

I'm Going to Be a Man

BY A. E. GOFFREY.

I'm going to be a man, some day,
I'm going to be a man,
And if life's victories I would win,
And conquer self and conquer sin,
Tis just the time now to begin,
If I'm going to be a man

If I a place in the world would take
When I get to be a man
Like the heroes brave who in battle died
Or the men who are now their country's
pride,
I must fight for the right and in it abide
When I get to be a man

I must see that my armor's buckled on
If I'm going to be a man,
I must keep my heart both pure and
strong,
And yield no place to the smallest wrong
And this I'll take for my battle-song
"I'm going to be a man"

For a coward now is a coward then,
And I'm going to be a man,
And bravery now is the thing for me
Then all the world will plainly see
What sort of a boy I used to be—
When I get to be a man.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON I.—APRIL 1.

THE BEATITUDES.

Matt. 4. 25 to 5. 12. Memory verses, 3-9.

GOLDEN TEXT.

Blessed are the pure in heart: for they shall see God.—Matt 5 8

OUTLINE.

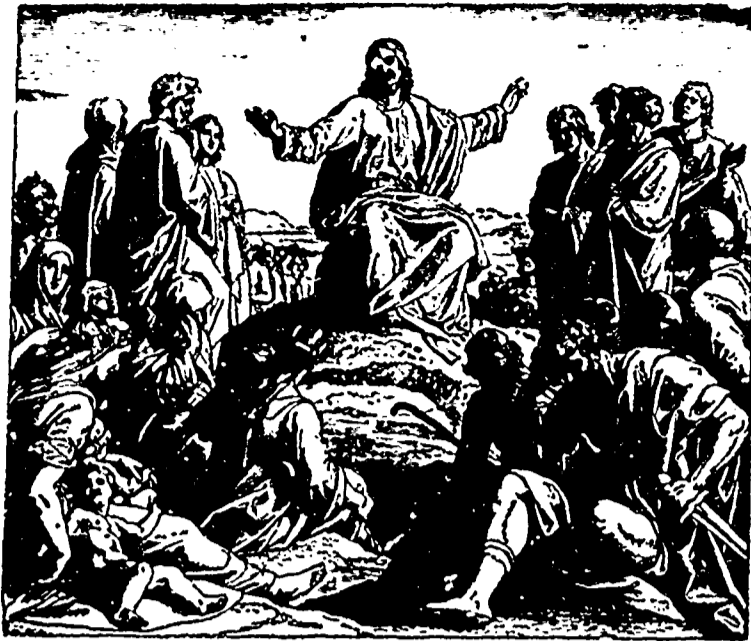
1. The Multitudes and the Disciples. v. 25. 1, 2.
2. Blessings on the Penitent and the Mournful, v. 3-4.
3. Blessings on the Humble and the Longing, v. 5, 6.
4. Blessings on the Merciful and the Pure, v. 7, 8.
5. Blessings on the Peacemakers and the Persecuted, v. 9-12.

Time.—Probably the early summer of A.D. 28.

Place.—A mountain in Galilee, probably the Horns of Hattin.

LESSON HELPS.

1. "He went up"—That those who desired might follow and hear, while those without special interest would stay away. "Was set"—The ordinary oriental position for giving instruction.
2. "Taught them"—While the Sermon on the Mount seems to have been specially addressed to disciples, it was, as we read in the first verse, suggested by the crowds that gathered to hear the great Teacher.
3. "Blessed"—"Happy." Not a momentary joy, but a permanent state. "The poor in spirit"—Those who feel a deep sense of spiritual poverty. "Theirs is the kingdom of heaven"—The eternal realities in this life and the life to come. In this verse it is given to the "poor in spirit," in verse 10, to the "persecuted for righteousness sake," in verse 18, to those who "do and teach the commandments," and in verse 20, to those whose righteousness exceeds the righteousness of the scribes and Pharisees.
4. "They that mourn"—In sorrow for sin. "They shall be comforted"—By the infinite consolation of Christ. Those who in their mourning turn toward God are by that very turning blessed.
5. "The meek"—The lowly minded as opposed to the ambitious. They shall inherit the earth. They obtain true wealth in all conditions of life, and in the final result of the Gospel they will have abundant reward.
6. "They which do hunger and thirst after righteousness"—They who have the keenest, most overmastering of all the appetites. Righteousness includes right acts, right aims, right affections. "They shall be filled"—Every one obtains as much goodness as he really wants and with all his heart seeks.
7. "The merciful"—(Lam. 3. 22, 23; Luke 6. 37; Matt. 6. 12; James 2. 13.) Read the parable of the unmerciful servant in Matt. 18. 8.
8. "The pure in heart"—Purity of heart is "that steady direction of the heart toward the divine life which excludes every other object from the homage of the heart."—Schaff. "They shall see God"—The pure see God everywhere and always, as in a glass and behind a veil; but in heaven they shall see him as he is.



THE SERMON ON THE MOUNT.

(1 Cor. 13. 12. 1 John 3. 2, Rev. 22. 4; 1 John 1. 7)

9. "The peacemakers"—Those who prevent quarrels because of their love to God.

