

Our Young Folks.

WON'T AND WILL.

Sha'n't and Won't were two little brothers,
 Angry, and sullen, and gruff;
 Try and Will are dear little sisters,
 One can scarcely love them enough.
 Sha'n't and Won't looked down at their
 noses,
 Their faces were dismal to see;
 Try and Will are brighter than roses
 In June, and as blithe as a bee.
 Sha'n't and Won't are backward and
 stupid,
 Little, indeed, did they know;
 Try and Will learn something new daily,
 And seldom are heedless or slow.
 Sha'n't and Won't came to terrible trouble,
 Their story is awful to tell;
 Try and Will are in the school-room,
 Learning to read and to spell.

STINGS.

Little stings! How they hurt! Not the sting of an insect or the bite of a serpent, but the stings which arm the points of sarcastic remarks, thoughtless words and careless acts. The sharpness and poison of these will fester and rankle in the wound long after the heedless author has forgotten. Could he see the flushed cheek and hot tears when the victim has escaped to seclusion; could he hear the prayer, "O Father, help me to forget those words, for I do not believe they were intended to trouble me so!" he would have chosen his words with more care. There is innocent joyful mirth which "doeth good like a medicine," but the sarcastic or rude jest has a penetrating sharpness which hurts which contains it, yet it is larger in proportion to have such an abiding love for our fellow-men that we shall instinctively say and do those things which will cause a merry spirit devoid of a pang.—Selected

THE BRAIN OF THE ANT.

There is an old puzzle question which asks, "What is smaller than the mouth of a mite?" The answer is, "What goes into it." Although an ant is a tiny creature, yet its brain is even tinier. But, although it is necessarily smaller than the ant's head which contains it, yet it is larger in proportion, according to the ant's size, than the brain of any known creature. This we can easily believe when we read of this insect's wonderful powers. The quantity of instinct or sagacity does not fully explain some of the stories told about them. The best writers upon ants, those who have made the astonishing intelligence of these little insects a special study, are obliged to admit that they display reasoning ability, calculation, reflection, and good judgment. Such qualities of brain show a more than ordinary instinct, and we are not surprised to hear that the ant's big brain carries out our idea that he possesses a higher intelligence than is shown by other workers of his size.—Harper's Young People.

READ THE BIBLE THROUGH.

In these days of special interest in Bible study, it is well to advocate reading the whole Bible in the family. It was my good fortune to belong to a family with an "altar." Morning and evening we were assembled for a brief period of Bible reading and prayer, and I can remember times when the noon rest was an occasion for a third period of communion with God. Until very recent years my father's practice was to begin at Genesis and read the Bible through, omitting, of course, such details as genealogy, etc. I have repeatedly had reason to be thankful for this practice. No part of the Bible sounds new to me. With out being able to repeat very many passages from memory, I have a good knowledge of what is in the Bible. In my classroom I have often been surprised at the lack of knowledge in regard to Bible facts among students from Christian families. Not infrequently have I attempted to illustrate points in our Latin and Greek lessons by reference to what I supposed were

commonly known facts of the Old and New Testaments and found that boys and girls who had heard the Bible read daily did not know to what I referred.

Aside from being the guide of life, the Bible covers a wider range of history and all that it involves than any other amount of reading in the same compass. This of itself is valuable. But to understand the whole plan of salvation one needs to be conversant with its history. It would not be wise to confine the reading of God's Word to the "in course" perusal of the entire book. Some parts are more precious than others. To read and re-read them is like dwelling upon an oft told tale that becomes ever dearer as the reader reads it. But the intelligent knowledge of anything necessitates a full knowledge of it, and that cannot be attained from any part, or considerable number of parts short of the whole.—C. E. Blake, in Congregationalist.

AT THE BOTTOM OF THE SEA.

"Where would you have been, if I had not met you?" asked a lady of a bright young lad.

"At the bottom of the sea" was the prompt reply.

Both the lady and the lad spoke in Cantonese. The one spoke reprovingly; the other answered in a low, serious tone, that showed shame for having grieved the heart of one to whom he owed his life.

