

June 29 – “Blessed are the pure in heart: for they shall see God.” Matthew 5:8

THE thought of "pure in heart" is not perfection of conduct, nor of word, nor of thought, but perfection of intention as respects all of these. Our desire and effort must be for perfection—in thought, word and deed. The standard before us, to which our hearts, wills, must give assent, is the divine standard, "Be ye perfect, as your Father in heaven is perfect." (Matthew 5:48) God has set no lower standard than this absolute perfection, but He has provided for us grace, mercy and peace through Christ, if we will walk in His footsteps,—this purity of heart being one of the essential steps in the narrow way.

"MARK THE PERFECT MAN! BEHOLD THE UPRIGHT!"

– Matthew. 4:25-5:12. –

"Blessed are the pure in heart, for they shall see God."

WHAT characteristics are essential to our attainment of the most blessed conditions God has to bestow? What must we be in order to inherit the Kingdom, be filled with righteousness, obtain divine mercy and everlasting comfort, be called the sons of God, and be permitted to see his face, obtaining a great reward in heaven? What question, what topic, what Bible lesson, could be more interesting to us or a more profitable study than this one? The great Teacher made it the topic, the text, of one of his principal discourses at his first advent, and caused the gist of his argument to be recorded for the admonition of his true followers throughout this Gospel age.

While the character of our Lord, which we as his followers are to copy, is one; and the attainment of that one character or disposition means the attainment of all the blessings God has to bestow; nevertheless, in order to present the matter the more distinctly to our minds the Lord divides this one character or disposition into different sections, giving us a view of each particular part; just as a photographer would take a front view, right-side view, left-side view, rear view and angling views, of any interesting subject, so that all the details of construction might be clearly discernible.

THE FIRST ESSENTIAL.

The first character-picture which our Lord presents we may reasonably assume was in some respects at least most important: It is Humility. "Blessed are the humble-minded (poor in spirit) for theirs is the Kingdom of heaven." We do not understand this to signify that humility is the only essential grace, and that whoever is humble will therefore attain the Kingdom; but rather that to the attainment of the Kingdom humility is a prerequisite of first importance. In other words, while all humble people will not attain the Kingdom, the Kingdom cannot be attained by anyone who is not humble: the Kingdom is

theirs, in the sense that it is possible for this class to accept the terms and to attain to the honors and blessings, while all of a different attitude of mind—the proud, the haughty, the self-conceited, are absolutely debarred from any possibility of attaining the Kingdom so long as these contrary conditions lie at the foundation of their characters.

O that all of the Lord's people might see this point clearly and distinctly, and realize once and forever that "The Lord resisteth the proud and showeth his favors to the humble" exclusively! How this thought should put a guard upon every one of the Lord's little ones who is seeking to be conformed to the image of God's dear Son. How jealously they would watch and foster the development of this spirit of humility in their own hearts, and how it would be more and more discernible to others in their daily course of life, and what a blessing and what an influence for good, especially upon the "brethren," would result!

Growing out of this first essential quality or characteristic, as a tree of many branches out of the root, come the other graces of the spirit, which the Lord has declared blessed—divinely approved. How different our Lord's teachings in this respect from all human teachings! Earthly wisdom would say, on the contrary: Hold up your head; think well of yourself, if you would have other people think well of you; be high-spirited, instead of poor in spirit, a little haughty, rather than of humble demeanor; it will have a greater influence in many respects, for no one will think more highly of you than you think of yourself, nor give you credit for more than you claim; hence, think highly of yourself, and claim much, carrying a high head, and having a lofty and self-important look.

No doubt there is worldly wisdom in the worldly counsel; no doubt there is some truth in the worldly

suggestion, so far as success in earthly matters in the present time is concerned. But here as in other instances, the Lord shows us that his ways are not as man's ways, but higher, as the heavens are higher than the earth. He assures us that he that humbly himself shall be exalted in due time, while he who exalts himself shall be brought low, in due time. (Matthew 23:12.) In the Scriptures he points us to our dear Redeemer as the illustration of the humble and obedient one, whom he has now exalted to the right hand of divine power; and our attention is also called to the great Adversary, who, taking a reverse course, sought to exalt himself, and has been abased, and is ultimately to be destroyed. – Philippians 2:9; Hebrews 2:14.

