

from indulging in a practice which belongs to the lowest stage of worldliness; above and beyond all things, they long that you should become Christians indeed, and of a truth. They cannot, therefore, consent to sanction what may hinder a work of grace in your souls. Whoever else may dance, it is clear from the following pithy paragraphs of Dr. Yale, a devoted minister in the United States, that a Christian cannot dance.

*Shall Christians dance?* (he asks.) Why not *Christians*, if anybody? We would not advise a *sinner* to dance. A sinner is an enemy to God; and shall he dance? A sinner must repent or perish; and shall he dance? A sinner is on the way to hell, and may be there in an hour; shall he dance? There is something supremely shocking in the idea of a dancing sinner. What fearful declarations those are of Job!—"They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave.—" (Job xxi. 11, 13.)

But a Christian is a redeemed sinner. "He is bought with a price." "He is washed, he is sanctified, he is justified in the name of the Lord Jesus, and by the Spirit of our God." "He is a new creature: old things are passed away; behold all things are become new." The Christian is the image of Christ, and is to show to the world that he has been with Jesus, and has learned of Him who was "meek and lowly in heart," and "went about doing good." The Christian is "crucified to the world, and the world unto him;" so that "he rolls round his dying eyes upon a dying world." The Christian is, in a little while, to be in heaven, beholding and enjoying, and forever to enjoy, the glory of God. Let him sing for joy, and dance, too, before the Lord, as David did, if such an exercise be suited to his present condition, and adapted to promote the glory of God, and the salvation of men. For this is the apostolic exhortation: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

*Shall Christians dance?* Then they must have a *time* to dance. At what point of time between one communion-season and another shall it be? Just before, or just after, they sit down at the table of the Lord? Is it the kind of preparation which fits them for that scene which Calvary beheld? Will the dance help them to "examine themselves?" Will it enable them to deny themselves as they should, after they have been anew to see Christ crucified? Or, will they fix the time equally distant from the celebration past and the celebration to come: so that they may *forget* or