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J. J. JAMES, Editor and Proprietor.

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For the Recorder.

REV. JAMES:—If it be not asking too much of you, I would be pleased to see the following article in the next number of the Recorder. It appeared in the "American Christian Review," some two years ago; and I desire its re-appearance for the benefit of those church members who either indulge in, or give their sanction to, "dancing for amusement." It were well if every dancing Christian—church member, I should have said—would either *quit the church* or *quit dancing*. By doing the former they would cease to bring grief upon their humbly pious brethren, and reproach upon the church and even upon themselves; while by doing the latter they could dance for amusement, and do any thing else to gratify their worldly mindedness, without either bringing reproach upon the church, or laying themselves open to the very serious charge of hypocrisy. But I give place to the article, commending it most heartily to those for whose benefit it was written; and hoping that, aided by the light of God's word and Spirit, they will be able to decide whether "dancing for amusement" is in accordance with the mind of Christ or not, and if not, that they will either cease to indulge in the worse than useless practice, or no longer profess to have that which they have never had—the Spirit of the meek and lowly Jesus.

Yours in Christian hope,

YAU ALPHA.

Goldsboro', March 2d, 1861.

Dancing for Amusement.

The arguments generally employed by the advocates of "dancing for amusements," so far as we are posted, are as follows:

1. There is no harm in it.
2. It is not as bad, or no worse, at most, than some other things that professors of religion do.
3. It teaches young people, especially young ladies, gracefulness, and accomplishes them for society.
4. It is a healthful exercise.
5. If young people are not allowed to dance, they will be at something worse.

This forms about the sum of the arguments, so far as we have heard in favor of the practice. Let us, for a few moments look at these items:

1. *There is no harm in dancing.* This is a singular commencement. Did you ever hear any one commence arguments to prove that it is right to visit the sick, by saying, "It is no harm?" Surely not. Why not? Because visiting the sick is not under suspicion. No one thinks it is any harm. It is of universal good report. There is no harm alleged against it by anybody. But dancing is not so. It is under censure. Many hold it to be an idle and worthless folly. Hence it commences with the plea, that "it is no harm." The very circumstance, that this suspicion hangs over it—that it is under censure—is a sufficient reason why a Christian should have nothing to do with it. It is not of good report, and that is sufficient for any pious person.

But when we are about to enter into anything good, we do not commence by saying, "There is no harm in it." When we are about to do anything, the question should not be, "Will it do any harm?" But we should inquire, Will it do any good? It is not enough to him, who considers his life worth anything, to know that a thing will do no harm. It may be simply useless; but people whose time is worth anything should not allow it to be spent in that which is useless. One of the hardest sentences we ever heard uttered, and that we have felt more upon since than any other, was contained in the sentence of a judge pronounced upon a murderer. In alluding to his life, he called it, "Your worthless life." What is so horrible to any one capable of doing good, being useful and making the world happier and better, as the thought of being *worthless*. On this hypothesis, gentlemen and ladies, whose time is worth anything, should not engage in it. If there are gentlemen and ladies, nay, more, *Christians*, to whom God has given time that is useless, or in which they can find nothing good to do, and they must necessarily while away this time in something useless, and dancing is found to be no harm, probably they had as well dance.

2. *Dancing is not as bad, or no worse, at most, than some other things that professors of religion do.* The idea running thro' this, then, is worse than that contained in the previous one. That proceeded on the score of innocence—on the plea that dancing is *no harm*. But this plea proceeds upon the admission that *it is harm*, but *not so much harm* as some other things. The hypothesis appears to be, that professors of religion must do harm; and about the best they can do, is to *choose that which is the least harm*. Dancing, therefore, is piously selected as a practice of the least harm! We cordially grant that there are worse things than dancing; but, at the same time, there are but few snares that will more readily catch the feet of young disciples, and lead them to ruin.

3. *It teaches young people, especially young ladies, gracefulness, and fits them for society!* We never saw a teacher of dancing yet that was a pious man, a devout member of a church, or one that took any interest in a church; and but very few that could be induced to conduct themselves gracefully in church, or any other place. The teachers of dancing and dancers themselves, we have found the most graceless, disorderly and disrespectful in churches, of any class we know. So far as our observation has gone. We speak of as a class of its being an accompaniment of any kind, for any body, either saints or sinners.

