

"It took a little time and trouble," said Mrs. Russell, but it was very effectual in breaking up the habit of disobedience and slyness which he had begun."—Mary Wood Allen, in *The American Mother*.

Where a Little Boy Lives.

The Little Boy was fast asleep, and the clock struck twelve. The piano began a scale, but stopped short. "Well, I can't get any further," it groaned; "that pin is still there. I shall have to be tuned! Twenty-nine times, without stopping, to-day, that Little Boy sang 'Hurrah for the Red, White and Blue,' and I had to bang out the most frightful discords each time!"

"We all heard you, and were sorry for you!" squeaked the little French Writing-desk. "As for me, my legs tremble under me every time he comes near and throws back my lid,—my poor, scratched lid!"

"You young people may have your mahogany scratched a little, but just think of me!" came from the tall Napoleon Desk between the windows. "Wait until you are one hundred years old, as I am! That Little Boy has no more respect for me than he has for his woolly dog! He tried his new pen-knife on me to-day!"

A muffled tone was heard from the floor. It was the Cashmere Rug speaking. "Half the bread and jelly he had to-day is daubed over in this corner. You can't imagine how uncomfortable it is to have your face left sticky over night! And I am always left in a tumble, besides being trampled full of sharp bits of nut-shells!"

"Do let's go to sleep, now," sighed the soft, cushiony voice of the green Morris Chair. "He has jumped about on me so much to-day that I ache still! Good-night!"

The next day two men came in and took up the Cashmere Rug. What a beating and shaking it did get! It was too much exhausted to even groan, when, all clean and bright, it was once more spread on the floor.

Meanwhile a white-capped maid was washing all the wood of the furniture in a sparkling soap-suds. Then with a queer dark oil she rubbed and rubbed it, until she could see her face in every glossy surface.

Next came a man with a little black bag, and took the Piano all apart; the dust and pins that had choked its voice were removed, and it sang sweetly under his fingers.

Then the Chairs and Desks and Tables and Sofas were put in place, and a light came again.

"Well, how do you all feel now?" asked the Piano, as the Clock struck twelve. "I am not quite as happy myself as I expected to be. The Little Boy hasn't been near me all day," and, though I can sing now, somehow I don't feel like it."

"As for me," remarked the Napoleon Desk, "I confess I, too, miss the Little Boy. Now that all his little finger-marks and the dents and scratches are polished away, I miss them. I have felt like a grandfather to that Little Boy, and I miss his little pats!"

"I should like to hold him in my arms for a minute or two, I confess," sighed the Green Morris Chair. "They have pounded every crumb of his candy and cake from my cushions, and every dusty heel mark has vanished!"

"It's altogether too bare and dismal," said the Cashmere Rug. "They have carried out his horse and picked up his toys and all the picture-books!"

"Well, don't let us distress ourselves," observed the Piano; "for by to-morrow night we shall have a brand-new lot of love-pats and grease-spots, and around us will be the same litter of his toys and things, and they will not clean house again until next fall!"—Clara Marie Platt, in *Little Folks*.

Not at Home.

"Now Miss Peach, you have torn your new dress; I must punish you."

Doll Peach would have cried, perhaps, only her wax eyes had no tears in them.

Truly, now, Nelly had torn the dress herself, putting it on. But she was playing nurse, and she liked to punish the dolls.

"I shall leave you alone with Mrs. Birch," said Nelly, till you behave. Mrs. Birch please tell doll callers I am not at home." Nelly had heard her mother say this when she was going out.

So little Miss Nelly marched out of the nursery, leaving the dolls with Nurse Birch and the baby.

There were doll Peach, doll Dora, doll Sambo, and doll Dinke—four of them.

Nelly went to the study. It was where her brother Ben kept his books. She thought she would play doctor like Ben. She put on her brother's spectacles, and made visits to the sick chairs and tables.

But she soon grew tired of it, it was so lonely without the dolls. Just then brother Ben came in. "Why, Nelly, you here?" he cried, and ran forward to kiss her. But he hit the table with his elbow. Down fell a glass vase to the floor. It flew all into bits.

"Dear me," cried Ben. "But never mind! If I say nothing to mamma, she will think it is Nelly. Then you will be punished little sister!" and stooped to kiss her. "That not fair," shouted Nelly, running away. "You did it yourself!"

