

Poetry.

NOT AS I WILL.

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Hurdles are lifted or are laid,
By some great law unseen and still
Unfathomable purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Lost seems to burden, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill,
By changeless law are ordered still,
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat,
"Not as I will," the darkness feels
More so than life when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil—
"Not as I will."

—Helen Hunt Jackson.

The Fireside.

THE GALLEY-SLAVES.

"I love the Lord because he hath heard my voice and my supplications," read Susie out of her little Bible.

"That is the one hundred and sixteenth Psalm, isn't it?" asked uncle as he turned round from the fire.

"Yes," said Susie, "When grandma gave me this Bible she made me promise to read a Psalm every day, and I've done it. I'm almost through now, though, and besides, I've learned the first three Psalms so that I can say them straight through without any mistakes. Grandma don't think that though. I'm going to surprise her the next time she comes here by repeating them."

"That is right," said uncle, "I remember when I was a boy grandma, who was my mother, you know, used to have me learn verses out of the Bible, too, and one day I learned that one hundred and sixteenth Psalm that you read to-day, and then grandma told me a story about how that Psalm was come sung."

"Tell it to me, won't you?" said Susie. "Who sang it?"

"Some people that you would have thought would not have felt very much like singing," said uncle. "They were a lot of folks covered with mud."

"Why, how did they get the mud on them?" said Susie.

"It had been thrown on them," said uncle, "for this was in the days when the Protestants of France were being persecuted by wicked kings, and being obliged to flee from home for their lives."

"And these folks had not got away quickly enough, had they?" asked Susie.

"No," said uncle, "they had been caught, and by the king's order, were to be galley-slaves."

"What were they?" asked Susie.

"Well," said uncle, "the galleys were French ships about one hundred and fifty feet long, and forty wide, and along each side of the ship there ran a sort of bench for the rowers. On this bench sat the galley-slaves or men who were made to row the vessel with such heavy arms that they could hardly pull them. These slaves were fastened by an iron chain around one leg, and this chain was long enough so that they could lie down to sleep on the deck sometimes. The poor slaves had very little to eat, and night and day, in cold winters and hot summers, they were kept pulling at the oars while streams of perspiration ran down their bodies. And if ever they stopped pulling they were whipped most unmercifully by an officer who watched them."

"But where were they rowing to all the time?" asked Susie.

"Up and down the coast, the galleys were vessels that were employed to watch the French coast and guard it," said uncle, "and sometimes they attacked English ships that happened to sail near them."

"Well," said Susie, "I should think that those folks would have felt more like crying than like singing a Psalm if they knew they were going to the galleys."

"Yes," said uncle, "but they were being persecuted for righteousness' sake, you know. One of them, whose name was John Huber, wrote in his journal about the way they were treated. He says that that night, he, his wife and children, and fourteen galley-slaves, arrived at a little town in France. They were all chained, and the priests of the place came and offered to set them free if they would give up their Christian religion. But, of course, Huber and the others could not do such a thing as that. Then the women and children of the town came out and threw mud at them."

"So men to me that town must have had a lot of wicked folks in it," said Susie.

"Well," said uncle, "perhaps Huber thought so, too, but he did not answer back again angrily. Would you like to know what he did do?"

"Yes," said Susie. So uncle took down a book from one of the library shelves and found what John Huber wrote about this trying experience. Then uncle read this to Susie:

"The women and children of the place covered us with mud. I made my little party fall on their knees, and we put up this prayer, in which all the fugitives joined: 'Gracious God, who seest the wrongs to which we are hourly exposed, give us strength to support them, and to forgive in charity those who wrong us. Strengthen us from good even unto better.'

"They had expected to hear complaints and outcries; our words astonished them. We finished our little act of worship by singing the hundred and sixteenth Psalm. At this, the women began to weep. They washed off the mud which our children's faces had been covered, and they sought permission to have us lodged in a barn, separate from the other galley-slaves, which was done."

"Well, I'm glad those women did something to make up for the way they had treated those poor folks," said Susie. "But what do you suppose made Huber choose the one hundred and sixteenth Psalm? I should have thought he would have chosen some more sorrowful one, like the one hundred and second, 'a prayer for the afflicted when he is overwhelmed.' I read that the other day, and it would have been just right for Huber."

"Well," said uncle, I cannot tell, of course, just why Huber picked out the Psalm he did, but I think he, perhaps, thought that fifteenth verse was appropriate. 'Precious in the sight of the Lord is the death of his saints.' I am sure that when Huber thought of the poor old white-headed men and good ministers and young boys being killed by hundreds in the tortures of life in the galleys, that he must have been sure that the time would come some day when the poor Christians would be freed and could say with David in the eighth verse, 'Thou hast delivered my soul from death' and 'mine eyes from tears.'"

"Why, uncle," said Susie, "did they really make slaves out of ministers?"

"Yes," said uncle, "ministers and officers and magistrates, and all classes of people. They even sent a little boy twelve years old to the galleys for ten years."

having accompanied his father and mother to the preaching. One boy, sixteen years old, was kept in the galleys for twenty-six years, and two others were only fifteen when they were sent to be slaves."