4. *It is a healthful exercise.* To make an equal reply to this deceitful, deceptive and simply specious, is a little hard to do. To any person who cannot go three squares to the house of God on foot, especially if it should be a little unpleasant, who can dance till midnight, "for amusement," speaking of its being *healthful*, is ridiculous in the extreme. It may be, for anything we know, that for any person who has become so useless as to sit, day after day, and not move enough to circulate their blood, dancing would prove healthful. But there are a thousand things better for them. A visit to the sick, to the poor and the distressed, with something for their necessities, would be vastly better for both soul and body. Almost any kind of useful labor would be more healthful, and leave vastly less remorse of conscience. But if a person has such an aversion to labor, to visiting the sick, the poor and needy, or doing anything useful, they deserve no health, and the world will only be the better off when they are out of it. More health, permanent happiness and real enjoyment are found in more virtuous, useful life than all the seekers of pleasure ever know. The man of useful life has no time for pleasure and amusement. His time is taken up, wholly taken up, and he is so happy in it, that it appears short, in constant acts of usefulness. But pleasure seekers are constantly devising how to while away time, to pass it off or murder it. Time appears the greatest burden they have, through their whole life, and at death, the trouble is, that they have not more time. The good man appears pressed through life to do the good he desires to do, but when death comes, his work is done, well done, and he dies in hope of hearing the Lord say, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

5. *If young people are not allowed to dance, they will be at something worse.* This does not proceed upon the principle, that young people are to do any good, perform any good work or be of any service. Nay, worse; it proceeds upon the principle, that they must of necessity do something bad, and that if they do not dance, which is bad, they must do something worse. But this is not the case. Young people have their sphere in life, and can do good in that sphere. But before they will know useful enjoyment, they must realize the truth, that usefulness and happiness go hand in hand. The happiest life is that spent in doing good; and it terminates in the happiest death.

There is one trouble in writing for dancers. They do not read, and we never expect them to hear anything we say. Besides, the most of them, with whom we have been acquainted, do not pretend to think whether it is *right* or *wrong*. They will dance because *they will*. That is an end to all reason and all law. But we put one matter to all that encourage dancing in any form. Did you ever know a pious, zealous, praying Christian that was a teacher of dancing? We do not believe you ever did. Did you ever know pious, zealous, praying parents, who felt deeply concerned for the souls of of their children, who desired them to dance? We do not believe you ever did. Are not all the more pious, zealous and prayerful of professors opposed to dancing? You know they are. This ought to satisfy any one seeking for the will of God. Are not the teachers of dancing, and the dancers, the giddy, the thoughtless, light-hearted and irreligious? Why do members of the church, when they have been to the dance, absent themselves from the Lord's table, take the back seats and generally refuse to participate in worship? Only from a consciousness that they have done wrong. Why do people of the world throw it in the face of the preacher when the members dance? Because they know it is a stigma upon the church.

More apostacies, among young people, commence with dancing, than any one folly with which we are acquainted. When they have taken one step, the way is paved for another. Dancing-masters would not only ruin our young people, but they dance upon our graves! In our cool, deliberate and most decided judgment, a more worthless set of men cannot be found prowling through respectable society than dancing masters. If parents wish bitter repentance, deep sorrow and most solemn mourning over the follies of their fair daughters, we know of no more certain road to it, than to countenance those graceless, butter-tongued, and useless, and worse than useless, men, who propose to teach dancing. There is infinitely higher happiness for our fair daughters, a higher road for them to travel, and transcendentally nobler company than that found on the floor among a company of men and women, skipping over the floor like a flock of monkeys. We do not believe that any one truly acquainted with Jesus *desires to dance*. If young people belonging to the church dance, expostulate with them kindly, and give them to understand that they must cease.

Duty of the Church as to Worldly Conformity in its Members.

The Church is "the light of the world."—If the light that is in her be darkness, "how great is that, darkness!" She must bear a consistent testimony by word and act against all sin, or be unfaithful to her Lord, and false to her high profession.

If then, as has been repeatedly proved, the attendance of church members on "dancing-parties, wine-parties, theatres and operas," and similar worldly amusements is contrary to Christian principle, injurious to the soul, and fraught with evil to the cause of Christ, the church cannot sanction it, either by approval or *tacit connivance*, without being "a partaker of the sin." Are we asked, "What can she do?" We answer much, to form a public opinion that shall correct and prevent the evil; or if not, that shall brand it with the broad black seal of her condemnation.

