

But the value of their testimony to the unchristian character of Balls, as they are called, is not the less valuable: seeing that for the greater part of a century, anterior to the first quarter of the present century, the Church of Scotland was in a declining state.

Blessed be God, that we have at least heard with our ears, that a revival of that venerable Church, to much of her primitive purity and zeal has been brought about; and that, in her progress to it, she has not allowed herself to be arrested with the clogs which the State would have fastened to her—for we do recognise the Church of Scotland, of historic fame, in THE FREE PROTESTING CHURCH OF SCOTLAND. It is presumed, that in these days, few if any ministers in Scotland could be found who would enter a Ball-room: certainly, if there are any such, they cannot be found in the ranks of the Free Church. The purifying process through which her ministry has passed, forbids the supposition that they should indulge in "*dancing and sic dissolutions.*"\* And we confidently anticipate that, ere long, any who indulge in these things, and yet claim a connexion with the Church of Christ, either by office or by membership, shall only be found in that sediment, from which all the good shall have been filtrated.

Those who notice the proceedings of the judicatories of the Presbyterian Church of the United States, as these are recorded in their religious papers, must have observed that several of these ecclesiastical bodies have recently been condemning dancing, as it is commonly practised, as unchristian. The Presbyterian Church of Canada must also put it away from amongst her members, if she would follow the things that "are honest, pure, lovely, and of good report."

WILLIAM RINTOUL.

STREETSVILLE,  
November 30, 1843.

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\* So it is phrased in the copy of the Second Book of Discipline, contained in Mr. James Melvill's Diary recently published: that book is there entitled, "THE HEADS AND CONCLUSIONS OF THE POLEICIE OF THE KIRK."