 14) and cry "God be merciful, &c." The strong, and self-reliant, who can take care of themselves, and force their way, get on in the world. The lowly have rights in Christ's kingdom. He "came to call sinners"—conscious sinners, not conscious saints.

2. Many true souls "mourn," not for trials, or particular losses; but they find the world insufficient to satisfy them. Worldlings mark this a very complete world; would please them if they could only stay and get on in it. Not so the godly. See Ps. lxxiv. 19. There is comfort for "them in the kingdom." See it in Rom. viii. 18.

3. The world likes the man who "never forgets a friend or a foe," whom men fear a good deal, a "good hater," who makes others feel his power. Christ blesses the meek, who do not wonder if they are little thought of. They do not think much of themselves, why should others? But the meek are taken care of. See Moses, Joseph, and David, as examples.

4. There is such a thing as longing to be entirely good in one's self, and entirely pleasing to God; Christ calls that "hungering and thirsting after righteousness"—and promises full complete satisfaction. "Shall be filled." See Ps. cxviii. for the name of a saint—in contrast with those of Napoleon I. See 1 Cor. i. 30, for the provision.

5. The tender-hearted do not always stand well in earthly kingdoms. Despoils like for instance—"iron hand in velvet glove." The merciful God loves the merciful man and gives him relief in his own trials. See for the illustration Ps. xli. 1, 3.

6. All men want God to be on their side. Some only want to be on the side of God, if it compels them to come away from all earthly good. Every one wants the Bible on his side. Only the "pure in heart," the single in eye, want to be on the side of the Bible. They learn the truth—see God—have "the meekness from the Holy One, and know," &c. 1 John, ii. 20. Others look at God through a glass that has dust on its lens. They see light clearly. Their hearts

make room for the Holy Ghost. Others are filled already with their own conceits.

7. History is full of the men who are "great in war." The kingdom of Christ dignifies the peace-makers—owns them as "God's children."

But if they will be his, they must suffer. Even so. They will be blessed in such suffering, for while the earthly kingdoms, and even corrupt churches persecute them, "theirs is the kingdom," &c., v. 11. They may be libelled; only let it be without cause. It puts them along with prophets and martyrs (v. 12) and should gladden them.

Learn (1) The kingdom has two parts, heavenly and earthly. These are the qualities for those who go into the heavenly. They must be had on earth.

(2) These are the subjects of Christ. Are we gaining these qualities?

(3) Does our religion make us happy in this way—for "blessed" is more than happy. Mal. iii. 15. "Now we call the proud happy." All men want happiness. Saints seek holiness as the main thing, and get much happiness by the way, even here and hereafter, "fulness of joy."

ILLUSTRATIONS.

TRUE COMFORT.—A young lady came to my study. I remarked, "You look very happy this afternoon." "Yes; I have found the Saviour." "I rejoice to hear it. When did you find him?" "It was when I was reading the tract 'Come to Jesus.' My burden left me as I read these words. 'He loves you; he died for you; he looks down with pity on you; he calls you to come to him. And oh! my dear pastor, I cannot doubt Christ's willingness to save me now. He is very precious to me. How sweet it is to live for him.'—Record.

MEK.—If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let one take a magnet and sweep through it, and it would draw to it the most invisible particles by mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessing. Only the iron in God's sand is gold.—C. H. Spurgeon.

THE HONEST IRISH BOY.—There was a lad in Ireland who was put to work in a linen factory, and while he was at work there, a piece of cloth was wanted to be sent out which was short of the quantity it ought to be, but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy at the other. He then said, "Pull, Adam, pull." "I can't, sir." "Why," said the master, "because it is wrong, sir," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer, and sent him home; but that boy became the learned Rev. Dr. Adam Clarke, one of the greatest and best of Methodist ministers.

TEDIOUSNESS IN RELIGION.

