

## Our Young Folks.

## BE CAREFUL.

Be careful what you sow, boys!  
For seed will surely grow, boys!  
The dew will fall,  
The rain will splash.  
The clouds will darken  
And the sunshine flash,  
And the boy who sows good seed to-day  
Shall reap the crop to-morrow.

Be careful what you sow, girls!  
For every seed will grow, girls!  
Though it may fall  
Where you cannot know.  
Yet in summer and shade  
It will surely grow,  
And the girl who sows good seed to-day,  
Shall reap the crop to-morrow.

Be careful what you sow, boys!  
For the weeds will surely grow, boys!  
If you plant bad seed  
By the wayside high,  
You must reap the harvest  
By and by,  
And the boy who sows wild oats to-day,  
Must reap wild oats to-morrow.

Then let us sow good seeds now!  
And not the briars and weeds now!  
Then when the harvest  
For us shall come,  
We may have good sheaves  
To carry home;  
For the seeds we sow in our life to-day  
Shall grow and bear fruit forever.  
Indian Witness.

## A BOY'S RELIGION.

If a boy is a lover of the Lord Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things he ought now and then to show his colours. He need not always be interrupting a game to say he is a Christian, but he ought not be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Presbyterian.

## THE OCEAN'S FLOOR.

After four years of sounding, dredging, etc., the expedition sent out under the auspices of the British Government for the purpose of mapping the floor of the ocean has published its report and unfolded its map to the curious gaze of the "land lubbers." They show that the Atlantic, if drained, would be a vast plain with a mountain range near the middle running parallel with our coast. Another range intersects this first, almost at right angles, and crosses from Newfoundland to Ireland.

The Atlantic, according to these soundings and maps, is divided into three great basins, but they are no longer set down as "unfathomed depths." The tops of most of these sea mountains are about two miles below the surface, and the deepest of the basins are two miles and a half deeper. According to Reclus, the tops of these mountains are as white as though they were lying in the region of perpetual snow. The cause of this is that countless numbers of a species of pure white shell literally cover what would otherwise be jagged surfaces.

There is a queer old legend which comes down to us from the time of Solon and Plato, according to which, in the early ages of the world a continent extended from the West coast of Africa far out towards what is now South America. These recent scientific deep sea soundings cast much light upon this old tradition. According to their report they found an "elevated plateau, the shape and extent of which corresponds to the site of the lost Atlantis almost exactly."—Christian Observer.

## YOUNG WORKERS AND FIGHTERS.

Rev. J. P. Gledstone, in a paper in The Quiver on this subject, says:

The fact that I should like this paper to impress on the mind of any young man or woman is this: that when God has a great work to be done which will last through a generation, He mostly chooses young men and women to do it. When he opens a long and decisive battle with any evil, He calls young men and women to His standard to fight for Him. There is a verse in the seventy-first Psalm—the seventeenth—written by an old man whose work is nearly past and over, which is suggestive of this divine method: "O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works." He even goes on to show that the fire of his early zeal is not extinct, for though he is "old and grey headed," he entreats God to remain with him and enable him to bear a testimony to the generation that is springing up around him.

Young men should dream dreams of beneficent labours to be undertaken, and old men should have a testimony to bear to God's faithfulness all their life long. David, when he had served his own generation, according to the will of God, fell asleep. You cannot serve the generations that are gone; you ought to serve your own generation; and you will serve the generations that are to come by doing your utmost for the men and women, the boys and girls of your own times. He bequeathes the most to the future who achieves the most in the present. . . . Ought not the prayer of each young person to be: "O God, show me what battle Thou wouldst have me fight, what work Thou wouldst have me do?"

## LONG SLEEP OF SOME CREATURES.

All animals have their time for sleeping. We sleep at night; so do most of the insects and birds. But there are some little creatures that take very long sleeps! When they are all through their summer work they crawl into winter quarters. There they stay until the cold weather is over. Large numbers of frogs, bats, flies, and spiders do this. If they were only to sleep for the night, the blood would keep moving in their veins, and they would breathe. But in this winter sleep they do not appear to breathe, or the blood to move. Yet they are alive, only in such a "dead sleep."

But wait until the springtime. The warm sun will wake them up again. They will come out, one by one, from their hiding places.

