

## LESSON I.—APRIL.

SECOND QUARTER, 1900.

## The Beatitudes.

Matt. iv., 25, to v., 12. Memory verses 3-9. Read Matt. v., 1, to vi., 18. Compare Luke vi., 17-36.

## Daily Readings.

M. Privileges. Mt. 5: 1-12.  
T. Obligations. Mt. 5: 13-16.  
W. Exposition. Mt. 5: 17-48.  
T. Parallel. Lk. 6: 20-38.  
F. Ministry. 2 Cor. 6: 1-10.  
S. Judgments. Mt. 7: 13-27.

## Golden Text.

'Blessed are the pure in heart: for they shall see God.'—Matt. v. 8.

## Lesson Text.

(25.) And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, 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 children 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.

## Suggestions.

It was in the summer time, A.D. 28, and probably the day on which Jesus finally chose the twelve apostles after a night of prayer (Luke vi., 12, 13), that he spoke the wonderful words that are recorded as the Sermon on the Mount. Tradition fixes the scene of this day on the hill called now the Mount of Beatitudes, or Horns of Hattin. This hill is three or four miles from the Sea of Galilee and seven miles southwest of Capernaum. It consists of two peaks or horns, the highest of which (the eastern) is sixty feet high and is crowned by a circular plain. The majority of Bible scholars hold that the sermon recorded by Matthew is the same as that found in the Gospel of Luke.

As the people were crowding around Jesus for healing and instruction, he went up the hill a little way so that he could be better seen and heard. Then sitting down he began to speak to his disciples and the multitude. He taught them that blessedness, or true happiness, did not consist in a man's outward possessions; neither wealth nor pride nor happy circumstance could give a permanent joy or blessing. Self-satisfaction is not permanent satisfaction, for no one can be satisfied with his own attainments when he is brought face to face with God (II. Cor. v., 10, 11).

The poor in spirit are those who have no self-complacency, they are poor in those qualities which make for self-advancements. Their centre is not self but God. And because of their surrender of themselves to God they become so identified with him as to become possessors of his Kingdom. Happy are they who are poor in the spirit of this world that they may be rich in the Spirit of God! It must be borne in mind that these blessings are not indiscriminate rewards for those who are naturally un-aggressive or mournful or meek or kind hearted. One may inherit these qualities

in some degree from a godly ancestry, and yet choose to have no share in the kingdom of heaven. The beatitudes are for those who already belong to that kingdom whose charter of citizenship is regeneration.

They that mourn and carry their burdens to God, shall from Him receive that comfort and peace which the world can not give. The consolation which God gives is strength.

The comfort wherewith He comforteth Makes precious every need.

Meekness is not a lack of spirit, as some think, but rather is it the possession of the spirit of true greatness. Meekness is that rare insight into the true values of life which give a man grace to stand before men in his true relation to God. The richest grandeurs of earth do not fit a man to stand before God; pride of circumstance clothes one but in filthy rags, but the beautiful garb of humility is acceptable. True meekness, the out-come of a humble sincere heart, is only possible to the followers of the meek and lowly Jesus (Matt. xi., 29.)

Meekness, like most other virtues, can be counterfeited so well that men can scarcely distinguish the true from the false, but God is not deceived. The cringing servility of spurious humility receives no reward from God. The earth is the Lord's (Ps. xxiv., 1.) and he can give it to his children to enjoy. Ruskin says,—'It is because of the special connection of meekness with contentment that it is promised that the meek shall inherit the earth. Neither covetous men nor the grave can inherit anything; they can but consume. Only contentment can possess.'

Hunger and thirst betoken the deepest needs of our physical life, so the expression is used to denote the need of our souls for God and His righteousness. A person without an appetite is unhealthy. Food is only appreciated by the hungry. So we must feel our need for God before He can reveal himself to us as the satisfier of all our wants. It is not a hunger which comes once in a lifetime, and then we are filled. But an oft recurring hunger to know more of God, and with each satisfaction an enlargement of capacity.

We must be merciful to our neighbors if we would expect God to be merciful to us. None but the pure in heart shall see God, only the blood of Jesus can make a heart clean and pure.

The peacemakers shall be called the children of God. Jesus can take from our hearts all quarrelsomeness, unkindness and indifference, and put within us his own spirit of peace and love. Persecution borne patiently for the sake of following Jesus, brings with it the greatest of blessings, for it brings us into peculiar fellowship with the Saviour who suffered so much for us.

