No Sect in Heaven.

TALKING of sects till late one eve. Of the various doctrines the saints believe, That night I stood in a troubled dream, By the side of a darkly-flowing stream.

And a "Churchman" down to the river came When I heard a strange voice call his name, "Good father stop; when you cross this tide." You must leave your robes on the other side.

But the aged father did not mind. And his long gown floated out behind, As down to the stream his way he took. His pale hands clasping a gilt-edged book.

I saw him again on the other side. But his silk gown floated on the tide; And no one asked in that blissful spot, Whether he belonged to " the Church " or not-

Then down to the river a Quaker strayed, His dress of a sober hue was made : " My coat and hat must be all of gray, I cannot go any other way."

As he entered heaven, his suit of gray. Went quietly sailing-away-away. And none of the angels questioned him. About the width of his beaver's brim.

Next came Dr. Watts with a bundle of Psalms. Tied nicely up in his aged arms, And hymns as many, a very wise thing, That the people in heaven, " all round, " might

And after him, with his MSS. Came Wesley, the pattern of godliness. But he cried, "Dear me, what shall I do? The water has soaked them through and through."

And there on the river, far and wide, Away they went down the swollen tide, And the saint astonished, passed through alone; Without his manuscripts, up to the throne.

Then gravely walking two saints by name, Down to the stream together came, But as they stopped at the river's brink, I saw one saint from the other shrink.

" Sprinkled or plunged, may I ask you, friend, How you attained to life's great end P" "Thus with a few drops on my brow." "But I have been dipped, as you'll see me now,

" And I really think it will hardly do, As I'm 'close communion,' to cross with you; You're bound, I know, to the realms of bliss, But you must that way, and I'll go this."

And now, when the river was rolling on, A Presbyterian churchman went down : Of women there seemed as innumerable throng, But the men I could count as they passed along.

And concerning the road, they never agree, The old or the new way, which it could be, Nor ever a moment paused to think That both would lead to the river's brink.

And a sound of murmuring long and loud Came ever up from the moving crowd. " You're in the old way, and I'm in the new, That is the false, and this is the true,"-Or, " I'm in the old way, and you're in the new, That is the false, and this is the true."

I watched them long in my curious dream, Till they stood by the borders of the stream, And all who in Christ the Saviour died. Came out slike on the other side.

Migrellaneous.

Written for the Religious Intelligencer THINGS TO THINK ABOUT.

BY ALIQUIS.

(No. 24.)

THE SCRIPTURE ARGUMENTS FOR DANCING

The best method of learning the teachings of

Scriptore on this subject will be to examine all the passages referring to it. They are twenty.

1. Ex. 15-20.—Israel bad just obtained a wonderful deliverance, and a song of triumph celebrated the mighty act of Jehovah. Miriam, at the head of the women, responded to Moses and the children of Israel. It was an act of worship. Only women joined in the dance. room, he heard her voice praying. She was call-This bears no resemblance to modern dancing,

Mount, found Israel lapsed into idolatry. A a new heart, I ought to pray for it too! He tion as captain of a canal boat. After one or golden calf had been made, and the people sat | felt unhappy; he saw sin in a way he had never down to eat and to drink, and rose up to pray. seen it before, and went away into a quiet corner

forth to meet her father, rejoicing over a victory hate sin, to love the Saviour, and to obey his down husband is suppressed; but it may be obtained. It was like the dances of Miriam and will. From that hour he became a praying guessed by those who have known much of Alher companions. It bears no resemblance to youth. He did not go back to folly, as some bany society for the past year. the dancing of our day, which embraces as ne- young people do, but grew in grace and wisdom. cessary to its accomplishment, both sexes.

had sinned, and the other tribes had well nigh often had not done till very late at night. obliterated a powerful tribe in the war which followed. An oath not to give their daughters had, after great care and toil, saved as much as in marriage created a difficulty, to obviate which. a plan was proposed to seize certain virgins who came forth to dance. They were unaccompanied his mother, who was poor and ill, and much by men or the plot would have been unsuccess- needed it. 'That was the best outlay I ever JOHN ARMSTRONG, ful. Modero dancing gains nothing from these made, he said, when he grew up to be a man .passages. Nothing is said to enable us to de. No money can be compared in value with a passages. cide what was the character of the dancing.

