

A Heart Melody.

BY GEORGINA M. TAYLOR.

"In quietness, in confidence,"
A whispered soft refrain
Of just these two—these simple words,
In off-repeated strain,
Breathes o'er my heart's foreboding fears
A rest from care and pain.

"In quietness, in confidence;"
What is the power that lies
Hidden beneath this melody,
Bidding my courage rise,
Chasing the gloom from darkest scenes,
And tears from weeping eyes?

"In quietness, in confidence,"
It was the Master's word
That woke the echo in my heart;
The still, small voice I heard;
'Twas the same voice that fills all heaven,
My inmost soul that stirred.

"In quietness, in confidence;"
No marvel it should thrill
My soul with rapture, that its sound
My restless heart should still;
No storm so fierce, no waves so high,
But He can calm at will.

"In quietness, in confidence;"
My little whispered psalm
Still falls in sweet and holy power,
Like fragrant, soothing balm,
Hushing the heaving billows in
The Lord's own wondrous calm.

Sifting Boys.

Speaking in the *Golden Rule* of young people who improve and of young people who waste their opportunities, President Gates, of Iowa College, says:

"Not long ago I was looking over one of the great sawmills of the Mississippi River in company with the superintendent of the mill. As we came to one room he said: 'I want you to notice the boys in this room, and I will tell you about them afterward.' There were some half dozen boys at work on saws, with various machines—some broadening the points of the teeth, some sharpening them, some cutting the slots deeper. There was one lad standing leaning against a bench, apparently trying to do nothing and succeeding.

"After we had passed out of the room the superintendent said to me: 'That room is my sieve. The fine boys go through that sieve to higher uses and higher pay. The coarse boys remain in the sieve, and are thrown out as refuse, so far as this mill is concerned.' Then he explained what he meant: 'I pick up a boy who wants to work in the mill, and give him the job of keeping the men in all parts of the mill and yard supplied with drinking water. That is the lowest position, and draws the least pay, for the reason, of course, that there is the least head-work required. Then I say to that boy: 'When you have nothing else to do, go into this room, and then I shall know where to find you when I want you.' But there is a much more important reason why I send him there. In a business like this hands are constantly changing. A great deal of the work, as you will see by watching the machines and those that manipulate them, requires a high degree of attention, energy, and great judgment.

"In the close competition of modern business life, whether this great mill runs at a margin of profit or loss will sometimes depend upon the one man who runs the gang saw. Consequently, I must be looking out for the best men to put into these responsible positions which draw the largest pay. Now I put the water boy in this room where there are several kinds of work being done. There are pieces of broken saws lying about, and some of the tools that are used on them. I watch that boy. If he goes to handling those broken saws, looking them over, trying them, practicing on them with the tools there, busies himself watching the other boys at their machines, asks questions about how the work is done, and is constantly occupied in some way or another in his leisure moments, why that is the kind of boy that is very soon promoted to work on the machines, and is pushed ahead just as rapidly as opportunity offers. He soon goes to a better position and better pay, and I get a new water boy. He has gone through the sieve. But there is another kind of boy. When he has time off duty, he occupies himself in that room doing nothing. He stares listlessly about, leans up against the benches, crosses one leg over the other, puts in a great deal of time whistling, stares about out of the window, evidently wishing he were out there, watches the clock to see how soon he can quit work. If he talks to the boys who are at work, it is not to ask questions, but to bother them with some nonsense or other. I often do all I can to help such a boy. I push the tools around under his nose. I ask him questions about them. I talk with him about his future prospects. I do all that I can to crowd him into some sort of decent physical or intellectual energy. If the boy has any wake-up in him, well and good; if he has not, he is simply refuse matter. I don't want such a boy in this mill, even as a water boy."

A Plain Word about Promises.

We have fallen upon times when "doing" is emphasized, and when we are liable to lose sight of the fact that "doing" often fails of permanency if it lacks the buttressing that comes from "being." The young soul, eager, enthusiastic, energetic, cries: "Lord, what wilt thou have me to do?" The prayer: "Lord, what wilt Thou have me to be?" comes later in the soul-life, but it is quite as important as the former.

1. The church has a right to expect and does expect, fidelity on the part of the person who has taken upon himself the obligations of church membership. In business life a man's promise to pay or contract to perform is never regarded with indifference. The promise must be kept and the contract must be lived up to in every particular, or dissatisfaction and trouble ensue. Now there is no reason why a promise made before God upon one's entrance into the fellowship of God's saints should not be considered as binding as a promise made in the ordinary transactions of business life. God regards it as binding; the church regards it as binding; and the individual must also so regard it.

2. One of the grave dangers that menaces the life of the church to-day lurks in the indifference that obtains in many places in regard to the sanctity of the promises made to the church. This belittling of a thing upon which great emphasis should be placed brings only evil. It disturbs the moral relations of the individual and creates unrest and discord.

