

GIVING AND LIVING.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow,
To withhold his largesse of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all.
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean,
The heart sends blood to the brain of command,
The brain to the heart is lightning motion;
And over and over we yield our breath
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate gains to another;
And a thousand million lives are his
When he turns the world in his sympathies.
To deny
Is to die.

A GOOD ILLUSTRATION.

A CLERGYMAN once tried to
teach some children that the
soul would live after they
were all dead. They listened, but
evidently did not understand. Taking
out his watch he said:

"James, what is this I hold in my
hand?"
"A watch, sir."
"How do you know it is a watch?"
"Because we see it, and hear it
tick?"
"Very good."

He then took off the case, and held it
in one hand, and the watch in the
other.

"Now, children, which is the watch?
You see there are two which look like
watches. Now I will lay the case
aside—put it away down there in my
hat. Now let us see if you can hear
the watch ticking?"

"Yes, sir, we hear it," exclaimed
several voices. "Well, the watch
can tick, go and keep time, as you see,
when the case is taken off and put in
my hat, just as well. So it is with
you, children. Your body is nothing
but the case; the body may be taken
off and buried in the ground, and the
soul will live just as well as this watch
will go, when the case is taken off."

BREVITIES.

THERE is nothing meaner than bar-
barous and cruel treatment of the dumb
creatures who cannot answer us or
resent the misery which is so often
needlessly inflicted upon them.

In Salt Lake City the sidewalks are
twenty feet wide. This, the *Troy
Times* thinks, is to permit a man's
widows to walk abreast, instead of in
couples, when going to his funeral.

WHEN the clergyman remarked
there would be a nave in the new
church the Society was building, an
old lady whispered that she knew the
party to whom he referred.

JERROLD said to an ardent young
gentleman, who burned with a desire
to see himself in print: "Be advised
by me, young man; don't take down
the shutters before there is something
in the window."

THE talent of turning men into ridi-
cule, and exposing to laughter those
one converses with is the qualification
of little minds and ungenerous tempers.
A young man with this cast of mind
cuts himself off from all inanner of
improvement.

A DEAR old gentleman, the father
of a large family, on being asked which
were his favorites among his children,
innocently replied: "I never had
any favorites among them. But if I
had had, they would have been John
and Mary."—*Harper's Bazar.*

"MANY of the heads shaken at the
old Bible are empty," says one of the
Bishops of the Irish Episcopal Church.
He was quite as sharp in his definition
of an "Agnostic," a title which some
men of note are rather proud to wear.
He says its most exact synonym is
"Ignoramus."

"WHY, papa is sober!" cried a
little girl, as she came out joyously
from behind the door, where she had
hidden herself in expectation of her
father's quarrelsome coming to the
home which was commonly made
wretched by his contentions through
drink.

LORD PALMERSTON found work the
best anodyne to pride. His physician
said that he could have given him
nothing that would have equally
allayed the sense of suffering, which is
always increased by the attention of
the mind directed to it. Rousseau and
La Fontaine also delighted thus "to
physic pain by toil."

LESSON NOTES.

THIRD QUARTER.

B.C. 1042. LESSON III. [July 20.]

GOD'S COVENANT WITH DAVID.

2 Sam. 7. 1-16. Commit to memory vs. 13-16.

GOLDEN TEXT.

Thy throne shall be established forever.
2 Sam. 7. 16.

OUTLINE.

1. A House Proposed, v. 1-3.
2. A House Refused, v. 4-10.
3. A House Promised, v. 11-16.

TIME.—B.C. 1042.

PLACE.—Jerusalem.

EXPLANATIONS.—*The king*—King David.
Sat. at rest—Having conquered his kingdom
and the surrounding tribes. *His enemies*—
Both the disorderly elements in the realm,
and the heathen races around it. *House of
cedar*—A house with roof of cedar. *Within
curtains*—In the tent called the tabernacle.
Nathan—An inspired prophet. *Go, do all*—
This was Nathan's advice before God had
given him his will. *Not dwell in any house*—
This refers to the ark, which represented
God's presence among his people. *Spake I a
word*—God had not commanded the people to
build him an house. *From the sheep-cote*—
Rather, "from the pasture fields," as David
had been a shepherd. *A great name*—A
name famous in all time. *I was with thee*—
God's presence made David great. *Appoint a
place*—The land of Canaan, from which they
would not have been taken, but for their sins.
Children of wickedness—The oppressors during
the time of the judges. *Make thee an house*—
That is, give to David's family the possession
of the throne. *I will chasten him*—God
would punish him for sins, but not take the
kingdom from him. *Established forever*—
Through Jesus Christ, the descendant of
David.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—
1. That God's plans cannot be hurried by
men?
2. That God's presence and blessing are
with his servants?
3. That the death of a good man does not
hinder God's work.