6. I Sam 18-6.—David had slain Goliath, and these words. Israel had triumphed. Maidens out of the different cities came forth to meet Saul with song and money. What did he do with these savings ?dance, to celebrate Israel's victory. Another He bought coals, and sent them in a cart to two instance of triumph as the occasion, and females exclusively as the participants. What parallel is who were in need. this to modern dancing?

7. and 8. 1 Sam. 21-11 and 29-5, are only al- knew that much depends on doing things well,-

10. and 11. 2 Sam. 6-14, 16 .- David danced When he had become a little older, he went ligious dances, perfectly proper.

Dancing is introduced only to show that they come a merchant in the large city of Bristol. are merry, although wicked.

to express joy, and probably refers not to actual for glory. Long before he had become a man

dance. Do our dancers meet to praise God? gains,' said he once more. No good can be done Are they the true worshippers whose inspiration without labour and prayer; and he worked on is drawn from the fiddle?

16. Psalm 150-4, a parallel passage with the little children come to Christ.

the stronghold of the dancers, and over it they his own use such rules as these : Resolved, are accustomed to rejoice greatly. Specious as the argument drawn from it may be, it is one of through sin. the most easily explained passages in the Bible. Is the dancing of the preacher our dancing ?dancing in which the sexes are united? Hitherto we have met with nothing of the kind. of my life. What argument from the word: "A time to dance," can possibly be drawn? But Solomon says there is "a time to hate;" may I therefore my soul, may grow in grace and be happy. hate my fellow man? He says there is "a time to kill; am I at liberty then to commit murder? And why not argue the one as well as the other ? Holy Spirit. What becomes then of this formidable passage?

18. Is. 13-21 may be passed by without re- did he then feel, and what did he then say? mark. Satyrs may dance, and defend their Hear his worde :- 'I see that I can do nothing dancing from the Bible, doubtless, but there is a to ment heaven. difference between a layman and a satyr dancer.

19 and 20. Jer. 31-4, 13. The 4th verse refers to the joyful restoration of Israel, as also the 13th, I trust in the merits and atoning blood of my which is probably figurative; but if literal, main- Saviour. He will keep me; I am safe.' And tains the distinction between the sexes. The word then he calmly said, 'I like to hear of heaven; "virgin" probably refers to the unmarried, according to the obvious meaning in Rev. 14-4. 21. Sam. 5-15, expresses a change from joy to

22. Mat. 11-17.—Children feigning joy and sorrow-throws no light upon the subject.

23. Mat. 14-6. Here the dancing was evidently indecorous; yet only the dancing of one-not of a number of women and men.

24. Mark 6-22. The same event. 25. Luke 7-32. Like Mat. 11-17.

26. Christ employs ordinary language to express

NO PAINS, NO GAINS. A STORY OF AN ENGLISH BOY.

A little boy, named Samuel, was seen one day to pick up an old horse-shoe in the road. What did he do with it? He took it to a blacksmith, and sold it as old iron for a penny. It was the first penny he ever had to call his own. This penny was saved till it should be wanted.

The next penny little Samuel had was not found, but got by hard work. " If you will move away the rubbish from my door," said a man, " I

" Now," said the man, " If you show me this penny in a fortnight, I will give you another, but first let me put a mark upon it that I may know it again." He knew that boys liked to spend their money, and he had a mind to try Samuel in

"There is the penny, sir," cried Samuel, when the fortnight had passed away. " That is right," said the man; " you shall have another, for you

know how to keep as well as to earn." Samuel had now threepence; and with his first money be bought a hymn-book.