However, there are some kinds of animals that hide away in the winter that are not wholly asleep all the time. The blood moves a little, and once in a while they take a breath. If the weather is at all mild, they wake up enough to eat.

Now isn't it curious that they know all this beforehand. Such animals always lay up something to eat, just by their side, when they go into their winter sleeping places. But those that do not wake up never lay up any food; for it would not be used if they did.

The bat does not need to do this; for the same warmth that wakes him wakes all the insects on which he feeds. He catches some and then eats.

The woodchuck, a kind of marmot, does not wake, yet he lays up dried grass near his hole. What is it for, do you think? On purpose to have it ready the first moment he awakes in the spring. Then he can eat and be strong before he comes out of his hole.

I have told you that this sleep lasts all winter. But with some animals it often lasts much longer than that. Frogs have been known to sleep several years! When they were brought into the warm air they came to life, and hopped about as lively as ever.

I have read of a toad that was found in the middle of a tree, fast asleep. No one knew how he came there. The tree had kept on growing until there were sixty rings in the trunk. As a tree adds a ring every year, the poor creature had been there all that time! What do you think of that for a long sleep? And yet he woke up all right, and acted just like any other toad!

How many things are sleeping in the winter? Plants, too, as well as animals. What a busy time they do have in waking up, and how little we think about it.

## Teacher and Scholar.

April 16th, 1893. } JOB'S APPEAL TO GOD. { Job xxiii. 1-10.

GOLDEN TEXT.—"What I do thou knowest not now, but thou shalt know hereafter."

Job's passionate cry for death (ch. iii) is the beginning of a long discussion between himself and his friends. It falls into three circles of speeches. In each the three friends speak in turn, and Job replies to them successively, but in the last round Zophar, the third speaker, fails to come forward. His first bitter cry appears to them to betray a resentment against God, although it does not charge Him with injustice. Accordingly throughout the first circle of speeches, they labour, each in his own way, to bring Job back to just and reverent views of God. But Job, passionately protesting his innocence, declares that his great desire is to meet God. This turns the arguments of the friends, but at the same time leads them to look upon Job as an example of the wicked under calamity. So in the next circle of speeches they dwell on the wicked man as experience and history show him to be dealt with in the providence of God, implying that Job is a type of such. This argument Job also contradicts, appealing to experience in proof that the wicked may be prosperous. In the third circle Job is directly charged with great sins, Eliphaz (ch. xxii) suggests that Job has been guilty of such sins, as might be expected in a powerful irresponsible ruler. The lesson forms the beginning of Job's reply.

I. Longing to appear before God, Job's opening words seem a justification of his bitter (R. V. rebellion) complaint. The stroke under which he is prostrated is more severe than his groanings great as they are would indicate (vi. 2, 3). Literally the original (as R. V. margin) is—My hand is heavy upon (i. e. represses) my groanings. The meaning then might be, that though Job's complaint seems rebellious, yet he is really restraining the natural expression of such calamity as that under which he suffered. He ardently expresses the longing, which the deep experiences of life are so fitted to call forth, that he might find God. But strong in the consciousness of his integrity, it is God as judge he seeks, to his judgment seat he wishes to come. This would give the opportunity he desires of setting his whole cause before God. The holiness of God's character, and the righteousness of His moral government would fill Job's mouth with arguments. He would then learn, as he had so eagerly desired to do (ch. x. 2; xlii. 22, 23) what charges the Almighty had to make. Job does not mean that God should exhibit His omnipotence against him, as it seemed to him was being crushingly done now, but like a human judge would give heed unto him (R. V.) hearing and answering his arguments. If such access could be had then it would seem that he was righteous who was disputing (i. e. pleading his cause) with Him, and so Job would have an everlasting deliverance.

II. Impossibility of appearing before God. From the attractive picture, a divine judgment seat, at which he might personally plead with God, Job is called back to realize the impossibility of this. God is all around, besetting him behind and before, everywhere making His omnipotence to be felt, but nowhere disclosing His face. Job's experience here is one that is ever repeating itself. God is not far from any one of us, and yet man cannot so come unto His place, as to behold Him in sensible form, or to hear His voice. Now, however, the light of the life of Christ shines upon all such experiences as that which was so dark a mystery to Job.

