

ears of Christians tingle. How can they forget it, so as to find a *time* to dance between one communion season and another?

*Shall Christians dance?* Then they must have *leisure* to dance. "Wot ye not," said Jesus, "that I must be about my Father's business?" He began early, and continued to the end to be about his Father's business; so that in the end he could say to his Father, "I have glorified thee upon the earth; I have finished the work which thou gavest me to do." Then he was ready to depart, and with his last breath cried, "It is finished." Duty and suffering were completed. Are Christians, the followers of such a Saviour, at leisure, so that their work is done long before their sun is set? Do they understand God's word so well, that they need study it no more? Are all their duties to God in the closet, in the family, and in his house, diligently and faithfully performed? Do they perform all that is needful for the young, for the aged, for the church, for the world, and then find leisure to write with gay companions in moving to the sound of the viol, amid the mazes of pleasurable dissipation? Is the soul duly cared for? And from the dance can they return home to commune with God! to pray for all saints and the ministers of Christ, with all prayer, and without ceasing? Can they "visit the fatherless and widows in their affliction, and keep themselves unspotted from the world?"

*Shall Christians dance.* Then they must be *imitated* by others. Allowing that Christians have *time, leisure, and money* for the dance, and that it may be proper for them to dance, still a question remains—Is it expedient? If it be lawful in the sight of God, does it tend to edification? Is it attended with no danger to others? Will the gay and the thoughtless be likely to derive benefit from such examples of Christians? Did the apostle Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Should not we also look to the welfare of others? If it be not perilous to ourselves, yet if it be to others, charity requires us to abstain. If we should not advise sinners to dance, we certainly would not set the example. If but one member of a church be found in the ball room, who will not know it? Will not every eye be fixed on that individual? Will not some be ready to say in heart, "Did not I see thee at the Lord's table?" Will it not be reported the next day? And will not the echo fly among the circles of the lovers of pleasure? Will not the thoughtless urge this example, as a plea for the indulgence which conscience forbids? And will not many be emboldened, not only near by, but far off, to do what no sinner should venture to do, as it must be at the peril of his soul? And will not those gay companions of yours despise you for your vain indulgence?

Dear Christian friend, how can you have any delight in this amusement, or in any other pastime in which they delight who are strangers to holy and refined enjoyments? When all the sweets of paradise are before us, need we covet the forbidden tree? Can you recommend Christ and him crucified to your jovial companions? Can you converse seriously on the salvation of the soul, while on the way with them either to or from the merry meeting? Allowing that it is no worse than other vain amusements, is this the criterion of your duty? Dear friend, how came you to be in this vacillating state of mind? You did not feel as you do now, when you first hoped in Christ, when you joined yourself to the Lord and his people. Did you not then find your happiness in God, choose his people for your people, his law for your rule, his heaven for your home? Are you become or are you about to become, one of those who draw back to perdition?—*American Messenger.*

**USEFULNESS OF SCIENTIFIC LABOURS.**—It might be interesting to refer to the history of inventions, to show the close connection between scientific labours and the arts of life. What aid has been given to the agriculturist in the investigations made by Sir Humphrey Davy and others, of the properties of different soils? How much has been effected by the same science within a few years for the improvement of the process of tanning hides! The same is also true of the art of dyeing cloth.—How, without the aid of chemistry, would the products of the loom be tinged with hues, fixed and made permanent, and various as the fancies of the fair! Every farmer knows that some soils are better adapted to the raising of certain crops than others; but how to remedy defects, what course of cultivation should be followed, and what applications should be made to different soils, that they may be rendered fertile, it is the office of the chemist to determine.

But here it may occur to some, that many important inventions and discoveries are the result of accident, or have been made by practical men, who are directly employed in conducting processes of manual labour. It is also here to be noticed, that in those instances where accidental discoveries and inventions have been made, it is science which has perfected these inventions and tested their value, by referring them to the great principles of nature, and by applying them to the various purposes they may be made to subserve. We might here refer to that wonder of our age, the steam-engine. Any man sitting by his kitchen fire might be the discoverer of the expansive power of steam; but it is science which has investigated the laws by which this mighty agent is governed, and has subjected it to human control. And then, when the power is created and ready to do our bidding, what mechanical knowledge and skill are required in its various applications! Think, for a moment, of the different directions which are given to this power, and of the different offices it is made to perform. Now it reaches down to the depths beneath, and brings up to the regions of light the hidden treasures of the mine; and now, burying itself in some subterranean cell, it sends up its Herculean arm and Briarean hands and fingers of iron to do its wonders of skill and of power in the work-shop above. At one time it conceals itself beneath the deck of the vessel, and the huge mass, which lies "floating many a rood," becomes instinct with life and motion; like leviathan of old, "it maketh the sea to boil like a pot, and out of its nostrils goeth smoke, and sparks of fire leap out." At another time, "swifter than a post," it speeds its way over hill and valley, hurrying onward, in its rocket-like course, its train of rattling cars. But it is not only in the perfecting of inventions, and in multiplying the useful application of discovered powers, that the aid of science is felt. We might speak of its importance as it teaches men the limits of discovery and invention, telling them not only what may be done, but what may not be done. How much time and useless labour are thus saved! How many highly-raised expectations are shown to be delusive!—*Methodist Quar. Review.*

## SELECTIONS.

**THE NEWSPAPER.**—The folio of 4 pages has now swelled to a folio of 8 pages, 16 pages, and even 20 pages. Locomotion has scarcely improved more than newspapers since Cowper wrote, and is not more subservient than they are to the general welfare. Every man looks daily for his newspaper. Were the judges to abdicate, and the courts to suspend their functions, no man would at once miss and regret them, except for the loss of a column of amusement in the newspaper; but the day and the hour when the postman "with his twanging horn," "the herald of a noisy world," or the mail train leaving its great bags of almost a ton weight of letters, should go to its destination without newspapers, would be full of consternation. We cannot picture the general alarm, the fidgety uneasiness of the merchant, looking for accounts of the arrival of his ships, or of the state of the markets, on which his whole business is dependent; and the fright of the timid owner of public securities, or of the well-paid functionaries of the Government—which would spread itself into innumerable conjectures as to what commotion could have laid an embargo on the newspaper. For the mail to arrive without the journals would be like the approach of day followed by no rising sun. Whenever the fact is alluded to, every man becomes instantly sensible that society could not exist in its present wonderful ramifications without newspapers.—*Jervold's Magazine.*

**GUM ARABIC.**—In Morocco, about the middle of November, that is, after the rainy season, which begins early in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow, down which it runs, either in a vermicular (or worm) shape, or more commonly assuming the form of round and oval tears, about the size of a pigeon's egg, of different colours, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks. The gum is packed in very large sacks of tanned leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. Gum is highly nutritious. During the whole time of the harvests, of the journey, and of the fair, the Moors of the desert live almost entirely upon it; and experience has proved that six ounces of gum are sufficient for the support of a man twenty-four hours.

**HOW TO SPEAK TO CHILDREN.**—It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which are seldom regarded—I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended