

## "IT IS MORE BLESSED."

**GIVE!** as the morning that flows out of heaven;  
Give! as the waves when their channel is given;

Give! as the free air and sunshine are given;  
Lavishly, utterly, ceaselessly give.  
Not the waste drops of thy cup overflowing,  
Not the faint sparks of thy heart ever glowing,  
Not a pale bud from the June rose's blowing,  
Give as he gave thee, who gave thee to live.

Pour out thy love like the rush of a river  
Wasting its waters, for ever and ever,  
Through the burnt sands that reward not the giver;

Silent or songful, thou nearest the sea,  
Scatter thy life as the summer shower's pouring;

What if no bud through the pearl-rain is  
scouting?

What if no blossom looks upward adorning?  
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and  
weary,

Though from its pulses a faint misere  
Beats to thy soul the sad passage of fate,  
Bind it with cords of unshrinking devotion;  
Smile at the song of its restless emotion;  
'Tis the stern hymn of eternity's ocean;  
Hear! and in silence thy future await.

So the wild wind strows its perfumed carresses,  
Lil and thankless the desert it blesses,  
Bitter the wave that its soft pinions presses,  
Never it ceaseth to whisper and sing,  
What if the hard heart give thorns for thy  
roses?

What if on rocks thy tired bosom reposes?  
Sweetest is music with minor keys and closes,  
Faintest the vines that on ruin will cling.

Almost the day of thy giving is over;  
Free from the grass dies the bee-haunted clover,  
Thou wilt have vanished from friend and from  
lover,

What shall thy longing avail in the grave?  
Give as the heart gives whose fetters are  
breaking,

Life, love, and hope, all thy dreams and thy  
waking

So, in heaven's river thy soul-fever slaking,  
Thou shalt know God and the gift that He  
gave.

—Rose Terry Cooke.

## VARIETIES

Nor that men do worthily, but  
what they do successfully, is what  
history makes haste to record.

Act well at the moment, and you  
have performed a good action to all  
eternity.

"No, sir, my daughter can never be  
yours." "I don't want her to be my  
daughter," broke in the young ardent,  
"I want her to be my wife."

TACITURN people always inspire re-  
spect. It is difficult to believe that  
one has no secret to keep but that of  
his own insignificance.

SERGEANT MASON cannot spell. It is  
not known which he will do—go to  
writing for the press or take to proof-  
reading.

A ST. LOUIS man declined to pur-  
chase of an agent a copy of Appleton's  
Cyclopedia, with the remark, "I  
know I could never learn to ride one."

TRUTH comes to us from the past,  
as gold is washed down from the moun-  
tains of Sierra Nevada, in minute but  
precious particles, and intermixed with  
indefinite alloy, the debris of centuries.

THE consciousness of wrong-doing is  
to the soul what a forgotten peg in a  
boot is to the foot. You can't be  
happy unless you do something about  
it.

Mrs. HOMESFUN, who has a terrible  
time every morning to get her young  
brood out of their beds, says she cannot  
understand why children are called the  
rising generation.

IN the far West a man advertises  
for a woman "to wash, iron, and milk  
one or two cows." What does he  
want his cows washed and ironed for?

I WILL tell you my rule: Talk about  
those subjects you have had long in  
your mind, and listen to what others  
say about subjects you have studied  
but recently. Knowledge and timber  
shouldn't be much used till they are  
seasoned—*Oliver Wendell Holmes.*

WHAT about those mince pies? Can't  
you make mother think that they will  
do with fresh lemons? They are a  
splendid substitute for brandy, and the  
pies we had last year without a flavor  
of anything of brandy nature in them  
were good enough for us, and we think  
that should be good enough oven for  
our boys and girls.

A SMALL boy was sent to the country  
to board a short time ago. He  
promised his mother he would write a  
good long letter, describing his trip,  
boarding place, etc. A week went by,  
and his poor mother was nearly dis-  
tracted, when she got the following  
interesting letter from him:—"I am  
here and swapped my watch for a pup,  
and he is the boss pup; and I went in  
swimming fourteen times yesterday and  
a feller stole my pocket-book, and I  
want some more money and I'll bring  
the pup home."

THE politest man in Boston has been  
discovered. He was hurrying along a  
street the other night, when another  
man, also in a violent haste, rushed out  
of an alley-way, and the two collided  
with great force. The second man look-  
ed mad, when the polite man, taking  
off his hat, said: "My dear sir, I don't  
know which of us is to blame for the  
violent encounter, but I am in too  
great a hurry to investigate. If I ran  
into you I beg your pardon; if you  
ran into me, don't mention it." And  
he tore away at redoubled speed.

## LESSON NOTES.

## SECOND QUARTER.

A. D. 57.] LESSON IV. [April 27.

ABSTINENCE FOR THE SAKE OF OTHERS.

1 Cor. 8. 1-13. Commit to memory vs. 10-13.

## GOLDEN TEXT.

If meat makes my brother to offend, I will  
eat no flesh while the world standeth. 1 Cor.  
8. 13.

## OUTLINE.

1. The True Knowledge, v. 1-6.
2. The Weak Conscience, v. 7-12.
3. The Total Abstinence, v. 13.

TIME.—A. D. 57.

EXPLANATIONS.—*Things offered unto idols*—At every offering to idols a part of the slain sacrifice was offered, a part given to the worshipper to be eaten in a feast. Some Christians thought that it was wrong to eat such meat, as it might appear to favour idol-worship. Others said "an idol is nothing," and ate it. Paul was asked to decide which was right. He said that if our eating would lead another person to do wrong, we should not do it, even though we may have a right. *Knowledge*—We have knowledge on this subject, yet our knowledge may only puff up, or make us proud. *An idol is nothing*—This is what the gospel came to teach. *Called gods*—Idols, which are no gods. *Conscience of the idol*—People who when they eat the meat cannot help a feeling of worshipping the idol. *Meat commendeth us not*—There is no difference between eating and not eating, before God. *Stumbling-block*—One man who is not harmed by eating idol-meat, may harm another by it. *Weak brother*—The one who fears to eat idol-meat or eating feels that he sins. *I will eat no flesh*—He would rather eat something else than harm another by

eating meat of the idols. So we should avoid all acts which might by their example lead others astray.

## TEACHINGS OF THE LESSON.

Where in this lesson do we learn—  
1. The vanity of self-confidence?  
2. That we owe the duty of a right example to others?  
3. That we dishonour Christ in causing his children to offend?

## THE LESSON CATECHISM.

1. What is said of knowledge and charity?  
"Knowledge puffeth up, but charity edifieth."
2. What is said of idols? "An idol is nothing."
3. If we sin against our brother what else do we also do? "Sin against Christ."
4. What text in the Bible is illustrated by this lesson? "Avoid the appearance of evil."
5. What does this lesson teach? Regard for others.

DOCTRINAL SUGGESTION.—The unity and spirituality of God.

## CATECHISM QUESTIONS.

What do you call this mystery?  
The mystery of the Holy Trinity.  
What do you mean by mystery?  
A truth which man's reason could not discover, and which God by degrees makes known.  
What do you mean by the attributes of God?  
All the perfections of His nature.

A. D. 57. LESSON V. [May. 4.

## CHRISTIAN LOVE.

1 Cor 13. 1-13. Commit to memory vs. 11-13.

## GOLDEN TEXT.

Love is the fulfilling of the law. Rom. 13 10

## OUTLINE.

1. The Worth of Love, v. 1-3.
2. The Work of Love, v. 4-7.
3. The Greatness of Love, v. 8-13.

TIME.—A. D. 57.

EXPLANATIONS.—*Tongues*—A power which was in the early Church to speak in other languages. *Charity*—This means love and is so translated in the Revised Version. *Miseries*—Truths which none can know except as revealed by God. *I am nothing*—Faith without love has no power to renew or save. *Bestow all my goods*—One may give much, yet not have true charity or love in the heart. *Puffeth not—Does not boast—Puffed up*—With pride. *Rejoiceth not in iniquity*—Is never glad at an evil act. *Never faileth*—Always abides in the Church. *Prophecies and tongues* have passed away and are no more on earth, but love remains always. *Know edge*—The knowledge of earth ceases in the light of heaven. *Know in part*—Our knowledge is only partial. *I was a child*—This means, in the earlier stage of the life in Christ. *Put away childish things*—The thoughts of this life will seem childish in the life to come. *Through a glass*—Meaning, "in a mirror," or looking-glass, which was of metal, and gave only a dim and faint reflection. *But then*—In heaven. *And now abideth*—Here and hereafter. *The greatest*—Because the one on which the others depend.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—  
1. That love gives life to dead gifts?  
2. That a right heart makes right living?  
3. That living for self is living in vain?

## THE LESSON CATECHISM.

1. When is one said to be nothing? When he is without charity.
2. To what is our condition on earth likened? To that of a child.
3. To what is our condition hereafter likened? To that of a man.
4. What are the three great Christian virtues? Faith, hope, and charity.
5. Which is the greatest of these? Charity.

DOCTRINAL SUGGESTION.—The future knowledge.

## CATECHISM QUESTIONS.

What do the Scriptures teach concerning God's attributes?  
That He is omnipresent and almighty, that He is omniscient and all-wise.  
What more do we learn concerning God?  
That He is holy and righteous, faithful and true, gracious and merciful.  
What do you mean by the omnipresence of God?  
That God is everywhere. Jeremiah xxiii. 24.  
[Psalm cxxxix. 7-12.]

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