

glorify God in the day of visitation" without putting in *a little dancing* among your good works and honest behavior?

20. Can you not think on "whatsoever things are true, honest, just, pure, lovely, and of good report," without thinking that dancing is "*pure, lovely, and of good report*?"

21. Can you not do "those things which you have both learned, and received, and heard and seen" in the apostolic teaching and example without dancing?

22. Could you not behave yourself "*holy, and justly, and unblamably*," as the apostle did, among the believers, even if you could not dance?

23. Do you dance because you are a follower of Paul, even as he also was of Christ?

24. Were any of the apostles, or faithful disciples, in their day, dancers?

25. If you want to dance, do you think you had better find some dancer mentioned in the New Testament, as a *pattern worthy of your imitation*?

26. Do you not find more pleasure in following Salome, the daughter of Herodias, who "danced and pleased Herod," than in following Paul, who took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake?"

27. Who are the advocates of dancing; those who are praying and laboring for the advancement of the gospel, or those who are not?

28. Who try to lull your conscience by telling you there is no harm in it; are they your best friends?

29. What do you think those non-professors, with whom you dance, think of *you and your religion*?

30. Did you ever hear *how* they praise you when they think that you are not within ear-shot?

31. Do you find your motive for dancing in your love for Christ, or in your friendship for the world, and your desire for worldly pleasure?

32. Which do you like best, praying or dancing—the songs of Zion or the sound of the four-stringed instrument?

33. Which has received the greater number of your dimes, the contribution box or the fiddler's pocket?

34. When do *you dancers* find the weather the worst—on the evenings of prayer meetings, or on the evenings of dances?

35. Which class of dancers do you think stands the higher in the estimation of the community around you, the professedly *Christian dancers*, or those who make no pretension to religion?

36. Which of these two classes of dancers do you think is doing most for the promotion of the cause of religion?

37. Are you sure that "*joyful festivities with music and dancing*" are not included in the meaning of the words, "revellings and such like," which, "they that do *such things* shall not inherit the kingdom of God?"

38. Have you at all times *clear conscience*, while you are earning for yourself the admirable (!) reputation of a *dancing Christian*?

39. Do you think that Christian (?) parents could bring up their children "in the nurture and admonition of the Lord," without taking them to the ball-room, or opening their own houses for dancing?

40. Finally, when you say that you "cannot see anything wrong in Christian's dancing," are you really, or only in pretense, ignorant of the behavior that "*becometh the gospel of Christ*?"

A. H.

EVANGELIST'S ADVICES.

The last No. of the 1st Vol. of the *Adviser* is not before me, but I think the meetings held in Garafraxa last June were not reported. Possibly it would be as well to give a hasty sketch of meetings held since that time by the servants of the co-operation, so far as the writer has knowledge and his memory will assist.

Bro. Kilgour and he continued meetings in Garafraxa about two weeks. The Brethren had erected a new house in which the meetings were held. Some ten were immersed during the time and a church formed, numbering about forty. Brethren George Dixon and George Gear were named by Father Gear to take the oversight, and were unanimously chosen. Speakers from Erin visited there on the first day, who have been a great help and are very acceptable.

From Garafraxa home, thence to the June meeting, where we had the pleasure of listening to several speakers; Bro. Franklin for the first time—and a more impressive speaker I never heard. A notice of said meeting has been given in other papers. After returning home, I proceeded to Omagh, where meetings were continued about a week; visiting Postville and a Station of Bro. Beaty's, called Hammondsville. One or more were immersed at Omagh. Thence to Nassagaweya where meetings were continued a week or two. Bro. Black and Bro. Kilgour were both there; the latter most of the time. Through the kindness of a friend whose name I have forgotten, we were favored with a