"Well," said Susie, "did such dreadful times last always?"

"No," said uncle, "but they lasted for many years, so many that often the galley-slaves died before the time of freedom came. Every little while these Christians were offered freedom if they would only give up their religion, and when they refused, they were whipped and treated worse than before."

"How many of them were there?" asked Susie.

"Well," said uncle, "there were known to have been at least a thousand of them, but it is feared that there were many more, for those were dark days in France, and evil deeds did not always come to light."

"How did they all get free at last?" asked Susie.

"It was through Queen Anne, of England," said uncle. "She begged that the Christians might be set free, and so, at last, in 1713, word came to the poor galley-slaves that the day of deliverance had come. I think they must have felt like the children of Israel when they escaped from the Egyptians that had 'made their lives bitter with hard bondage.'"

"But what could they do?" asked Susie. "They had no homes to go to."

"They went to the city of Geneva," said uncle. "It was a sad procession of maimed, halting, feeble people, their bodies bearing the marks of whip and chain. But the city of Geneva received them with great joy, for this city had become noted as a refuge for Protestants. The magistrates and ministers with a great throng of people came out of the gates as the galley-slaves approached the walls and received them with great honors, and, one writer says, 'every citizen took to his arms some one of the band of martyrs and bore him proudly and fondly to the comfort and luxury of his Protestant home.'"

"You glad they had such a good time at last," said Susie. "There never were any more galley-slaves after that, were there?"

"Yes," said uncle, "there were some, even during the reign of the next king, Louis XV., or the 'Well-Beloved,' as he was called. But in 1769, fifty-six years after the city of Geneva received that procession, the very last galley-slave in France was set free. He was an old man named Alexander Chambon, and he had been a galley-slave twenty-seven years, and all because he attended a religious meeting. He was eighty years old when he was released."

"He must have been glad," said Susie.

"Yes," said uncle, "but the day came, Susie, when these galley-slaves rejoiced more when they got out than that day when they were released, for they received the inheritance that Christ spoke of when he said, 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.'"

—New York Observer.

This is the season when celery is used much as a table-vegetable. It is especially recommended as being good for the nerves of ministers. If, the best results to the preacher's nerves could be secured by celery, it should be spelled *salvus*.

YOUNG FOLKS' COLUMN.

CONDUCTED BY C. E. BLACK, CASE SETTLEMENT, KINGS COUNTY, N. Y.

STORIES, POETRY, PUZZLES FOR, AND SOLUTIONS TO "THE MYSTERY" RESPECTFULLY SOLICITED.

STORY AND POETRY.

DON'T FORGET A FAVOR.

My boy, I'd like a word with you;
You're starting up the hill of life,
And friends whose hearts are warm and true
Will stand beside you in the strife.

Their kindly words will make you strong
To bear the burden of the day,
And willing hands will help along
The ones who follow by the way.

And as you climb the hill, my boy,
Be yours a bright or shadowed lot,
Keep ever this advice in view—
Let no past favors be forgot.

Help those who gave, in time of need,
A friendly hand and loving word,
And to repay such kindly deed
Remember that our lives will be
The brighter for the good we do.

And let our wayside comrades see
That helping one will strengthen two,
So don't forget to help a friend:
Kind words bridge many a dreary spot
Along the road of life. My boy,
Don't let one favor be forgot.

Yes, keep in mind, my little friend,
The burden of this little rhyme—
Who does a favor does but lend
The kindness for a little time.
Good deeds are broad as we cast,
But they are all repaid at last.

In God's own way to you and me,
So don't forget to lend, my boy,
A helping hand in every spot:
Be sure you'll find in time of need,
Past favors had not been forgot.

A FACTORY BOY.

A boy's circumstances may be hard, but if he wastes his time in complaining, or suffers himself to be paralyzed, he will never get beyond them, as the boy of this story did.

Just above the wharves of Glasgow, on the banks of the Clyde, there once lived a factory boy, whom I will call David. At the age of ten he entered a cotton factory as a "piecer."

He was employed from six o'clock in the morning till eight at night. His parents were very poor, and he well knew that his must be a byword of very hard labor.

But, then and there, in that boring factory, he resolved that he would obtain an education, and become an intelligent and useful man. With his very first wages he purchased Rodinman's "Rudiments of Latin."

He then entered an evening school which met between the hours of eight and ten. He paid the expenses of his instructions out of his own hard earnings.

At the age of sixteen he could read Virgil and Horace as readily as the pupils of the English grammar schools.

He next began a course of self-instruction. He had been advanced in the factory from piecer to a spinning-jenny.

He brought his books to the factory, and placing one of them on the "jenny," with the lesson before him, he divided his attention between the running of the spindle and the rudiments of knowledge.

He entered the Glasgow University. He knew that he must work his way, but he also knew the power of resolution, and he was willing to make almost any sacrifice to gain the end.

He worked at cotton-spinning in the summer, lived frugally, and applied his savings to his college studies in the winter.