3. No promise should be made ignorantly. Those who join the church of Christ should do so only after mature deliberation and much prayer. The doctrines of the church should be studied; the history of the church should be read; the government of the church should be inquired into; and special attention should be given to these provisions to which cordial assent is required, which are supposed, in some measure, to be the rules and regulations in accordance with which one's daily life is to be molded. On the other hand, no promise, even if made in ignorance, should be broken willfully. It is much better to be guided by the provisions of the promise, since they lead only to good, than to intentionally bring the church into disrepute, and part company with one's own self-respect at the same time. Sacrifice in a good cause is always noble.

4. The keeping of promises in the business life is not regarded as a species of narrowness. It is applauded—especially when done at some cost of convenience and comfort. The broker who was overtaken by financial disaster, and in whose integrity his creditors had confidence, and who recently paid off the last dollar of an overwhelming indebtedness, was held up as a conspicuous example of honor. Why should not the man who stands unwaveringly by the promises he made to the church be accorded similar praise? There is no narrowness in carrying out to the letter the contract that has been made with God and the church. No, this is the thing that should develop the highest type of charity. There can be no inconsistency between the most positive loyalty to one's church and the broadest catholicity, for he who is devoted to the best interests of his own church is likely to be in fullest sympathy with every good work. Simpson's words are a happy statement of the case: "We live to make our own church a power in the land, while we live to love every other church that exalts our Christ."

5. The church is not a toy, but an engine of tremendous power. It is not a creature of man, but an institution in which the living God dwells. It must not be regarded as a sort of social club, but as the means in God's hands of ministering to the needs, spiritual, intellectual, moral and physical, of the people among whom we live.—Ex.

Indolence in the Christian Life.

Indolence in the Christian life destroys our own hope of heaven. The lazy man is at bottom a bad man, in the Church or out of it. God cannot tolerate him in his kingdom here or hereafter. The redeemed in heaven serve Him day and night. We can hope to enter on that service only as we are active here. A teacher of one of our freedmen's schools told me that one day as she sat at her window she saw two negroes loading a cart. One of them was disposed to shirk. The

Try K. D. C. while cholera threatens.

other stopped, and looking sharply at his lazy companion, said: "Sam, do you expect to go to heaven?" "Yes," was the reply. "Then take hold and lift," said the other. There was profound philosophy in that remark. There are scores of Christians in our churches who expect to go to heaven, who would greatly increase their chances of going there by taking hold and lifting some of the burdens which they are letting their brethren bear alone. And that, I believe, is the only cure for the sloth to which we are all liable, to take hold of God's work with the little strength we have, and with God's blessing the exercise will increase our strength manifold, and by-and-by overcome the drowsiness of sin.

I have lately heard of a man who took passage in a stage coach. There were first, second, and third-class passengers. But when he looked into the coach he saw all the passengers sitting together without distinction. He could not understand it till by-and-by they came to a hill and the coach stopped, and the driver called out: "First-class passengers keep their seats, second-class passengers get out and walk, third-class passengers get out and push." Now in the Church we have no room for first-class passengers—people who think that salvation means an easy ride all the way to heaven. We have no room for second-class passengers—people who are carried most of the time, and who, when they must work out their own salvation, go grudging on, giving never a thought to helping their fellows along. All church members ought to be third-class passengers—people who, whenever there is need, are ready to dismount and push with a will. That was John Wesley's definition of a Church, you know. "All at it, and always at it." And that is a true definition. Every Christian ought to be a worker; ought to be in himself an endeavor society; and more than that, he ought to be in himself a doing society.—Rev. F. M. Goodchild, in the *Examiner*.

"I will Draw all Men Unto Myself."

Look abroad upon nature at this springtime. See how that little vine climbing about the portal of our earthly home holds within each tender branch an inward demand for sunshine and rain; see how each seed planted beneath the surface carries the invisible germ, whose secret asking is for light, heat, and the distilling dews of heaven. If God provide, as we see He is doing everywhere, for these hidden forces in nature in the sweet sunlight, in the gently falling dews and timely shower, will the wisdom of His provision for man's moral nature be less manifest? If His love prompt Him to seek a way by which diseased souls shall find full restoration, by which harassing guilt shall be cleansed away, will that plan be likely to show less adaptation than what we see revealed in the external world?

No! no! stricken though we are by sin, debased and rebellious though our vile natures may be, Jesus dying for us upon the cross is the one grand announcement that is fitted to answer the soul's deepest yearnings. He who made the soul devised the plan of mercy. All the sad condition of our estate, the debility of our moral nature, sworn allegiance to Satan and self, were all known to Him. Just as the sweet light and kindly dews of heaven start the hidden germ into life, and provide just what that life requires, so the sunshine beaming forth from the blessed Gospel quickens and renews. Herein the God of grace is the same as the God in nature.

O let us go forth bearing precious seed! Let us never lose confidence in the atoning scheme, as God's merciful provision for men. What though we may never explain the secret philosophy of redemption? Be this so. The fact remains that Jesus was "wounded for our transgressions," and "by His stripes we are healed." The whole world is waiting to hear from our lips this glorious message.

An Interesting Exercise.

"How many things come on the table that begin with A?" The children thought a minute, and one responded, "Apples;" another, "Asparagus;" another, "Almonds." "Is there nothing else we eat that begins with A?" No answer. "Well, look it up after dinner." "What do we eat that begins with B?"

