

THOUGH THE DEVIL PROMISES YOU THE WHOLE WORLD, HE DOESN'T OWN A GRAIN OF SAND

PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

Devoted to Evangelism, Missions and Bible Doctrines

"Go ye into all the world and preach the Gospel"

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A Russian Mother and Children By Charred Ruins Of Their Home



This represents the world of today, but does not represent the world of tomorrow—when Christ shall reign. Listen: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa. 2:4).

This Week's Sermon

During the year of 1928, when I was pastor of the Mt. Carmel Baptist Church, Cincinnati, Ohio, "The Bugler", the official organ of the church, carried an editorial in the issue of November 25, 1928, under the caption, "The Church in a Heathen Community." In this article, I discussed briefly the moral situation of the community, suggesting that Christ was the cure for this community.

This immediately precipitated a turmoil, such as the community had never known before. Demands were made that I publicly apologize, or else a suit for libel would be instituted. Having no intentions of either apologizing or recanting, I proceeded on Sunday morning, December 9th, to present this message, "Twelve Indictments Against the Modern Dance," to a house that was taxed to its seating and standing capacity.

Hardly had the benediction been pronounced, when the crowd, composed of not only the members of the local church, but visitors from every denomination and various parts of Cincinnati, surged as one body to the rostrum to speak words of kindness for the position which I had taken. Some who previously

had said that they saw no harm in the dance came with tear-streaming faces to pledge their support. The Cincinnati Enquirer for the following morning, commented thus:

"Another deacon, when asked to comment pointed to the virtually unanimous rush of the congregation to congratulate the pastor after the sermon."

A synopsis of my message was syndicated in over 500 newspapers from New York to San Francisco and from Chicago to Miami. Immediately a deluge of congratulatory messages by way of telegrams, telephone calls, and letters began to pour in.

As a result of these messages, the sermon was reproduced in booklet form. Trusting that God will use it to His glory we now give it a wider circulation through this paper.

"I had rather die leaving nothing to my boy but his religion, than to die leaving him a fortune with no religion."—Edgar A. Guest, in the American Magazine.

"Blessed is the man whose calendar contains prayer meeting night."

"TWELVE INDICTMENTS AGAINST THE MODERN DANCE"

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

A little over ten years ago the last shot of the World War was fired. When it became generally known that there had been a cessation of activities in the frontline trenches, even before peace was formally declared, sporting houses of New York and Chicago began to ask, "How shall we celebrate the return of peace? With what festivities shall we welcome the soldiers when they return?" They had not long to wait for the answer, for the Devil quietly whispered, "Introduce a new dance step and call it the 'Victory Ball'."

That dance is described by the poet:

"The cymbals crash and the dancers walk, With long silk stockings and arms of chalk, Butterfly skirts, and white breasts bare, And shadows of dead men watching them there.

Shadows of dead men stand by the wall, Watching the fun of the Victory Ball.

They do not reproach because they know, If they're forgotten, it's better so.

Under the dancing feet are the graves, Dazzle and motley, in long bright waves, Brushed by the palm-fronds, grapple and whirl Ox-eyed matron and slim eyed girl. See there is one child fresh

from school, Learning the ropes as the old hands rule. God! how the dead boy gapes and grins As the tom-toms bang and shimmy begins!

'What did you think we should find,' said a shade, 'When the last shot echoed and peace was made?' 'Christ,' laughed the fleshless jaws of his friend, 'I thought they'd be praying for worlds to mend.'

'Pish,' said the statesman standing near, 'I'm glad they can busy their thoughts elsewhere. We musn't reproach them. They're young, you see'. 'Ah', said the dead men, 'so were we'.

Victory! Victory! On with the dance! Back to the jungle the new beasts prance! God! how the dead men grin by the wall, Watching the fun of the Victory Ball!"

Instead of finding mothers and fathers upon their knees, thanking God for the return of peace and praying for its eternal continuance, the first shipload of soldiers that docked in the east, found fathers and mothers, brothers and sisters, enjoying the "Victory Ball." Solemnity and gravity, the twin graces that had reigned in the hearts of the American people for the past few years gave way to the twin "disgraces" of immortal gaiety and profane laxity. War-time prayers and covenant vows were forgotten. Broad minded levity

usurped the throne of stable reason. The old adage of "One extreme follows another" was proven true, for the sobriety and abstinence of war gave way to the inconstancy and volatility of peace.

As the days of peace have lengthened, the intemperance and unsteadiness of morality has increased. The old time Irish Jig, Highland Fling, Scotch Reel, Minuet, Quadrille, and Lanciers have lost their attraction and in their place we find the Waltz, Two-step, Turkey-trot, Grizzly Bear, Bunny-hug, Buzzard-lope, Texas-tommy, Tango, French-can, Bear-cat, Fox-trot, Hug-me-tight, Rocker Waltz, Castle Waltz, Dip Glide, Whirling Swing, Gabby Glide, Wriggly Worm, Kitchen Sink, Shimmy Shivers, Cigarette Dance, Cheek-to-cheek, Grizzly Grapple, Charleston, Black Bottom, and Skunk Waltz, the last of which is the most appropriately named of all.

Instead of being an innocent amusement, it is today a power of Deviltry, which threatens to devastate the moral fabric of Christianity. Instead of being a form of religious prayer, which the wives used while their husbands were away at war, such as it was in Egypt at the time of its origin, it has become a moral menace and bids fair that America, through the influence thereof, will go the way of the empires of the ancient east to destruction.

With indisputable evidence of its pernicious influence, I submit the following indictments against the dance.

I.

THE POSITION OF THE SCRIPTURES

It has been said, "The Devil can cite Scripture for his purpose". For several decades he has been doing so in order to save the conscience of professed Christians who dance. Solomon's statement that there is "a time to dance" (Eccl. 3:4) is thought by some to furnish justification for the modern dance. Such a position is founded upon a misunderstanding and misapplication of the text quoted, as well as a complete negligence and perversion of the entire trend of Scriptural teaching. The dance of which Solomon speaks is a dance of religious joy, performed by maidens only, and never by the uniting of the sexes. The totality of the Scriptures represent it as such.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Ex. 15:20). The children of Israel had just been delivered from the hand of Pharaoh. A spirit of Thanksgiving passed over the people. Miriam the prophetess, was so thrilled with joy that she led the women with timbrels and dances.

"And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances" (Jud. 11:34). Again we notice that there was no indulgence of the sexes in close proximity.

"And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music" (I Sam. 18:6). Women only are men-

tioned as partakers of this celebration.

"And David danced before the Lord with all his might" (II Sam. 6:14). The ark, the symbol of God's presence, was being brought to Jerusalem. Sacrifices were offered every thirty feet. Gladness reigned in the hearts of the people. David danced for joy. Any Christian, who today hasn't sufficient religion to make him happy enough to dance, hasn't much religion.

"Let them praise his name in the dance" (Ps. 149:3).

"Praise him with the timbrel and dance" (Ps. 150:4). Thus the Psalmist enjoins upon God's children, the dance, as a means of praising God.

Jeremiah tells of the restoration of Israel in the last days and pictures God as turning their mourning into joy. Then said he, "shall the virgin rejoice in the dance" (Jer. 31:13).

In our Saviour's parable of the Prodigal Son, his return was celebrated with music and dancing. "Now the elder son was in the field: and as he came and drew nigh to the house he heard music and dancing" (Luke 15:25).

Thus we see there "is a time to dance." That time is when one is thrilled with deep-seated joy in the Lord. Any religion that doesn't make one happy enough to dance is stereotyped, frigid, conventional mockery that should have been superannuated before its birth. Dr. Lyman Beecher summarized the Bible position on dancing, by saying:

"1. Dancing was a religious act both of the true and also idol worship.

(Continued on Page Two)

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TWELVE INDICTMENTS AGAINST THE MODERN DANCE

(Continued from Page One)

"2. It was practiced exclusively on joyous occasions, such as national festivals or great victories.

"3. It was performed by maidens only.

"4. It was performed usually in the day time, in the open air, in highways, fields, or groves.

"5. Men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.

"6. No instances of dancing are found upon record in the Bible in which the two sexes united in the exercise, either as an act of worship or amusement.

"7. There is no instance upon record of social dancing for amusement, except that of the vain fellow 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."

The Bible and Evil Dances

But dancing that was actuated by religious joy and fervor is not the only kind that is mentioned in the Bible. There we find a record of some evil dances as well, which were indulged in by the mingling of the sexes and in which the religious fervor and joy was either perverted or forgotten. These, as is always true when the sexes mingle in close proximity, resulted in vicious degeneracy and immodest sensuality.

Moses' delay in returning from Mount Sinai caused consternation in the camp of Israel. In their desperation, they demanded of Aaron that he make for them gods or idols which should go before them. From the golden earrings which were brought to him, Aaron fashioned the golden calf. When Moses returned from the mount he found both the men and women together worshipping and dancing about the idol. The record thus reads, "And the people sat down to eat and drink, and rose up to play" (Ex. 32:6). Many commentators of all denominations agree that the word "play" carries with it the implication that the Israelites had adopted the shocking practices of the calf worship of Egypt.

"Moreover the Lord saith, Behold the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet" (Isaiah 3:16). Not all of Isaiah's preaching was for political re-

form. The lewdness of the dances of his day received stern denunciation at his hands.

"They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. 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 should we have if we pray unto him?" (Job 21:11-15).

One would never presume that those words were written about 3500 years ago. Truly the lounge lizard of the twentieth century finds his portrait there. Modern parents are guilty of the same sin which Job describes. They encourage their children to live for the material world to the extent that the spiritual is forgotten. A life of dancing and worldly pleasure leads to the identical termination as in the days of Job. Rebellion, blasphemy, and prayerless lives, follow as the aftermath of worldly living.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in the lasciviousness, lusts, excess of wine, revelling, banqueting, and abominable idolatries." (I Pet. 4:3). The word "revelling", translated from the Greek "komi" is the same that is used in Gal. 5:21. In both instances it should properly and more correctly be rendered "dancing." Thus it is one of the works of the flesh which the child of God is to abstain from.