Last May two missionaries were passing near the bank of the river that flows by the house where I am now writing, when they saw a man and woman about to drown a lad of thirteen. On inquiry they found that he was a bad boy, following in the steps of his father in dishonest gambling habit. His ugly temper grew more intolerable under cruelty, and so, as in other cases, his father and grandmother were to put him out of the way.

It was not unknown to the neighbors. They would not object, nor would anybody else. When a parent is murdered by a son or daughter, crucifixion or decapitation is the punishment. Christmas week, a woman was bound to the cross and sliced to death in this city, for parricide. But "the stubborn and rebellious son," as in Deuteronomy 21, may be stoned or drowned without consulting "the elders of his city."

To the protests of the missionaries the father replied, "Do you want him?"

"Oh, no! We cannot take him." The stripped and pinioned lad must therefore be cast into the river, like a dog to drown.

These American ladies begged for two days' respite. It was granted. The boy was then brought to them. No longer delay would be granted. If they did not take him, he must die at once. There was no alternative. Papers were drawn and he became theirs. He soon verified the description given. In his fits of ugliness he acted like a maddened animal. He had been used to flogging, having been tied up by the thumbs.

One day, when shut up alone, he screamed so loud the cook took the liberty to insert a gag. Compulsory silence led to willing submission. He began to improve, and to respond to loving approaches. He now goes to church and Sunday school, is quick to learn in his daily studies, and bright and capable in household duties. The better nature strengthens as the old one is suppressed. Surrounded by Christian influences, he bids fair to become a useful, good man. Now and then a tempter comes, but with diminishing violence, and sooner followed by calm.

Then, as in the response just quoted, the frankness of the lad is seen. He feels that he owes his life to those who rescued him at the last moment, and is trying to serve them faithfully. He also feels kindly toward those brutal kinsmen from whom he was taken. Recent improvements on the building where he lives necessitates the hewing of large timbers. He wished to write to his father, asking him to come and get the chips for fuel. These are hopeful signs. We who know him believe that God may yet make him a chosen vessel. He was "at the bottom of the sea" of heathenism, and can say of God, as did David, "He sent from above, he took me, he drew me out of great waters. He delivered me from . . . them that hated me."

Do missions pay? Yes, verily,—every way. And are not gentleness and love more potent factors in the work of drawing reluctant souls, everywhere, to a better life, than are more drastic methods? —Dr. E. P. Thwing, in S. S. Times.

Teacher and Scholar.

April 2; } THE AFFLICTIONS OF JOB. { Job 2, 1893. }
 GOLDEN TEXT.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

The history and afflictions of Job form the subject of the book which bears his name, one of the oldest and finest poems in existence. The allusion to Job by Ezekiel (14. 14) shows that the book rests on a historical basis. The author seems to have poetically embellished this, so as to make it convey the moral instruction he seeks to impart. The book consists of five parts, (1) ch. 1 and 2 Prologue, which tells how Job, a man of singular piety, is reduced by successive disasters to the deepest misery (2) ch. 3-31 lengthened dialogue with their friends, in which form the problem of Job's affliction is discussed the relation of external evil to God's righteousness, and human conduct. (3) 32-37 Speeches of Elihu, a youthful bystander. (4) 38-42.6 Speeches of the Lord out of storm. (5) 42, 7-17 Epilogue. Job's history is made to show that suffering may befall the innocent, and be as the prologue makes known a trial of righteousness, instead of a chastisement of sin. The great instructive value of the book lies in the fact that Job's experience has so much in common with that of humanity as a whole. His torturing anxieties and agonizing problems are a mirror in which many a one may see himself. Job's history also reveals that the true solution of the mysteries of life is not theoretical enlightenment, but that fuller sense of God Himself, in which all perplexities disappear. (42.5). At a convention in heaven, Satan had questioned the disinterestedness of Job's piety, and had received permission to afflict him, only forbidden however to touch his person. As the issue of this trial Job's faith remained unshaken.

