

maintain. Think not with the atheist of Malmesbury, that you have enough to do to maintain one man well; for you have two. And shall all the care, all the cost, be bestowed on the case, the cabinet, the shell, when the jewel is neglected? Think with yourselves, when you are harnessing out for some sumptuous feast, when the "gold ring and the gay clothing" go on, to conciliate respect in the eyes of others: "Have I on my wedding garment? Am I ready for the marriage of the Lamb?—Have I on the white garment, 'that the shame of my nakedness appear not before a pure and holy God?'" (Rev. iii. 18.)

Look into the Gospel wardrobe: Christ has provided complete apparel to clothe you, as well as complete armour to defend you; and He commands you to put on both.

Would you have a chain for your neck which outshines the gold of Peru? or a tiara for your head which shames that of the Persian kings? "Hear the instruction of thy father, and forsake not the law of thy mother," and you have it. (Prov. i. 8, 9.)

Would you have clothing of wrought gold and wear those robes [which] "the King's daughter" glories in, when she is brought unto the King of glory, that he may take pleasure in her beauty? (Psalm xlv. 11, 13.)

### DANCING CONDEMNED.

#### Question 1. *What is dancing?*

Answer. It is described in the dictionary as a motion of the body and feet, adjusted by art to the measure or time of an instrument or the voice.

#### Q. 2. *Is there any evil in dancing itself?*

A. Not in itself; indeed possibly of itself it may be a simple, engaging exercise and diversion, and in past ages, and in other lands of manners differing from our own, dancing has been employed as an expression of rejoicing on some special religious occasions.—See 2 Samuel vi. 14.

#### Q. 3. *Why, then, is the practice of dancing so generally discountenanced and condemned by religious persons?*

A. Because of the great evils with which it is frequently and indeed generally connected.

#### Q. 4. *What evils? Can you specify or prove any evils as connected with the usual practice of dancing?*

A. Yes; many and great evils, particularly these three, loss of time, waste of

money, and dangerous association with gay, loose, and worldly companions.

#### Q. 5. *Does the usual practice of dancing involve the loss of time?*

A. Yes; to acquire the art, to keep up the knowledge, and at parties for the purpose, a large amount of precious time is wasted away—time which ought to be improved for usefulness in this world, and preparation for the world to come.

#### Q. 6. *Is much money squandered away on the foolish vanity of dancing?*

A. This is a well-known and incontestable fact. The outlay for learning, for gay and gaudy attire, music, the embellishing of rooms, &c., &c., would be sufficient to relieve millions of the distressed poor, educate hosts of the ignorant of mankind, and erect numerous hospitals and asylums for the afflicted and destitute, which would be more pleasingly hopeful in prospect of the future account to be rendered for the use of the Lord's money.

#### Q. 7. *Is it true that dancing leads the way to loose, gay, and wicked company?*

A. Nothing can be more evident; for although some persons of respectability occasionally and indiscreetly sanction the practice, those who follow it most are the lovers of pleasure, light, vain, unholy, and ungodly; whose society is likely to be a snare to the young and unwary, especially by the spirit of display induced, and the late hours most frequently observed.

As, therefore, dancing is neither necessary for the body nor good for the soul, alike unsuitable for prayer and thanksgiving, a waste of time and money, one of the pomps and vanities of this wicked world, it should be carefully shunned by all steady, respectable, young, and especially all Christian people.

### GOD KNOWS OUR THOUGHTS

Before men we stand as opaque bee-hives. They can see the thoughts go in and out of us, but what work they do inside of a man they cannot tell. Before God we are as glass bee-hives, and all that our thoughts are doing within us He perfectly sees and understands.—HENRY WARD BEECHER.

If there will be any grief in heaven, sure it will be for this, that we have done so more for God on earth.