The Dance and John the Baptist

About the time that Jesus began His ministry young Herod Antipas took from his brother his beautiful wife, Herodias, and in open adultery before God and man lived with her. There were plenty of prophets living then, but John the Baptist was the only one who did not fear to tell the truth concerning their sin. With a zeal for God in his heart that could not be shaken and with a conscience that was above approving of sin, John said, "It is not lawful for thee to have her" (Mt. 14:4). Such stern denunciation of their sin caused Herodias to hate and to seek revenge as only a vile woman knows how. Had not the king feared for his position, John would have been beheaded at once. Sometime later, while John was still in prison, birthday festivities were celebrated for Herod. During the festivities of the banquet which was kept by Herod's friends and courtiers, Salome, the daughter of Herodias danced before the entire assembly. In semi-nude attire, with suggestive postures and gestures, and accompanied by sensuous music, all of which was calculated to fire the passion of the banqueters to white heat, Salome won the day—and the king, for in his excitement, he promised to give her anything she might ask, "even to the half of his kingdom." Following the advice of her sinful mother, she made request for the head of John the Baptist on a charger. With regret in his heart for his rash vow and yet, not willing that his oath should be broken, he sent and had John beheaded.

Into the banquet hall a servant comes bearing the head of the forerunner of the Messiah. The drunken king and his friends fired to a pitch of sentimental enthusiasm, the half-clothed Salome, and Herodias, with a look of exultation on her face, gather about the head of

the Messiah's herald. The hair is clotted with blood, the eyes are closed, and the lips are silent. The voice that had announced the King of Kings is hushed or possibly heard only as an echo. "It is not lawful for thee to have her." Such, beloved, is the picture of the associations of the evil dance of the Bible!

Is it any wonder that Spurgeon remarked, "When I hear of the modern dance, I have an uncomfortable feeling about the throat, as I recall that a dance cost the head of the great preacher and prophet, John the Baptist?"

The Moral Teachings of the Bible

The Bible is persistently consistent regarding its moral teachings. In every instance the Bible teachings of morality are always in the direction of denouncing the dance.

"Abstain from all appearance of evil" (I Thes. 5:22). Even if we grant that dancing is an innocent amusement, it at least has the appearance of evil. Paul commands us to avoid the appearance thereof.

Paul writes to the Corinthians about eating meats that have been offered to idols. He says, "neither, if we eat, are we the better; neither, if we eat not, are we the worse." "Wherefore," says Paul, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). Most everyone will admit that dancing is a doubtful amusement. It would be far better to give God the benefit of the doubt and leave it alone for Christ's sake and for the sake of one's Christian influence.

As sons and daughters of God, our duty is to glorify God. "Let your light so shine before men, that they may see your good works (not good dancing), and glorify your father which is in heaven" (Mt. 5:16). "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The question is often asked, "What harm is there in dancing?" It would be more appropriate to ask, "What good is there in dancing?" Only as it is an aid to glorify God should it be indulged in.

"Wherefore come out from among them and be ye separate, saith the Lord" (II Cor. 6:17). Dancing is a material pleasure. God commands us to be separate from the world. Oil and water will more readily mix than worldly amusements and a spiritual life.

Admittedly, dancing is worldly amusement. Should a child of God indulge in the world? Let God answer: "And have no fellowship with the unfruitful works of darkness" (Eph. 5:11). "Love not the world, neither the things that are in the world" (I John 2:15). "The friendship of the world is enmity with God" (Jas. 4:4). "If any man love the world, the love of the Father is not in him" (John 2:15).

Very often, an unbeliever will say, "If I were a Christian, I would not dance." It is quite peculiar that the conscience of a sinner should be more sensitive than that of a saint.

II.

THE MODERN DANCE ORIGINATED IN A HOUSE OF PROSTITUTION.

In a house of prostitution, in Paris, in 1627, the modern dance was introduced and first danced by a notorious libertine, named Gault. He was so vile that he would joke publicly of the number of lives that he had ruined. He became so low morally that

he attempted to ravage his sister. In his attempt he strangled her to death, for which he was beheaded by the French guillotine in 1632.

Such, beloved, was the origin of what today is called an innocent (?) pastime. Truly it has been elevated but little above the place of its origin, for almost every modern step that is danced, was first introduced in a brothel. Two of the steps came from Negro brothels and are known as Negroid steps.

Since the dance originated in a house of ill-fame; since it was first danced by the most degraded of men and women; since by the most subtle procedure it has received the approval of society under the guise of respectability; since it has not the honour of being well born; but since it has worn a badge of shame from its birth, the pleasures of the dance should not be participated in by the child of God.

You may ask, "Do not respectable people dance?" "Yes, but dancing never made them respectable!"

III.

THE CHRISTIAN CONSCIENCE IS OPPOSED TO THE DANCE.

Although there may be some preachers who claim their inability to see any harm in the dance and some local churches permit and even encourage it in their church parlors, yet the overwhelming sentiment of the church has always been opposed to the dance. Whenever the conscience of Christianity has functioned, the dance has been bitterly assailed.

The Early Church Fathers

Tertullian who lived from 150—230 A. D., said, "If Christians are found in the assemblies of the dancers, it proves them to be no longer Christians."

Augustine said, "It is better to plow on Sundays than to dance."

An early church father said, "The dancing floor is a circle, its center is Hell, and its circumference, the devils."

Chrysostom said, "Where dancing goes on, the devil is surely present."

Ambrose said, "The holy maidens are to keep aloof from the dances."

The Roman Catholic Church

Cardinal Caviarriari said, "These dances are a form of moral turpitude. The dance, publicly exhibited, is revolting and disgusting. Only persons who have lost all moral sense can enjoy them."

Archbishop Spaulding said, "Nineteen out of twenty fallen women coming to the confessional attribute their downfall to the dance."