1. The second council in heaven. A second time a council is convened in heaven when the angels present themselves before Jehovah. They are called Sons of God. The (Elohim) sometimes applies to angels Ex. 15. 1; Ps. 80. 1. It probably means powers, and describes the nature of angels in contrast to what is human. They are in an inferior sense what God is absolutely. They form the ministers, Ps. 103. 21. Thus Sons of God (or of Angels) may be analogous to Sons of the Prophets. Satan (lit. the Adversary) presents himself as one of them, for he too, in an all comprehending providence, is God's servant, and one whose office it is to try men's sincerity, and oppose their claims to a right standing before God. In the discharge of this he represents himself as going to and fro in the earth, and walking up and down on it. His evident desire however to find evil in Job, shows the evil of his own nature, though it is not yet so darkly seen as in the fuller light of the New Testament. (Rev. 12. 9-11.) Jehovah reproaches Satan for having moved Him to afflict Job so grievously, calling attention to the falsehood of Satan's insinuation (1. 11) since Job had preserved his integrity. The perfection ascribed to Job does not mean absolute sinlessness, which Job never professes but an integrity implying freedom from such sins as were held to incur divine chastisement. Job's perfection in this sense is the assumption underlying the whole book. On the one side this perfection is the fear of God, right thoughts and right relations regarding them, and on the other side, springing out of this, the avoidance of evil. To the expostulation Satan replies that the trial has not touched Job deep enough. His person had been left unharmed. The somewhat obscure proverbial expression, skin for skin, intimates that Job's integrity is a matter of bargain. His life being spared the good received will outweigh the evil. But let his person be touched and he will renounce (R.V.) God openly.

II. Job's second trial. Satan again receives permission to try Job, this time by personal suffering, but with the reservation that his life must be spared. Immediately he goes forth apparently glad at the opportunity of doing further mischief, and smites Job with a peculiarly distressing malady, known as elephantiasis. His body is covered with grievous ulcers,

which alternately closed, and ran (7. 5.) with fetid discharges, making him loathsome to himself and others. The swollen limbs contrasted with the emaciated body (19. 20). The countenance became so disfigured that his friends knew him not (2. 12). Gnawing pains tortured his bones (30. 17. 30). His nights were restless, when awake, and terrifying when asleep (7. 4. 14). In abject misery he seats himself upon the heap of refuse and seeks to relieve the intolerable itching and remove the feculent discharge by scraping himself with a potsherd. This extremity of suffering is too much for his wife's endurance. She has borne with him the loss of all, but with this added affliction is ready to give up reliance on God. Her despair reflects the extreme misery and apparent hopelessness of Job's condition. The one nearest to him gives way under the trial. Since Job gets no good from God she counsels him to renounce the unprofitable service and die, for nothing else awaits him. Unwittingly, though acting under the impulse of affection, she aids the tempter, and aggravates the trial. But Job endures. In mild rebuke, he tells his wife that this is not spoken like herself, but like a foolish, impious one Ps. 14. 1. The good he had received was not his due, but God's sovereign gift (1. 21)., shall he not acknowledge the same sovereignty when it brings evil. Job knows not the purpose of this evil. It is enough for him that it comes from God. No sinful murmur escapes him, his piety stands victorious this fresh trial.

THE ORGANISM OF MAN.

In the human body there are about 263 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or fully one-fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats 70 times a minute, 4,200 times per hour, 100,800 per day, 36,792,000 times per year, 2,565,440,000 in three-score and ten, and at each beat 2 1/2 ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds per hour, 734 tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 122 tons one foot high, or one ton 122 feet high. The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average 1,200 times per hour, inhale 600 gallons of air, or 24,000 per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square. The average weight of the brain of an adult male is 3 pounds and 8 ounces, of a female 2 pounds and 4 ounces. The nerves are all connected with it directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshalled! The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The atmospheric pressure being about 14 pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds! Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long. Man is marvelously made. Who is eager to investigate the curious and wonderful works of Omnipotent Wisdom, let him not wander the wide world around to seek them, but examine himself.—Popular Science News.

Till fixed we are not free. The acorn must be earthed before the oak develop. The man must believe before the humanity will unfold. The man of faith is the man who has taken root—taken root in God. Christ is God's ground for man's rooting.

The words of Pope, "A little learning is a dangerous thing," have been quoted largely to countenance an indolence that human nature is already too prone to without the further aid of a popular poet. For, in good sooth, he that never beginneth can never end, and he who would have much learning must begin his labours with a little. "Therefore," says Thomas Brown Redivivus, "I hold this to be one of those fallacies which throw an obstacle in the way of improvement, and certainly ought to be removed from the path."