

ments. But, laying aside all the considerations which have been hitherto urged, and even supposing that such amusements really were intrinsically harmless and enjoyable, there is still another reflection which might well make Christians willing to forego even an innocent gratification for the sake of Him who gave up more than "gratification" for them. "Is it a time,"—said the indignant prophet to his guilt-stricken servant, "is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?" And is *this* "a time," when sin and error are springing up on all sides with so luxuriant a growth, when Infidelity and Superstition are combining their forces against God's Truth, when the ignorant are around us to be instructed, and the out-cast to be reformed, when every reflecting Christian must feel that he may find more work to do than lies within the power of a single life to accomplish;—when labourers are so few, and the need of the vineyards pressing;—"*is it a time*" when Christians can afford to spend precious hours in amusement which is *not* relaxation,—which cannot tend to fit them either physically or spiritually for the duties to which they must summon their whole strength. "The day is far spent" and how much remains to be done in the short time ere the twilight falls!—

"Is this a time to plant and build,
Add house to house and field to field,
For Fancy with her shadowy toys,
Aerial hopes and pensive joys,
While souls are wandering far and wide,
And curses swarm on every side,
When round our walls the battle lowers,
And mines are hid beneath our towers,
And watchful foes are stealing round
To search and spoil the holy ground!"

If Christians felt as they ought to do the state of the world, their own sacred charge and solemn responsibility,—we should have fewer controversies and hair-splitting discussions how far they may or may not "*be conformed to the world!*" ONOMA.

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