

unexpected delight which would go through their lax nerves with a few strokes of vigorous work, for that novel and delicious tingle of pleasure which they had been awaiting and invoking so long. How dense the folly of toying to satisfy these morbid seekers for amusement by giving them what they crave!

The whole Christian philosophy of amusement lies in a nut-shell. Christ has provided no amusement, but he has provided plenty of work. He has also provided the communication of a spirit which will lighten the heaviness of work with the lightness of play. It was in the fellowship of this spirit that Paul, amid the conscious dissolution of the outward man, found the inward man immortally renewed. But, it may be asked, is it necessary that the bodily strength should be exhorted away, as Paul's was, to feed the fiery joy of the spirit in self-sacrifice? Does it comport with the wisdom of Christ's care for his faithful ones that he should not allow of some medicinal relaxation to let the wearied nerves recover their tone? Is perfect consecration only to be paid for by the price of the bodily health?

"It is hardly necessary to say that dancing in itself, is perfectly innocent. No one denies this. It is as harmless to dance as it is to walk, or to run. But the present question is not of dancing in the abstract. Dancing does not exist in the abstract. It exists, like most things, in a certain way. It is of dancing as thus practiced, in a certain way that we are going to speak."

The writer takes up the dance and treats it under the following heads:—

1. We will consider the bearing of the dance upon the Health;
2. Its relation to Economy;
3. Its Social Tendency;
4. Its influence upon Intellectual Improvement;
5. Its Moral or Religious Aspects.

Under the third head he says:—

The dance is customarily spoken of as a social amusement. If society consists in mere congregation of human persons, then the dance may perhaps substantiate its claim to be a social amusement. But if, on the contrary, the social life of mankind consists rather in the contact of soul with soul, and in commerce of mutual thought, and feeling, and experience, then we maintain that the dance is not only not properly social, but is irreconcilably opposed to society. We think that the distinction should be remembered and recognized in our selection of words. It is an abuse of language to call a herding together of people moving about, no matter with how much rhythmic and kaleidoscopic grace, to music, an exemplification of human social life. If we needs must have a stock epithet to characterize the thing, better call the dance a gregarious amusement, and leave the nobler adjective for consecration to a form of human intercourse in which speech plays some part to distinguish it from the massing together of a jostling crowd of mute or merely gibbering animals."

"No wonder the dance is patronized, as it is, by diplomatists and politicians. Not all have Talleyrand's art to realize his definition of the use of language and conceal their thoughts by words. And since it is necessary so often, for public and political purposes, that thoughts should be concealed, how invaluable a device for statesmen is an institution like the dance, which shall enable them to gratify society by condescending to be social, without running the risk of saying more than a dozen consecutive words in the course of an evening!

On the moral aspects of the dance the article proceeds:—

"We are of the number of those who believe that morality, rightly conceived of, is the same thing as religion rightly conceived of. If the dance then is consistent with pure morality, it is also consistent with true religion. If it is a proper amusement for the world, it is equally a proper amusement for the church. If it is morally suitable for the irreligious young man who hears a sermon to dance, it is likewise morally suitable for the minister who preaches the sermon to dance at his side. The question remains now to be considered, Is the dance justifiable on moral grounds?

Is the dance morally objectionable? It would be strictly legitimate to enlarge on the vicious tendencies always engendered by such extravagant expenditure as the dance encourages, and almost requires, upon the sordid ambition it inspires to outshine one's social peers, with the low pride begotten by success among those victorious in this barbaric rivalry, and the consequent

chagrin and heart-burning, and secret jealousy that follow in the breaths of the disappointed, upon its deplorable effect in bounding the personal aspiration to exterior elegance in looks, and dress, and manners—it would be legitimate, we say, in settling the moral propriety of the usage in question to dwell on these things, and we might use unstinted freedom of language respecting them. But serious as they are, they by no means constitute the gravamen of the indictment which we bring against the dance as an enemy to public morality. There are graver moral considerations still, involved in the subject to which we desire our readers to give their thoughtful attention. These considerations, however, are such that though they move our feeling to the highest pitch of moral indignation, we nevertheless must pick our expressions with the utmost care lest we offend the decorum which the chaste spirit of Christian refinement has taught us to observe and to demand in speech. There is an infinite slough of pollution, but scantily crusted over, under your feet now, whichever way you turn.

