

side are found those who smile indulgently upon life wholly given to pleasurable pursuits.

The question turns upon the interpretation of such passages as I. St. John iii. 15, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him"; or II. Cor. vi. 17, "Wherefore come ye out from among them, and be ye separate, saith the Lord [and touch no unclean thing, and I will receive you.]"

And the deep, earnest, and holy utterances of the great High Priestly prayer of the God-Man—St. John xvii. 15, 16, "They are not of the world, even as I am not of the world." (Cf. v. 14.)

Is it right to preach from these an absolute separation from the pleasures of this life, making no discrimination between pleasures that are sinful and those lawful and innocent, but, grouping all in one category, to condemn all alike? Surely not. Our God-given capacity for enjoyment protests against such an infringement of the divine patent of human life, and shrinks from the continuance of the Puritanic spirit, and refuses to look upon existence as a solemn, dismal burden that men are glad to lay down. With Balzac we may say, "If those who are the enemies of innocent amusements had the direction of the world, they would take away spring and youth, the former from the year, the latter from the human life." Between these extremists and those who (by far the larger class) encourage and participate in the spread of every form and kind of pleasure, turning life into a continuous round of dissipation, to the exclusion of all other considerations, we take our stand and say, "Observe, if you please, a wholesome mean between these two extremes."

I like the reasoning of that saint of God who ar-