

*almost forget*, the command, "This do in *remembrance* of me?" Can they, at the dance think intensely upon the scenes in the garden; in the palace of the High-Priest; in the hall of Pilate; on the way to Calvary; at the nailing of the victim; and at the innocent Sufferer's cry of agony, "My God, my God, why hast Thou forsaken me?" This cry, under almighty wrath, crushing Him to death for our sins, makes the ears of Christians tingle. How can they forget it, so as to find a *time* to dance between one communion-season and another?

*Shall Christians dance?* Then they must have *leisure* to dance. "Wot ye not," said Jesus, "that I must be about my Father's business?" He began early and continued to the end to be about His Father's business; so that in the end he could say to His Father, "I have glorified Thee upon the earth; I have finished the work which Thou gavest me to do." Then He was ready to depart, and with His last breath cried, "It is finished." Duty and suffering were completed. Are Christians, the followers of such a Saviour, at leisure, so that their work is done long before their sun is set? Do they understand God's word so well, that they need study it no more? Are all their duties to God in the closet, in the family, and in His house, diligently and faithfully performed? Do they perform all that is needful for the young, for the aged, for the church, for the world, and then find leisure to unite with gay companions in moving to the sound of the viol, amid the mazes of pleasurable dissipation? Is the soul duly cared for? And from the dance can they return home to commune with God, to pray for all saints and the Ministers of Christ, with all prayer and without ceasing? Can they "visit the fatherless and widows in their affliction," and "keep themselves unspotted from the world?"

*Shall Christians dance?* Then they must be *initiated* by others. Allowing that Christians have *time*, *leisure*, and *money* for the dance, and that it may be proper for them to dance, still the question remains,—is it expedient? If it be lawful in the sight of God, does it tend to edification? Is it attended with danger to others! Will the gay and the thoughtless be likely to derive benefit from such examples of Christians? Did the Apostle Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Should we not also look to the welfare of others? If it be not perilous to ourselves, yet if it be to others, charity requires us to abstain. If we would not advise sinners to dance,