A simultaneous shout, "Beef," then "Bananas," and "Butter," "Beans," "Bread," followed in quick succession. "Now I want you to make up lists of all the articles of food used by us, or any humans except cannibals. You may hunt through the cookbooks,

Drive out Dyspepsia or it drive out thee, Use K. D. C.

through the dictionary, through the botany, through the encyclopedias and books of travel. Put each list under its appropriate letter, and at the bottom of each list the number it aggregates. Then the aggregate of the whole. We shall then easily see on what the human race subsists. The one that gets the longest list is to have a prize."

Right after dinner the children made little blank books, leaving a page for each letter of the alphabet, and set to work on their quest. It could not be concluded in half a day or half a year, but it was decided that in three months they should compare notes, and see which one had made the largest aggregate.

The books were a curious study when they came in. In going over the lists a great many items were struck out. Meat being one, though beef, mutton, and pork were allowed to remain. Cake was struck from the lists, and its components, wheat, eggs, sugar, butter, etc., allowed to remain. What was left when the revision was made represented the original staples used as food.

Of course, some of the pages, as K and Q, were not very well filled.

"I think C is a mean letter," said one of the boys; "it robs poor K of all nearly that belongs to him, and, not content with that, filches from S what rightly belongs to him. Indeed, if C gave up all he has taken away from his neighbors, I don't know what he'd have left if H didn't come to help him out."

The children talked over their pursuit in the line of foods with their playmates, and several of them started books and lists, to which, as they read, they were continually adding.

If anyone thinks this exercise is not interesting, let him engage in it and see.

A Suggestion Toward a Happy Family.

A very acut dispute has been carried on in one of the English weeklies for several months as to the relative happiness of the old and the young in these days and in the days of our grandfathers, and as to the relative responsibility of each class for what many of the writers agree is the less happy condition of the old. It was started by a gentleman who owned to "something over fifty-five years," and who complained that he could not manage to maintain intercourse of sustained interest and sympathy with his sons and daughters. Like most discussions of the sort, this is pervaded by much generalization on limited data. The facts that seem generally agreed upon are, first, that the young have much more freedom than fifty years ago, and second, that a considerable number of ladies and gentlemen over fifty think that their own lives would be more comfortable if this freedom were decidedly restricted. There has undoubtedly been a like change, and apparently with a like result for the elders, in some parts of our own complex society. But though I can not pretend to be a typical American parent, I am bound to confess that family infelicities can not fairly be charged either to the young or to the old exclusively, and that merciless self-inspection, to ascertain the causes of such infelicities where they exist, is at least a more promising process than criticism of the parties of the second part.—Scribner.

A New Bible Translation.

The annotated translation of the Old Testament now coming out under the editorship of Prof. Haupt, of Baltimore, has several peculiar features. It is international, the translators being drawn from Germany, England, and America; and it will appear both in English and in German form. The translation is to be exact, but free, giving the precise sense (as the translators understand it) in modern idiomatic English and German, unfettered by the grooves of Hebrew idiom; but not neglectful of the classic language of the authorized versions. The translators are to make each his own revised Hebrew text, keeping the existing Masoretic text when possible, but freely changing it in accordance with the Greek and other versions, omitting unintelligible passages, and, when necessary, introducing entirely new readings. The brief notes will be confined to necessary explanations of obscure terms and express of ancient customs and ideas, and of the author's line of thought. In a word, the Old Testament will be treated as literature, and its conceptions stated with perfect freedom, though with proper respect to the special reverence in which it is held by the Christian world. It is probable that the work will give a better text and a better translation than we have yet had, and will help to make the Old Testament a book of

the people. It will be published at Leipzig by Hinrichs, and at Baltimore at the Johns Hopkins press. Each Old Testament book (except the very short ones) will appear in a separate volume, and the first volumes may be expected in the near future.

Good Counsel.

Look within. Keep the internal fires burning. Build the home altars. Add to the time in the closet. Heat and efficiency do not so much depend upon external as internal. It is well to have combined effort; it is well to have hands and straps cut; but it is of vast importance to have the inward life aglow with personal contact with the unseen and eternal. Perhaps there is overmuch looking at outside measures, and too little attention to the internal fires that feed the outward movement. Build up the home altar. Drill in patient Bible study. Study, not only the external movements of holiness, but the life of it in thy soul. Learn, if possible, all that hurts thy soul. Learn, so far as possible, the kind of a climate that best suits its life. Seek continually the richer spiritual pastures which best feeds thy soul's wants. If thou wouldst be of the highest service to external conquest of holiness, look within.—*Highway Almanac*.

SELF-SATISFIED people are not generally admired or commended. But there is a self-satisfaction which men may attain that not only ministers to their happiness but is worthy of praise.

"A good man shall be satisfied from himself." If a man follows after righteousness, he may, like Enoch, have a testimony that he pleases God. To be preserved from the rebukes of conscience, and to feel that God's mercy has been extended to him, and find in his forgiving love the great stimulus to well-doing affords a reasonable ground for a man to be at peace with himself.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.

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