10. "They which are persecuted for righteousness' sake"—This is not the world's view. We are apt to pity the martyrs, but in God's sight they are the truly blest. "Theirs is the kingdom of heaven"—(See note on verse 3.) "Martyrs are made not by the fact of suffering, but by the cause for which they suffer."—Augustine.

11. "Blessed are ye"—Here is an example of all that has gone before. "Re-ville you"—Speak of you or act toward you contemptuously. "Falsely"—Notice this important condition.

12. "Great is your reward in heaven"—A reward, however, which is "not of debt, but of grace" (Luke 17. 10). "So persecuted they the prophets"—That which naturally brings distress and despair to men often brings delight in the kingdom of God.

HOME READINGS.

- M. The Beatitudes.—Matt. 4. 25 to 5. 12.
- Tu. Being and doing.—Matt. 5. 13-20.
- W. Trusting and resting.—Psa. 37. 1-11.
- Th. Comfort in suffering.—2 Cor. 1. 1-12.
- F. Rejoicing in suffering.—1 Pet. 4. 12-19.
- S. Privilege of the pure.—Psa. 24.
- Su. "We shall see him"—1 John 3. 1-10.

QUESTIONS FOR HOME STUDY.

1. The Multitudes and the Disciples, v. 25. 1, 2.
From what places did the multitudes of Jesus' followers come?
Where did Jesus go to teach?

3. Blessings on the Humble and the Longing, v. 5, 6.

Who are promised possession of the earth?

Mark the connection between the third beatitude and the second, and between the second and the first?

What hunger is a source of blessing?

What is "righteousness"?

Can one hunger and thirst after righteousness who has not already some spiritual life?

4. Blessings on the Merciful and the Pure, v. 7, 8.

Why is mercy commended? See the parable of the unmerciful servant in Matt. 18.

Recall the fifth petition in the Lord's Prayer (Matt. 6. 12). Compare James 2. 13.

Who are promised a wonderful vision? Can the impure see God?

5. Blessings on Peacemakers and the Persecuted, v. 9-12.

What condition of new family relationship is named?

When should persecution be a source of joy?

What two sources of comfort are pointed out to those evil spoken of?

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
- 1. The blessedness of a holy character?
- 2. The profitableness of an upright life?
- 3. The duty of setting a right example?

HAVE ANIMALS MORE JOY OR PAIN?

Our picture shows one of the most ferocious animals uttering his yell of triumph over the capture of his prey, or



THE TIGER AND HIS PREY.

What two classes composed his audience?

By what title do we call this discourse? What blessings did Jesus' teachings bring to the world? John 1. 17.

2. Blessings on the Penitent and the Mournful, v. 3, 4.

Who are heirs of the kingdom of heaven?

What does poverty of spirit imply? What blessedness is in store for mourners?

What does Paul say about a sorrow that worketh death? 2 Cor. 7. 10.

perhaps calling his mate to divide the spoil. Some people have questioned the kindness of a God who permits in his universe such rapine and slaughter as that of the beasts of prey. Prof. Hitchcock has discussed this subject very philosophically. He asserts, what is true, that after the first stunning blow the victim's nervous system is paralyzed and it feels nothing. Dr. Livingstone, being rescued from the jaws of a lion, states that though sore wounded he felt no pain, but rather a pleasing sensation beneath the lion's paw.

Most lower animals have a much less sensitive nervous organization than man, in some cases they seem almost incapable of feeling pain. The beetle will continue to eat after its abdominal cavity is removed, and some cold-blooded animals will live on seemingly unharmed, after what look like most painful mutilations.

So the amount of pain in the universe, Prof. Hitchcock states, is very much less than we suppose. The amount of pleasure, he argues, is very much greater. The young of all animals have much more vivid sensations of enjoyment than the old. Kittens, lambs, puppies, colts, calves, and the like, skip and gambol as if in sheer delight, and compress more fun into a day than the sedate old cat or dog or horse or cow in a month.

Suppose the average duration of their life is only three years, whereas the extreme limit might be prolonged to twenty, if they were allowed to linger on and die by rheumatism or hunger in old age. These five generations of three years each would enjoy a much greater amount of pleasure, and suffer less pain, than the one generation that should drag out its life, and creep into some lonely place to die by the slow pangs of hunger. Besides, the pressure of the living upon the amount of subsistence would make life much harder to live, and would be a menace to the rights of man.

Of course, every humane effort should be made to lessen the amount of suffering in the case of animals killed for food for man. Often in their long railway journeys they suffer far more than they would in a natural state; but now law and self-interest require that they should be unloaded and fed, and at last killed as painlessly as possible. In the stock yards at Chicago, cattle are shot by an expert on the spinal cord, so skillfully that they drop without a quiver, and hogs by the million, in an incredibly short time, find themselves converted from squealing swine into wholesome pork.

It is often only shallow ignorance that arraigns the kindness and providence of God. A deeper study and more careful thought will vindicate the eternal providence and justify the ways of God, to man and to the lower creatures. These innocent creatures have no guilt to suffer for, have no fear of death or of the judgment that cometh after death. It is man, man fallen from his high estate, and sunken in sin, who "dies a thousand deaths in fear of one."

Rev. J. Jackson Wray's

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