Incedis per ignes
Suppositos cineri doloso.

Alas, that the fatal *faux pas*, which lets the adventurer down, is so much more frequently taken in the actual experience of life, than in terms of allusion by speech!

The dance, then, to say it at once and plainly, is an immoral amusement, immoral we mean in itself. Of course we are not now traversing the statement with which we set out, that dancing in itself is perfectly innocent. This we assert again. But we must remind our readers that dancing in itself is not under discussion. We are dealing with a very different affair indeed—a concrete thing, a substance with accidents, say rather a substance whose essence consists in its accidents—a social institution well determined in form and hitherto as persistent as force—or as sin—we are dealing with THE DANCE."

"It is no accident that the dance is what it is. It mingles the sexes in such closeness of personal approach and contact as, outside of the dance, is nowhere tolerated in respectable society. It does this under a complexity of circumstances that conspire to heighten the impropriety of it.

We will not trust ourselves to speak of this further. Our indignation waxed hotter than can well be controlled. We even seem to ourselves to have contracted some social from having merely described truthfully what thousands of fellow-Christians, ignorant of themselves, practice without swallowing a qualm!"

REV. JOSEPH H. SAUNDERS has entered upon his agency on behalf of the Endowment of Acadia College, and has passed on to the eastern part of the Province. We trust he may be encouraged by finding the friends of the Institution ready to cooperate in this work of faith and labor of love.

NEW PUBLICATIONS.

"GLIMPSES OF LIFE IN SOUL-SAVING," pp. 477; "ARROWS FROM MY QUIVER," W. C. Palmer, Jun., New York.

These two volumes are compiled from the writings of the Rev. James Caughey, a distinguished preacher and revivalist in Great Britain and the United States. The former comprises selections from his journal and other writings. His labours in the north of England were highly successful and resulted in gathering large numbers into the Methodist societies in Leeds and York and their neighborhood.

The specimens of his sermons are of a very striking character, full of vigorous thought and bold illustration.

The incidents of his "life"; and the descriptions of scenes of revival in which he participated are of a most remarkable character.

The latter work—"Arrows from my Quiver" is a collection from the papers of the Rev. James Caughey, especially treating on subjects of controversy, scepticism and infidelity. The antagonists to revivals of religion are especially referred to, and their objections torn to pieces.

These books are got up in very handsome style. They are likely to do good to Christian hearts by stimulating them to fresh efforts in soul-saving, in the using of spiritual weapons on the ranks of the King's enemies.

THE TEACHER'S TEXT-BOOK by Rev. Dr. Forrester, p.p. 621, just published by A. & W. Mackinlay has been received. We shall give it a careful perusal, and a fuller consideration than we can in our present issue.

THE CANADIAN BAPTIST REGISTER for 1868, contains a general view of the operations of the Baptist churches in Ontario and Quebec, in their Missionary Conventions, with tabular lists of their churches, ministers, and benevolent institutions. We shall probably refer in future occasions to the facts here contained.

HARPER'S NEW MONTHLY MAGAZINE for Jan. 1868 is, as usual, full of original reading matter,—instructive, and entertaining. Its illustrations are unusually good. The article "Memoir of Babylon," by Jacob Abbot, is exceedingly interesting. We have to thank A. Williams & Co., of Boston for this No.

REPORT of the Halifax Protestant Industrial School for 1867 is received. Mr. Grierson and his friends are here doing a good work for Halifax. We wish him God-speed and hope to see the number of youths rescued from destruction greatly increased.

Rev. Canon Cochran has laid on our table a copy of the Constitution and Byelaws of the HALIFAX DISPENSARY of which he is president. The enlargement of the operations of this institution is a great boon to the poor who may be suffering from sickness as well as poverty.

NEWS SUMMARY.

