

WHAT THE BIBLE SAYS ABOUT DANCING.—As we heard a young professor of religion recently assert that the Bible sanctions dancing, we have consulted every passage in Holy Scripture which speaks of it. From these references we gather—

1. That dancing was an act of religious worship Judges xxi. 21; Exodus, xxxii. 19.
2. That it was practised exclusively on such occasions as national festivals, or great victories, Judges xi. 34; Sam. xviii. 6; Jer. xxxi. 4.
3. That it was performed by maidens only, Exodus xv. 20.
4. That it was performed usually in the daytime, in the open air, in highways, fields or groves.
5. That men who perverted dancing to purposes of mere amusement, were deemed infamous, 2 Sam. vi. 14. 20.
6. That no instances of dancing are found upon record in the Bible wherein the two sexes united in the exercise, either as an act of worship or amusement.
7. That there is no mention of social dancing for amusement, except that of the "vain fellows," devoid of shame, 2 Sam. vi. 20; of the irreligious families described by Job, which produced, increased impiety and ended in destruction, Job xxi. 7-5; and of Herodias, which terminated in the rash vow of Herod and the murder of the Baptist, Matt. xiv. 6.

A WORD FOR THE YOUNG.—Every young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are frusting for want of occupation, may look with scorn—it is praise; his contempt in honor.

Selections.

THE MODEL MINISTER.—He never exchanges: is not particular whether he occupies a four story house or a ten footer for a parsonage: considers "donation parties" an invention of the adversary: preaches round and round the commandments in such a circular way as not to hit the peculiarities of any of his parishioners: selects the hymn to suit the singing choir instead of himself: never forgets when excited in debate that pulpit cushions are expensive articles, visits all his people once a month and receives their visits whenever they choose to inflict them: frowns upon all attempts to get him a new cloak: looks upon bronchitis, throat complaints, and journeys to Europe as modern humbugs, never wears a better coat than any of his parishioners, has the eloquence of Paul, the wisdom of Solomon, the patience of Job, the constitution of an elephant: and—lives on two hundred dollars a year!—From *Fern Leaves*.

TEMPERANCE—There is no better or more forcible description of intemperance, than that given to St. Augustine, who calls it, "A distemper of the head; a subversion of the senses; a tempest in the tongue; a storm in the body; a shipwreck of virtue; a loss of time; a wilful madness; a pleasant devil: a sugared poison; a sweet sin; which he that has it has not himself: and he that commits it, doth not only commit sin, but he himself is altogether sin."

"Intemperance has been aptly called," saith Flavel, "the devil's bridle, by which he turneth sinners which way he pleases; he that is overcome by it can overcome no other sin."

Among the heathen he was counted the best man who put more oil in the lamp than wine in the bottle. Tertullian says of the Primitive Christians: "They sat not down before they prayed: they eat not more than might suffice their hunger: they drank no more than was sufficient for temperate men: they did so eat and drink, as those that remembered that they must pray afterwards."

TWO ARMIES.—A striking contrast is contained in the following statement, which we find in the "Economist" of this city:—

"The United States army numbers about 10,000 men, and they cost the country last year \$8,325,246 for pay, subsistence, clothing, &c. That is to say, \$820 per man, or if we deduct the militia expenses, \$800 per man. It would puzzle any one to tell of what service were those men, living useless in barracks and old forts, eating three meals per day, and turning out occasionally to touch their caps to their officers."

"The Illinois Central Railroad army numbers ten thousand men also, and they receive from the company \$3,700,000 per annum, in return for which they labour twelve hours per day upon a work which gradually stretches itself through the most fertile plains,

connecting the great lakes with the Ohio and Mississippi rivers, and ultimately with the Gulf of Mexico."

The perspective building of the great Central Railroad of Illinois alone, has added to the wealth of that state, in the appropriation of wild lands, the sum of 40 millions within a strip of but twelve miles in width, and the actual construction of the road will bring to a ready market millions of acres of land now owned by the general government, which, were the road not constructed, would lay waste for years to come.

The federal government employs ten thousand men at an expense of eight millions of dollars, to carry about muskets. The Central Railroad Company, employing ten thousand at less than four millions, confers a vast property upon the state, upon the federal government, and upon thousands of farmers. Year after year the government spends its millions of dollars, effecting nothing, producing nothing, and resulting in nothing but the turning loose of superannuated soldiers, made paupers, by a life of idleness, to prey upon the industrious during the remainder of their existence.

The Illinois Company, by three years' expenditure, establishes seven hundred miles in iron rail, through prolific farms, many of them owned by the persons whom they employed to build the road—men of industry, vigor, wealth, and intelligence. The United States, in thirty years, have spent \$300,000,000 enough to build a double track to the Pacific, and they have nothing to show for the money but some old forts, guns, battered uniforms, and demoralized veterans.—*New York Evening Post*.

NAPOLEON AT HAM.—The *Journal de St. Quentin* gives the following details of a visit which the emperor and empress paid three days ago to the fortress of Ham:—On Wednesday afternoon, about four o'clock, the emperor accompanied by the empress, the Princess Mathilde, and some persons of the court, arrived here incognito. Without having given any intimation of his intention, he proceeded at once to the fortress, his former prison during a period of six years; and when he crossed the drawbridge his features appeared much changed—his emotion was great. His Majesty then went to the gate through which he had effected his escape, and the porter having opened it, the emperor immediately related to the empress, with the greatest detail, all the circumstances of his flight. He afterwards ascended to his old apartment, and when they arrived there, the empress threw herself into his arms and embraced him with a tender emotion. After this scene, which much affected the persons present, the emperor went out on the terrace, and examined the remaining flowers of those which he had formerly cultivated. The empress plucked some branches and distributed them around with a mournful smile. A simple and frugal repast was then served to their Majesties under the trees in the court of the fort, and their Majesties were still occupied in partaking of it when M. Allert, the mayor arrived, accompanied by the civil and ecclesiastical authorities and by the Bishop of Adras, formerly curé in the place where the emperor was confined in the fortress. The rumour being spread about that the emperor was among us, a crowd soon assembled, and saluted their Majesties with loud cries of "Vive l'Empereur!" "Vive l'Impératrice!" and accompanied them to the gates of the town. The whole visit lasted somewhat more than an hour.