III. Confidence of integrity before God. Though Job cannot see God, yet God sees Job's way, looks into his thoughts, as well as beholds his outward conduct. Could Job but be permitted to plead his cause before God, he is confident that he would come forth as pure as gold. This is not an expression of absolute sinlessness, for to that Job never makes pretension, but of freedom from special wickedness (ch. xxii. 5) such as on his friends' theory explained his calamity. But since Job himself has no other theory this makes the mystery all the greater. By thus causing him to suffer, it seems to him, that God has resolved to hold him guilty. This mystery points to a wider view of the meaning and purpose of suffering.

## TENNYSON AND BROWNING.

There is a good fortune which has not infrequently befallen England. It is to have within her, living at the same time and growing together from youth to age, two great poets of such distinct powers, and of such different fashions of writing, that they illustrate even to the most unseeing eyes, something of the infinite range of the art of poetry. The immensity of the art they practice reveals itself in their variety; and this is the impression made on us when we look back on the lives of Tennyson and Browning, and remember that they began in 1830-33, and that their last books were published in 1890. They sang for sixty years together, each on his own peak of Parnassus, looking across the Muses' Valley with friendly eyes on each other. The god breathed his spirit into both, but they played on divers instruments, and sang so different a song, that each charmed the other and the world into wonder. However different they were in development, their poetry arose out of the same national excitement on political, social and religious subjects. The date of 1832 is as important in the history of English poetry, and as clearly the beginning of a new poetical wave as the date of 1789. The poetical excitement of 1832 is unrepresented, or only slightly represented, in the poetry of these two men, but the excitement itself kindled and increased the emotion with which they treated their own subjects. The social questions which then grew into clearer form, and were more widely taken up than in the previous years—the improvement of the condition of the poor, the position of women, education and labour—were not touched directly by these two poets; but the question how man may best live his life, do his work or practice his arts, so as to better humanity—the question of individual development for the sake of the whole—was wrought out by them at sundry times and in divers manners. It is the ground excitement of "Paracelsus," of "Sordello," of Browning's dramas from "Pippa Passes" onward, of a host of his later poems; of "Maud," of "The Princess," of the "Idylls of the King," and—to mention one of the latest of a number of Tennyson's minor poems—of "Locksley Hall, or Sixty Years After." The religious questions, both theological and metaphysical, which took in 1832 a double turn in the high-church and broad-church movements were vital elements in Tennyson and Browning. No poets have ever been more theological, not even Byron and Shelley. What original sin means, and what position man holds on account of it, lies at the root of half of Browning's poetry; and the greater part of his very simple metaphysics belongs to the solution of this question of the defect in man. The "Idylls of the King" Tennyson has himself declared to be an allegory of the soul on its way to God. I was sorry to hear it, but I have not the same objection to the theology of a poem like "In Memoriam," which plainly claims and has a religious aim. Both men were then moved by the same impulses; and long after these impulses in their original form had died, these poets continued to sing of them. In a changed world their main themes remained unchanged. Different, then, as they were from each other—and no two personalities were ever more distinct—there was yet a far-off unity in this diversity. In all the various songs they made the same dominant themes recur. Along with this difference of personality and genius there was naturally a difference of development. The growth of Tennyson has been like that of an equal growing tree, steadily and nobly enlarging itself, without any breaks of continuity, from youth to middle age, and from that to old age. The growth of Browning was like that of a tree which should thrive at least change, its manner of growing, not modified so much by circumstances as by a self-caused desire to shoot its branches forth into other directions where the light and air were new. He had what Tennyson had not—an insatiable curiosity. Had he been in the Garden of Eden he would have eaten the fruit even before the woman. He not only sought after and explored all the remote, subtle or simple phases of human nature which he could find when he penetrated it in one direction; he also changed his whole direction thrice, even four times, in his life. East, west, south and north he went, and wherever he went he frequently left the highroads and sought the strange, the fanciful places in the scenery of human nature. Nevertheless, there are certain permanent elements in his work, and there is always the same unmistakable, inclusive, clear individuality persistent through all change.—Stopford A. Brooke, in The Century.