Every account from the Southern States of late, bring tidings of the most deplorable state of the social condition of the country, and of the most serious distress among all classes of the population. It would seem that the great body of the proprietors of landed property are either wholly ruined or their estates so reduced in value as to have become almost worthless; while the middling and laboring classes, are, if not already paupers, on the verge of beggary. Outrages of the most daring character are said to be daily perpetrated by the newly emancipated negroes (freedmen), let loose on society, without employment. It is very evident, that however theoretically right the U. S. Government may have been in abolishing forever the system of slavery, there has been grievous practical wrong done to the whole community, by at once casting adrift upon society, some three or four million of ignorant slaves, utterly unfitted to fulfil many of its most essential duties. It would seem to argue a lamentable ignorance of human nature, not to have guarded the public welfare by some code of wise restrictions, or by some system of necessary tutelage, for a time at least to have protected the rights as well as the lives of a vast community like the conquered South, from the inevitable consequences of a sudden and untried freedom bestowed on the great slave population. The truth is that the late war, long before its close, like most others of a like nature, became a contest of heated and unreasoning passions on either side, and which left the conquerors forgetful of common prudence. The country has now become so thoroughly prostrate and disorganized, that it is probable that nothing but a despotic military occupation will prevent the most frightful disorders, and it is difficult to conjecture when or by what means it can be brought back to a settled and orderly position.

Notices, &c.

"MYSELF."—We have not forgotten your interrogations; but have given them some consideration, and shall probably insert them next week. Another correspondent has sent some questions for publication. They shall also appear.

The Quarterly Meeting of the Ministering brethren on P. E. Island, will be held with the Church at Alexandra, Lot 49, on Friday evening, Jan. 31st. We trust that the powerful magnet of *perishing souls* in that locality will be the attracting power that shall bring us all together on that solemn occasion.

By order
E. A. ARCHIBALD.

Letters Received.

J. D. McNutt \$4. Rev. N. V. Vito. S. Coldwell. Rev. J. Chase, \$2, 1 sub. J. L. Tremaine, Esq., \$2. J. Philips, \$2. H. E. Payson, Esq., \$5. J. Morrow, \$2. W. J. Gates, \$4. Ward Eaton, Esq., \$10.50. J. Lantz. J. T. Foster. Rev. D. Freeman. The above were accidentally omitted week before last. E. Gesner. Rev. Isa. Wallace. Weston Hall, Esq. Rev. J. M. Parker. L. Hall, \$3. E. C. Reid, \$5. T. M. King, Esq., (2), \$16, 1 sub. I. McNayr, \$8. A. Mills, \$4. A. J. Ledbetter, \$5.50.—All right, thanks. Joseph D. Marsters, \$5. E. M. Chesley.—D. Mosher, Esq. J. Bew, \$2, and \$6 for missions. S. Elder, \$1. Rev. J. Murray. J. Ehler, 3rd.—We do not get them. W. F. Outten, Esq. H. C. Shaffner, Esq. Jas. P. Nowlan. I. McMillan.—Has been sent regularly. Hon. A. McL. Seely, \$4. G. W. Eaton, 1 sub. I. Longworth, 1 sub. J. P. Freeman, \$2, 1 sub. E. C. Spinney, \$2, 1 sub. Rev. Dr. Tupper, \$4. Ward Eaton, Esq., (2), \$4, & \$4. M. Kinsman, (2), \$10, & \$2. Jas. Desorisy, Esq., \$20. Isaiah Tharber, Esq., (2), \$11.25, & \$6.50.—D. B. Lamont. Rev. L. B. Gates, \$3. J. Whitman, Esq., \$10.70. Asaph Marshall, Esq., \$10. Rev. A. W. Barrs. W. T. Hammond, \$2. J. E. Masters, Esq., \$8, 2 subs. T. W. Harris, \$2. Rev. T. H. Porter, Jun., \$10. D. Nicholls. Rev. A. Martell. B. L. Telfer, \$9. Rev. M. Ross, \$4, 1 sub. Josiah Eagles, 1 sub. W. J. Gates, \$10.—All right. Geo. Davison. Jas. B. McNutt, \$5. Rev. Chas. Randall, \$20. Dr. J. Woodbury. Dr. J. E. Chipman, 1 sub.