A sharp distinction should be noted between being poor in spirit and being poor in pocket, or in intellectual gifts and attainments. We have all seen people who were poor in these earthly senses, yet proud in spirit. The point to be noticed is that whatever our financial or intellectual gifts and conditions, the thing acceptable in the divine sight is humility of spirit. Such a disposition is essential to those who would receive the wisdom which cometh from above—they must have a humble appreciation of their own deficiencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time, only to those who are in the attitude of heart to receive it. And it will be seen also that this humility of mind is essential as a basis for the spirit of a sound mind—for who is in a proper condition to think justly, reasonably, impartially, except first of all he have a humble disposition? Hence we must agree that humility is a primary element in the disposition or mind of Christ.

CONSOLATIONS THE REWARD OF SYMPATHY.

The second beatitude or blessed condition mentioned by our Lord stands closely related to the first—"Blessed are they that mourn." Mourning of itself is not a grace, but it betokens *{gives evidence of}* an attitude of mind which is acceptable in the Lord's sight. Nor should we think of a mournful spirit, without consolation or joys, as being a Christian spirit. We cannot suppose that our Heavenly Father and the holy angels are continual mourners, as they would certainly be if mourning possessed any merit of itself. The thought rather is, Blessed are ye that mourn now—to whom present earthly conditions are not entirely satisfactory and happyifying—who are not blind to the difficulties and trials through which the human family as a

whole is passing—sin and sickness, pain and trouble, dying and crying: blessed are those who have sympathy of heart under present conditions, and to whom they are not satisfactory; for the time is coming when, under God's providence, a better order of things shall be instituted, and their dissatisfaction with present conditions will but bring them into closer sympathy and fellowship with those better things for which the divine plan is preparing. When God's Kingdom shall come and his will be done on earth as it is done in heaven, all cause for mourning and for sorrow and for tears will be done away: that will be a time for consolation, for satisfaction, to this class.

Indeed, a good measure of comfort comes to the Lord's people even in the present age—through faith built upon the exceeding great and precious promises of the divine Word. The fact that they are able to discern the wrongs, the inequities, the distresses of the present time, creates in this class that very condition of heart to which divine promises appeal, whereas others not so touched at heart with sympathy for the groaning creation, are unable to so thoroughly appreciate the hopes set before us in the gospel. Hence it is by a natural law that such are drawn to the Lord's Word, and are enabled to draw therefrom consolation which speaks peace to their hearts, and gives them an inner joy which the less sympathetic cannot know under present conditions. Blessed are the sympathetic!

As we can cultivate the first of these graces, humility of mind, and by cultivation develop more and more of this first and essential characteristic, so we can cultivate also the second grace, the sympathetic spirit. To do this we should frequently think of others—their interests, their trials, their difficulties, and should seek to enter into these as tho they were all our own, and should seek to lend a helping hand and to "do good unto all men as we have opportunity, especially to the household of faith." – Galatians 6:10.

HOW THE GENTLE INHERIT.

The third of these graces which the Lord declares blessed is Meekness, or, as we should say, Gentleness. Webster's Dictionary defines meekness to be, "Submission to the divine will; patience and gentleness from moral and religious motives." It will be perceived that there is quite a difference between this patient, gentle submission to the divine will, and the ordinary gentleness and patience which may frequently be exercised simply for the gratification of selfish desires. Patient submission to the

divine will is impossible to those who have not the first grace in the list, a humble mind: the proud and self-willed find it impossible to be submissive to divine conditions; self rises up, perverts their judgments, and misleads their consciences to such an extent that they cannot have full confidence in divine providence, but feel that they must put forth their hand and steady the ark.

Moreover, patient submission can be developed only in those who mourn, in the sense of having large sympathies, and who have been comforted by the blessed promises of God, through which the holy spirit comforteth his people. Realizing the evils of our time, and that they are permitted of God for the present for a wise purpose, these not only sympathize with the groaning creation, but this sympathy and the comfort received as its reward tend to make them patient, submissive to the divine will. Remembering that all things are working together for good to them that love God, they are prepared to recognize divine providence in whatever may befall them, and prepared also to look for the lessons of those providences, as blessings which will be helpful to them and to others, in preparing for the future and eternal joys.