First, by *proper instruction* on these subjects. Ministers, deacons, parents and Sabbath School teachers rest under a solemn responsibility on this matter. If it is true, as is often alleged, that the distinctions between the Christian and the worlding is rapidly fading away, that numerous Baptists may be found, with professors of other denominations, freely mingled with the ungodly in their gay assemblies, and that this is increasing, especially among the young, then a most serious fault has been committed.

"It is high time to awake out of sleep."—Our ministers should preach earnestly, pointedly, and solemnly against such conformity to the world—should describe its sinful nature and injurious tendencies, and warn both old and young against these "devices of the devil." Parents should take up the subject, and while encouraging in their children every healthful, joyous, innocent recreation, should affectionately warn them to avoid these, which bitter experience has proved to be maelstroms where piety and virtue have been ten thousand times wrecked.—Sabbath school teachers, too, should exert their powerful influence in inspiring the tender youth under their care with an aversion to such sources of pleasure as are found in scenes of folly and dissipation, and in teaching them to seek purer, sweeter, nobler bliss in the service of God. Where there is known to be "the easily besetting sin," let such instruction be repeated, "line upon line, precept upon precept," by sermons, conversations, the loan or gift of tracts (of which a variety can be procured) and above all, by *example*. There should be no possibility of doubt or mistake as to the position of the church on this question. Her testimony should not be feeble and wavering, but clear and strong; so that all, both friends and foes, may enjoy her light as, steering amid the rocks and shoals with which confidently has attempted to surround this question of duty.

This leads us to remark, in the second place, that every church owes it to herself, to her members and to the cause of Christ to adopt a positive rule, setting forth that such acts on the part of any members will be regarded as dishonoring their Christian profession, violating their covenant vows, and exposing them, if persisted in, to excommunication from the body. This rule ought to be made known to all applicants for membership, and frequently repeated before the church, perhaps by being connected with the "Covenant," which most churches have adopted, and which is often read at the Communion table, and on the admission of of new members.

Whenever this rule is violated, let any one acquainted with the facts (especially the pastor or deacons) go to the offender in private, and remonstrate, kindly and affectionately. "If he shall hear thee, thou hast gained thy brother." If the offender justifies his conduct, and evinces a determination to repeat it, let the case be brought before the church, in accordance with our Saviour's directions. Matt. xviii: 16, 17.

It may seem to some a harsh and violent remedy for a comparatively trivial offence; and it may at times be a delicate and difficult matter to deal with, on account of the connections, or the wealth and social position of the offender, for, alas! the increase of wealth in our churches has not all tended to increase their spirituality and non-conformity to the world. But that is not a trifle which lowers the high standard of Christian character to the customs and fashions of the ungodly, which "wars against the soul" of the Christian, and "hinders the Gospel of Christ," which violates, in the judgment of the church, the solemn vow of entire consecration made by burial in the baptismal grave, and which strikes dumb the Christian pleading with sinners by the taunt: "Why admonish us, when members of your own church are known patrons of the ball-room, dancing-schools, theatres and drinking-saloons?" No! it is not a trifle.

It may be that this very thing is "the wedge of gold, the Babylonish garment and the shekels of silver," hid in our camp, which has so long "troubled" our Israel, and prevented our triumph. It may be that God has said of us: "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Josh. vii. 13. If so, and if the "Achans" will not repent and "cease to do evil," then, though the act be like plucking out a right eye, or cutting off a right arm, let the solemn sentence of *exclusion* be pronounced on all who set at naught the verdict of the church, and who prefer their own sinful pleasure to the glory of God and the salvation of souls.

True Union.

From the N. Y. Examiner.

Biblical Hours.

NUMBER TWENTY-TWO.

MATT. 24: 34. "Verily I say unto you, this generation shall not pass until these things are fulfilled."

We have seen that this passage, strictly interpreted, embraces not only the events attending the downfall of Jerusalem, but those connected with the second coming of Christ, and that all this awaited its fulfillment within the then existing generation. How then can the prophecy be made to harmonize with the facts, and with the veraciousness of Him who uttered it?