Tediousness is the most fatal of all faults. Negligence or errors are single or local, but tediousness pervades the whole. Other faults are censured and forgotten, but the power of tediousness propagates itself. "He who is weary the first hour is more weary the second, as bodies forced into motion contrary to their tendency pass more and more slowly through every successive interval of space. Unhappily, this principle's failure is that which an author (or speaker) is least able to discover. Not long ago I met a clergyman in whom I was somewhat interested, a worthy man, who somehow did not seem to "get on." Nobody had anything against him, but nobody wanted to hear him preach. He was sound, solid, pious, and all that, but—venturing on the privilege which belongs to a friend, I said to him, "My dear brother, I hear only one fault found with you. People say that you preach very long—that you make nothing of preaching for an hour, or an hour and a quarter." He answered, "Well, when I take up a subject I like to discuss it fully. I like to do justice to a subject, even if I have to go rather beyond the ordinary limits." "Gentle grandmother!" I exclaimed; "justice to the subject! And is not justice to the subject shown to the audience?" Is the sermon the means or the end? Did God Almighty send you into the world to discuss subjects or to convert souls? If you are to live for the subject, if the subject is to feed and clothe you and support you and support your children, and if the subject is to recompense you at the day of judgment, why, I have nothing further to offer. But if it is only that you are to live for, then look out for the souls, and let the subject take care of itself."—Dr. Johnson

In the parliamentary debate on the Scotch Church patronage Mr. Gladstone mentioned the fact that the Highlands are the stronghold of the Free Church. The churches of the Establishment present in many cases a miserable array of empty pews. Mr. Gladstone referred to the County of Ross in particular, which was so entirely given over to Free Churchism that a single church in Dingwall might contain all the Establishment congregations of the county. From his own experience he was able to confirm the accuracy of such statement, as in the parish in which he spent his last year's vacation the minister preached to "two members and visitors of a Southern Scotch family, and to a single accidental farmer, with, I think, his sister or his wife, recently imported into the parish." The Free Church, on the other hand, not far off, was crowded. The Pall Mall Gazette thinks that there can be little doubt that the three northern counties of Sutherland, Inverness, and Ross are fairly enough represented by Mr. Gladstone's statement.

The envelope system has doubled the benevolent contributions in the Congregational Church of East Abington, Mass.

Our Young Folks.

TRUTH.

Boy, at all times tell the truth. Let not the devil do thy youth. If thou art wrong, be thine the shame. Speak the truth, and bear the blame.

Truth is honest, truth is sure. Truth is strong, and must endure. Foolhood lasts a single day. Then it vanishes away.

Boy, at all times tell the truth. Let not the devil do thy youth. Truth is strong, and must endure. Foolhood lasts a single day. Then it vanishes away.

—Nursery.

DISTANCE OF THE SUN.

In a recent lecture on the "Constitution of the Sun," Prof. Young, of Dartmouth College, made use of the following curious illustration in order to aid his hearers in forming an idea of the sun's distance. "You know," he states, "that, if you touch a part of the body, one does not feel it instantly. If you touch the hand of any one with a pin, it will be an appreciable part of a second before he will feel it and draw his hand back. Now, if I had an arm long enough to reach to the sun, and should put my fingers into the solar flame, and burn them there, it would be a hundred years before I would find it out, and another hundred years before I could remove my hand. Such is the distance of the sun, and yet, across that space, the earth responds to every impulse of the solar surface."

AN HOUR A DAY.

There was a lad who, at fourteen, was apprenticed to a soap dealer. One of his resolutions was to read an hour a day, or at least at that rate, and he had an old silver watch, left him by his uncle, which he turned his reading by. He stayed seven years with his master, and it is said when he was twenty-one he knew as much as the young squire did. Now, let us see how much time he had to read in, in seven years, at the rate of an hour a day. It would be two thousand five hundred and fifty-five hours, which, at the rate of eight hours a day, would be equal to three hundred and ten days, equal to forty-five weeks—nearly a year's reading. That time spent in treasuring up useful knowledge would pile up a very large store. Try what you can do. Begin now. In ten years you will look back upon the task as the most pleasant and profitable you ever performed.

No position in the visible church, not even the highest office in it, is itself, a valid proof of the piety and faith of him who holds it.

