

refreshing of your mind, or the gladdening of your heart, so that you may be the better fitted for His service, you must let it go. Moreover, you will do well to take the counsel of wise Christian friends as to your choice of amusements, and listen to what they may have to say from their own experience as to the injurious tendencies of certain forms of recreation, rather than follow heedlessly the lead of the giddy and worldly.

The Presbyterian Church wisely makes no laws on these matters, though it sometimes gives advice. What it seeks—what Christ seeks—is to have men “renewed in the spirit of” their “mind,” and then trained to clearer Christian discernment and more fervent Christian love. The life of the Christian is not to be one of mere negations, but a gloriously positive, rich full, blessed life. The New Testament is full of striking antitheses, in which the positive side of life is set over against the negative. The negative side is thus expressed, “Denying ungodliness and worldly lusts;” it is immediately followed by the positive, “We should live soberly and righteously and godly in this present world.” The prohibition, “Make not provision for the flesh, to fulfil the lusts thereof,” is closely connected with the injunction, “But put ye on the Lord Jesus Christ.” “Ye shall not fulfil the lust of the flesh,” writes St. Paul. If you ask, How is this to be accomplished? he gives the answer in the same verse, “Walk by the Spirit.” He warns against drunkenness: “Be not drunken with wine, wherein is riot;” and then, knowing the uselessness of mere prohibitions for the conquering of a vicious habit, he adds, “but be filled with the Spirit.” If He forbids “foolish talking or jesting, which are not befitting,” he tells how the