Bishop Schrembs said, "There is a wave of sensualism sweeping over the land today, and on its crest it has carried with it the suggestive fashions of dress and the nauseating revels and dances of the brothels. Dress and dance under such conditions are destroying the very sense of womanly reserve and decency. They are born of the sensualism of the brothel, and they quite naturally beget sensualism in return."

Archbishop Elder said, "There must be no round dancing at any time, and no dancing of any kind after dark."

Cardinal O'Connell sees in the ballroom, "An ever increasing disregard of even the rudiments of common decency and dress, of deportment, of conservation, and of conduct. If this is the new women, then God spare us from any further developments of an abnormal creature."

Archbishop James Blenk said, "Has it come to this that our

boasted city (New Orleans), our boasted civilization, even our Christianity, should be banished to make room for the vile corruption, freighted with the miasma of the underworld? I appeal to the mothers and fathers for the love of God, to set your faces against this outrage."

In 1916, Pope Benedict put a ban on dancing that was held under the auspices of parish churches. A number of the modern dances have been forbidden by papal edict. At a council meeting in Baltimore, some years past, a pastoral letter was issued which said, "We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feeling of decency and propriety, and are fraught with the greatest dangers to morals."

Episcopalians

The clergy of Virginia, in their address to the people of their respective parishes, said, "We have to say to those within the scope of our observation, who after due endeavors for their conviction, have still professed their inability to see any harm in these and like things, and have continued to be the defenders of dancing, whether they practice it or not, that in no instance have there been persons, who on other grounds and apart from this particular question have given satisfactory evidence of having been born of the Spirit."

Bishop Hopkins said, "In the period of youthful education, I have shown that dancing is chargeable with waste of time, indulgence of personal vanity, and the premature excitement of passions. No argument can make it consistent with baptism."

Bishop McIlvain said, "The only line I would draw is entire exclusion."

Bishop Meade said, "The social dance is not among the neutral things we may do at pleasure, among the lawful, but not expedient; but it is, within itself wrong, improper, and of bad effort."

Bishop Cox said, "The lasciviousness of dances is so disgraceful to the age, and so irreconcilable to the gospel of Christ, that I feel it is my duty to the souls of my flock to warn those who run with the world to the same excess of riot in these things they presume, not to come to the Lord's Table."

Bishop Johnson said, "These dances have passed the limit and are properly classed as vulgar, immodest, and indecent, and therefore ought to be ostracized by all respectable people." This denunciation of the dance was unanimously endorsed by the diocesan council of Texas.

Presbyterians

The General Assembly passed the following resolution concerning the dance, "We regard the promiscuous round dancing by members of the church as a mournful inconsistency, and the giving of parties for such dancing, on the part of the heads of the families, as tending to compromise the religious profession, and the sending of children of Christian parents to dancing schools, as an error in family discipline."

Albert Barnes said, "Dancing, balls and parties lead to forgetfulness of God. They nourish passion and sensual desires. They often lead to the seduction and ruin of the innocent. No child dances into Heaven, but many a one has danced into" (Continued on Page Three)

SEVEN INDICTMENTS AGAINST THE MODERN DANCE

(Continued from Page Two)

M. Palmer, possibly the best minister of the Presbyterian Church, said, "Promiscuous dancing between sexes is especially voluptuous and demoralizing. Nor is it sufficient answer to say that multitudes dance in proper associations. It might be safe for many whose characters are above suspicion, but themselves, to make too much of an analysis of the pleasure experience in the dance." The Presbyterian Board of Publication, said, "The dancing school instead of being called a school of easy manners, is rather to be styled a place where girls are taught to substitute the fineness of the coquet for true feminine delicacy, and where they take their primary lessons in the art of seduction." S. Potts said, "The female expected to make her appearance in a ball dress, which is as much of her personality as modesty will permit. She may be in the embrace of the long-tongued stranger whom she never saw before, and whose lips are foisted with lust, and her breast drawn close to his while waltzing or practicing the still more indelicate and now most fashionable."

Congregationalist

At a meeting of the General Association of the state of Iowa, a few years ago, the following resolution was adopted: "Resolved, that in the opinion of this association, the practice of dancing by the members of our churches is inconsistent with the profession of religion and should not be made a subject of discipline."

Disciple Church of Christ

Rev. Benjamin Franklin said, "The view of most, generally is that the people of the world are becoming more and more thoughtless and pleasure-loving. Amusements and entertainments of a religious may dance, but serious persons, who profess religion, who have become makers of the Divine nature, are lead by the spirit, and the mind of Christ, do not see."

Methodist

Adams Clarke, no doubt the greatest commentator of the Methodist denomination, said, "Dancing was to me an unmixed moral evil; for although by the mercy of God, it lead me not to a depravity of manners, it greatly weakened the moral principle, drowned the voice of well instructed conscience, and was the first cause of inducing me to seek my happiness in this life. Everything led to the disposition it had produced, and everything was absorbed by it. I hold it justly an abhorrence for the moral influence it did me."

Baptists

Baptist churches have no set rules of discipline regarding amusement question such as the Discipline of the Methodist Church or the action of the General Assembly of the Presbyterian Church. However, Baptist Churches have throughout the twenty centuries of history opposed the dance with its attendant evils. Many churches exclude those of their members who dance.

Alva Holvey, one of the great minds that Baptists have produced, said, "Our accusation is that the dance in- stead of affording an opportunity for mutually enabling com-

panionship between man and woman, inspired with a chaste and sweet interfused remembrance of their contrasted relationship to each other... that the dance instead of this, consists substantially of a system of means contrived with more than human ingenuity to incite the instincts of sex to action, however subtle and disguised at the moment. We charge that passion, and nothing else, is the true basis of the popularity of the dance. For it is no accident that the dance is what it is. It mingles the sexes in such closeness of contact and personal approach as, outside of the dance is nowhere tolerated in respectable society."

Russell H. Conwell said, "Men and women act now in public, because they call it dancing, in a way which would never be allowed in the parlor or home. Such action never would be allowed anywhere else, because it must arouse a dangerous, wicked appetite which brings about criminal results. I have looked in at some of these balls, and I can say to you now, young women, that you are doing the most wicked thing this side of murder when you dance with young men in places like that, under those circumstances, embraced, as you are, in the modern dance. Beware! God will hold you responsible for the temptations you put in their way!"

Dr. Wilkinson said, "My accusation is that the dance consists substantially of a system of means, contrived with more than human ingenuity, to excite the instincts of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading. I charge that here and not elsewhere, in the anatomy of that illusive fascination which belongs so peculiarly to the dance, the scapel is laid upon the quivering secret of life. Passion—passion transformed never so much, subsisting in no matter how many finely contrasted degrees of sensuality—passion, and nothing else is the true basis of the popularity of the dance."

It is thus seen that the sentiment of the Christian conscience is clearly opposed to the dance. All denominations and sects have gone on record as opposing it.

IV.

IT IS BASED UPON THE APPEAL OF SEX.

Just as alcohol is the spirit of beverages, so sex is the spirit of the dance. I challenge openly that if you divide the sexes the dance would die in less than twenty-four hours. Someone has suggested that it would have never started had it not been for the mingling of the sexes in close proximity.

If sex is not the appeal of the dance, then why is it that we never hear of a bachelor's club giving a dance for its members only? I have yet to read my first account of such a club giving its annual ball to its members only. Why a man would rather hug a telephone pole for fifteen minutes than to dance with another man for the same period of time.

My heart aches for the man who says that he can dance without having impure thoughts for I know that he is either a wilful malicious and premeditated liar or that he is as cold as a block of marble and is lacking of the elementary forces which make for manhood. Upon such a one the title of "saint" should not be conferred, but rather Christian sympathy in liberal quantities should be administered. Unless the organs of sex are excited, when a man leads a

throbbing, buoyant, beautiful girl across the floor to the accompaniment of music and unless there is a sex stimulation when the position of the dancers is taken, the dance has either been improperly executed or else the participants thereof are lacking in the powers of real manhood and womanly womanhood.

That which I have said regarding man applies equally in respect to woman. Bob Schuler asked twenty doctors in the city of Austin, Texas about the sex stimulation of dancing. Without exception, each replied that a woman could not dance without intense sex stimulation. Is it any wonder that John Roach Straton, after visiting the dance halls of New York City, said, "It may be that a fossilized octogenarian, or a self-complacent mollycoddle with ice water in his veins, or a dandified dude, or a vitiated fop, who doesn't know whether he is a man or a woman—such a character as any of these, I say, may be able in the dance to hold in his arms a throbbing, beautiful young woman, with about half of her body exposed—and the other half clothed largely with good intentions! Such a man may be able to hold a girl under such circumstances and still maintain a philosophical calm, and experience only saintly emotions, and have nothing stronger than Sunday School maxims running through his mind, but I do not believe that any real man, any youth with red blood in his veins and with the elementary forces of nature operating in him, could pass through such an experience without the natural reaction which heredity and every masculine instinct demands from such conditions."

V.

IT IS PHYSICALLY HARMFUL.

It is claimed that dancing is a health-producing exercise. Quite the converse is true. The late hours, the excessive exercise, the intense sexual stimulation, the atmosphere of the ball-room, nauseating with the odor of tobacco and redolent with perfumes, and the homeward transition with insufficient clothing and with an unnaturally heated body, instead of being conducive to health violates the primary principles thereof. Rheumatism, neuralgia, consumption, and pneumonia follow as a certain aftermath of such living.

Perry Wayland Sinks said, "The dance was not originated for the promotion of health. It was never designed to be, and in fact never has been, promotive of health. Viewed as an exercise, as at present conducted, it is in violation of the soundest hygienic laws."

It has been estimated that the average life of a male dancer is only thirty-one, while that of a female is twenty-seven. T. A. Faulkner in his book, "From the Ballroom to Hell" said, "One may work six days in the week and arise fresh every morning, but let him attend a dance only a few hours each evening and health and vigor will vanish like the dew before the rising sun."

A short time back, an Associated Press Dispatch carried the report of the death of a young girl, of Pawnee City, Nebraska, caused by the performance of the Charleston. Her physician said, "The extreme physical exercise of the Charleston is particularly dangerous for young women."

Dr. William A. McKeever said, "The new social dance is a dance of death. Young fifteen year old striplings are forced by the dance into an intense sexual development, instead of experiencing the normal, slowly

awakening sex consciousness." Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern day dance:

"I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally, sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation."

"A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from."

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this."

Dr. H. C. Haydn said, "Proverbially, the dance seeks the cover of the night. Dancing assemblies are seldom under way till it is time they were dispersed, and often do not end, until the small hours of the morning."