The question finds its answer, I think, in the general character of Hebrew prophecy, with which that of our Saviour may be presumed essentially to accord. This was so construed as to leave room for what Eb rand calls the principle of *delay*, and so that those to whom it came might easily remain under a misapprehension as to the speediness of the fulfillment. When God promised our first parents that the seed of the woman should bruise the head of the serpent, they doubtless took it literally, and supposed it would be fulfilled in Eve's immediate offspring, as in fact it *literally* was, and ever has been, in the relative physical positions of man and the serpent. But the promise, in its full scope, awaits even yet its fulfillment, though one grand approximative fulfillment of it was made on Calvary. And the attentive reader of the Old Testament cannot fail to be struck with the pervading presence of this principle. In God's promise to Abraham regarding his seed's inheriting the land of Canaan, their entering into rest, and all nations being blessed in them, we see a constant tendency, in the midst of an immediate partial fulfillment, to throw off the larger and higher portion of it to a remote future. Thus, as the apparent horizon of prophetic accomplishment is approached, it perpetually receded into a still greater distance. Isaac, Jacob, Moses, Joshua, David, Solomon, the entrance into the land of Canaan, the receiving of the nations by proselytism into the chosen family of God, the enlargement of the kingdom under David, the building of the Temple, and the splendor and repose of the kingdom under Solomon—these were successive stages in the accomplishment of the Divine predictions, and seemed, and were supposed for the time, to be about to embrace the substance of those predictions. But not so. They were the events to which the promises had indeed an immediate and subordinate reference; they were the outward occasion of their utterance, the pivots around which they turned; but when they had come and passed, they were obviously but the mere shadow, of which the substance was far in the future—the mere husk, of which successive layers had to be peeled off before the precious kernel—the hidden import—of the prophecy should at length be reached. The "rest" promised to the Israelites was partially and primarily given in their entrance into Canaan, and in a still higher degree under the glorious reigns of David and Solomon; but beyond all this there remained the true rest, for the true, the spiritual Israel, which alone could exhaust the promise. The influence of the seed of Abraham, as depositories of the knowledge of God, upon surrounding nations, fulfilled immediately the promise to Abraham that in his seed all the nations should be blessed; but it is in the one Seed, the Messiah, that the promise unfolds its boundless scope of blessing. The predictions regarding Solomon (2 Sam. vii, and Ps. lxxii.), the character and the glory of his kingdom, and the perpetuation of the throne of David, though apparently and wholly referring to David's temporal son, found a partial realization only in Him who is at once the root and the offspring of David. The virgin of Isaiah, the wife as yet without children, bore indeed a son, but symbolically only of the wondrous birth which was to occur centuries later.—And perhaps still more strikingly, see how the predictions of Isaiah, regarding the future glory of Israel, link themselves immediately with Israel's return from the Babylonish captivity. The voice heard in the deserts announcing that return, is the voice of the harbinger of the Messiah, and the coming glory which seems to follow hard upon their return, yet awaits the spiritually ransomed returning to the spiritual Zion. And yet the captivity and the glory seem to follow, the one as closely upon the other, as here the convulsions of expiring Jerusalem and the convulsions of the last day.

Such is Old Testament prophecy. It hinges itself upon some immediate temporal event, to which the language is in great part applicable, but stretches away to events infinitely higher, which are to be unfolded in the fullness of time. Enough is speedily and at once fulfilled to guarantee the divine mission of the prophet, and enough deferred to give scope to the exercise of faith and hope, and to assure an accomplishment all the more glorious in proportion to the delay. But how far apart are the different elements of the prediction, the seer himself is unable to conjecture. In the near foreground of the landscape of the future, lie some distinctly defined objects; beyond these, dim on the horizon, are descried others; but what abysses of ages are sunk between—what wide intervals of time may separate the nearer and the remote, no finite eye can discern.

God, then, is not slack concerning his promises. He fulfills enough to give the most ample assurance that not a particle of his word will fall to the ground. But one day is with him as a thousand years, and a thousand years as one day. Having eternity as his theatre of action, he delights to wait, and let the predictions which man had supposed exhausted in a single series of secular events, rise upon successively higher plains and develope themselves in perpetually enlarging and more spiritual benefits.—Thus he confounds the calculations of finite wisdom, and disappoints man's eager and impatient expectations, but only in the end to overwhelm him with a display of unimagined glory. Hills peep o'er hills, and Alps on Alps arise in the ascending scale of prophetic fulfillment, and I know not why this may not continue through eternity. This principle of delay is strikingly exemplified in the Revelation. The disclosures of the first six seals seem to have brought us to the very verge of the final consummation, when the seventh seal, which should have wound up the drama, resolves itself into seven vials, and the seventh vial again ushers in the seven trumpets.

The principle which I have endeavored to illustrate, explains, I am persuaded, the prophecy under consideration. The immediate occasion and object of it, its first and turning point, is the destruction of the Jewish city and nation. With that event the Saviour links the scenes of his own second coming, with which his questioners supposed it to be connected in time, and of which it was in many respects strikingly symbolical. Hence, according to the whole spirit and manner of Hebrew prophecy, they are linked together, and affirmations made which apply, literally, and in their lower significance, to a part, but in a higher and more spiritual significance, to another part. That in which the questioners were peculiarly and specially interested, is dwelt upon with great minuteness, while the other features of the picture are much more slightly delineated. But such was the relation in which the two classes of events stand to each other, that according to the general usage of prophetic language, our Saviour could say that all should be fulfilled before that generation passed away. A large portion of the prophecy was fulfilled literally: the rest was fulfilled symbolically. The coming of Christ to the destruction of Jerusalem, for the avenging of the blood of prophets and martyrs, for the awful punishment of the nation that had rejected him, and the establishment of his spiritual kingdom on the ruins of the old dispensation, was probably the most striking emblem which the world will ever see, of the still more glorious personal coming, when he will come to take vengeance on his enemies, and to consummate the triumphs and glory of his kingdom. To this our Lord clearly points, when he says, "Verily, I say unto you, there be some of you standing here who shall not taste of death until they see the Son of Man coming in his kingdom." Whether this declaration refer to his subsequent glorification on Mount Tabor, or to the downfall of Jerusalem, or to both, it is liable to essentially the same objections as the passage before us; and it is to be explained, I think, by a reference to that principle which puts the type for the antitype, the symbol for the thing symbolized. We may affirm, then, with perfect safety, that the Saviour assigned all these events to the period of the then existing generation. We may press as clearly as we please what Gibbon sneeringly calls "the mysterious language of prophecy and Revelation." But we must "press it truly." We must interpret prophecy as we interpret nature, on those broad principles which a survey of its whole scheme compels us to recognize.

Nor is this view in any way disparaging to the doctrine of prophetic inspiration. It renders the prophets strictly organs of the Inspiring Spirit, and leaves them in the same condition with those to whom they spake, as to the import of the prophecies and the time of their fulfillment. Prophecy was given for the edification of the church, not as the special prerogative of the individual. And so says Peter: "No prophecy of Scripture is of any private interpretation, (is of the prophet's own unfolding;) for prophecy came not in old time of the will of men, but holy men of God spake as they were moved by the Holy Ghost."

K.

Small Sins.

From the manner in which a great many persons speak of their "little sins," one would be led to think that sin did really exist in the world in *one* form, at least, in which it was not hurtful and soul-destructive.

The idea has become widely prevalent, even in our churches, that there are certain "little" sins which are not referred to, nor taken into the account, when it is said of God in the divine word, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." At least we would judge them to have such an opinion, when we hear them forever excusing their transgressions and omissions of duty, upon the ground that if they are sins at all, they are but small and trivial ones. They evidently forget that the "smallest" sin, if unatoned for, would be sufficient to send to perdition an immortal soul; that these "small sins" are of the same nature of *that* sin, which caused the Son of God to take upon himself the frailties of human nature—that brought contempt, insult, and contumely upon him—that caused him to be reviled and spit upon—and that, finally, brought upon him the anguish, and groaning, and torture of Calvary.

Then how can any sin be considered small and of little import, if it be sufficient to debar us from the happiness of heaven, (for no sin can enter heaven,) and, if it would of itself, have been sufficient to have nailed the Son of God to the cross of Calvary. If there are any small sins, then surely the sin of Moses in the wilderness is to be placed in such category: for he did not directly disobey God, or transgress any of his laws, nor did he so much as fail to do all that God commanded him, but merely added to the command of God, and did more than he told him. Yet we see that God considered this as sufficient reason why he should never enter that goodly land, toward which he had for forty years, been conducting the hosts of Israel, and which had been the one cherished hope of his life. See, then, what this *one* small sin did for that chosen servant of the Lord, and say if you can, with impunity, commit small sins.

In the same class also must be ranked the sin of Lot's wife. She had already escaped from the doomed city, and was pressing forward in eager haste to the city of refuge, whose walls already rose before her, and beckoned her on to their protection. But, alas! in an evil hour she forgot the command of God, and neglecting his injunction, cast one last look back to the home of her childhood, and the abode of her friends and kindred. Did God consider that as a *small* sin, and permit her to go on her way to the city of Zoar? No, but he transformed her into a pillar, to stand upon that desolated plain, as a warning of God's hatred to sin, and as a reminder of his intention to punish even the smallest sin.

To such, then, as excuse their acts upon this plea, we would say, "Remember Lot's wife." Was the sin of Ananias and Sapphira a small one, when they kept back a portion of their possession from the common treasury? Yet, see how signally the Lord punished it. No, we are unwilling to admit that there are such sins as small sins, though, of course, some are more heinous than others, and will, we think, receive greater punishment of God. Still there are but two principles in the world: the one, the spirit of good; the other, the spirit of evil—the one pointing to everlasting happiness, at God's right hand, the other leading the way to the realms of eternal despair and misery.

All our actions, whether they involve much or little, are to be referred to the promptings of the one or the other of these principles; they must all be on the side of good or evil, and must either be well-pleasing to the Lord, or repugnant to every principle of his nature. It is moreover treating God with disrespect and irreverence, to set down as a thing of but little importance and small moment, that to which his nature is so averse, and against which he has uttered so many commands. He has commanded us to abstain from the least *appearance* of evil, and shall we go into actual disobedience, and then excuse ourselves, and expect to escape his disapprobation on the ground that they are small sins, making ourselves the judges of our own actions?

Truly, for all these things, God will bring us into judgment, and will hold us to strict account, even for every idle thought and word. God is a just God, and though he may not punish us as signally and directly as he did Lot's wife, still the time will surely come when he will call us to answer for all these "small" things which are at variance with His holiness, and contrary to His will. Beware, then, how you give way to small sins, remembering that sin, in any form, is the entailer of death and misery; and, that your so-called small sins, will lead you to the commission of such as receive even the frown of a sinful world.

We are progressive beings, and it is impossible for us to occupy a "stand still" position, so that if it were possible that some sins should be trivial, and but slightly offensive to God, still we should constantly guard against them, lest they lead us further and further from the path of virtue and uprightness. We should have, if we are the children of God, such a horror for that principle which is productive of so much evil and misery in the world, and which, but for the sovereign grace of God, would have proved the destroyer of our own souls, as to avoid it in every phase. And then the love for Him who loosed us from the chains it had bound around us, should prompt us to shun at all times, the abominable thing which the Lord hateth. Let us all lay aside these small sins, and no longer excuse ourselves for them, and we will surely enjoy more of the presence of God, and of his reviving grace. Let us avoid every appearance of evil, and turn to the Lord, and he will remove from us the blighting influence of sin, and pour out his spirit upon us. In this way alone can we commend the religion of Christ, and be his living epistles among men, inducing them to turn from the evil of their way, and join with us in our heavenward march.—*Western Recorder.*

There are fifty-seven cities in the world which contains each from 100,000 to 200,000 inhabitants, twenty-three from 200,000 to 500,000, and twelve which contains above 500,000.

The Christain's Home.

Hebrews 13: 14, For here have we no continuing city, but we seek one to come."

How blind men are to confine their hopes and expectations to this world; trying to satisfy their immortal souls with the toys of earth, which perish with their usage, forgetting that they are but pilgrims here, that they have here no continuing city. God has placed us upon the wheels of time which continue to move—we cannot stop them—they are carrying us steadily toward the grave. True as this is, it is forgotten. Men engage in the business of life as if they were never to leave it. Even those who profess to be followers of Christ forget that He has gone to prepare a mansion for them. How they are bound up in the things of this life. They do not live unspotted from the world, but mingle freely with those who have no love to God or any thoughts of a life yet to come. By engaging in the amusements of the worldly they become more attached to the world and are kept from seeking a city yet to come. But thanks be to God there are among this mass of worldly, sinful, fallen creatures those who have a treasure in Heaven. As they are about to engage in business it is with the thought that just beyond that business or even before it may be commenced there is eternity.—They love the society of those whose life and conversation points them upward, away from this fading world. To such, the truth that this is not our home is a reality. In winter the earth is covered with a mantle of frosty white, the streams are all locked in icy fetters, the trees are dry and barren, there are no flowers, no foliage to beautify the landscape, all is cold and drear. Out of this scene we expect soon to see coming forth the beautiful spring-time, the mountains will robe themselves in garments of many colors, the fields will be carpeted with green and the flowers will yield their fragrance to the gentle breeze. How great and grand a change! But the Christian looks for a *more wonderful and mysterious* change. He looks forward to the time when he is to pass from the winter of this life into the spring-time of a life yet yet to come. It is to me a blessed thought that this is not my home. I look about me, and I see the human race in one grand procession marching on to the borders of time, to pass off into that life which reaches on and on in eternity, far beyond the reach of human thought.—And I am in that procession. Yes, I am a pilgrim. I have here no continuing city. God has revealed it to man that he must live forever, that although "the body must return to dust the spirit will return to Him who gave it." "This corruptible must put on immortality." Thus I am looking forward to the time when the scenes though which I am now passing will close, and the real being drawn, I shall behold the things which God has prepared for those that love Him.

Happy wilt thou be, O my soul, to stand in the presence of the Lamb of God! How the care and perplexity, and even the brightest moments of earth will disappear when thou shalt look upon the golden streets of the New Jerusalem, and shalt hear from the lips of Him who has taken away thy sins, "The welcome plaudit, Well done good and faithful servant, enter thou into the joy of thy Lord." Such a reward awaits all who are now looking beyond this life, through Christ, for a city yet to come. Take courage, O my soul, a few more days of prayer and watchfulness and thou shalt exchange this life of faith for one of sight and reality.

A LOVER OF THE CAUSE OF CHRIST.

From Moore's Rural New Yorker.

Trust in God.

"Casting all your care upon Him; for he careth for you."—1 PETER v: 7.

Few things are more calculated to prevent us from serving God effectually than carking care. Yet there is much in the world that is fitted to beget such a feeling in the mind of the Christian. The corruption of his own heart is often a source of unhappiness to him; and even if by the grace of God, all his inward foes are not only subdued, but are utterly driven out of his bosom, there is still enough to weigh down his soul. And the temporal circumstances of the Child of God are often such as to beget anxiety. His home is often the abode of poverty. Frequently he watches day after day at the couch of a loved one, and sees the light go out from the eyes that have beamed softly upon him. Or he has stood by the lifeless form of the companion of his childhood, or followed to the grave her who had been the "angel of his household."—Under such circumstances, we are in danger of being swallowed up with over much sorrow. But the text recommends a better course of action, namely, casting our care upon God.

The text does not recommend a trust in God that allows its possessor to neglect any duty. Many live as though they supposed they had nothing to do in regard to their salvation. They act as though they expected to be wafted to heaven without exercising any watchfulness in avoiding the dangers that beset the voyager upon the sea of life. Such carelessness as this has no warrant from the Scriptures; but they every where teach the necessity of watchfulness. They represent the christian as a warrior. If the soldier fails to be on his guard, he is likely to be surprised by foes, and to suffer loss. Is the careless professor likely to "Fight the good fight of faith?" We will never wear the victor's crown until we have fought many battles. But after we have discharged our duty, we should then leave the result with God. We are to rely unfaltringly upon his promises, even when to the eye of reason all appears dark and hopeless. The man of strong faith is careful for nothing. Though his bark is out upon the stormy sea, and the clouds gather darkly around him, he does not despond, for faith shows him Christ standing at the helm.

Many are the reasons why the christian should cast his care upon God; but the one given in our text, that "He careth for him," is sufficient. There is a heartless philosophy in the world that seeks to rob man of the watch-care of God. It asks scoffingly, whether the sovereign of a million worlds will condescends to take any notice of so insignificant a creature as man. But it has never yet been proven that man holds an inferior place in the scale of being; and what ever false philosophy may teach, the believer in Revelation knows that God watches over the interests of His children with the greatest care. The infidel may tell us that

"To Him no high, no low, no great, no small,
He fills, he bounds, connects, and equals all.
* * * * * * *
He sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms, or systems, into ruin hurled,
And now a bubble burst, and now a world."

But Christ said to his disciples, "Ye are of more value than many sparrows." As long as it is admitted that "God so loved the world that He gave His only begotten Son to die, that whosoever believeth on Him should not perish, but have eternal life," it will be impossible to deny that He takes a deep interest in the welfare of His children.

The character of God is such as to afford a firm foundation for trust in Him. He can not fail to supply the wants of His children on account of ignorance of those wants.—The child may die for want of the comforts of life, which its earthly parent would rejoice to supply, were he not ignorant of its condition; but the eye of our heavenly Father is ever upon us—His ear open to our faintest cry. How cheering to the humble christian is the language of Christ; "Lo, I am with you always, even to the end of world."

And his power is equal to his knowledge. Many an earthly parent has wept over the misery from which he was unable to shield his child. Often has the earthly monarch seen the happiness of his faithful subjects destroyed by a ruthless invader, whose progress he had not the power to stay; but no being in Heaven or earth has the power to pluck His children out of the hand of God.

Shall he be cast down who has such a protector? Shall he repine over the petty sorrows of life, whose privilege it is constantly to look up and say to God, "What time I am afraid I will trust in Thee."—Shall he not rather rejoice in the fact that God has assured him that "His light afflictions, which are, but for a moment, shall work out for him a far more exceeding and eternal weight of glory."

S. L. LEONARD.

For the Recorder.

To a Bereaved Mother.

Kind parents would that the pen of an angel were mine, how gladly would I try to inscribe some kind thought, some cheering ray of joy to cheer thy heavy heart; but alas! thy heart is too sad to be cheered by my feeble pen. Thou hast been bereaved of thy first born, thy sweet cherub boy, the one whom thou hast watched over with so much anxiety, God has seen fit to call him from earth to dwell with him in Paradise.

How hard to be resigned to thy fate when the one in whom was centered all your hopes has been so unwarningly snatched away, as it rested so angel-like with its violet eyes half closed, and its golden hair gathering upon its little head, the dread messenger of death came and laid its unwelcome hand upon that cherub boy, it sweetly smiled and died. But oh! try to stay the bitter tears of anguish: we know thy sorrow, and yet why mourn? We know that he is blest—that he is in the better-land. His time here below was short. God would not suffer his spotless soul to be tarnished by the blighting influence which would have been thrown around him had he lived! Then, kind mother, we can only say to you, breathe a last, fond farewell. Press on the fair brow of thy heart's fond cherished idol the seal of thy love—clasp its cold, lifeless hand within thine own, for the angels have wafted his spotless spirit to that inheritance above.

As you looked upon his lovely form reposing in the sleep of death, as you closed his eyes beaming with love—as you smoothed down his silken hair, not forgetting to call one lock of this prized treasure, did you not think within yourself how beautiful! how lovely! yes, even in death. Oh! how serenely he sleepeth; on his white lips is the holy smile sealed there by the celestial angel Peace, on whose placid bosom he now resteth. But he must be borne away to his earthly resting place, and over his quiet breast be heaped the grassy sod; and you, dear parents, return to your sorrowing home feeling as though earth is less lovelier than ever: but we will point you to Him, who has seen fit to send this stroke of affliction, and Oh! may you find relief in the thought that your cherub one is watched by angels—that never so sweet a mission had shining ones. Yes, he is watched by angels—he is now in heaven. Oh! could you view your angel infant boy in all his glory, could you see his pure white spotless robe that he is now wearing, could you hear those heavenly strains of music, as with angel hands he touches those golden strings of his lyre; could you see him before the throne of God, and as he says, "Father, I come to thee," the answer he receives is, "Come, for of such is the kingdom of heaven"—I say, could you see him in all his glory and angelic beauty, methinks that you would praise God that He had given him an entrance into that mansion above. Then dry the sorrowing tear, and let us so live that we all may meet our dear friends who have gone before us in that New Jerusalem, where we may join the blood-washed throng in singing praises to Him who liveth forever and ever.

MRS. E. SAMPSON,
Of Boston, Mass.

Dancing.

Rev. Dr. Tyng, in the Protestant Churchman, rebukes Christians of his own denomination, for giving countenance to dancing:—"Very many of the modern dances are utterly shameful and degrading. We have often been amazed that any parent of pure moral taste, could allow a daughter to mingle in such dances under any possible pretext. We will not describe them. They are too well known to require it. That they are disgusting, and tend to gross moral corruption, cannot be successfully denied. And yet Christians, at least in name, are found to countenance them by their presence, and sometimes—we are ashamed to write it—even by their own participation. And even those who do not attend such places and amusements themselves, do not hesitate to send their children to the dancing school, to learn and acquire the taste that can only be gratified in after life in these ungodly and corrupting pleasures."