

difference of opinion, and he was determined to finish the washing. There was a bolt on the kitchen door. Jocko sprang to the door, and slipped the bolt in a twinkling. Then he went back to his tub, and washed away.

Betsy found herself locked out, and knew mischief was up. She shook and pounded the door, scolded and coaxed, all to no purpose. She went round to the window, but that was fastened down; and she was so fat and clumsy she could hardly have managed to climb in, even if it had been open. Again she coaxed, again she scolded and shook her fist at him. Jocko doubled his brown paw and shook it at her, grinned and chattered, and scrubbed harder than ever.

Poor Betsy fairly cried, and no wonder. After all her hard work, to see her clean clothes sopped in dirty suds and daubed with coal! Jocko had thrown in the bluing bag and the salt,—salt cellar and all,—for he had seen her use salt, in washing a dress, to set the color. And her dismay was complete when he snatched up some delicate lace collars and cambric handkerchiefs, and threw them in pell-mell with the rest.

By this time Betsy's mistress had heard the knocking from her room. She came down stairs, stopped Jocko's proceedings, and opened the door.

Jocko was kept out of the kitchen on Monday mornings ever afterward."—Mary Johnson.

A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly: do not mutter or mumble. If words are hard saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough master it. If your garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Presbyterian Record.

The Rose and the Butterfly.

A FABLE.

"Oh! how I love the sunshine," sang a Butterfly, as he opened his beautiful black and red wings widely, on the bosom of a lovely white rose. "'Tis so nice, dear Neighbor Rose, to be so warm and happy; and to have a chat with you, and a share of your sweet honey."

"Yes," said the Rose, "it is very nice and pleasant. But do you know, Neighbor Butterfly, I am just now absolutely longing for rain?"

"For rain?" said the horrified Butterfly; "for nasty, clammy, clogging rain?"

"For sweet, wholesome, refreshing rain," said the Rose; "I feel slowly drying up, and look at my poor children, my lovely green buds; they are just drooping for want of rain to open them, and show their pretty little white heads."

"But rain would make me a drizzle-tail, and ruin me," moaned the Butterfly.

"Nay," answered the Rose, "you could yet under the cottage thatch for shelter. You must think of what is good for others as well as for yourself. Besides, if there is no rain, I shall have no more honey to give you."

"Well, well, well!" said the Butterfly, "there is something in that."

"And then," continued the Rose, "what is good for ourselves is usually good for some one or other. So we can all be of use. Let us make the best of things as we find them. Besides, when winter comes, we shall both be dead."

"Alas, yes!" sighed the Butterfly.

"So use the present well, dear neighbor," said the Rose. Let us all try to be pleasant to one another. That is the way to sweeten life. And come and see me to-morrow."

"I will, I will, neighbor," said the Butterfly, as he flew gaily away; "you are always so sweet and amiable that it does me good to have a talk with you."—Astley H. Baldwin, in the *Infants' Magazine*.

Moral Bravery.

Many a brave soldier who has stood unflinchingly at the cannon's mouth has not had the moral courage to stand firm in the cause of right when laughed at by his mates.

"We are told that when Coley Patterson was a boy at Eton, and captain of the cricket eleven, he was present one evening at a 'cricketing supper,' and one of the boys told a nasty, low story. Coley stood up before all his school-fellows and said, 'If any more such stories are told in my presence, I resign my captaincy and leave this school.'"

"His words took effect, and thus, by the influence of one boy the tone of the great public school was purified and raised. The brave schoolboy became a brave martyr bishop, and laid down his life on an island in the far Pacific.—Sel.

The Young People

EDITOR, J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—How to get rid of sin. I John 1:5-10.

Daily Bible Readings.

Monday, June 3.—(I Chron. 8); II Chron. 12. Source of Rehoboam's disaster (vs. 1). Compare II Kings 16:3. Tuesday, June 4.—(I Chron. 9:1-22); II Chron. 13. Source of Judah's victory (vs. 18). Compare II Chron. 16:8.

Wednesday, June 5.—(I Chron. 9:23-44); II Chron. 14. God can help mighty or weak (vs. 11). Compare Ps. 89:13, 14.