Bishop Matthew S. Hughes said, "Our public schools should conserve the health and vigor of our young people; the modern dance is destructive of health and wasteful of the vital forces. We need recreation, instead of producing dissipation and exhaustion."

Dancing usually leads to one of two ends: a loss of health or a loss of virtue. Often it leads to both. May Christian people, who wish to glorify their Creator, beware!

VI.

IT BLIGHTS ONE'S CHRISTIAN INFLUENCE.

Spiritually considered a dancing Christian is a dancing corpse. I have never yet known a dancing church member who was noted for his piety, consecration, or abundant labours in the Lord. A child of God will meet his Christian Waterloo at the dance, for praying knees and dancing feet are seldom associated together.

Evangelist Fred Hale said, "It (the dance) ruins his influence over the unconverted. Ask any penitent soul seeking freedom from his burden of sin if he prefers one from the ball-room to lead him to Christ. I hear it often remarked by outsiders that it is inconsistent for church members to dance. The dancing Christian is a stumbling block in the way of others."

J. M. Pendleton, one of the greatest Baptist preachers the south ever produced, said, "In a ministry of over fifty years, I have never known a pious dancer."

VII.

THE DANCE LOVES DARKNESS.

It is passing strange that ninety-nine per cent of all dancing is done at night. Card parties and other amusements are held in the day-light, but dancing in the daytime is the exception rather than the rule. Does Jesus offer the correct explanation?—"men loved darkness rather than light because their deeds were evil" (John 3:19). In the light of the words of Jesus, as long as the dance seeks the cover of the night, the finger of suspicion shall be pointed at it.

The clear statements of God's Word regarding the deeds of darkness should answer the question of any of His children, who may be perplexed, whether

"To dance or not to dance?"

That is the question. "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to even speak of those things which are done of them in secret." (Eph. 5:11, 12).

Lord Byron, although far from being a Christian poet, wrote words which should put Christian dancers to shame:

"Endearing waltz! To thy more melting tune
Bow Irish jig and ancient rigadon,
Scotch reels avout! and country dance forego
Your future claims to each fantastic toe!
Waltz, waltz alone, both legs and arms demand,
Liberal of feet and lavish of her hands;
Hands which may freely range in public sight,
Where ne'er before—but pray
'Put out the light',
Methinks the glare of yonder chandelier,
Shines much too far, or I am much too near;
And true, though strange, Waltz whispers this remark,
'My slippery steps are safer in the dark'."

VIII.

IT IS MENTALLY HARMFUL.

There are those who seek to justify the dance by saying that it is conducive to mental development. We are quite ready to agree that it would be much easier to educate the heels of a vast host who dance than to attempt the process for their heads.

It is a fact that the untutored savage and the uneducated southern negro are often expert dancers. It is also true that some wonderful dancers are to be found in our state asylums, since it is about the only thing a crazy man can do and perform it well.

Instead of being an aid to mental development, I charge that the devotee of the ball-room has but little care or time for intellectual development.

As Prof. O'shea said, "No people have long endured among the ball-room and the relations which it develops occupied an important place during the period of early youth. When an adolescent catches the dancing fever and it runs its course, his mental evolution ceases sometimes."

Even the ancient philosophers considered the dances of their day impairing to the intellect. Bernard in his History of Education, says "Plato, Aristotle and Livy believed the dance not only productive of moral evils, but as indicating a lower grade of character, and limited mental vision." If such were true of the ancient dance, what would they say concerning the modern one!

Ydya Lupokovo, a Russian dancer of international reputation, said, "Far from relieving stupidity, the dance contributes to stupidity. Think of the head-emptying process of whirling about a room to the accompaniment of insane sounds (I do not call it music) for four or five hours. It drags the character down; it drags the brains down."

It is encouraging to know that the leading educators of the present day have opposed the dance.

The noted psychologist of Harvard, Professor Hugo Munsterberg said, "The modern dance is erotic and sex-inciting. The love of excitement expresses it- (Continued on Page Four)"

TWELVE INDICTMENTS AGAINST THE MODERN DANCE

(Continued from Page Three)

self in the dance and the dance heightens the love of excitement."

Prof. G. Stanley Hall said, "We have in the dance of the modern ball-room only a degenerate relic, with at best but a very insignificant cultural value, and often stained with bad associations."

Dr. H. M. Tenney said, "The testimony of one of our college presidents is, that of the students under his instruction the poorest scholars of the class have been the dancing scholars, and those students who have occasioned him the most trouble in the discipline of the college, have uniformly come from dancing communities. The tendency of these amusements is always and everywhere to create a distaste for mental application and honest work in those who love them; to make idle and frivolous and brainless men and women."

IX.

IT DESTROYS ONE'S POISE AND GRACE.

Another spurious claim of the advocates of dancing is that the dance develops poise and grace. How could it when there is nothing graceful about it! I have watched all the steps of the modern dance as they were perfectly executed and have observed the same patrons of this "liberal art" as they went about their daily round of duties. In the light thereof, I challenge that the devotee of the ball-room unconsciously contracts a swaggering swing which ultimately annihilates all the God-given poise, grace, and body culture which one possesses.

When in college, a dancing student, hoping to justify his actions, asked if I did not wish to be graceful. I began to consider his swaggering swing and loose carriage as he walked. I thought of the gymnastics of the hippopotamus as he emerges from the water. I remembered having seen the elephant do the "shimmy" on a block of wood barely large enough for his feet. Seriously and frankly speaking, if the movements of these animals could be said to be executed with poise, then so might the perambulations of this young gentleman be called graceful and petite!

John Roach Straton said, "Some say that we ought to dance for the sake of 'grace'. But the very idea of anybody developing grace by learning to bounce like a bunny, and trot like a fox, and gallop like a goose, and grapple like a grizzly bear, and shake like a plate of gelatin with the St. Vitus dance!"

Dr. Brooks, in his splendid book, "May Christians Dance?" says, "Compare the natural grace of a pure girl, taught by a pure mother, and by a natural grace of delicacy, with the disgusting affectation and brazen effrontery of a pert miss who has been trained by a foreign dancing master not to blush, and you can judge for yourself, whether there is any force in the oft-repeated plea that children should be sent to a dancing school to learn manners."

X.

THE DRESS OF THE BALL-ROOM.

The attire of the dancer is called full evening dress. More appropriately, it should be called full evening un-dress, for as has been said, "The costume is usually slight and white, and white and tight". I have "looked in"

on some fashionable dance halls and actually, some of the women were not wearing enough clothes to flag a hand-car. In modern society, the half-nude woman may pass off as gorgeously gowned, but in plain language, we are compelled to say that her attire is vulgar and indecent.

With a great proportion of the body unclothed and with the remainder clothed only with good intentions, how can aught but evil result! Both Moody and Talmadge, two of God's greatest prophets, testified that they had had more trouble exercising restraint and self-control because of the scantiness of women's wearing apparel than from any other cause. If such were true then, how much more apparent is this truth today!

XI.

THE POSITION OCCUPIED BY THE DANCERS WOULD BE OUTLAWED ANYWHERE ELSE.

Gail Hamilton, a popular lady writer, in her book, *Ethics of the Ball-room*, says, "The thing in its very nature is unclean and can not be washed. The very pose of the parties suggests impurity. I must go further than this, and assert that the pose and motions of the parties can not be spoken of by a young lady without danger of committing a double-entendre, at which many a nice young man will laugh in his sleeve."

If on the streets a man and a woman were to take the position which the dancers assume, they would be immediately arrested for disorderly conduct, but under the guise of respectability and social amusement, in the dance-hall it is permitted.

Despite the fact that I am not overly advanced in years, I must confess that,

I am somewhat old-fashioned.

I'm so old fashioned that I can't see any difference between hugging in the parlor and hugging on the ball-room floor. And some husbands and wives apparently enjoy these public hugging matches! If you wives can't get enough hugging on the part of your husbands, then you had better buy a hugging machine and wear it daily. If you husbands don't get enough hugging on the part of your wives, then go hug your mother-in-law! Hug your sister, your mother, your grandmother, or your wife, but leave alone the other fellow's wife!

It is no wonder that a Philadelphia army officer, when he first observed the round dance, voiced his disgust by saying, "If I should see a man offering to dance with my wife in that way, I would horsewhip him on the spot."

I cannot conceive of any lady of respect with an ounce of refinement and culture, who would assume the position which is taken while dancing, at any place other than in the dance-hall. Surely no one who is learned in the first rudiments of decency would lay her head on the shoulder of a man not her husband, place her throbbing breast against his, allow him to encircle her waist with his arm, place one foot between hers, clasp her hand in his, and in this suggestive pose permit herself to be led over the floor to the accompaniment of wild, insane, voluptuous music. If I were to find a man occupying the same position with my wife in my home, that he would occupy on the dance-floor, I would proceed to take a spicula out of his back-bone with the first convenient sledge-hammer or crow-bar that I could find. If this position would not be tolerated outside of the dance,

then why do we permit the devil to deceive us into believing that it is lawful when under the cloak of a social amusement. Surely it proves the words of Jesus that "the children of this world are in their generation wiser than the children of light" (Luke 16:18).

XII.

IT IS A TRAINING SCHOOL FOR A THOROUGH EDUCATION IN ADULTERY.

The greatest feeder of the house of prostitution is the licensed dance-hall, for the dance is the ally of the most evil institution on earth, the brothel. Trouble and only trouble can result when gun-powder and fire are placed together. Can we expect anything less than trouble when the sexes are placed together in semi-nude proximity?

Dr. Frank C. Richardson said recently, "The dance-hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy."

Dr. Howard Crosby said, "The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public outcroppings, was laid when parents allowed the sacredness of their daughter's person and the purity of their maiden instincts to be rudely shocked in the waltz."

Bishop W. F. Mallalieu said, "Dancing in the public schools in Boston is responsible for conditions of immorality that are almost as bad as the white slave traffic. There ought to be a state law against dancing in any public school."

Dr. Stall, a personal purity writer, wrote, "The dance and the theater are as destructive to virtue as water is to fire."

Prof. Harry Strikes, once a renowned dancing champion, said, "I can safely say that four-fifths of the fallen women of America were ruined in the ball-room."

Mrs. Whitmore, the matron of a rescue home in New York City questioned seven hundred girls who applied for admission. Of these, five hundred attributed their fall from virtue to vice, to the dance.

J. S. Riley, first cousin of James Whitcomb Riley, confessed to having talked personally with one hundred fallen girls. Without an exception, the dance was blamed for their misconduct.

T. A. Faulkner, an ex-dancing master and at one time president of the Pacific Coast Dancing Master's Association tells of his conversation with two hundred fallen girls. He gathered that they were ruined by:

Dancing School and ball-room	163
Drink given by parents	20
Wilful choice	10
Poverty and abuse	7
	200

The Devil reads those figures and standing in the dim background says, "On with the dance!" Hell stretches its greedy fingers upward and says, "On with the dance!" The vile seducer, who is plotting the downfall of your daughter says, "On with the dance!" and yet some brainless pumpkin-headed parents say, "There is no harm in the dance."

Matrons of rescue homes the country over declare that three-fourths of the young women who are reclaimed, began their downward course through the dance and its influence. With her maiden instincts aroused by the waltz, many a young woman is led from purity to impurity, and soon comes to sell both body and soul to whoever

will buy.

Within the past year, I have heard of a number of girls within the high schools of Cincinnati who have given birth to illegitimate children. A large percentage have attributed their sin to the dance. Some of the stories of the morality (or possibly I should say the immorality) of the students of Withrow High School are too shocking to bear repetition even in a plain spoken sermon like this. For years to come, Cincinnati will be reaping the harvest of the seed that is being sown through the dances of its public schools today.

Many a girl, broken in health, shattered in soul, diseased in body, and destroyed by the dance will say with the beautiful young prostitute of twenty-two summers, who died in a Cincinnati Hospital some years ago.

"Once I was pure as the snow, but I fell,
Fell like the snow-flakes, from Heaven to Hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;

Pleading—Cursing—Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.

Merciful God! Have I fallen so low!
And yet I was once like the beautiful snow."

And oh, may it be:
"Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low,
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again."

Groaning—Bleeding—Dying for thee,
The crucified hung on the cursed tree!
His accents of mercy fall soft on thine ear.

"Is there mercy for me? Will he heed my weak prayer?
O God! In the stream that for sinners did flow
Wash me, and I shall be whiter than snow."

If such a one should ever read these lines, flee to Jesus, knowing that, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief (I Tim. 1:15).

In this sermon we have put dancing in the crucible, applied the acids and weights of these twelve indictments, and the verdict of reason, morality and Christianity is, "Thou are weighed in the balances and found wanting."

We are living in the days of a pleasure-crazed, dance-mad generation. In order to outlaw the dance, two revivals are necessary. Humanly speaking, we need a revival of old-fashioned fathers and mothers; fathers and mothers like we used to see: fathers with chin whiskers and mothers with sun-bonnets. The modern type is no good. I agree with the *Arkansas Gazette*, in,

"Maybe what's wrong with this generation is that too many parents' snippers are being worn out on the dancing floors."

I am really alarmed at the course of this generation. Let one of these modern lounge-lizard dudes, who sucks cigarettes by the package each day, whose habitat is the corner pool-room, whose chief pleasure is to read the daily sport sheet, and who

lives like a parasite on others, hell."

marry a modern flapper who paints, powders, chews gum, wears knickers, dances, plays cards, frequents the movies, and walks like a katydid on a hot griddle, and the next generation will be a cross between a grass-hopper and a cricket.

Divinely speaking, we need a revival of old-time religion that has warmed the world's cold heart for the past 2000 years. There is a dance wave and pleasure craze sweeping over America today. It is evil because it is backed by the winds of Hell. We need a revival wave that is backed by the winds of Heaven to stop it. May God help us to lift our sails through faith to Him and He will fill those sails with His Spirit and send a revival of penitent tears and triumphant joy.

"But," says the objector, "that sounds too old-fashioned for me." I confess that I am old-fashioned, but why shouldn't I be? I have an old-fashioned Saviour and I try to preach an old-fashioned Book, believing that every word from Genesis 1:1 to Revelation 22:21 is inspired by God. I believe in only one plan of salvation and that is the old-fashioned plan of the Blood of Calvary. I believe in an old-fashioned lake of fire for those who reject, and an old-fashioned Heaven of bliss for those who accept Christ as their Saviour.

I believe in an old-fashioned remedy to cure the ills of the dance crazed generation. That remedy is Calvary. Shall we make hard and fast rules for church members to counteract the dance? Such would only augment our present difficulty. Shall we make conciliation and compromise our position? That would be sure defeat for such would be fighting the Devil with fire, and may we remember that fire is his specialty. The quickest way to spoil the Devil's good and to ruin God's child for the world, is for that one to fix his eyes upon the Redeemer, for whenever the Lamb of God becomes dear, the world loses its charm.

ONE MAN'S INFLUENCE

I think one of the greatest preachers was Charles G. Finney. He was preaching in Rochester. He was a clean-cut man, and he was training for a lawyer.

While he was preaching, up on the front seat in the gallery sat the chief justice of the court of appeals, and this judge turned to the man with him and said: "If that man was a lawyer and pleading a case, and if he would back up his statement with evidence like that, I would be compelled to give him the verdict."

Finney preached on. The chief justice jumped to his feet, took his coat and hat and wormed his way along the aisle down to the platform. He pulled the tail of Finney's coat.

He said: "If you will call for sinners to take the front seat, I will lead the way."

Finney stopped preaching and said: "I am informed by the chief justice that if I will make a call for penitents, he will lead the way. I make that call."

He did, and nearly every lawyer in Rochester marched down the aisle, and inside of twelve months one hundred thousand people in that section of the country were swept into the kingdom of God, all by that influence.—Exchange.

"Blessed is the man who has patience as well as piety." Gravett.

"Every soul winner believes in