Christ's forbearance to a known foe in his own household, is for His followers a most impressive example of the patience toward all men which is enjoined upon them.

The total Christian population of Lower Bengal is now ascertained to be 98,000. Of these, more than 70,000 were Asiatics, 50,000 are natives of Bengal, a little over 20,000 are persons of mixed blood born in the country, and 20,000 are Europeans. "A native church of 70,000 members does not," says the Pall Mall Gazette, "conceive a very inadequate result of seventy years of missionary enterprise in a single governorship."

The following is said to be an approximately correct classification of the adherents of the various churches among the English-speaking people: Protestants Episcopalians, 12,500,000; Presbyterians, 11,500,000; Baptists, 10,500,000; Congregationalists, 7,500,000; Methodists, 15,000,000; Roman Catholics, 10,000,000—57,000,000 of Protestants, against 10,000,000 of Roman Catholics.

The following extract from the Minutes of a General Synod of the Presbyterian body, held at Antenn, on the 6th of June, 1700, shows in an amusing light the ecclesiastical discipline of the early Protestants:—"Overture—that there are some ministers, their wives, and children, who are too gaudy and vain in their apparel, and some too sordid—therefore, that it be recommended to the several Presbyteries to reform these faults in themselves and study decency and gravity in their apparel and wigs, avoiding powderings, vain cravats, half-shirts, and the like."

The anti-confessional meeting of the English Low Churchmen at Exeter Hall was a great success so far as number and enthusiasm go. The utterances of the speakers were explicit and courageous, and, if it were not that the standards and the law of the English Church are on the side of Ritualists, we might expect to see a vigorous movement for the suppression of their practices. But, as things are, it is difficult to see what the Low Churchmen, with all their brave words, can accomplish. The revision of the prayer book they cannot secure, and after this they are disestablishment. Lord Shaftesbury, who presided at the Exeter Hall meeting, seems very nearly ready to take this final step. He said:

We love the Church of England. [Cheers.] We wish to maintain her in all her integrity. We wish to promote her honor and her efficiency; but her honor and her efficiency live in her obedience to the Holy Scriptures. [Cheers.] If she waver in her allegiance, if she abandon the Reformation transmitted from our fathers, by God's blessing, to us—I say, if she waver in her allegiance, if she abandon her principles, let her go. [Loud and reiterated cheers.] Let her go, and all the bishops with her. [Renewed cheers.] I say from the bottom of my soul, from my inmost heart, and do you respond to this—Perish all things, so that Christ be magnified. [Loud and repeated cheers, the whole assembly rising and cheering again, and again, and again.]

Religious Intelligence.

The International Convention of Young Men's Christian Associations was in session last week at Syracuse. The meeting opened with 150 delegates in attendance—quite a sparse meeting, compared with those of a few years ago, when 700 or 800 were sometimes present. The smaller number does not, however, indicate a falling off in the number of associations, inasmuch as the ratio of representation has been greatly reduced, and it is found that the less numerous attended conventions more than make up in efficiency what they lack in enthusiasm. The executive committee has expended during the year \$5,952 and owes \$1,295, but hold outstanding pledges of more than double this sum. The Association Monthly, which has been a heavy bill of expense, is discontinued; and the Illustrated Christian Weekly takes its place, with a department devoted to the Y. M. C. A. The following is a summary of the annual report of the committee:

"Four hundred and twenty-six associations a larger number by sixty-two than in any previous year have complied with the request of the committee and forwarded reports to this convention. Three hundred and eighteen reported at Lowell. There are now 914 on the roll, 7 more than one year ago; 35 have disbanded; 105 organized; 38 associations have buildings, last year there were 27; these buildings are valued at \$1,754,450; 34 have building funds amounting to \$432,937; the aggregate of buildings and building funds is \$2,187,387, being an increase over last year of \$401,951. In the above enumeration are included the buildings on the eve of dedication in Montreal and Charlottetown. Three associations are now erecting buildings—viz. Halifax, Baltimore, and Philadelphia—which will be completed during the current year. There are now 42 in colleges and literary institutions, an increase of 6 within the year. A large proportion of these were organized through the efforts of Mr. Weidensaul."