If a penny is worth having, it is worth th trouble of earning. "No gains without pains." thought. All boys do not so think and act.

The parents of Samuel were in a humble condition, and the little boy had to go out at an early age to work for his living. But one morning, for other parts was necessary. During one of Passengers and Mails. All the other Trains will be order. ing upon God to bless her son Samuel. 'Oh, 2. Ex. 32-19.—Moses returning from the said he, 'if my mother prays so that I may have Dancing was a part of their sports. It is no to pray. As he thought of his evil ways, he belongs to a high family, and is now living with prayed to God to forgive him, for the sake of her parents, who are very wealthy. Out of res-3. Judges 11-34.—Jeptheh's daughter came Jesus. He asked for a new heart,—a heart to pect to her feelings, the name of her broken

Samuel went as a boy to assist in a shop. He 4. and 5. Judges 21-21 and 23.—Benjamin had to begin his labour at six in the morning, and

> A few more years passed away, and Samuel thirty pounds. That was a large sum of money; what did he do with it? Why, he gave it all to just received.

Samuel went to work again, and saved more

He was a good servant to his master. He lusions made by the Philistines to the fact named taking pains to do them as they ought to be done, He used to say, in whatever station a QUODY River and Shelburne HEGHINGS-79. 9. I Sam 30-16, throws no light upon the sub- Christian is found, he should strive to do all For sale by

ject, but only shews that marauders returning things in the best manner. 'Servants, whathome with spoil, made merry and danced for joy sover ye do, do it heartily, as to the Lord.' That was Samuel's plan, and a good plan too.

for joy before the Lord; evidently a religious into business with his brother. They kept act, performed by himself, and like the other re- sma'l shop, and sold butter and cheese, tea and sugar, and many o her things. The people soon 12. 1 Chron. 15-29, refers to the same event. found that Samuel sold good articles, always 13. Job 21-11.-Job defends himself from the spoke the truth, and was honest, and they felt charge of hypocrisy, and affirms that neither that they were quite safe in dealing at his shop. adversity nor prosperity indicate the religious God blessed this plous young man in his trade. character. The wicked, he contends, live, grow After a short time he got on so well as to keep old, and become mighty. Their families grow five men and three horses to do his work; but onup around them,-they are exceedingly pros- ward and upward he went for years, till three perous, and their children dance about them. It hundred men and one hundred horses were hardmay be right or wrong, but nothing is affirmed. ly enough for his great trade. He had now be-

But he lived not for this world only. He had 14. Psalm 30-11.—The word is here employed given his heart to Christ, and he desired to live dancing, but to the state of mind which dancing he sought to be useful. Near to where he lived indicates. There is no mere amusement in- there were many wicked people, ' Can I do any good for their children?' said he. Yes; there 15. Psalm 149-3 refers without a doubt to re- was a way. A Sunday School was begun, and ligious worship. God is to be praised in the he became one of its teachers. 'No pains, no till he found his reward in seeing some of the

While he tried to benefit others he did not 17. Ecc. 3-4: 'A time to dance." This is forget the state of his own soul. He wrote for To seek a deeper sense of my awful state

To seek to get clear proofs that I am accepted

To make the service of God the great object To redeem time, and to be moderate in

eating and drinking and sleeping, in order that To read every day a portion of Scripture. To do this all, looking for the help of the

At last he was laid upon a dying bed. How

. In my hand no price I bring : Simply to thy cross I cling.'

but what I rejoice in is, that Christ will be there. Where he is, there shall I be also. I shall see

Many other pious words were spoken by him about Jesus and heaven; and then he died, happy in the Lord, April 1851, aged fifty-seven. We have seen in this poor boy and rich merchant how true it is that there are 'no gains without pains.' And though the little girls or boys who read this may never get on as he did, -for it is the will of God that many of them joy at the return of the prodigal. It was no danc- should fill an humble station, -yet they may be ing for amusement. Dancing for joy is natural, like him in many things. They can obey their Religious dancing prior to the Gospel, is in har- parents; they can be busy, and honest, and mony with the old dispensation. We are led to truthful; they can be kind to all; they can love the conclusion that the Bible is the last place to prayer; they can seek the blessings of the Holy which modern dancers should resort to support Spirit, and by his grace be led to give up their hearts to Christ. There is no one so poor but who may have 'the best riches,' and no one so lowly but who may do some good in the world.

