

inasmuch as, in doing our duty to our neighbour, we are obeying God's commandment ; we are, in so doing, performing plainly, though indirectly, a duty we owe to Him.

What warrant have we for amusement and recreation? We have the example of our blessed Lord while He was upon this earth. He was present at the marriage feast in Cana in Galilee. We know that it has been from the earliest ages the custom upon marriage to make such events the occasion of much rejoicing and merriment. We may fairly assume that this custom was not departed from upon the occasion I refer to, and, although we do not know that our Saviour took part in the rejoicing and merriment, yet we do know that He contributed to the enjoyment of the guests by turning the water into wine, and, even without that, His very presence on the occasion warrants us in assuming that He sanctioned and approved of the indulgence in the pleasures of the occasion . . . . .

No two men are alike — no two men have the same gifts — no two men have the same passions or desires—no two men are brought up in the same way—no two men have similar opportunities, for, though two men may be brought up together, they, no matter how alike, are yet so different that they are of necessity (though it be even involuntarily) treated differently, and though they both be offered the same thing, yet from the difference in their natures it does not appeal to them in the same way ; and, hence, though the object be one, the opportunity is not the same.

It follows, therefore, that each man must decide for himself what place in his life he can give to amusement and recreation—that it is a matter left advisedly