This third grace—patient submission to the divine will—which can be noted by those with whom we come in contact, might be said to be the outer manifestation of the second grace, which is inward, of the heart, and which might not be outwardly discerned by our fellow-creatures. The grace of sympathy manifests itself in our patient submissiveness in all the affairs of life, realizing that to those who are in Christ all matters are under divine supervision, and this patience in respect to God's providences in our own circumstances and affairs leads also naturally and properly to patience with others in their weaknesses and failures and ignorance, and leads properly to helpfulness toward them as we have opportunity.

These "meek," patiently submissive to the divine will, shall inherit the earth. The Lord did not mean, nor is it true, that the patient and submissive to the divine will inherit the earth at the present time: quite to the contrary, the arrogant, the impatient, the aggressive, the selfish, succeed in grasping the chief things of power, of influence and of wealth now; and the patiently submissive have comparatively a poor chance. The reward of this grace, therefore, like the others, is future: following on under the divine leading, these shall be heirs of God, joint-heirs with Jesus Christ; and the earth is a part of that great

inheritance, which in turn, by divine arrangement, they shall bestow at the close of the Millennial age, upon the world of mankind who then survive—those proved worthy of eternal life by the Millennial tests.

Nevertheless, as there is a sense in which the Lord's people are comforted now, so there is also a sense in which they now inherit the earth—a figurative sense, by faith. The Apostle speaks of this when he says, "All things are yours—things present or things to come." (1 Corinthians 3:21-23.) Those who have the proper humble attitude of mind and are patiently submissive to the divine will, get more of blessing out of the things of the present time than do their actual owners, because their hearts are in the attitude in which it is possible to receive blessing. The world, full of selfish craving, is never satisfied, never contented; the child of God, patiently submissive to the divine will, is always satisfied—

"Content whatever lot I see,

Since 'tis God's hand that leadeth me."

FILLED WITH RIGHTEOUSNESS.

The fourth blessing is that of Hunger and Thirst after Righteousness. No one can have this hunger and thirst unless he previously have to a considerable extent the previous characteristics. If he have not humility of mind he will be satisfied with his attainments of righteousness, being unable to see beyond his own low plane, unable to discern the heights and grandeurs of the divine perfection. He cannot hunger and thirst after that which he does not in some measure comprehend. Unless he have the spirit of sympathy, which discerns the wrongs, the inequities of our present time (which in great measure mankind is unable to counteract and overcome—by which some of the human family, very deficient in the virtues, have an overplus of wealth and influence and authority, while some possessing superior virtues have scarcely the necessities of life), he cannot yearn for the better condition of things which the Scriptures declare can only be introduced by the establishment of Messiah's Millennial Kingdom. It is a blessed indication then, if we find in our hearts a hungering and a thirsting for justice, for righteousness, for truth—an antipathy {a *strong hostility or lack of sympathy*} to untruth in every form, and to all injustice, in-equity—an antipathy, nevertheless, modified, influenced, controlled, by the third grace of this list, viz., by patient submission to the divine will. The control of this last quality is what the Apostle refers to when he says, "Let your moderation be

known unto all men." It is this quality which stepping in hinders our hunger and thirst after righteousness, and our zeal for it, (both as respects truth and practice) from making us anarchistic or extremists in any sense of the word. This quality of hunger and thirst after righteousness, uncontrolled by the other of these graces of the spirit, has led many worldly people, as reformers, into wild excesses: whereas the child of God although having this same hunger and thirst in a larger degree than others, yet, under the control of the spirit of a sound mind, instructed from the Lord's Word, rests in his promises and waits for their fulfillment, patiently submissive, and assured of the victory of righteousness in God's due time, which he adopts as his time also.

Those who have and cultivate this blessed hunger and thirst shall be satisfied, abundantly satisfied, by and by, when God's Kingdom shall be established, and when as a result of its reign all evil and all sin, all in-equities (iniquities) shall be suppressed, and God's holy will shall "be done on earth even as it is done in heaven." Our hunger and thirst after righteousness is not to be destroyed, but, as our Lord promised, it is to be satisfied. The appetite for truth and righteousness will still be there, but the prevalence of truth and righteousness shall be its satisfaction.

In this grace, as in the others, there is a sense in which by faith we already attain some measure of the fulfillment to come—although it is but a foretaste. Those who have the hunger and thirst for righteousness, in line with the other graces of the spirit, find in the gracious promises of the Lord that comfort and consolation which already, even in this present life, can be assimilated by faith, and which proves to be "meat in due season for the household of faith," sustaining, strengthening, resting, and at least partially satisfying the hunger and the thirst, as they realize the divine provision for everlasting righteousness is exceeding and abundant, more than all that they could have thought or have requested.

HOW TO OBTAIN MERCY.

The fifth blessed condition is that of Mercifulness. Mercy is the outward expression that man can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. After we have taken the preceding steps, and have learned to appreciate the inequities of the present time, and our own imperfections (unrighteousness) and those of other men;

and after we have learned that God alone is able to right these matters in the full and complete sense, and that he has made provision for the righting of every wrong, and for the restoration to his favor of all who will accept his grace in Christ, to be made known to all in due time—it is then we begin to feel merciful, benevolent, kind, toward others, to an extent and degree that we could not feel these sentiments previously. Worldly people, who have not traveled on the pathway marked by these blessings of character and growths in grace, cannot to the same degree sympathize with nor feel merciful toward others.

If The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to him—if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. And to insure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and benevolence, our Lord expounds the matter, saying, "If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you." It must be a genuine mercy, and not a feigned one; it must cover from sight, and so far as possible blot from memory, the failings and weaknesses of others, else it cannot hope for forgiveness and blotting out of its own shortcomings which its hunger and thirst for righteousness has clearly revealed to it. Only the merciful shall obtain mercy: and if we have not mercy at the hands of the Lord all is lost; for by nature we were children of wrath, even as others, and under just condemnation.

The exercise of mercy, benevolence, forgiveness, is a blessing, not merely because it is essential to our own forgiveness, and hence to our salvation, but also because this condition of heart which sympathizes with others in their failures and imperfections helps to rid our hearts of certain of the works of the flesh and of the devil, which incline to cling to the Lord's people long after they have been justified by faith, and even after they have made full consecration of themselves to the Lord and are seeking to "walk, not after the flesh, but after the spirit."

The Apostle includes amongst the works of the flesh which require putting away, after we are fully the Lord's, the following—anger, malice, hatred, envy, strife. All of these qualities of selfishness are antagonized by mercy, and by it largely they are driven from their secret hidings and entrenched positions in our hearts. The blessed

character of Mercy is closely related to Love, for it is in proportion as we obtain the Lord's spirit of love that we manifest toward others mercy, even as he has manifested his love toward us in the mercy extended to us in Christ. Love and mercy, consideration for others, has much to do with driving out envy. How can we envy those whom we love sincerely? How can we have malice toward those who are our enemies, if we love them and have mercy, compassion, upon them, and forgive them from our hearts? How can we have hatred toward them, if we have mercy upon them, and feel toward them only a forgiving spirit? And how can we be strifeful, if we have a merciful, a forgiving spirit ready to forgive trespasses against us, as we hope for forgiveness of our trespasses against the divine law?

"Mercy rejoiceth against justice," the Apostle explains. (James 2:13.) Divine Mercy satisfied divine Justice, and thus prepared the way for the rescue of our race from the sentence of Justice: and so those who have become partakers of the divine spirit, and in whom it has reached a reasonable development, will permit their mercy to triumph over their conceptions of justice (for they have no law of justice over their fellows which needs to be satisfied).

While justice may not be blind in the Lord's people, while they may discern the faults of others most clearly, and while they may seek to let justice rule in respect to all of their own words, and thoughts, and actions, nevertheless they are to let mercy triumph in their hearts over justice as respects those who trespass against them, and they are not to hold resentments against those who have done them injury, nor to seek to avenge themselves and to inflict justice upon their opponents. Rather, they are to say, It is for God to be just; it is for me, who am a transgressor also against perfect justice, through the weaknesses which I have inherited, to have compassion upon my fellow-creature, who has inherited similar yet different weaknesses: it is for me to exercise accordingly the divine command, the blessed characteristic of mercy, compassion, forgiveness. And those who do so not only get rid of the evil works and sentiments of the world, the flesh and the devil, but increasingly become filled more and more with the spirit of love and gentleness and patient submission to the divine will, and thus the merciful are blessed even in the present time.

