

ordinary circumstances would be most commendable. So fully is his time taken up with conferences and rallies that he has no time for the Quiet Hour, no opportunity for Bible study or prayer. He knows all the prominent speakers and workers by sight; some he claims to know personally, for he is the man who rushes up at the end of the meeting and grabs the speaker's hand before he can escape;—*but he does not know God!* This is the weakness, the fatal weakness in his life. Comrades, let us avoid this folly. In this age of multiplying assemblies, let us be jealous of God's time in our plans. Let no day be passed without giving Him opportunity to speak with us. Let no succession of meetings, however good their purpose, crowd out that blessed little meeting when you spend a season alone with the Father, the Son, and the Holy Spirit. I have not touched on the amusement question, because it will suggest itself to you in many aspects without comment from me; but I have dealt with two phases of excess that are less commonly considered, believing that many of us need to apply closely the principles of temperance in these if in nothing else.

Song Suggestions.

"In Christ is love," "Firmly stand for God," "Precious Saviour, may I," "My Jesus, I love," "Fade, fade each," "Saviour, lead me," "Dying with Jesus."

Pleasure Points.

"While I was musing the fire burned."—*David*.
 "While I was amusing the fire burned out."—*Many Modern Christians*.
 "In Thy presence is fulness of joy; at Thy right hand are pleasures forevermore."—*David*.

PLEASURES TO AVOID:

Pleasures that cost others pain.
 Pleasures that involve risk to health.
 Pleasures that minister to passion.
 Pleasures in which others cannot share.
 Pleasures that have wrong associations.
 Pleasures that call for an interrogation mark.
 Pleasures that make conversation about things of the kingdom seem inappropriate.

PLEASURES TO ENJOY:

Pleasures that make others happy.
 Pleasures that are truly recreative.
 Pleasures that give wholesome fun.
 Pleasures in which all can join, young and old, weak and strong.
 Pleasures that sharpen the wits and strengthen character.
 Pleasures that require intelligence.
 Pleasures, in which to talk of Him we serve will seem perfectly natural and a place.

The Disciple at Play.

(1) As we have seen, the purpose of Jesus is the perfecting of my being. It follows, therefore, most clearly that my play must ever be *recreative* in character, and never *destructive*. Further, the complexity of human life must be considered. Man is neither body, soul, nor spirit, separately he is body, soul, and spirit, and between these different sides of his complex nature there is the closest and most subtle inter-relation, so that he cannot possibly do injury to either side without injuring himself as a whole. To destroy my physical power is to weaken my mental, and that is for to-day, at any rate, to limit the opportunity for the culture of the spiritual. Any form of play, then, that injures my physical

powers or dwarfs my mental vigor, or takes away my spiritual sense, is impossible for me as a disciple of Christ. That play, and only that which recreates, and so fits for larger service, is legitimate.

(2) Then further, I cannot in the power of the Christ-life live only for myself. I am not to seek recreation by any means which involves injury to my fellow-being, even though the doing thereof may seem to be of direct benefit to me. Let me not be misunderstood. I do *not* say that because one man abuses lawn-tennis by waste of time thereat, I am not to play. I *do* say that if I see lawn-tennis has such a fascination for a friend of mine as to make him liable to neglect his sterner work, I am to be "narrow" enough to refuse to play with him unless he is playing upon the very conditions which make for his development only, as I play upon for mine. The relative law is that I only have fellowship, even in play, with a fellow-being upon the principles which are highest and best for him, and never upon what he sets up for himself, if they are lower than the highest. Neither can I consent to be amused in any form by that which is debasing the life of those who amuse me. There are some forms of worldly amusement debasing and injurious in themselves, and some which are procured at the cost of the degradation and ruin of others. Against all these the disciple by word and life should be a constant protest. One of the surest ways to combat them, is to manifest in our lives the joyousness of discipleship, and that, in our power to play purely and perfectly, as surely in the light of the Divine love as when we pray or preach.—*Campbell Morgan*.

By Way of Preparation.

This meeting should be held with special thought for the coming vacation season when we shall be free for pleasure and amusement. Get some one to speak on profitable pleasures; some one else on rocks to beware of. Give some attention to doubtful amusements, and show that the Christ ideal should govern in this department of life as in all else. The Social Committee might have charge of this meeting.

Growth.

June 25.—Spiritual growth. Mark 4:26-32.

DAILY READINGS.—Monday: The standard of growth, Eph. 4:11-16. Tuesday: Rooted in Christ, Col. 2:1-7. Wednesday: Growing by the Word, 1 Pet. 2:1-10. Thursday: Growing in faith, 2 Thess. 1:1-12. Friday: Growing in grace, 2 Pet. 3:11-18. Saturday: Growing in righteousness, Heb. 12:1-11.

Grow in Grace.

The first condition essential to growth is the presence of the vital principle itself. There can be no growth without life. A piece of limestone will increase in size, but that is not growth, it is accretion. Many people think they are growing, when they are merely tacking on to themselves things here and there, much as a rubbish heap accumulates rubbish. They lack the life which under favorable conditions develops and unfolds in a wealth of spiritual fruitage. You can simulate growth in character as you can make mock flowers of paper or wax, but it won't stand the sun and shower any better than they. One might as well spread out his old umbrella, hang an apple on each rib and call it a tree, as seek to cultivate a religious experience or Christian graces without receiving the new life that comes through the regenerative work of the Holy Spirit.