## Junior C. E. Topic.

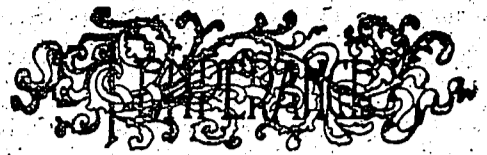
## ALWAYS READY.

Mon., March 26.—For service. Ex. 32: 26.  
Tues., March 27.—For some harder task. Acts 9: 16.  
Wed., March 28.—To give. Acts 3: 6.  
Thur., March 29.—To go. Isa 6: 8.  
Fri., March 30.—For the Comforter. John 14: 26.  
Sat., March 31.—For Christ's coming. 1 Thess. 5: 2.  
Sun., April 1.—Topic—Always ready for the Master. Luke 12: 35-40.

## C. E. Topic.

March. 18.—Ye must be born again. John 3: 1-15.

Grave injustice is done to those whose rightful place is in the primary department by allowing the older children to remain. The natural impulse of the teacher is to cater to these. The lesson teaching is planned with a view to their understanding. She looks toward them expectant of their smart replies. She uses various tactics to interest and employ them; and meanwhile those even one year younger are either filled with the spirit of mischief which Satan always puts into idle minds, or are struggling to 'be good' and understand. These are indeed interested in a measure, but they get distorted ideas which are often grotesque and sometimes painful.—Mrs. M. G. Kennedy.



## Alcohol Catechism.

(Dr. R. H. Macdonald, of San Francisco.)

## CHAPTER VIII.—EFFECT OF ALCOHOL ON THE BLOOD.

(Continued.)

13. Q.—What other effect does alcohol have upon the blood-disks?

A.—It causes them to stick together so that they form small lumps, making it difficult for them to pass through the very small blood vessels and nourish the body.

14. Q.—What is the result?

A.—The red disks or cells cannot take up sufficient oxygen to carry to the different parts of the body; they retain the carbonic acid gas, and return from the lungs to carry the poison all through the system.

15. Q.—What other effect has alcohol upon the blood?

A.—It enlarges and inflames the small blood vessels, especially those of the brain and face.

16. Q.—What causes the red nose and face of a drunkard?

A.—The enlargement of the small blood vessels of the face, which give a red color.

17. Q.—Does alcohol make the blood thin and poor?

A.—It does. It absorbs much of the moisture of the body, and th's creates thirst. The drunkard drinks so much liquid, his blood becomes thin.

18. Q.—Why does not a cut heal quickly upon a drunkard?

A.—Because the blood is so thin it flows quickly, and does not thicken when it comes in contact with the air.

19. Q.—Can a person who drinks alcoholic liquors have good blood?

A.—No, it is impossible for even moderate drinkers to have pure blood.

20. Q.—Without pure blood, what happens?

A.—Every organ of the body becomes weak, and either diseased or likely to contract disease.

21. Q.—Can you prove that alcohol does not change in the blood?

A.—Yes, by experiment. Dr. A. B. Hall of Boston, once bled a man who was dead drunk, the blood was caught in a bowl and on applying a lighted match the liquid blazed up at once. This could not have happened unless the blood had contained at least one-fifth of its weight of alcohol.

22. Q.—Name some diseases caused by the blood being poisoned by alcohol.

A.—Scurvy, dropsy, consumption, and many other diseases. 'The blood is the life.' Deuteronomy, 12th chapter, 23rd verse.

23. Q.—What organ of the body is most quickly injured by alcohol in the blood?

A.—The brain, and whole nervous system leading from it.

## A Crooked Rail in the Fence.

(By A. M. Barnes, in 'Golden Rule.')

One day the missionary got Big Paul to help him build a fence around a piece of land where he wanted to plant corn.

Big Paul—he was called Big Paul to distinguish him from a smaller member of the family—was an Indian with a very bad vice indeed. He would gamble. But he came regularly to church, and seemed interested in all the missionary said. In fact, Big Paul wanted to join the church, but he would not give up that one vice in order to do so. Its attractions were too alluring. How many there are like Paul, even in civilized places, with the one pet sin standing like a block in the way! Big Paul was intoxicated with his vice. Its allurements were stronger by far than the desire 'to walk in the good way.'

In helping the missionary with the fence Big Paul put in a crooked rail, a very crooked rail indeed. On top of the crooked rail he then put a straight rail. Now the