He completed his allotted course, and at the close was able to say, with praiseworthy pride, "I never had a failing that I did not earn."

That boy was Dr. David Livingstone. —Chatterbox.

POZZLE DEPARTMENT.

THE MYSTERY.

No. 210.—NUMERICAL ENIGMA.
(FROM "PRAIRIE," CANINO, N. Y.)

My 5, 4, 1 is the male portion of the human race;
My 3, 7, 1, 1, 7, 8 is a woman's name;
My 5, 6, 1, 2 is a pronoun;
My whole, consisting of 8 letters, is one of the Books of the Bible.

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No. 211.—WINDOW PUZZLE.
(FROM "MARIANNE," KINGS.)

Laid.—An idolatrous priest.
SIL—A daughter of Pharaoh.
Raid.—A daughter of Pharaoh.

Left hand, tridnaped.—A kind of cloth.

Vertical.—A sister of Horizontal Sash.—A Roman convert.
N. B.—Each word has seven letters.

No. 212.—BIBLE PUZZLE.
(FROM "PRAIRIE," CANINO, N. Y.)
1. Where is the word "knap" mentioned?
2. Where is "bekah" mentioned?
3. Who was the least of all saints?
4. Where is "Noph" found?

No. 213.—PI PUZZLE.
(FROM "PRAIRIE," CANINO, N. Y.)
A fota wanner nether yawa trawh: too vriguous doris sita pa game.

No. 214.—SCRIPTURE ANAGRAM.
(FROM "AUTUMN LEAF," OAK POINT, KINGS.)
Owe hwa seju serth eath htnis, eh ad toum ihm, eel calket uho no igh: eal lai hat outt stah, ad is lrethet othetk prop, ad outt slahst vash eashet in eahne: da oem, oflow em.

(The Mystery solved in three weeks.)

THE MYSTERY SOLVED.
(No. 44)
No. 195.—A-lam—M
L—yoo—A
G—inge—O
E—mulo—O
R—ust—C
I—ambt—C
A—dag—L

ALGERIA, MAROCCO.
No. 196.—C—H—air.
No. 197.—Rain—bow.
No. 198.—Tennyson.
No. 199.—R—IGHT
I—DLER
O—LARE
H—ER
T—RENT

CHAT.
"PRAIRIE," Canino, N. Y.—Thank you for the nice batch of puzzles which you sent us. Yes, we are in need of original puzzles! We are glad to learn that you like the YOUNG FOLKS' COLUMN so well. Why do you not speak to your young friends through OUR LETTER BOX? Come again, and come soon!

"MARIANNE," Kings.—Thank you for the nice puzzles, and for the efforts you have put forth in inducing others to join. I thank you, also, for the hints on "Bible Albums." Our young friends will certainly appreciate all you have to say to them in this issue. We are glad to learn that you are so deeply interested in the COLUMNS, and trust that many others will write to us as you do. You have correctly solved Nos. 196 and 198. Come again! Thanks for good wishes.

"AUTUMN LEAF," Oak Point, Kings.—Although a little late, your note of praise is very appropriate. Allow us to thank you for the nicely prepared batch of puzzles. May you be a constant visitor. Write to us often, and send puzzles and solutions. For your first effort you do exceedingly well. All are welcome!

Our thanks are due A. S. Black, Queens, for a copy of The Cottage Hearth.

We know that all will carefully read what "Marianne" has written us concerning "Bible Albums," and also, her very interesting letter "Our Letters Box." We feel encouraged when we receive such pleasing MS. What'll be the next?

BIBLE ALBUMS.
(FROM "MARIANNE," KINGS.)
The Bible Album is the invention of a Mrs. Barbour, of Edinburgh, Scotland. The Album consists of illustrations taken from Scripture and history, nature and art, under which are Biblical quotations, which serve as explanations. Thus, beneath the photograph of an hospital may be written, "Blessed is he that considereth the poor," at the bottom of a picture where savages are, may be placed the words, "For the Lord is the God of the poor." The picture of a church suggests: "I will fill this house with glory, saith the Lord of hosts." A table with the Scripture on it reminds one of: "Seek ye out the Book of the Lord, and read." A verse of Scripture may, by a little reflection, be applied to almost any object. Bible Albums induce the young to study their Bibles, and they make a pleasant occupation for invalids. The process of making the Album is to cut out pictures from books, newspapers, and magazines, and having found Scripture texts to illustrate the pictures, paste them in the Album, putting the text immediately under the illustration. Under some of the pictures are twenty or thirty suitable texts. The texts in many cases, and the accompanying illustrations, are better than an ordinary sermon. The picture of a suffering invalid, and they make a pleasant occupation for invalids. The process of making the Album is to cut out pictures from books, newspapers, and magazines, and having found Scripture texts to illustrate the pictures, paste them in the Album, putting the text immediately under the illustration. Under some of the pictures are twenty or thirty suitable texts. The texts in many cases, and the accompanying illustrations, are better than an ordinary sermon. The picture of a suffering invalid, and they make a pleasant occupation for invalids. 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