

THE "NO HARM."

my privilege, a short time since, of a large congregation who his a brother who related to me with simplicity and deep feeling his religious experience. He said, he converted at eighteen. For a short he be enjoyed much and was active. He soon became a backslider, and continued thus for twenty-two years. Among the causes that led him to backslide and to go farther from Christ and duty, he gave prominence to what he called the "No Harms;" and he uttered solemn warnings to all persons to beware of these "No Harms." He was once a total abstainer, but he was induced to take a little domestic wine, being assured it was some which his friends themselves made out of their own grapes. There was no harm in taking a glass of that. The result was he soon became a confirmed drinker.

He was invited to join in a game of cards. There was no money staked; it was simply an amusement. No harm in that. The result was he became a skilful and constant gambler.

He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls.

Invited to the theatre he declined; but being assured the play was a perfectly moral and proper one, and that there was no harm in it he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer-meeting. Thus he was led down, down, lower and yet lower, by these "No Harms," till all trace of Christian living was gone. Significantly he asked: "Who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it?"

I believe the brother was right. These "No Harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that need such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone. I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was formed. Then followed drunkenness and ruin. No harm in that first glass! There was robbery, ruin, death in it. The solemn warning from all this is to avoid the "No Harms." They are never safe.—*The Watchman.*

RULES FOR A CHRISTIAN DAY

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the Sovereign of your life. Renew the consecration of yourself to his service. Pray earnestly, perseveringly, submissively, patiently, expecting a sure answer. Strive to realize God's constant presence, walk with your heart in His, your eye fixed upon Him. Think often of Him; do nothing, say nothing, think nothing, which may displease Him. The least little remembrance will always be acceptable to Him, you need not cry out loud, He is nearer than you think. Believe that whatever Infinite wisdom sees to be best, Almighty power can effect, and Infinite love will not suffer to be left undone. Lean in all hours of weakness, on His Almighty strength,—in all hours of sorrow and disappointment, on His unconquerable love. Our aspirations, our yearning affections, our capabilities of happiness, are all so many promises of God, that the time will come when they shall have their happy fulfilment. Resolve to be on your guard during the day; to speak evil of no one, to avoid all gossip, to have your conversation pure and good; to deal justly and love mercy, and walk humbly; in solitude to guard the thoughts, in society the tongue, at home the temper. Live only a day at a time—taking short views. Let it be thine only care that thy God may find thy heart free and disengaged as often as may please Him to visit thee.—*Selected.*

THE THREE GOOD RULES.

We recently found in an old magazine the three practical questions of Bernard which seem to us to cover all the difficulties that may arise in deciding the right or wrong of any contemplated course of conduct.

1. Is it lawful? May I do it and not sin?
2. Is it becoming in me as a Christian? May I do it and not wrong my profession?
3. Is it expedient? May I do it and not offend my weaker brothers?

The practical application of these simple tests would dispose of a vast amount of fruitless discussion, especially touching the whole subject of "popular amusements."—*United Press.*

One-half of the entire export trade of France is made up of imitations.