

to reflect whether the races are likely to further a devout resolution to "lead a new life."

And now, in conclusion, if it be said that thus to dilate upon one species of worldliness, is to give an undue prominence to it, to the neglect of other and weightier matters of the law, I would only observe, that the engines set in motion by this species of temptation, are powerful in no common degree, and baneful to no common extent. Vanity, Avarice, Love of Pleasure—The appeal is constant and unvarying to these, the strongest feelings of our nature. Week after week, as the appointed season comes round, we see in almost every newspaper, under the inspiring device of two horses spurred on to the goal, these races recommended to the public eye!—The sanction of the Sovereign—a sanction perhaps of usage rather than of will—and which, (I say it with all becoming deference,) ought to weigh nothing in a question of this kind—is studiously paraded.—The valuable prizes are exhibited in due array.—The list of influential stewards is displayed—inducing the weak and wavering to believe, that if they do sin, they will sin in good company.

Nor are we permitted to view this pastime, in the light of a popular amusement, and to discuss it as such:—A claim of patriotism is set up, and generally acquiesced in, and they who promote horse-racing, are termed "benefactors!" And shall I—who, from my heart am persuaded, that they "who do such things," are at once sinning against their own souls, and (however well meant their intentions) bringing down a curse upon the land, and not a blessing. Shall I—because my motives may possibly be misconstrued, make no effort to disabuse the public mind, and to interpose a word for God? My Brethren, I dare not thus trifle

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