General Intelligence.

Province of Nova Scotia.

HALIFAX ITEMS.

SPRING IS COMING.—A friend informs us that he saw a robin on a tree in South Street on Saturday last. He saw the first one last year on the same tree, but it was about a month later than this.

SUPREME COURT.—The case of Dr. Sutherland was tried on Friday and Saturday last—Dr. S. was honorably acquitted—the prosecution having broken down.

True bills were found against Frank Sullivan for murder; Thos. Stevens, for stealing gold from the Beneficiary Company's property at Tangier; William N. Dean, for stealing gold from the Boston Company's property at Waverley; George Medley (colored) for arson. They pleaded not guilty on Monday. Henry Bailey, a colored man was placed on trial for rape. His trial was continuing yesterday.

The Home Circle has again made its appearance, under the new firm of Foster & Co.

AMHERST.—No liquor Licenses are granted in Cumberland County—the Hotel keepers of Amherst have sought to be revenged by shutting their houses against travellers.

See to it, all ye nice young men,
When Corns your feet corrode,
That Grace's Salve you surely get,
And take to your abode.
If well applied, there is no doubt,
But what it will the nuisance route.

HANDY TO HAVE IN THE HOUSE.—In addition to its wonderful utility as an instant alleviator of internal pain, Radway's Ready Relief is a specific for external Inflammation. As an application for Spasms, Bruises, Strains, Cuts, Burns, and Stings, it is literally indispensable in every household.

Price 25 cents per bottle. Sold by Drug-gists.

FACTS WORTH KNOWING. Johnson's Anodyne Liniment is superior to any other Liniment or Pain Killer in the world. It is equally efficacious, whether taken internally, or applied externally. It will cure cough or hoarseness, influenza, whooping cough or croup, and is excellent for all lung complaints.

By taking Parsons' Purgative Pills, the body is invigorated with new life, health and regularity, the liver and heart will be assisted and strengthened to discharge their functions, and the bowels regulated.

THE MASON & HAMLIN CABINET ORGAN.—The Cabinet Organ bears the same relation to the melodeon, seraphine and accordeon, as does the modern grand piano forte to the ancient spinnet and harpsichord; and the immense strides made by Mason & Hamlin in the invention of this instrument are within the knowledge any comparison of all of us. We may now emphatically add to the list of notions, in the manufacture of which America has excelled the world, the best reed organ, as the most eminent musicians have, with singular unanimity, pronounced the Cabinet Organ superior to any other, whether of home or foreign make.—Chicago Tribune.

NEW ADVERTISEMENTS.

DR. MACALLASTER,

In retiring from the practice of his profession in this city would announce that he has disposed of his office and practice at 120 GRANVILLE STREET, to

Drs. MULLOWNEY & HALEY,

Whom he has much pleasure in introducing to his friends and patients as gentlemen of much professional and private worth. They have both studied under men eminent in the profession; and Dr. Haley, has the honor of being the first graduate of a Dental College to practice in this province.
Jan. 22. 3m.

MULLOWNEY & HALEY,
DENTISTS,

120 GRANVILLE STREET,
HALIFAX, N. S.

J. E. MULLOWNEY. ALLAN HALEY, D. D. S., Member of the Alumni of the Phila. Dental College.
Jan. 22. 3m.

NOTICE.

North Baptist Chapel,
CORNWALLIS STREET.

HIS building and the site upon which it stands, in a central and rapidly improving part of the City, is now for sale. Possession given at an early day. Apply to either of the undersigned.

J. MCGILLY,
D. THOMPSON,
Geo. ROBINS, Trustees.
J. STEEL,
LOUIS ESTANG.

Halifax, 18th Jan., 1868.

FRENCH MERINOES.—A large assortment from 1s. 10d. per yard and upwards, at
J. B. ELLIOTT & CO'S,
134 Granville Street.
Jan. 15.

WELCH, SAXONY, AND LANCA-SHIRE FLANNELS.—Superior qualities and tall width
J. B. ELLIOTT & CO'S,
134 Granville Street.
Jan. 15.