The following questions were discussed during the session.

"1. What can the associations do to counteract the social temptations of young men? 2. The value of association Bible classes and the best methods of conducting them. 3. How can the usefulness of state and provincial conventions be promoted? 4. The efficiency of personal visitation and district conventions in the work of state and provincial executive committees—how can it be increased? 5. The work and qualifications of general secretaries. 6. What can the associations do to destroy the influence of pernicious literature? 7. The relations of the associations to the churches—how can they be more firmly cemented? 8. Is there danger that the associations will become the medium of unscriptural teachings or engage in political controversy? If so, what action is necessary to guard against it?"

We should make sure that we are not merely among the disciples of Christ, but of them.

A joint stock gas company has been formed at Stratford, with a capital of \$25,000, in shares of \$50 each.

Nearly 900 newly-converted Mormons, en route to Utah, arrived in New York on the 16th.

The cholera is increasing fearfully in Vienna, and it is feared that it will become epidemic.

There have been expended within a few years in making the river Clyde navigable, \$30,000,000. The people of Glasgow think it profitable outlay.

O Lord, take my heart, for I cannot give it; and when thou hast it, O keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake.

You would make a law for God, prescribing the kind of death by which he shall destroy your self-love; and then too on the condition that self-love shall not die.

The very sensibility that dreads the cross is in the cancer that needs the surgeon's knife. Incisions in the dead flesh produce no pain. It is the living, inflamed flesh that shrinks.

The spiritual hand whereby we receive the sweet offer of our Saviour's faith; which in short is no other than an alliance with the Mediator. Receive peace, and be happy; believe, and thou hast received.

The English government proposes in India to make an immediate slaughter of the tigers, panthers and hyenas. The loss of human life in Bengal is estimated at about 10,000 persons annually.

Mr. George McMurrich, of the firm of Bryce, McMurrich & Co. of Toronto, has been trying the importation of English sparrows. Out of fifty birds only four lived to be set at liberty at the Union Station, Toronto.

Look out for any blessing out of Christ; and in, and by, and from Him look for all blessings. Let Him be thy life; and wish not to live longer than thou art quickened by Him. Find Him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory.

God gives to some crosses of iron, and of lead, which are overwhelming in themselves, some he forges for us of straw, that seem to weigh nothing, and yet are no less difficult to bear. Some he makes of gold and precious stones. And it is not for us to prefer the leaden to the golden; but to prefer that our Lord's blessed will may be perfectly done in us and by us.

A mother, who had brought up a large family of children, all of whom had become members of the Christian fold, was asked what means she had used for so much success, to win them to the cross. She replied: "I have always felt that if they were not converted before they became seven or eight years of age, they would probably be lost; and when they approached that age, I have been in an agony lest they should pass it unconverted. I have girded the Lord in my anguish, and he has not turned away from my prayers, nor his mercy from me."—H. C. S. in *Home and Society*, Scribner's for August.

Scientific & Useful.

The horse-chestnut is now used in France for the manufacture of starch. The nut yields about 17 per cent. of pure starch. Washing it with water containing carbonate of soda is said to remove the bitterness.

Physicians affirm that extraordinary nervous disorders are appearing among the children of the present generation. Sleeplessness is not an uncommon malady in children now-a-days. It is believed that the excessive brain-work in close school-rooms which is now demanded of children is producing the pernicious result.

RESULT OF SUPPRESSING EXCRETIONS OF THE SKIN.

