

All *field sports*, of every kind are, in my view, condemned by the laws of humanity. Shooting, coursing, hunting, angling, are all cruel. What agony is inflicted in hooking a worm or a fish; in maiming a bird; in chasing and worrying a hare; and to find *sport* in doing this, is inhuman and unchristian. To say that the animals are given for food, and must be killed, is not a reply to my argument. I am not contending against killing them or eating them; but against killing them for *sport*. The infliction of death under any circumstances, and upon any creature, however insignificant in the scale of creation, is too serious a matter to be a source of amusement. No two terms can be more incongruous than *death* and *sport*. Death is the enemy even of brutes; and the irrational creation manifest symptoms of instinctive horror at its approach; and to find delight in throwing the shuddering victim to the devourer, is shocking. I would extend these remarks to all animals, and say that it is unlawful to find sport in killing such as are *noxious*. Wolves, bears, serpents, are to be extirpated, because their continuance endangers human life; but to find pleasure in killing even these, has a hardening tendency on the human heart.

7. *Our exercises should be such as to create and improve a moral relish for heavenly things, and to superinduce a fitness for the high and holy employments of the heavenly world.* Preparation is necessary in reference to every department—often tedious and toilsome preparation. The statesman, the lawyer, the physician, the natural philosopher, the mechanic, the truly accomplished gentleman or lady are fitted for the respective spheres in which they are to act, by protracted, and to a considerable extent, painful discipline. And are we, contrary to all analogy, to leap into heaven, as in the twinkling of an eye, from a state of degraded earthiness and vanity, by incantation or a power talismanic? Many persons seem to imagine that "that by some process resembling an experiment in alchemy, they shall gain admittance into heaven, with earthly passions boiling in their hearts; and worldly motives influencing their conduct. The choleric, the vindictive, the selfish, kneel, and with upraised eyes implore admission into heaven, and the presence of the God of love! What should they do there? What reason have they to hope that the God of mercy and benevolence can so far forget his nature as to look with complacency on them? "God is love;" and we can have no sure ground for hope that we are objects of this favor here, or that we shall be admitted into his presence hereafter, if we neglect to cultivate the spirit which he has designed to call his own: by enjoining the imitation of which he has designed to secure not only our happiness here, but hereafter—our happiness here, because it is to be our happiness hereafter." Reader, lay these things to heart!—A. Raines.

FORTY QUERIES.

Will dancing church members please answer?

1. What do you dance for?
2. Is it to "please God;" to "walk worthy of the Lord, unto all pleasing?"
3. Is it to "please" your "neighbor for his good, to his edification?"
4. Is dancing "one of the things which make for peace, and things whereby one may edify another?"
5. Is it one of the things which may be "done with charity" or love to your brethren and sisters.
6. Do you dance to avoid being "conformed to the world?"
7. Do you dance because you are determined to "abstain from all appearance of evil?"
8. Is it an effort you are making to "walk in wisdom toward them that are without, redeeming the time?"
9. Are you trying thereby to increase your brilliancy as one of the "lights" that "shine in the midst of a crooked and perverse nation?"
10. Because you are zealous of good works (or good dancing) as one of the Lord's "peculiar people?"
11. Because it is the best way to "abstain from fleshly lusts that war against the soul?"
12. When you "flee also youthful lusts," (if you ever do,) do you find the ball-room the refuge in which your virtue is secure from all seducing influences?"
13. Do you dance because you have been taught "that denying ungodliness and worldly lusts, we should live soberly, righteous and godly in this present world?"
14. Do you dance because you are "grave" and "sober minded?"
15. Do you dance in order to cut off all "occasion" from the adversary to speak reproachfully?"
16. Do you dance because you "have no fellowship with the unfruitful works of darkness, but are rather" reproving them?
17. Do you get the idea that you ought to dance, from Peter's words, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation, (or behavior,) because it is written, be ye holy for I am holy?"
18. Do you dance "in the name of the Lord Jesus;" "to the glory of God;" and to "show forth the praise of Him who hath called you out of darkness into this marvelous light?"
19. Can you not "have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold,