

Poetry

No Sect in Heaven.

FROM AN ENGLISH POEM.

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—
And none of the angels questioned him,
About the width of his heaven'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 sing.

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?"
"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 realm 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 an 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 low 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 find,
Came out alike on the other side.

Miscellaneous

THINGS TO THINK ABOUT.

BY ALIQUIE.

(No. 24.)

THE SCRIPTURE ARGUMENTS FOR DANCING CONSIDERED.

The best method of learning the teachings of Scripture on this subject will be to examine all the passages referring to it. They are twenty-six in number.

1. Ex. 15-20.—Israel had 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. This bears no resemblance to modern dancing.

2. Ex. 32-34.—Moses returning from the Mount, found Israel lapsing into idolatry. A golden calf had been made, and the people sat down to eat and drink, and rose up to pray. Dancing was a part of their sports. It is no argument in favor of the amusement.

3. Judges 11-34.—Jephthah's daughter came forth to meet her father, rejoicing over a victory obtained. It was like the dances of Miriam and her companions. It bears no resemblance to the dancing of our day, which embraces as necessary to its accomplishment, both sexes.

4. and 5. Judges 21-21 and 23.—Benjamin had slain, and the other tribes had well nigh obliterated a powerful tribe in the war which followed. "An oath not to give their daughters in marriage created a difficulty, to obviate which, a plan was proposed to seize certain virgins who came forth to dance. They were unaccompanied by men, and the plot would have been successful. Modern dancing gains nothing from these passages. Nothing is said to enable us to decide what was the character of the dancing.

6. 1 Sam 18-4.—David had slain Goliath, and Israel had triumphed. Maidens out of the different cities came forth to meet Saul with song and dance, to celebrate Israel's victory. Another instance of triumph as the occasion, and females exclusively as the participants. What parallel is this to modern dancing?

7. and 8. 1 Sam. 21-11 and 29-5, are only allusions made by the Philistines to the fact named above.

9. 1 Sam 30-16, throws no light upon the subject, but only shows that marauders returning home with spoil, made merry and danced for joy over their success.

10. and 11. 2 Sam. 6-14, 16.—David danced for joy before the Lord; evidently a religious act, performed by himself, and like the other religious dances, perfectly proper.

12. 1 Chron. 15-29, refers to the same event. Job 21-11.—Job defends himself from the charge of hypocrisy, and affirms that neither adversity nor prosperity indicate the religious character. The wicked, he contends, live, grow old, and become mighty. Their families grow up around them,—they are exceedingly prosperous, and their children dance about them. It may be right or wrong, but nothing is affirmed. Dancing is introduced only to show that they are merry, although wicked.

14. Psalm 30-11.—The word is here employed to express joy, and probably refers not to actual dancing, but to the state of mind which dancing indicates. There is no mere amusement intended.

16. Psalm 149-3 refers without a doubt to religious worship. God is to be praised in the dance. Do our dancers meet to praise God? Are they the true worshippers whose inspiration is drawn from the fiddle?

16. Psalm 150-4, a parallel passage with the foregoing.

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17. Ec. 3-4: "A time to dance." This is the stronghold of the dancers, and over it they are accustomed to rejoice greatly. Specious as the argument drawn from it may be, it is one of the most easily explained passages in the Bible. It is the dancing of the preacher our dancing—dancing in which the sexes are united? Hitherto we have met with nothing of the kind. 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 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? What becomes then of this formidable passage?

18. Is. 13-21 may be passed by without remark. Balaams may dance, and defend their dancing from the Bible, doubtless, but there is a 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, which is probably figurative; but if literal, maintains the distinction between the sexes. The word "virgin" probably refers to the unmarried, according to the obvious meaning in Rev. 14-4.

21. Sam. 5-16, expresses a change from joy to grief.

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 joy at the return of the prodigal. It was no dancing for amusement. Dancing for joy is natural. Religious dancing prior to the Gospel, is in harmony with the old dispensation. We are led to the conclusion that the Bible is the last place to which modern dancers should resort to support their cause.

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 will give you a penny." To work the boy went and soon got his reward.

"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 this way.

"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 three pence; and with his first money he bought a hymn-book.

If a penny is worth having, it is worth the trouble of earning. "No gains without pains," so thought Samuel or at least he acted upon this 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, before he left home, as he passed his mother's room, he heard her voice praying. She was calling upon God to bless her son Samuel. "Oh," said he, "if my mother prays so that I may have a new heart, I ought to pray for it too!" He felt unhappy; he saw sin in a way he had never seen it before, and went away into a quiet corner to pray. As he thought of his evil ways, he prayed to God to forgive him, for the sake of Jesus. He asked for a new heart,—a heart to hate sin, to love the Saviour, and to obey his will. From that hour he became a praying youth. He did not go back to folly, as some young people do, but grew in grace and wisdom.

Samuel went as a boy to assist in a shop. He had to begin his labour at six in the morning, and often had not done till very late at night.

A few more years passed away, and Samuel had, after great care and toil, saved as much as thirty pounds. That was a large sum of money; it was what he had to do with? Why, he gave it all to his mother, who was poor and ill, and much needed it. "That was the best outlay I ever made," he said, when he grew up to be a man.

"No money can be compared in value with a parent's blessing." Let all boys and girls think of these words.

Samuel went to work again, and saved more money. What did he do with these savings? He bought coals, and sent them in a cart to two sisters, who had to get their living by sewing, and who were in need.

He was a good servant to his master. He knew that much depends on doing things well,—taking pains to do them as they ought to be done. He used to say, in whatever station a Christian is found, he should strive to do all things in the best manner. "Scraps, what-soever ye do, do it heartily, as to the Lord." What was Samuel's plan, and a good plan too.

When he had become a little older, he went into business with his brother. They kept a small shop, and sold butter and cheese, tea and sugar, and many other things. The people soon found that Samuel sold good articles, always spoke the truth, and was honest, and they felt that they were quite safe in dealing at his shop. God blessed this pious young man in his trade. After a short time he got on so well as to keep five men and three horses to do his work; but not upward and he went for years, till three hundred men and one hundred horses were hardly enough for his great trade. He had now become a merchant in the large city of Bristol.

But he lived not for this world only. He had given his heart to Christ, and he desired to live for glory. Long before he had become a man, he sought to be useful. Near to where he lived there were many wicked people. "Can I do any good for their children?" said he. Yes; there was a way. A Sunday School was begun, and he became one of its teachers. "No pains, no gains," said he once more. No good can be done without labour and prayer; and he worked on till he found his reward in seeing some of the little children come to Christ.

While he tried to benefit others he did not forget the state of his own soul. He wrote for his own use such rules as these: Resolved, To seek a deeper sense of my awful state through sin.

To seek to get clear proofs that I am accepted through Christ.

To make the service of God the great object of my life.

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