Having Good Times.

Not enjoyment and not sorrow, Is our destined end and way, But to act that each to morrow Finds us fatther than to-day

It is not only natural for young people to want to have good times in this world, but they ought to want it. What would you think of a kitten that was so serious minded that it did not want to chase its own tail? It would not be a very attractive kitten to me. And a young girl who did not like candy or a pretty gown, who did not care for tennis, or to go skating, or like to be in charades or tableaux, who could not talk nonscuso, or take a joko, and who did not like a genuine frelic of any kind-such a girl would be a poor specimen of girlhood to my mind, and I should not know what to do with her. But there are some girls who live for nothing but a good time and all the rest of life to them is merely accidental. The Bible says a very scrious thing about such girls. It says: "She that liveth for pleasure is dead while she liveth." Notice, it does not say, She who likes pleasure, or even she who loves it, but she who lives for it. She is the one who is dead while she liveth. And what the Bible says is

Did you ever watch a girl who lives for nothing but her own pleasure, and see how barron her life is of everything that is noble and unselfish and Christlike? As for being happy, she does not know the meaning of the word. There is always something the matter with her good times. The weather interferes with them. Her gowns do not suit her. The party is not gay enough. Somebody slights her. The music is not so sweet as she thought it would be. She is fretted, her feelings are hurt, and she is never satisfied. Poor, unhappy girl! All her thoughts; centro about her miserable self, and she thinks of nothing but how she can best direct her poor, solfish heart, which never is content, and never will be while she lives like this.

But a girl who lives to do her duty bravely and sweetly, as God shows it to her day by day, can take any good enjoy it with a zest.

gular idea that religion and fun do not Admit, then, that the Christian is deeds; and yet what mostal being has go together. They seem to think that sometimes troubled with doubts, still not at some time or other felt their once you become a Christian you must the best Christian is the best citizen, benefit and sweetness? How many a leave all your good times behind you, the best husband, the best father, the world-worn and crime-hardened heart I do not know where that idea origi. truest friend, the worthiest man of has been softened into penitones and nated. I think it dates back to the business, the most faithful agent, the tenderness by their hely influence ! period of the Roundheads and the most useful teacher, so that the roli- How many a weary let has been Cavaliers, for those old Puritans seem gion of Christ has promise of the life cheered and brightened by their gentle to hold the opinion that a solemn face which now is, as well as of that which i sunshine! What music there is in a tears were more meritorious than a man's genius or to a man's greatness, -what radiance in a gentle, approving laughter. They were noble souls; but to a man's courage or to a man's cul. smile! And how little do these Heain that they were mistaken, for such ture, to the development of his mind von-entailed duties of life cost to the an idea is not to be found in the Bible, or of his body. Poetry is not its child, giver, and how much do they confer on from cover to cover, for the Bible ex. nor is oratory, nor courtesy, nor the the receiver ! pressly says, "There is a time to sweet charities of life. Gentlemen and laugh," and makes cheerfulness a gentlewomen lose none of their gentle-Christian duty.

amusements are not harmless; and none of his power over men by learn. bear the pain and unrest of soul as well how shall I know which is right and ing of Christ? Why road any history as to perform the tasks which will which is wrong?" There is no in- if not the history of the Bible; and come to us. To be armed with patience flexible rule about this; but there is a poetry, if not the poetry of the Bible; for all things, that is our highest safety very simple way by which any con- any biography, if not the biography of and blessing. - Selected. scientious girl can obtain an answer to the Bible? that question. If you think Christ would approve, take the pleasure and human law? What bad advice has enjoy it to the full. If you are in any doubt as to what He would wish, pass workman, warrior, priest, patriot, sovethe pleasure cheerfully by .- Eleanor reign, soldier, rational man or woman? A. Hunter, in Christian at Work.

True happiness never flows into a man, but always out of him. Honco Thore can be no honest doubt of that. heavou is somotimes found in cottages, and bell in palaces. Heaven itself is more internal than external.-J. P. Newman.

