

tabrets, and go forth in the dance with them that make merry." Jer. xxxi. 4. This passage predicts the return from captivity, and the restoration of Divine favour, with the consequent expression of religious joy.

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Mat. xi. 17. That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence: nor rejoice with the usual tokens of religious joy when his mercies demand their gratitude.

"Now his elder son was in the field; and as he came and drew nigh unto the house, he heard music and dancing." Luke xv. 25. The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortations of the Psalmist, praised the Lord in the dance.

"A time to mourn, a time to dance." Eccles. iii. 4. Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

But when Herod's birth-day was kept the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object to purposes of vanity and ostentation.

"Wherefore do the wicked live, become old, yea, are mighty in power? They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit shall we have if we pray unto him?" Job xxi. 7, 11. Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations it will sufficiently appear.

1. That dancing was a religious act, both of the true, and also of idol worship.
2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.
4. That it was performed usually in the day-time, in the open air, in highways, fields, or groves.
5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.
6. That no instances of dancing are found upon record in the Bible, in which two sexes united in the exercise, either as an act of worship or amusement.
7. That there is no instance upon record of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained, that you are "a true Christian," and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all "hypocrites."—I am, affectionately yours, &c., * * *

FREEZING OUT A TEACHER.

From the Philipsburgh (C. E.) Gleaner.

District No. ——— in the parish of N ——— engaged a teacher, for their winter school, who came to them well recommended.

Before entering his school, he was politely informed, that he would be expected to see that the large boys *chopped* the wood for the fire. He made no reply, but thought to himself that he was engaged to teach *reading and writing*, and not *chopping*. Early on Monday morning, guided by some of his scholars, the Teacher found his way to the school-house. Some large boys were before him, and succeeded in mustering some huge logs, so as to furnish wood enough for the day. The house stood upon the top of a bleak hill, having a loose under-pinning, so that the wind could have a free circulation beneath the floor, and breathe up through a multitude of air-holes. The walls of

the house had once been plastered, but time and ill usage had laid them bare in many a spot, leaving open crevices, through which Old Boreas often whistled his tunes making music of a doleful sort! But the teacher was a man of standing character, not easily discouraged, so he determined to go *ahead*. He regulated his school as well as possible; told his scholars that for the sake of storing their minds with useful knowledge, they must be willing to study with cold feet, and he encouraged the large boys to persevere in furnishing wood for the old broken stove, oftentimes going out and taking the axe himself to show them how it might be wielded to the greatest effect. Thus matters went on for nearly four weeks, when the teacher said to the children one night—"tell your parents that we have only wood enough to last two days." The children did as they were told, but every man said that it belonged to his neighbour to get the next wood. The next, and the next day passed and no wood came—"Tell your parents," said the teacher, "that the school must stop, unless we have some wood to-morrow fore noon." But every man had something else to do, and no wood came. The school assembled, and by chips, and barks from the fences, made a partial fire. It was a cold blustering day, and all were soon shivering with the cold.

The teacher was out of patience, and the scholars out of humour. "May I go to the fire, sir," was the constant cry, while some were coughing, some trotting their feet, and others blowing upon their fingers, so loud as to be heard all over the house, and while the boys were pushing each other round the stove, the little girls were crying because they could not get to the fire! The teacher scolded and punished, and finally gave up in despair, and said,—"Take your books and go home, and tell your folks that the school has closed."—"Good," cried a little urchin, in one corner of the room, who had much rather play than study.—"I am glad of it," exclaimed another—"so am I," "so am I," went round the room; Bedlam seemed let loose; the books were quickly gathered, and all rushed from the house as though they were escaping from the most doleful prison; and they ran to their homes shouting and rejoicing that school was done! But when they told their story, their parents did not seem quite so well pleased. "O, dear," exclaimed the wife of Mr. Tightheart, "how can we live, to have all our six children at home, through this long winter? We must send them to school to get them out of the way—don't be so stingy of your wood, old man—do send a load of wood to the school-house, to-morrow morning, and your children with it—you can't tell how I am *bothered* with them all around me, every day." These arguments were so potent, that Mr. T. consented to take 1-4 of a cord of wood, from his own shed, and send it to the school-house, that very night. Other parents had no idea of having the school stop, for they wished to have their children learn; so in the course of the next day, half a dozen loads of green wood were tumbled into the snow, around the school-house, and the school went on another month, as before—then nearly the same scene had to be acted over again. And nearly one week before the teacher's engagements expired, he was obliged to close his school for the want of wood, the parents thinking that it would not be worth their while to make another fuss, to get wood just for one week. And then they tried to wrong the teacher out of half his wages, because the school had been unprofitable! true enough. But then who was to blame? The teacher or the parents? Certainly not the teacher. Let parents do their duty, in furnishing a good school-house, and dry wood fitted for the stove, and then if the school be unprofitable, blame the teacher.

The least inconvenience, arising from the negligence of the district, in making the school-room comfortable, will injure the school.

Such has been the experience of

AN OLD TEACHER.

A COLOURED DIGNITARY.—The Paris correspondent of the *Boston Atlas* says: "A frequent visitor at the Tuilleries of late, where he has a seat, by the Queen's side, is Father Mousa, a jet black African priest, who excites great interest by accounts of his missionary labours in Senegal. Most of the nobility have invited him to their tables, and large sums have been subscribed to build him a new church. Through his exertions, over six hundred Roman Catholic priests have signed a petition for the abolition of slavery in the French colonies, to be presented to the next Chambers—over eight thousand other signatures are attached."

PROSPECTS FOR ILLINOIS.—Lyell, the geologist, asserts that there is more coal in the single State of Illinois than in all Europe.