Thursday, June 6.—II Chron. 15. The Lord's rule for companionship (vs. 2). Compare Amos 5:4.

Friday, June 7.—II Chron. 16. God omnipresent and omniscient (vs. 9). Compare Prov. 15:3.

Saturday, June 8.—II Chron. 17. Jehoshaphat a wise educator (vs. 9). Compare Neh. 8:2, 7, 8.

Prayer Meeting Topic—June 2.

How to get rid of Sin. I John 1:5-10.

A great moral battle between sin and Christianity has been on for centuries, and the end is not yet. The characters of the moral monster, against which Christianity has to contend, whether ancient, mediæval, or modern, may present themselves in fine dress; but all are alike devilish, and whether in Eden, Egypt or Ethiopia, the battle rages. This epistle is a defence of Christian purity from sin, against Gnostic boasted purity in sin.

John's great mission was to declare the character of God. He bases his authority to do so upon his experience, quoted in verses one to four. With the light from heaven shining full upon his soul, and in view of the darkness of their needs, he makes his proclamation—"That God is light." The gospel always addresses itself to the special needs of each person. This epistle was not written at random, and without a special purpose in the mind and heart of the writer. An ancient sect called Gnostics, flourished in the time of Paul, as Unitarianism does in New England today. The teaching of these Gnostics, was probably leveling the church; and so Paul addressed himself to the task of refuting these false teachings. They professed to be purified in soul, by a mental knowledge of God; and therefore could abandon their body to any kind of work without suffering any harm. In consequence a gross licentiousness followed. They abstained from nothing foul in the eyes of God or man, and were the first to resort to pagan banquets, given in honor of false gods. One does not find it difficult to believe that the pagans are not all dead yet; for we sometimes see Unioners attending wine suppers, whilst parties, dances, races and charity balls. The Gnostic contended, just as some do today, that there is no defilement in these things. But what does John say about it? John wrote this epistle to state the true Christian faith against these beliefs. He states the doctrine of Christianity, both positively and negatively, so as to cover all these abuses. "God is light, and in him is no darkness at all." This entire passage, from verses five to ten, is an opening summary to the epistle; and shows that all purity is through Christ. God is light without any admixture of error.

Having established this he goes on to show how the religion of Christ requires that all his followers must resemble him in their walk in the light. Since he is light, without any admixture of darkness; so we must be like him in having a single purpose in life, without duplicity, impurity, or any form of self-deception. Then it follows that we ought to walk even as he walked. We are not to think that we can go anywhere we can take Christ with us. Too many of us are doing just this—we are dragging the religion of our Saviour about with us, making that a cloak for our doubtful conduct. We are to follow Christ, and to go only where he leads. John shows that the light of God is not only pure in spirit, but also pure in act; that light or virtue can have no fellowship with any form of darkness, either in the spirit or in the flesh; that the inward condition and outward action correspond. Not that they ought to be so but they must do so. The everlasting yea of God knows no exception.

Another part of this great message was to show that provision was made in the religion of Christ for cleansing the soul from sin, and making it like God. No system of religion intended for man could be adapted to his condition, which did not contain this provision. The religion of Christ does contain it in the most full, and ample manner.

We can get rid of sin by complying with the conditions attached to the efficacy of the blood of Christ as supplied to the sinful heart of man. The seventh verse says, "If we walk in the light as he is in the light—the blood of Jesus Christ cleanseth us from all sin." Again verse nine says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Clearly, John is here laying the foundation of the conversion of sinners to Christ, in deep confession of sin both of character and act. Pardon in the Scriptures always presupposes repentance and confession. There must be a full acknowledgement before pardon can be granted. See Ps. 51:32, Luke 15:18 seq., 7:41 seq., Prov. 28:13 seq. On your part it is an acknowledgement of your sin; and on the part of Christ, a cleansing by His blood; this is the only way we can get rid of sin.

