

"I am glad," says the one, "that it is no worse." "I am sorry," says the other, "that it is no better."

One counts everything that he has, a gain. The other, everything he conceives, a loss.

In drinking lemonade you may detect only the sweet, or only the sour.

One man is thankful for his blessings; another is morose for his misfortunes.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man complains that there is evil in the world. Another rejoices that there is good in the world.

One says, "Our good is mixed with evil." Another says, "our evil is mixed with good."

Two boys went to hunt grapes. One was happy because they found grapes. The other unhappy because the grapes had seeds in them.

Two men being convalescent, were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "this will make mud." Another, "this will lay the dust."

Two girls examining a bush, one observed that it had a thorn; the other, that it had a rose.

Two boys got each an orange. One was grateful for the orange, the other dissatisfied that it was not two.

I might continue thus. Enough has been written, however, for my purpose. More anon.

G. A.

SCIENCE LESSON NO. I.

W. G. B.

Breathing is a very common thing, and everybody knows that not to breathe means, generally, not to live; but probably a great many people in the world do not understand how in anyway breathing sustains life. It is easy to observe, too, that it does not do the whole duty in keeping up life,—people would not live if they did not *eat*. Neither would they live if this eating did not keep up a supply of circulating fluid—*blood*, for it is noticed that

if a certain amount is lost the powers of breathing and eating, too, cease. The terms breathing, eating, and circulation, are associated with the terms air, food, and blood.

The operations of our physical nature are so common that we often understand less about them than of matters that are, in comparison, of little importance. We aspire to the cultivation of mind, and do not understand, and neglect often conditions of influence and cultivation. So delicately are mind and matter interwoven that we can scarcely afford to neglect the physical in our effort to do justice to the mental. When we come to realize this in all its relations, we can appreciate the truth of Pope's line:

"The greatest study of mankind is man."

What beauty and comfort are often conveyed in expressions that unfold these common terms,—what tenderness, what fervor, what adoration! (Job xxxiii. 4)—"The spirit of God hath made me, and the *breath* of the Almighty hath given me life."

"He breathes the spirit of immortal bards."

(Rev. ii. 7).—"To him that overcometh will I give to *eat* of the tree of life, which is in the midst of the paradise of God." (Acts xiv. 17).—"Nevertheless —, and gave us rain from heaven, and fruitful seasons, filling our hearts with *food* and gladness. His soul breathed a prayer." (Prov. x. 21).—"The lips of the righteous *feed* many." Such expressions as "spiritual food," "the bread of life," "the heavenly manna," are frequent, with hundreds of others that adorn the walls of our language gallery—common things elevated to the dignity and beauty of the highest art. By them we express not only what is common, but paint some of our divinest conceptions. Enough has been given to illustrate the thought. Now what do we breathe? Air! every one says. And what is air? One old man, long before our Saviour appeared in the world, thought it was the origin and principle of life; that by a study of its physical qualities, and from its necessity, we are entitled to conclude it to be the thing out of which all else comes and is sustained. He, like another of the same period who thought it water rather than air, is called a philosopher for this reasoning of his in attempting to account for nature.