

"FOOLS MAKE A MOCK AT SIN."

(PROV. XIV. 9.)

Who laughs at sin laughs at his Maker's frowns ;
Laughs at the sword of vengeance o'er his head ;
Laughs at the great Redeemer's tears and wounds,
Who but for sin had never wept or bled.

Who laughs at sin laughs at the numerous woes
Which have this guilty worl' : so oft befell ;
Laughs at the whole crew at ons groans and throes,—
At all the spoils of death and pains of hell.

Who laughs at sin laughs away his peace,
Welcomes approaching t' rments with his smiles,
Dares, at his souls expense, his fancy please,—
Affronts his God,—himself of bliss beguiles.

Who laughs at sin sports with his guilt and shame ;
Laughs at the errors of his senseless mind ;
For so absurd a fool there wants a name.
Expressive of a folly so refused.

"Sin, when it is finished, bringeth forth death." (JAMES i. 15.)

PAINT THE WART.



WHEN Cromwell was having his portrait painted, the artist, thinking to flatter the Protector, omitted painting the big wart on his face. "Paint me just as I am," said Cromwell, "wart and all!"

There are a good many painters in the world who use no brush; but such portraits as they paint! Some omit describing the mental wart; they see their friends' deformity, but they would gladly pass it over. Some, see only the wart, and so they devote their time and skill to painting it, and they make it as unlovely and hideous as possible. Some people, again, paint warts where they don't exist. These are they who dwell upon the faults of their friends, and who graciously supply those which are lacking.

Paint your friend's portrait if you will, paint even the warts; but paint them no bigger than they are, while you remember that what you fail to see in your own face may possibly be seen there by others with startling distinctness.

"Him that cometh to me, I will
in no wise cast out."—John vi. 37.

WHAT ARE Y. M. C. A.'s?

(Selected.)

What relation does the Y. M. C. A. sustain to the church? The same relation that the hand sustains to the body. The Y. M. C. A. is organized for work. This is precisely the office of the hand.

The Young Men's Christian Association is **not** an independent body, but simply *an arm* of the church, reaching out to lift up the young men. Whatever wrong impressions some men may have of the work, it does not alter the fact that the **great mass of Y. M. C. A. workers are the most faithful to their own churches.**

Young Men's Christian Associations are **NOT** "substitutes for, nor rivals of, the churches of Christ. We hold the obligation and duty of our members to the churches with which they are connected, as **superior** to those due the Association. **We recognize and uphold the ministry, and are not in sympathy with any movement that disseminates anti-church views.** We seek to reach the young men of our city, and throw around them such influences as will lead them to the churches. Many a young man away from his home, whose boarding house offers few if any attractions, has found our cheerful rooms a place where the evenings may be profitably spent, and under the influence of the young men's meeting, and other devotional meetings, has been led to a church home, where he has been helped and where he has proved of service. We are looking forward with strong desires to increase our usefulness, as the possibilities of the future open up to us, and hand in hand with the churches, we reach out to occupy the "much land to be possessed."

"How can the Y. M. C. A. but be in sympathy with, and a benefit to, the churches? Are they not interested to carry out the very object of the churches? How then can the churches suffer from them? There may be some exceptions, but it is **not the animus** of the Y. M. C. A. at large to **oppose** the churches.