

reason. A praying man is ever a deeper man than the unpraying. The soul is enlarged when tides ebb and flow, and fill the deep caverns with sounds from the infinite. The leaf that flutters in the air and is fed, is a praying man amid the inspirations of God. The leaf that has fallen and lies flatter each day wetter and nearer to decay, is the man without prayer.

DANCING AND PIETY.—Does dancing promote spirituality? I was recently in a prayer meeting where a letter was read from a lady member of the church, who confessed that she had grieved the Saviour and her brethren by *dancing*, asking their forgiveness and their prayers. In the recent loss of a little one she felt that God had been disciplining her for her departure from Him. Her confession was made upon her own suggestion. She did not compromise the matter with her conscience by simply acknowledging dereliction in duty. She named the thing which had occasioned offence. The church did forgive; in prayer and kindly words they confirmed their love to her, and sent to the sick chamber by the pastor assurance of the same. Another sister in the church not long since had made a similar confession in the same place. I never saw persons more wrought upon in conviction of sin than were two ladies, church members, who, in this city, in a time of revival, came to me for instruction. After diligent probing, they confessed that they had been drawn away from Christ by dancing first in the parlor at home, and then in a social gathering, though never at a ball. They were directed to repent and confess. One of them did so, and came into a state of great peace, which has lasted for these years. The first person whom I, as a minister, was permitted to lead to Christ and to baptize in His name, had been a great dancer. She at once turned from it in disgust.—*Advance*.

THE BIBLE AGAINST DANCING.—The Rev. Dr. Patton, in an able article in *The Independent*, on the subject of dancing, thus sums up his conclusions:

Having carefully examined every text in the Old and New Testaments in which the word occurs, we are led to the following conclusions:

1. That dancing was a religious act among idolaters as well as worshippers of the true God.
2. That it was practiced as the demonstration of joy for victories and other mercies.
3. That the dances were in the day-time.
4. That the women danced by themselves; that the dancing was mostly done by them.
5. No instance is recorded in which promiscuous dancing by the two sexes took place.
6. That, when the dance was perverted from a religious service to mere amusement, it was regarded as disreputable, and was performed by the "vain fellows."
7. The only instances of dancing for amusement mentioned are the worldly families described by Job—the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.
8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practised at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the Word of God. If he still holds on to the practice, let him find his justification from other sources, and say frankly, I love the dance, and am determined to practice it, Bible or no Bible.

IN THE FURNACE.—If my God cast me into the furnace to melt and try me, yet I shall not be consumed there; for he will sit by the furnace Himself all the while I am in it, and curiously look into it observing when it has done its work, and He will presently withdraw the fire. O my soul, bless and adore this God of wisdom, who Himself will see to the refining of all thine afflictions, and not trust it in the hands of men or angels.—*Flavel*.