Polished Sermons.

A certain paper has this to say: Polish is all very well if applied to: the right place and in the right way. But certainly a carpenter would be foolish if he should polish away the teeth of his saw. We want preaching the hearers. A young man had; Prosbytery. One of the fathers quaintly said: 'The brother's preaching is like a good augur—it takes hold right away, cuts all the time, and quits whon it is through.' A farmer once criticized a saw, the augur and the rake are too souls for Jesus, wounding them so as to make them cry out: 'Men and brethren, what must we do?""

There is a good deal of sound souse Advocate.

Doubts and No Doubt.

I heard a good man aud a great preacher recently say, and with intonso time which comes to her fairly and earnestness: "If you imagine that as a Christian I am never voxed with Young people sometimes have a sin. doubte, you are greatly mistaken." aright the power of kindly words and as better than a sunny one, and that is to come. Unbelief adds nothing to kindly-uttered expression of sympathy ness by gathering about the cross of Kempis, "to win deep peace, but to be "But," says our thoughtful girl, "all Christ, and the man of letters loses very patient." We ought to resolve to

Whence comes the inspiration of all the Bible given to father, mother, child, No Christian was ever by virtue of his Christianity made stingy, unsympathotic, unneighborly, uncharitable, unroliable, unforgiving, unattractive. —Sunday School Times.

An obstinate man does not hold lopinions; they hold him.

The First Step.

THE GRADUAL DEGRADATION OF THE DRINKER.

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become that will take hold on the hearts of a sin? We suppose a man perfectly sober; one glass excites him and to preached his trial sermon before the briety, and so far destroys it; another glass excites him still more; a third fires his oye, loosens his tongue, inflames his passions; a fourth mercasoa all this; a fifth makes hun foolish and certain pointless preacher by saying partially insano; a sixth makes him that in his sermons he raked hay with savage, and a seventh or eighth makes the teeth of the rake turned upward, him stupid - a senseless, degraded Some men say that the figures of the mars. But when does the sin begin? At the first stop toward complete inharsh and rough. Well, the Bible toxication, or at the eixth, seventh or furnishes us with another. It declares sighth? Is not every step from the that the Word of God is a sharp, two. untural state of the system toward the edged sword. With it the Christian state of stupid intexication an advance minister is to go into battle and win in sin and a yielding to the unwearied tempter of the soul ?- John Bright.

Living for Christ.

What was the charm of life to Paul? in these remarks; but is it not true I will tell you. No; I'll let him tell that a sermon may be well polished you: "For me to live as Christ." "I and yet very effective in its spiritual live. No; not I-Christ liveth in mo. results? Who can well doubt but that I rejoice in tribulations." Nothing the sermon which Jonathan Edwards like weariness there. No grumbling; preached on the theme, "Sinners in no forlorn sighing for an easier let; the hands of an angry God," was a no turnanty whimper. No; nothing polished sermon? Ho was a fine but the serene joy of a warrior, every rhetorician as well as logician, and we inch of whose armor is marked by the have good reason to believe that that weapons of an obdurate foe; whose sermon was a verbally polished one, harness is soiled with the dust stains and yet what a sharp and powerful one of a hundred battle-fields, and whose it was? How fearfully did sinners form flashed in the forefront of a hunquail before it! A sword may be dred magnificent victories. Paul weary highly poliched, but none the less effect of living? Paul a failure? Paul over tive because of its gleaming polish. wrotched? Why, I'd just as soon But then no one should sacrifice truth think of a lark wailing a funeral dirge to polish, nor need he. I would say, at the gates of heaven. Paul did not then, polish your sermons, but let the live in externe 22 I am afraid too polish always be secondary to vital, many of us do. He lived in internals, scarching and saving truth.—Ohristian and he counted it a joy whon he was perfectly exhausted. He never grow weary of living. "For me to live is Christ."-Dr. Theo. L. Cuyler.

Kindly Words and Deeds.

How fow there are who estimate

"Set not yourself," says Thomas à

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