is he? The Troy Daily Union says there is at present a bar-keeper in one of the lower drinking establishments at Buffalo, whose history illustrates the whole art of " going to extremities," as it is practiced by fast citizens generally. This man who now deals out cheap rum to vagabonds of every degree, was once a prominent citizen of Buffalo, and was admitted into the first circles in society. From Buffalo, be went to will give you a penny." To work the boy went New York, and then to Albany, where he soon became a partner in one of the largest dry-goods houses on Broadway. Like many other drygoods merchants, he felt that it was necessary to treat every customer who came in to buy a bill of goods from him; and in this way he acquired a taste for liquor which ultimately proved his ruis. In a little time he became a dissipated character; wasted his means, drove fast horses, European frequently using the Trow House as a stopping place, neglecting his business, and at last went into disgraceful bankruptcy with a grand crash-Instead of learning a lesson from his misfortune, and endeavoring to build himself up again he became more reckless shan ever after his fail-So thought Samuel or at least he acted upon this Then he returned to New York with a friend, about as dissipated as himself, and had not been there long before he succeeded in getting into such disreputable odor that immediate departure the coldest weeks last winter he walked all the way from New York to Albany, where he mana- | Railway Commissioners' Office, } ged to subsist by some unknown means until two trips, he gave this up, too, and took the the line, at one fare. situation he now occupies. He has a wife, who belongs to a high family, and is now living with

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Railway Commissioner's Office,

St. John, June 24, 1861. SPRING IMPORTATION OF Erthenware, Cnina & Glass. PHE Subscriber has just received per ship . - John Barbour," from Liverpool, the following

RATES Common Earthenware. 10 crates Luster and Enammeled Ware, con taining Dinner, Tea a d Toilet Setts, Break fast Setts, &c., &c., oinew shapes and pat 10 hhds China, amongst which will be four da

canters, Claret Jugs, Water Caraffs, Finger er is seated.

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Casks Plain and Pressed Tumblers.

The quality of the Skirt, Wholesale and Retail.

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5 casks Cut Glass, containing Tumblers, Wine under pressure, and brings them back to their origi-Glasses, Champagne Glasses, Claret Glasses, nal form when the pressure is removed, also permits Hock Glasses, Goblets, Custards, Jellie, De the Skirt to assume an easy position when the wear-

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13 Packets Java Coffee,
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In Store—17 Chests and 1-2 Chests Tea,
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JAS. WILLIAMS, East side Simonds-st. Portland.

Portland, 5th Sep., 1861. LATEST STYLES! French Fancy Coatings,

TROUSERINGS AND VESTINGS. -ALSO-FIRST FALL IMPORTATION WITNEY AND BEAVERS PER LAST BRITISH STEAMERS,

A, & T. GILMOUR.

TKUNK FACTORY. THE Subscriber has removed his Factory fro Germain Street to the Corner of Market and Charlotte Streets, and respectfully invites the atten-tion of purchasers to his establishment. He has now

THOS, SIME, unr. THE Subscriber invites attention to his large assortment of Leather of his own manufacture consisting in part of Sole, Belt, Hamets, Wax, Buff, Splits, Lacing Bark Tan and Oil dressed, Calf Skins Sheep-Skins Kip Black Grain Carriage Tops and Boot Hose and Bellows, warranted of superior quality and for sale at Market rates.

WM. PETERS 135 Union Street.

FLOUR.-Landing ex "Sea Bird," from Ner York:-200 barrels Extra State FLOUR, Napie and Columbia. 10 barrals Mess PORK. For sale by JACOB D. UNDERHILL. PATNA HIDES.

