

attaining no kind of good. This is different in some other games that could be named. In chess, for instance, there is needed an application of mind, and an exercise of skill, that have a beneficial effect on the minds of those who engage in it, and which render it less a recreation than a healthful mental exercise.

3. A third ground of objection is found in *the completely chance character of the game.*

To all purely chance games, Christians generally take strong objections, and view them as of such a nature as to forbid devout persons indulging in them. None can deny the *chance* feature of cards, and hence it lies open to all the common objections of chance games in general.

4. A fourth argument against cards is *the gambling associated with it.*

It is true this might be omitted; but when is it? and what would a game of cards be without it? Ask any avowed card-players whether they would think them worth playing if no odds were at stake, and if it be not this which gives them a zest they could not, from their own trifling and insipid character, possibly possess. Take away the stakes, and you would find cards all but universally scouted as the most empty and unsatisfactory of amusements.

5. *The associations of card-playing are no mean argument against it with right-feeling persons.*

The disputation with which it stands usually connected; the ruin it has brought on many a youth; the domestic misery of which it has been the frightful parent; the wicked men with which it seems to unite you; are all, with other associations, of such a nature as to prevent truly virtuous minds allowing themselves in its indulgence.

6. But with true Bible-taught Christians, those who form their Christian morality not from the lax notions of this lax and worldly age, but from the precepts and principles of Holy Writ, card-playing is felt to be so incompatible with so much laid down in the Word of God, as to be utterly removed from the list of their amusements.

Take such precepts as those that require us to do all that we do to the glory of God; to redeem the time; to give all diligence to make our calling and election sure; to preserve a conscience void of offence toward God and man; to be *separate* from sinners; to come out from the world; to adorn the doctrine of God our Saviour in all things; and others of like character. The spirit and tendency of all this is, and must be, counter to such amuse-