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discussion which, I understand, is to follow the papers upon this subject, those who have considered the matter fully, and are able to speak with authority upon it, will be the means of affording me the light I seek. . . .

I think all will agree that no Christian should allow his enjoyment of any amusement or recreation to interfere with his duty; it therefore becomes necessary to consider, at the outset, what this duty consists of.

In considering this duty it is plainly impossible for any one to deal with men either as classes or individuals; the subject is far too vast. It is necessary, therefore, to consider the matter in a most general way, and I think that in seeking for an authoritative statement of this duty at the outset one is, at least, on the right track.

To my mind, this duty is nowhere more clearly or concisely stated than in the Catechism, in the "Duty to God" and the "Duty to thy neighbour." . . . Taking the first duty by itself, one may well be pardoned for asking the question: "What room is there for amusement or recreation?" Truly, to live up to the spirit as well as the letter of the first duty alone might well engross the whole of a man's time. How can we wonder if men have felt this so strongly that they have forsaken what is called the world, gone into monasteries, and devoted themselves to the religious life, so called? Yet we know from the "duty to thy neighbour" that we have in this life duties to perform to others as well as to God.

From this it appears plainly that the whole of our time is not to be engrossed in doing what is set out in the "duty to God," *i.e.*, our duty to God Himself,