UST received a prime lot of Patna Kips, WM. PETERS, 135 Union Street. CHINA AND GLASS WARE. Received ex " Pilgrim," from Great Britain, and

Steamers :-HDS China Ware, in Tea and Breakfas, Lonet Setts, newest shape out. 45 casks Glass Ware, comprising the following Goods-Tumblers, Decanters, Wine Glasses, Goblets, Ale Glasses, Fruit Dishes on and off foot : Preserve Plates, Egg Cups, Butter Coolers, Sugar Bowls, Salt Cellars, Cage Glasses, Cruet Bottles, Cheese Plates, Candy Jars, Bulb Glasses, Spoon Stands, &c.
All of the above will be sold low for Ready Money, Wholesale and Retail.

H. ROBERTSON. CROCKERY WARE IN GREAT VARIETY DECEIVED ex ships Humber, Thallata, and Ame ricana, from England, an additional supply of Crockery Ware, making the most exiensive stock now in the province. Buyers are respectfully requested to call and examine our new syles of Iron Stone China, Tea and Dinner Services. Latest patterns out. Wholesale and Retail. H. ROERTSON.

P. S.—Daily expected per Pilgrim a fine assorted stock of China uhich we can sell very low for ready (july 12)



OF THE AGE R. KENNEDY, of Roxbury Mass., has dis-

dy which cures EVERY KIND OF HUMOR, from the worst scrofula down to a common pimple. He has tried it cn over eleven hundred cases and never failed except in two masses both thunder humor.) He has now in his possession mover two nundred certificates of its virtue, all within 10 iles of Boston.

Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. on the face.
Two to three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker lu Three to five bottles are warranted to cure all humor in the eye.

Two bottles are warranted to cure running in the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and One bottle willcure scaly eruption of the skin.

Two to three bottles, are warranted to cure twest

case of ring worm.
Two or three bottles are warranted to cure the most des Three or four bottles are warranted to the salt rhuem.
Five to 3 bottles will cure the worst case of scurfula.
A benefit is always experienced from the first bottle and perfect cure is warranted when the above quantity is ta Roxbury Mass.

Dear Madam,—The reputation of the Medical Discovery in curing all kinds of humors, is so well established by the unauimous voice of all who ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful Druggists in the country are nuanimous in its praise. mous in its praise.

In pactenting the Medical Discovery 10 your notice, I do it with a full knowledge of its curiative powers, in relieving all and curing most eithese diseases to which you are nufortunately so liable. That most excruciating disease in affectionate mother

NURSING SORE MOUTH. is cured as if by a mericle; your own temper is restored to its natural sweeiness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessings to your husband and household. In the more advanced stages of It extends to the stoma DYSPEPSIA.

KIDNEYS, reates a sinking, gone feeling, and an indifference Your stomach is RAW AND INFLAMED.

your food distressed you, and you can only take certain kinds and even of that your system does not get half the nourishment it contains, as the acrimonous fluid of of the canker eats it up then your complexion looses its bloom and becomes sharlow and greenish and your best day is gone. For want of nourishment your system becomes loose and flabby and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adayted to.

CURE; palpitation of the beart, pain in the side, weakness of the sPine, and small of the back, pain of the hip joint when you retire, irregularity of the bowels, and also the most ex

you retire, irregularity cruciating of diseases, the How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next door neighbor does not know the cause I wish to impress on your mind that good old proverb, "An ounce o prevention is better than a pound of cure." In the MEDICAL DISCOVERY. MEDICAL DISCOVERY

you have both the preventative and the cure, with his great and good quality, that it will never, under any circumstances, do you an jujury.

G. F. EVERETT & CO., Agent for St. John.

Thos Walker & Son, Wholesale Agents, also for sale b.
J. Chaloner, J. F. Secord, R. D. McArthur, S. L. Tilley,
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