"WITHOUT HOLINESS NO MAN SHALL SEE THE LORD."

The sixth step of blessedness is Purity of Heart—purity of motive, purity of intention, purity of effort, purity of will: purity, in the sense of sincerity, of transparency, of truthfulness. In other words, Blessed are the honest-hearted, those who have absolutely right intentions. True, there are worldly people who to some extent might claim honesty of heart, purpose, intention, but until they have come along the way of divine appointment in Christ, until they have become his followers through faith and consecration to him, and until they have taken the preceding steps of blessedness, we could not recognize them as being of the class here specified.

Many have misunderstood this statement, "pure in heart," and have thought of it as signifying absolute perfection—not only outward but inward; not only of words and of deeds, but also of thoughts. This view of the matter has tended to discourage some who honestly said to themselves, I am not perfect in deed nor in word nor in thought; how then can I claim to be blessed under this provision as one of the pure in heart? We answer that this is a misconception. The Lord knows as well and better than we do, that in our flesh dwells no perfection; that by reason of the fall all of Adam's children have their teeth set on edge by the sour grape of sin, so that sometimes we cannot do the things that we would do, and through ignorance we no doubt frequently leave undone the things which we ought to do. — Jeremiah 31:29,30; Romans 7:16-18.

The Lord taught a great lesson during the Jewish age by the giving of the Law to that people, with a promise of life attached to it, but the Apostle assures us that God foreknew, even when he gave that Law to the Israelites, that "by the deeds of the Law should no flesh be justified in his sight"—that on the contrary the clearer the Law would be discerned the more clear would be the knowledge of sin—of imperfection. God's provision in Christ is that he will forgive those imperfections which are due, not to personal willfulness, but to the original sin, and the weaknesses and imperfections which have resulted from it—he will extend his mercy toward us as respects those deflections which are not willful. That our Lord Jesus was not ignoring human imperfection is evident from the statement he makes in reference to the fifth of these blessed characteristics, viz., that the merciful "shall obtain mercy"—an implication of our need of mercy. Having assured us that we may obtain mercy, he is not in this sixth

Beatitude declaring that we must be absolutely perfect in thought, word and deed; for if we were so, or could attain to such a condition, it would be wholly unnecessary for God to provide us mercy and forgiveness of sins through Christ's sacrifice.

The thought of "pure in heart" is not perfection of conduct nor of word, nor of thought, but perfection of intention as respects all of these. Our desire and effort must be for perfection—in thought, word and deed. The standard before us, to which our hearts, our wills, must give assent, is the divine standard, "Be ye perfect, as your Father in heaven is perfect." (Matthew 5:48.) God has set no lower standard than this absolute perfection, but he has provided for us grace, mercy and peace through Christ, if we will walk in his footsteps,—this purity of heart being one of the essential steps in the narrow way.

Only the pure in heart have the promise of seeing God. They continue faithfully to the end of the pilgrimage, not only attaining the likeness of the Lord Jesus Christ in the present life (Romans 8:29) in their purity of heart, purity of intention, sincerity of their efforts toward God and men, but eventually according to the Lord's promise, they shall, by the power of the first resurrection, be changed from earthly to heavenly, spiritual conditions. Then, as the Apostle declares, "we shall be like him, for we shall see him as he is." And when we have thus become changed to be like the glorious Son of God, who is "the express image of the Father's person," we shall be able also unquestionably to see the Heavenly Father himself, and shall be introduced to him by our dear Redeemer—"complete in him," "without spot or wrinkle or any such thing."—1 John 3:2; Hebrews 1:3; Ephesians 5:27; Colossians 2:10.