"Why, did I?" cried Ben; "and who tore doll Peach's dress. I would like to know!"

"Oh, Mrs. Birch must have told you."

"Well, you punished your doll for the dress. Now you must be punished for the vase."

Nelly thought a moment. "That would be very wrong," she said. Then she ran to the door and shouted: "I am at home, Mrs. Birch; I am at home!"

Then there was a great frolic. Ben played camel for the dolls to ride, and poor Sambo fell off and broke his neck. Sambo was the black crockery doll.

After this Nelly never punished the dolls for her own faults.—Our Little Ones.

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.—Religion and Patriotism. Romans 13:1-7.

Daily Bible Readings.

Monday, July 8.—Ezra 7. Ezra's free hand (vs. 25, 26). Compare Ex. 18:21, 22.

Tuesday, July 9.—Ezra 8:1. (2-15). 16-36. Ezra's trust in God (vs. 22, 23). Compare II Chron. 15:2.

Wednesday, July 10.—Ezra 9. Ezra's grief over Israel's ways (vs. 3-5). Compare Neh. 1:4.

Thursday, July 11.—Ezra 10:1-17, (18-44). Israel's penitence (vs. 1). Compare II Chron. 6:28-30.

Friday, July 12.—Nehemiah 1. Nehemiah's grief and prayer. Compare I Kings 8:29.

Saturday, July 13.—Nehemiah 2. Nehemiah's petition and journey. Compare Ezra 8:36.

We all unite in expressing our hearty thanks to Rev. H. H. Roach, who has so acceptably treated the prayer meeting topics for the past two months. The articles show that he has not spared himself in their preparation.

We welcome Rev. B. H. Thomas as the writer on the topics for July. His first article appears in this issue.

We publish below an article from President Maclean on "Separate Convention," which we know will have a careful reading.

We shall be pleased to receive articles from those who have convictions on the questions raised, and trust that this friendly discussion will help us to see the safe path for the future.

Prayer Meeting Topic—July 7.

Religion and Patriotism. Romans 13:1-7.

It is a matter to be regretted that such a subject as this was not treated at least two weeks earlier, or just prior to the day, when young Canada celebrated the confederation of our Dominion.

It is a helpful custom for young people who follow carefully the work of preparation for the prayer-meeting to locate the subject and impress the topic on the mind at least one week previous to the meeting. As it simmers there, helped by the occasional reflections of each day, it will be found that the work of special preparation will be greatly reduced. Next let the habit of the preacher in connection with his pulpit preparation be observed. Namely that of reading carefully all the related Scriptures. May I suggest that in connection with this topic you carefully peruse Psalm 80; Mark 12, 13-17; Luke 20:25; I Peter 2, 11-15; I Tim. 2, 1-4 and of course the lesson itself.

Consult the proper authorities for definitions of the terms, Religion—Patriotism.

A Patriot is "any defender of popular liberty, civil or religious."

It would not be correct to state that every religious man is a Christian. It is a truism that every Christian man is religious.

Note:—

I. ONCE A CHRISTIAN ALWAYS A CHRISTIAN.

This is the great fact of the New Testament. The tendency of our times is to overlook this truth. To say that man is a Christian to-day and an Apostate to-morrow is to create an antagonism with the plain teachings of the Word. What then does this mean? Simply this:—in all matters pertaining to politics or patriotism, the Christian should not fail to emphasize the ethics of Christ—he should be true to the religion of his Saviour.

II. THE CHRISTIAN USE OF GOVERNING POWERS.

Luke 20:25 outlines the law that guides the Christian patriot. Our Caesar is the people. "Fear God, honor the King." Love thy neighbor as thyself, and thy God with all thy heart.

III. THE CHRISTIAN WIELDING OF GOVERNING POWER.

"Powers are ordained of God." We are to "submit for the Lord's sake." We should "pray for those in authority." Under our constitution here in Canada God gives us the privilege and duty of ordaining and setting forth as his servants our rulers. That duty done for God, becomes a most serious duty to discharge. If a government abuses its trust, and continues to do so—as a servant of God, and a Christian patriot you are responsible.

IV. DESTRUCTION OF GOD COMMANDMENT AND GOD ORDAINED RESPECT FOR LAW AND FOR RULERS.

Suppose that you, as a professed Christian patriot, muddy the clear fountain and soil the robes of authority, must not reverence for law and for authority be diminished? You know the man, the creature of your passion or prejudice, can you reverence or respect his utterances.