THE LESSON CATECHISM.

1. What did David purpose to do? To
build an house for the Lord. 2. What came

to Nathan in the night? The word of the
Lord. 3. What did the Lord tell Nathan?
To forbid David's building him an house.
4. Whom did the Lord appoint to build him
an house? David's son Solomon. 5. What
promise did God make to David? "Thy
throne shall be established forever."

DOCTRINAL SUGGESTION.—The promises of
God.

CATECHISM QUESTIONS.

- * 71. Wherein lay the evil of eating the
forbidden fruit?
In the spirit of disobedience to God, unto
whom, as their Creator and Benefactor and
Lord, they ought to have been in entire
submission?
- 72. Into what state did the fall bring
mankind?
Into a state of sin and misery. Romans
v. 12.
- 73. What is the sinfulness of that state?
The want of original righteousness, and the
depravity of our nature, through which it has
become inclined only to evil. Romans v. 19;
Romans iii. 10.
[Matthew vii. 11; Luke xi. 12.]

B.C. 1040.] LESSON IV. [July 27.]

KINDNESS TO JONATHAN'S SON.

2 Sam. 9. 1-13. Commit to memory vs. 6, 7.

GOLDEN TEXT.

Thine own friend, and thy father's friend,
forsake not. Prov. 27. 10.

OUTLINE.

1. A King's Question, v. 1.
2. A Servant's Answer, v. 2-5.
3. A Son's Inheritance, v. 6-13.

TIME.—B.C. 1040.

PLACE.—Jerusalem and Lo-debar, a town
east of the Jordan.

EXPLANATIONS.—*Any that is left*—Nearly
all of Saul's family were slain in the battle of
Mount Gilboa. *For Jonathan's sake*—On
account of the love which David felt for
Jonathan. *The kindness of God*—A kindness
and mercy like that of God to man. *Loam of
his feet*—While a child he had been dropped
by his nurse and injured. *Lo-debar*—An
unknown place east of the Jordan. *Fell on
his face*—Perhaps afraid that he might be put
to death, as Oriental kings often kill the
family of those who reigned before them.
The land of Saul—Saul's home was at Gibeah,
in Benjamin. *A dead dog*—An utterance of
the deepest humility. *Till the land for him*—
Pay to him all that was obtained by the
land. *Food to eat*—For the expenses of his
family and household. *At my table*—This
was the highest honour that a king could
give. *Dwelt in Jerusalem*—He remained
faithful to David in all the troubles that came
afterward.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—
1. The strength of true friendship?
2. The lasting power of a good deed?
3. That kind deeds are never lost!

THE LESSON CATECHISM.

1. For whom did David inquire? Any of
the house of Saul. For what reason did he
inquire? That he might show him kindness.
2. Whom did he find remaining of the house
of Saul? A servant, Ziba, and Jonathan's
son, Mephibosheth. 3. Where had Mephibo-
sheth been dwelling? In the house of Machir
of Lo-debar. 4. What did David say to
Mephibosheth? "Thou shalt eat bread at my
table."

DOCTRINAL SUGGESTION.—The loving-kind-
ness of God.

CATECHISM QUESTIONS.

- 74. What is this sinfulness commonly
called?
Original sin: being that from which all
actual transgressions proceed.
- 75. What is the misery of the state into
which man fell?
All mankind, being born in sin, and follow-
ing the desires of their own hearts, are liable
to the miseries of this life, to bodily death,
and to the pains of hell hereafter. Ephesians
ii. 3; Galatians iii. 10; Romans vi. 23.
- 76. But are all mankind, being born in sin,
born without hope?
No; for a Saviour was provided from the
beginning, and all that come into the world
receive of His grace and His Spirit. Genesis
iii. 15; John i. 5; John i. 9, 10.
[Romans v. 18; 1 Peter i. 20; Revelation
xiii. 8.]

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