Experiments have been tried by Socloff as to the effects of suppressing the excretions of the skin, by shaving rabbits and painting the skin over with some material impervious to the passage of vapor. It was found that this always, sooner or later, produced fatal results, the animal a few hours before death exhibiting intermittent cramps and convulsions, while the temperature in the rectum fell to a considerable extent. Even wrapping the animal in cotton failed to produce any material increase of the temperature of the intestines or to delay death. The inhalation of oxygen was equally powerless in preserving life. Ulcers, arising from deep-seated extravasations, were found in the stomach. Albumen made its appearance in the urine shortly after the animal had been shaved. Whatever the substance used for coating the animal, whether simply a gelatine, gum, or regular varnish, inflammation of the kidneys was the result, sometimes accompanied by enlargement of the cell elements, and sometimes by their fatty degeneration.—EDITOR'S SCIENTIFIC RECORD, in *Harper's Magazine for August*.

ARTIFICIAL RESPIRATION IN ASPHYXIA AND IN SNAKE BITE.

According to Grolant, carbonic acid which has entered the lungs from without may be eliminated again by means of artificial respiration without having been changed or undergone any combustion. In cases of apparent death from asphyxia caused by charcoal vapors the employment of artificial respiration has, it is said, resulted in finally restoring the patient to life. According to Dr. Fayer, artificial respiration is the best method of countering the efforts of snake bites, and in his opinion it is the only method that gives the slightest promise of enabling a patient to overcome the effects of the poison. A bitten rabbit has been kept alive for several hours by artificial respiration, whereas under the usual operation of the poison it would have survived but a few minutes.—EDITOR'S SCIENTIFIC RECORD, in *Harper's Magazine for August*.

ICE CREAM.

A lady correspondent of the *Country Gentleman* gives the following as her mode of making ice cream.—Take two quarts of new milk, put in a tin pail and set in a kettle of boiling water. Add 12 heaping tablespoonsful of white sugar; beat yolks of 10 eggs and whites of 7, and stir in the boiling milk for five minutes; then take off, strain and cool. Flavor with anything that suits the taste. This makes a plain and nutritious ice cream, and if slowly eaten is as innocent as nine-tenths of the food we eat. To make a rich cream, use the same number of eggs, and one quart of milk and one of cream; or 2 quarts of rich milk and 14 yolks and 7 whites. Sugar and flavor the same.

WATERMELON VINEGAR.

Perhaps it is not generally known that a very fine white sugar can be made from the juice of watermelons. We had a very great quantity of melons last season, and, after we had cut out their crimson cores for eating, scraped the shells, from which we gained a large amount of juice. This we carefully strained, and put into jugs with small glass bottles in their mouths. We set the jugs out into the sun, and in time had a fine-flavored, clear, strong, white vinegar. The vinegar at a certain stage will be very bitter, but, when perfected, loses that and acquires a true vinegar taste.—*Cor. of American Agriculturist*.

APPETITE.

At certain seasons, as in spring and summer, the appetite of even the very robust is apt to fail, and the relish for meats and heavy food to wane. This is all right enough, for animal diet in warm weather heats the blood, tends to headaches, and is generally unwholesome, unless sparingly used. On the other hand, fresh vegetables, berries, fruit and bread are cooling, corrective, and what the palate most craves. Don't be afraid to go without meat for a month or so, and, if you like, live purely on vegetable regimen. We will warrant that you will lose no more strength than is common to the time, and that you will not suffer from protracted heart, as when dining on the regulation roast.

Many persons regard a heavy desire for food as something unrefined, indelicate, and to be constantly discouraged. This is a greater and more harmful mistake than that of coaxing the appetite. It is just as necessary for a man who works only with his brain to eat beef and mutton, as for the man who labors solely with his hands. The stomach and the brain are twins; the former being the elder, and having a prior right to care. Let that be well provided for; and it will sustain its brother. The people who starve to check a wholesome and natural appetite are the people who regard dinner merely as a feed, not the centre of an agreeable social custom and as a domestic event of the day. We are sorry for them as they must regard eating at all as a prosaic duty, obligatory on them because they have a bias in favor of living. We all know that we must eat to live; but we by no means live to eat simply because we enjoy what we eat. We are not gourmands because we relish chops, nor are we invalids because we eat strawberries.

A good appetite is a good thing; but not if it is to be worried by urging or by neglect.—*Home and Society*, Scribner's for August.