In this, as in the other blessings, a portion, a foretaste, comes in the present life. There is such a thing as having the eyes of our understanding opened, that we may be enabled to "comprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ." (Ephesians 3:18.) But not all have this opening of the mental eye; not all are privileged to see the glories of Jehovah's character in symmetrical harmony, divine justice, wisdom, love and power coordinated and cooperating in unison for the blessing of every creature, according to the purpose which God purposed in himself before the world was.

But who may enjoy this blessing, this clearer vision, and

who may, by seeing it, be enabled more and more to grow in likeness of that glorious perfection? Only "the pure in heart," only the sincere, the honest-hearted. Those who have a double mind, a double will, are Scripturally said to have a double vision, a double eye. They see spiritual things cross-eyed, see things double, and proportionately indistinctly. Many of God's people have failed thus far to grow up into Christ in all things, see thus doubly and confusedly—they see something of the heavenly things, and something of the earthly; they see but dimly and indistinctly the lines of the divine character, and proportionately they lack ability to copy it. Let all who have named the name of Christ seek more and more to have but the one Master, and an eye single to his glory and service—a pure, a sincere, a faithful heart.

THE SONS OF GOD ALL PEACEMAKERS.

The seventh Beatitude is an outward manifestation of the sixth. The purity of heart toward God, which others cannot discern, will manifest itself in this seventh characteristic of blessedness and growth—namely, in peaceable desires and efforts to promote peace in others. For beyond question no one will be a peacemaker from this divine standpoint unless he have already become sincere, pure in heart toward God; and unless he have also the preceding developments of grace in his heart: (1) humility, (2) sympathy, (3) patient submission, (4) hunger and thirst for righteousness (which includes trust), (5) a love or mercifulness toward others, (6) sincerity of heart. And one who has developed these characteristics to any particular degree can surely be nothing else than peaceably disposed himself, and a peacemaker with others.

Very evidently but a small number of the Lord's people have progressed so far as to have this grace markedly developed and exemplified in their lives. The great majority, even of those who have named the name of Christ, seem to pursue a reverse course, which indicates that even if their hearts are pure and their sympathies large, they have still much to learn in the school of Christ; for instead of being peace promoters they are strife promoters. Yet this is not of evil intent, but rather of habit, and of ignorance and of failure to discern the wide difference between the divine course of love, and the opposite course of selfishness which prevails in the world. Strife-making is chiefly stirred up with the tongue, though it may be aroused by a gesture or by a glance. Likewise,

peacemaking is chiefly done with the tongue, though it also may operate through the eye. How many Christian people we all know who have tongues which are continually stirring up strife! The Adversary controls many in this manner long after they have escaped from his control in many other respects; and this is largely because they do not detect that in this they are doing Satan service—do not even detect that they are stirrers up of strife, hatred, envy, malice, and planters of roots of bitterness by which many are defiled.

When will Christians learn the length and breadth and depth of the injunctions "Speak evil of no man," and "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying?" (Titus 3:2; Ephesians 4:29.) How long will it take some of God's true children to learn that in uttering an evil thing (even if they were positive of its truth), they may be doing a world of evil? How long will it take them to learn that it is not always necessary to speak the truth, nor ever proper to do so except when it would be for the edifying of others? How many lessons, line upon line, must they have to convince them that they are not only to avoid gossip about other people's business, and fault-finding, and cynicism, but that all these are evidences of their deficiency in love—of their deficiency in the likeness of Christ, and their lack of the qualities of the peacemaker; and that these lacks need to be striven against earnestly, if they would make their calling and election sure to a place in the heavenly kingdom?

Oh, that all would learn by heart, and continually seek to exemplify in life, the words of the Apostle, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Those who are thinking on the true and lovely and good and beautiful things will speak to each other of the same; hence the importance of having our hearts filled with good things, in order that out of the abundance of the good things of our hearts our mouths may speak continually good things, that the Lord would approve, and that would minister blessing to those who hear. — Philippians 4:8; Luke 6:45.

Such have a very precious promise, well worthy of their efforts—"They shall be called the children of God"—they have God's spirit, the likeness of his dear Son has been

traced in their hearts; they have been sanctified with the truth; they shall ultimately be "meet for the inheritance of the saints in light." Only such at heart will the Lord ever recognize as his sons and joint-heirs with his great Son, our Lord, in the Kingdom. Moreover, this is a test which we may well recognize for ourselves particularly, and to some extent for each other, as evidencing the degree of our growth as children of God—our peaceable dispositions, and our carefulness to pursue such a course in life as will tend toward peace.