He has violated the ethics of his religion and been untrue as a patriot.

This destroys respect for God himself. Awed before awful warping of understanding by the fires of ungodly partisanship, men plead the political necessity of falsehood, warp understanding and nothing can be seen. They place name instead of principle, and god of party instead of Living God. There is the tendency to laugh at high ideals. If the whirlwind is to be avoided, then Christian men must be Christian in this also.

The man who warmly feels that the voice of duty is the voice of God, is sure to be in earnest about his duties to himself—and the man who warmly feels that his fellow-men are his brethren in God, children of the same father, and heirs of the same immortality, is most likely to be in earnest about his duties to his fellow-men.

Religion vitalizes patriotism with a holy passion—it infuses spiritual force—it sweetens duty with joy and deepens it with love of God, of man, of country.

Religion is to patriotism what utility is to beauty—what the farm is to the landscape—what the marble statue is to the living man—what the cloud full of useful rain, but cold and threatening and dark, is to the same cloud fringed with the gold of the rising or setting sun. Duality runs through nature. We can get along with one eye, one hand, one foot, but not as well as with two. Religion and patriotism are inseparable. You cannot well divorce the one from the other. Whoever has but one of these has but half of his rightful inheritance.

Let us cultivate a high standard of patriotism and let it be crowned with the light, the joy, the peace of religion.

BYRON H. THOMAS

Dorchester, N. B.

Concerning Separate Convention.

A very helpful feature of our Young People's Column during the past year has been the discussion of various topics vitally connected with the movement.

The editor is to be congratulated on having secured the services of brethren so competent to speak on these subjects. We feel sure that from suggestions there made, good results will be seen in the not distant future. One suggestion which we trust, will bear immediate fruit, is that made by Bro. Freeman, in article 7, proposing a separate convention for the young people. The suggestion is one which, I believe, all our societies are in a position to consider seriously.

That some change is necessary must be evident to all who are in the habit of attending our annual Convention.

The present arrangement makes the Convention burdensome, not simply to the church entertaining, but also to delegates who try to be present at all the sessions of the Convention.

The consequence is that the sessions of the Y. P. Convention are very meagrely attended, and are almost utterly devoid of that enthusiasm, which should be so prominent a feature of our annual gatherings. Last year at Halifax we found it difficult to get a quorum for our first session; while the largest attendance at any session was little better than might be expected in any flourishing local society.

This does not prove a lack of interest on the part of our young people.

It indicates, I believe, far more the necessity of some such change as Bro. Freeman suggests. We have seen enough to convince us that the Young People's Convention is not a success as a prelude to the more general Convention. Nor can we believe that more satisfactory results would be secured by giving it any other juxtaposition.

A separate Convention then seems desirable, if not necessary. If this be decided upon, the next question is: Where shall the Convention be held?

1. How often?—Annually? biennially? etc.

2. At what time of the year?

1. With regard to the first question I would suggest that our Convention be held each alternate year. This, it seems to me, would meet the requirements better than a triennial Convention as suggested, without being overly burdensome.

2. There can be little doubt that the autumn would be the best time for such a gathering. I am not sure however, that Thanksgiving Day would be the most suitable time, as most of our churches have a praise service on that day, at which the pastor's presence would be desirable.

I know there are many who are anxious to speak on this question. We cannot have too much discussion of the right kind.

M. A. MACLEAN.

Giving and Living.

It is a day of large giving, both of service and money, for the good of men, and often for the honor of God. It is to be feared that not a few imagine that their gifts or service will atone for wrong-doing in earlier days, or even excuse them for certain evil traits of character. It is one of those eternal truths that should be born in upon every man most earnestly, that no amount of doing can excuse the lack of being. It is what we are, and not merely what we do, that makes the sum of character as God sees it. He is a mean fellow, but he gives lots of money away. "She is a hard worker, but— you ought to hear her at home." "He is one of our best workers, but he is hard on his employees—they hate him." What a pity that there are so many incongruities in our lives. And the difficulty is that men excuse themselves for those incongruities by "service." The grace of giving is a most beautiful grace; but the grace of living far outshines it in lustre and real worth. He gives most who lives best.—Ex.