# Ornltshoun Ittetilg Arnus. <br> $H_{3}$ CO SHATNNON Malted Milk, Mellins Foa Undor Moseng 

Vol. XVII
THEY ARE NOT
SMALL POTATOES

| $\left\lvert\, \begin{gathered} \text { THE Lesson in Job } \\ \text { That the story of } \end{gathered}\right.$ |  |  |  |
| :---: | :---: | :---: | :---: |
|  |  |  |  |
| manifold afflictions is only an i legory will hardly be denied |  |  |  |
| The inteligent |  |  |  |
| that the |  |  |  |
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|  |  |  |  |
| celated to denstroy faith and |  | ${ }^{\text {a }}$ |  |
| This factis eveil brought out in |  |  |  |
|  |  |  |  |
| "curse God und die", and ageinin Jobs reply to the Shuhite |  |  |  |
|  |  |  |  |
| when, after recounting and be wailing his multivied mistor- |  |  |  |
|  |  |  |  |
|  | - of their hearts had mat matice |  |  |
| The deeper lesson in the Book |  |  |  |
| of Job is in the illustration of |  |  |  |
|  |  |  |  |
| mind to imagine evil where none exists and to consider every |  |  |  |
| affliction visited upon the flesh as |  |  |  |
| a ${ }^{\text {a divine dispensation of an out. }}$ Traged Gou. The reader having |  |  |  |
|  |  | We |  |
| in mind the story preceding thebeginning of the patriarch's suf- |  | and found | KINDS OF PRINTING, 民ONSISTING OF THE FOLLOWIXG MA |
|  |  |  |  |
| fering has a better and clearer conception of , that condition of |  |  |  |
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|  |  |  |  |
| eschewing wrong and fearingevil. He had heard the cry of |  |  |  |
|  |  |  |  |
| the widowed and fatherless. He had sat in the gates and dispens- |  |  |  |
| ed justiec tempered with mercy. |  |  |  |
| In all the land of Uz there had |  |  |  |
|  |  | ENTREES: Warm Water, skeeters. |  |
| cuser. Yet when disaster over- took him his earliest accusers |  | woulant bite; skeeters |  |
|  |  | made up for it, however. They | with |
| oyed his confidence and friend ship and had been first among repute. ing his honor and good |  |  |  |
|  |  |  | B PA |
|  |  |  |  |
| And these accusations came ina way to indicate that beneath |  |  |  |
|  |  |  |  |
| the veneering of regret and sym pathy with which. in true mod | or jor per the like |  |  |
| ern lashion they were coyered,there lurked a secret and withal |  |  |  |
|  |  |  |  |
| poorly concealed satisfaction at the fall of his house. It is meet, |  |  |  |
| said Eliphaz, that retributionshould overtake the wicked in their courses. No matter, said |  |  |  |
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|  |  |  |  |
|  | can | Saw |  |
| himself before men, the Lordknoweth all the secrets of hisheart. He may assist the needy |  |  |  |
|  |  |  |  |
| that need help. He may not lie or steal or covet or bear false |  |  |  |
|  |  |  | ¢ |
| witness. He may even love his neighbor as himself and humble | ga | to |  |
| himself in public places. Yea, though he even wash the feet of | for | eest that yonask Thi porter on ooard the |  |
| the poor in the gates, though he sacrifice to man as well as to |  |  |  |
|  |  |  | oyall \& Borden. |
| Gud and surrender all those things which to most men are the |  |  |  |
| joy and substance of life, yet he may sin against God in his heart |  |  |  |
|  |  |  |  |
| and hold evil concourse with |  |  |  |
| them that are accursed of God He may play the hypocrite, seek |  |  |  |
| ing to exalt himself among men and'seeking to deceive God with |  |  |  |
| false appearance, but the Lord, who searcheth all hearts, and |  |  |  |
| is made, condemneth him and all |  |  |  |
|  |  |  | ber prices on now when Summer |
| is m |  |  |  |
| cutsd with such comforters,sought to justify himself against |  |  |  |
|  |  |  |  |
| them? Sometimes, in his defense, he goes perilously near |  |  |  |
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|  |  |  |  |
| friends, but who, in the depths |  |  |  |
|  |  |  |  |
| to him as enemies. Yet never, in all his bitterness of soul and |  |  |  |
| nguish of spirit, does he fail |  |  |  |
|  | driven aground on a ba feared several drown: |  |  |
| God who had already stricken him so sorely, and to whom he |  |  |  |
| of sorrow and suffering. To Jobe, |  |  |  |
| errors. To hi |  |  |  |
|  |  |  |  |
| ben whim in the |  |  |  |
| hat there was still a blessing in |  |  |  |
|  |  |  |  |
| cried out against the supposed |  |  |  |
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