Some of the Lord's people find in themselves naturally considerable of a spirit of combativeness, unfavorable to peace. Indeed, it requires something of the spirit of combativeness to fight a good fight against the world, the flesh and the Adversary, and to "contend earnestly for the faith"; so that those who have combativeness naturally find themselves in antagonism with others along some line continually. However, they should not be discouraged by this, but should remember that combativeness is a valuable servant and soldier, if turned and exercised in the right direction. Its exercise toward fellow creatures must be modified by mercy, by a realization of our own imperfections and the imperfections of all. Combativeness must be trained to fight along the lines of love and mercy—to fight for the truth and for all the servants and agencies of the truth, and against the error,—but not against the blinded and ignorant servants of the error. Combativeness must be given plenty to do in fighting against the imperfections and weaknesses of our own natures, and being thus busily engaged in this good work, it will find comparatively little time for assaulting others: and realizing the difficulties connected with the conquering of self it will have the greater compassion for the weaknesses of others.

ATTAINING GREAT REWARD IN HEAVEN.

The blessing that comes through persecution is the eighth Beatitude. It is not until the Lord's people have experienced some of these preceding blessings of His grace that they reach the point where they can "glory in tribulations also," as did the Apostle Paul. But our Lord carefully distinguishes as between different kinds of persecution, marking out the blessed kind as distinct from all other sorts. We are not to invite persecution by fault-finding and general cantankerousness and combative opposition to everybody and everything; nor are we to invite persecution by fanaticism. Rather, we are to

cultivate the "spirit of a sound mind," and to learn gradually what the sound mind of the Lord is, as revealed in the Scriptures. Even then, no doubt we will be falsely accused by the world of "fanaticism," because the wisdom of God is oft esteemed foolishness with men, as often the wisdom of men is foolishness from the divine standpoint.

Whenever a course of action would appear to be fanatical and unreasonable, we are to hesitate to do it until we have first made sure that we find the same spirit, teaching and example in our Lord and in the apostles: then we may safely follow, regardless of what the world may say or think respecting our course. For instance, from the divine standpoint it is insanity for a man to labor day and night to amass millions, for his children to fight over at his death; but from the human standpoint this is the reasonable course. From the divine standpoint it was wise for the apostles to spend their lives in the service of the truth, sacrificing earthly interests and prospects, name and fame, to obtain eventually a better resurrection, and eternal glory, honor and immortality; but this, from the world's standpoint was foolishness, fanaticism.

If persecution come to us as a result of our following the Lord, and the apostles,—their teachings and example, and if it is because of our faithfulness to the vows of consecration to His service that all manner of evil is said against us, falsely, then indeed we may rejoice; for so were

the prophets persecuted, so was our Lord persecuted, so were the apostles and all the faithful ones since persecuted. Being thus in good company in our experiences, it becomes a witness or testimony to us that we shall be in like good company in that day when the Lord shall make up his Jewels.

All who have such experiences may well rejoice, and if, as the Lord's words intimate, the more of such experiences we have the more will be our reward in heaven, then the more we may rejoice in these experiences. And if we be without any such experiences it behooves us to look well to ourselves, lest peradventure it mean that we are not faithfully walking in the "narrow way" of self-sacrifice,—or are not doing with our might what our hands find to do, but are holding back our sacrifice. Should such be the reflection of any let him not be discouraged, but, in the language of the Prophet, let him "bind the sacrifice to the altar," with fresh cords of love and of zeal, praying the Lord to accept the sacrifice, and to furnish opportunities for being and doing and suffering for His cause, and for the Lord's and the truth's sake. — Psalm 118:27.

The prismatic sum of all these graces is—Love; and those who have them are loveable and shall by and by be made gloriously lovely, with and like him who is "altogether lovely." Our call is to attain these blessed conditions in the Kingdom. ▲

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Matthew 4:25-5:12

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after

righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the sons of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. ◊

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