RELIGIOUS SECTS IN RUSSIA.—The Russian Church affects toleration. Of the vast population of fully 60,000,000, only about 45,000,000 are members of the regular Church, 350,000 are dissenters or heretics to that Church itself: 3,500,000 Roman Catholics are found throughout the wide domains of the Czar; and fully 250,000 Armenians. The Protestants of the Augsburg Confession of Faith amount to 2,000,000; those of the Reformed Church to 54,000. There are 10,000 Moravians, while no less than 2,500,000 belong to the Mahometan creed. The Jews are 60,000 in number, and the followers of that mysterious potentate, the Grand Lama of Thibet, amount to no less than half that amount. But there are creeds still more extraordinary throughout the enormous tract of territory which constitutes the Russian empire: 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of Fetichism, worshipping bats, cows, and every uncouth specimen of brute, as representative of the divinity of heaven.

RELIC WORSHIP.—We read in the *Journal de Bruxelles*—"His Holiness Pope Pius IX. has just sent to the Duke de Brabant a fragment of the wood of the manger which formed the cradle of our Saviour. In the private audience which Mgr. Gonella obtained,

in order to present this precious relic, His Royal Highness was much affected at the present made to him by the Pope."

Correspondence.

FOR THE CHURCH TIMES.

MR. EDITOR,

I will thank you to have the accompanying addresses, presented to the Rev. Charles Ingles, on the occasion of his resignation of the Rectorship of St. George's, Sydney, with that worthy Clergyman's replies thereto, inserted in an early number of your valuable paper. By some oversight, it appears, they were not at the time published, as has been the usual course, in the columns of the *Church Times*. There is an old saying "better late than never," and I think it but an act of justice, not only to the parishioners, and the late Rector, but likewise to the present incumbent, that those expressions of mutual respect and affection should be generally made known, to all Churchmen throughout the Diocese. On the Sunday after the addresses were presented, this respected and worthy Clergyman delivered his farewell sermon in the Parish Church, on the resignation by him of the office of Rector. The text was from 2nd Cor. 13th chap. and 11th verse, "Finally Brethren Farewell." It would afford me pleasure, Mr. Editor, to forward you a lengthy extract from this affectionate discourse, but I fear your limited space would not admit of its publication. I shall therefore content myself by sending only the first and last sentences.

"You have probably expected for some time what you will readily understand these words of St. Paul to import,—my resignation of the office of your Rector. Twenty-eight years and a half have passed over my head since I entered upon this charge. I have spent the vigour of my life in your service, and now find myself growing less fit every day for the duties of so extensive a mission."

"This is the last time I shall stand here in the relation to you which I have borne so long. I will conclude therefore by using the solemn farewell of St. Paul, addressed to the disciples at Miletus, "and commend you to God, and the word of His grace which is able to build you up, and give you an inheritance amongst all them who are sanctified." There may we meet again, never to part more!!! Amen!"

With feelings of old affection for yourself, and wishes for the good success of the cause you have in hand, I am yours,

A SUBSCRIBER.

November 29th, 1853.

ADDRESS:

TO THE REV. CHARLES INGLES, B. A.

Reverend and Dear Sir,—At a Meeting of the Church Wardens and Parishioners of St. George's, Sydney, it was resolved unanimously, that before proceeding to make any arrangements for the provision and appointment of a new Rector, an address from the Parishioners, should be presented to yourself, expressive of their grateful appreciation of your long and faithful services.

In compliance with such resolution, we beg therefore, Reverend and Dear Sir, to offer you our sincere and united thanks for the ministrations afforded to us, and to our families, in the lengthened period of nearly thirty years that you have dwelt among us, and to regret that the infirmities incidental to and naturally accompanying increasing years should have necessitated a separation between our Pastor and ourselves.

We trust that such relaxation to your labours, and relief from many anxieties, may add many years to your health and happiness; and with every kind wish for the continued prosperity of your estimable family and yourself,

We beg to subscribe ourselves,

Reverend and Dear Sir,

Your sincere and faithful friends,

[Signed by the Church Wardens, Vestry, and numerous other Parishioners.]

REPLY:

Gentlemen,—I beg to offer my best thanks for your address on my removal from the office of your Rector, and for your kind appreciation of my ministrations during my Incumbency.

In whatever measure I may have been profitable to you, "I rejoice." It has ever been my desire to identify myself with all over whom I have been appointed to minister in holy things, and to consider myself in the relation of a Pastor with his Flock, and it gratifies me to learn that such is the feeling on the part of those from whom I now separate.

Your expressions of kindness towards my family, and myself personally, I beg, in all sincerity, warmly to reciprocate, and to assure you that your welfare, Spiritual and Temporal, will not cease to be the object of my warmest desire.

I am, Gentlemen,

Your assured Friend and Servant.

CHAS. INGLES, B. A.

To the Church Wardens and Parishioners of St. George's Parish, Cape Breton.