All this goes to show that God is perfectly pure and holy; and in Him there is nothing to mar the immaculate purity of His character. By its very nature, religion reveals the sinfulness of our own heart, and at the same time the purity of the spotless Lamb of God. In this light no man can claim to be perfect. Such an one must know little of his own heart; or what is still more probable, he must know less about the Redeemer of men. Who after all of his reasoning upon this subject, will dare to go out day by day, and holding up his hands to the sun which shines upon him, say that he has no sins to confess? that he is as pure as the God who kindled the great light of day? "Create in me a clean heart O God, and renew a right spirit within me."

HOWARD H. ROACH.

Annapolis Royal, N. S., May 18, 1901.

"Should Each of Our Churches Have a B. Y. P. U.? If Not, What Sort of Churches Should Have Them?"

REV. D. HUTCHINSON.

NO. 6.

I have been asked at a somewhat late hour by the editor of the Young People's column to answer the above questions.

I have consented not unwillingly but reluctantly. Reluctantly for the reason that I am not sufficiently acquainted either with the churches or the B. Y. P. U. work of the Maritime Provinces to speak from knowledge and experience.

If I should shoot wide of the mark you will please ascribe it to the fact that I am sighting the subject from a western rather than an eastern point of view.

To answer the enquiry intelligently we should first have a knowledge of antecedent conditions. Sails are good things for boats, but not for all boats. The yards of outspread canvas so necessary to speed some vessels to their destined ports, would prove disastrously fatal to vessels of smaller craft, and lighter tonnage. David, equipped with sling and stones, felled the haughty giant of Gath to the ground; but had he entered the conflict clothed with Saul's armour and carrying Saul's sword, not Goliath, but David himself, would have met with defeat and death. Just so we can conceive of such organizations as the B. Y. P. U. and the Y. P. S. C. E. being no more suited to some churches than the sails of an Atlantic liner are adapted to a shore boat, or Saul's armor suited to David. For nearly twenty years I have been closely identified with the Young People's work in Ontario, and speaking from positive knowledge I have no hesitation in saying that there are some churches that would be better without a B. Y. P. U. That which it was hoped and believed would be helpful in developing the inner and spiritual life of young Christians failed. Why failed? Not because the organization itself is faulty, but because there are some churches to whose size, spiritual intelligence and natural ability it is not suited. It is beyond them.

The B. Y. P. U. we believe to be equal to any Young People's Society in existence, but it is with it as it is with machinery. The most perfectly constructed machine will not run itself, nor will the B. Y. P. U. bless and help young Christians where the intelligence and spirituality necessary to work it are lacking. Any church is better without a B. Y. P. U. than to have it only in name. But to be more definite we submit that churches of the following description would be as well without a B. Y. P. U. First, town or city churches whose membership is small and lacking in natural ability and spiritual intelligence. A much simpler organization will be best suited to such churches. Second, country churches whose membership is widely scattered. Such churches will do better work for God if they can get the whole community to come to ether once a week for Bible study and for prayers.

A few words in reference to the second question. What churches should have B. Y. P. U. Societies? In reply, we would say, first, churches which contain a large percentage of young people in their membership. The nature and condition of the soil indicate to the experienced farmer, the kind of crop it will be best for him to attempt to raise. He, whose knowledge qualifies him to plant and sow in the soil best adapted to the harvest he wishes to reap, will be rewarded for his toil, while he who ploughs and seeds regardless of natural conditions, will one day awake to the fact, that his time and labor were spent in vain. In like manner, his pastor who is fortunate enough to have a church whose membership contains a preponderance of young people, will do well to lend himself to the no easy task of developing all that is best in them. We know of no organization more likely to do this than our own B. Y. P. U. Such churches, without doubt, should have a society.

Second, all churches that are strong enough to maintain a B. Y. P. U., without extracting from the strength of other departments of church work.

If the organizing of a B. Y. P. U. means the drawing away from the general week night services for prayer, and the erecting of a middle wall of partition between the old, or the middle-aged and the young better not have it. But where they both can exist without the one being a source of weakness to the other, we unhesitatingly say, have both.

The Sunday-school, the Mission Band, and the Women's Missionary Aid are all found useful working parts of the church's machinery, and we see no reason why the B. Y. P. U. should not be the same.