

The Baptist Examiner

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"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

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A Bible Study As To Rewards For God's Children

ROY MASON
Tampa, Florida

Let us first make this very clear **DISTINCTION**: Salvation is bestowed upon us a **GIFT** when we trust in Christ for salvation. But **REWARDS ARE BESTOWED FOR SERVICE**. Works have **NOTHING** to do with salvation but works **HAVE ALL TO DO WITH REWARDS**.

Some Questions To Think About

1. Will unsaved persons ever receive any reward for the good deeds they do? Can an unsaved person serve God?
2. Will a Christian receive any reward for promiscuous charity that is not done in the name of Christ? (cf Matt. 10:42).
3. Will a Christian receive any reward for benevolent work carried on through organizations that are of this world? (cf. Eph. 3:21).

When Shall Christians Receive Their Rewards?

See Luke 14:15; also Rev. 22:7, 12.

What about the teaching that a person "goes on to his reward" when he dies?

What Shall Govern the Amount of Rewards That We Shall Receive?

1. See I Cor. 3:8.
2. See II Tim. 2:5. (The teaching here is that one shall not receive reward except he

"strive lawfully"—that is, except he conform to God's laws or rules, governing Christian service. Obedience and conformity to God's Word is essential if one is to receive reward).

3. See Matt. 25:15.
4. See Rev. 2:10.

What Shall be the Nature of the Rewards That We Shall Receive?

1. We shall **REIGN** with Christ. (II Tim. 2:12). (See also Rev. 5:9, 10).
2. There'll be a difference in the positions of those who live with Christ here on the earth during the Millennium. Some will (as reward for service) occupy positions of honor and authority. (See Matt. 19:27-29). Christ promises a faithful servant to make him "**RULER OVER MANY THINGS**" and to make him to enjoy the "joys of his Lord." See Matt. 25:21.
3. (I Cor. 6:2) Christians are to "judge" in the sense of **RULE** the world when Christ returns. We shall be rulers under Him, according as our service may

Mused Uncle Mose

Seem lak w'en pahson do do know whut he talkin' 'bout he git down too deep fo' ev'body an' w'en he don' know whut he talkin' 'bout, he preach ovah ev'body's haid.

GOD ALWAYS FINDS A WAY

That problem of the yesterday,
Has all been solved for me today.
I wonder why I worried so,
When in my secret soul I know
God always finds a way.

Henceforth I'll leave in His dear hands,
The things I cannot understand.
When I do that the worries go--
And in their place love flowers grow
God always finds a way.

Yes, God always finds a way.
And it comes like a sunny day.
Not, perhaps as we had thought,
But better than our plans has brought.
God always finds a way!

--Copied

THANK YOU, BELOVED

Sister A. Handley of Chesapeake, Ohio, sent us \$10 worth new subscriptions and a gift of \$25 to be applied against our debt, and said: "We still enjoy reading THE BAPTIST EXAMINER very much."

Brother Carey E. Witt of Franklin, Ky., who has been interested in the on-going of this newspaper for a number of years, sent us another check of recent date for \$20. He said: "I believe you are really spreading the truth and proclaiming the pure gospel of Jesus Christ."

"I wouldn't give one page of THE BAPTIST EXAMINER for the magazines and papers I have ever read."

Mrs. Leslie Stephens
Whitley City, Ky.

THIS ISSUE

Quite often we have requests that the message on the dance be repeated. It has been printed twice in this paper within the past ten years, but since it is asked for again by many of our readers, we are devoting the most of this issue to it. For the benefit of those who request it, we are printing a large number of extra copies, which may be had for the asking. Of course any contribution you may wish to make toward the cost of printing these extra copies will be most gratefully received.

"TWELVE INDICTMENTS AGAINST THE MODERN ROUND DANCE"

Here is a sermon which was preached by the editor when but a boy preacher as pastor of a Cincinnati, Ohio, church. It was reproduced in over 500 dailies either in whole or in part—all the way from Maine to California, and from the Great Lakes to Mexico. It is just as pertinent now as then—even more so.

"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 first shot of World War I was fired. When it became generally known that there had been a declaration of activities in the front-line trenches, even before the 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 long waited for the answer, and the Devil quietly whispered, and introduced a new dance step and called it the "Victory Ball."

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, grape 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 the 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 a 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 immoral 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 Lancers 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-can, Bear-cat, Fox-trot, Hug-me-tight, Rocker Waltz, Castle Waltz, Dip Glide, Whirling Swing, Gabby Glide, Wiggly 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 devilry 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.

1. 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 salve the conscience of professed Christians who dance. Solomon's statement that there is "a time to dance" (Ecc. 3:4) is thought by some to furnish justification for the modern dance. Such a position is founded upon a misunderstanding and misap-

plication 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 represents 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" (Jude 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 joy, and with instruments of music" (I Sam. 18:6). Women only are mentioned 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 (Continued on page two)

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JOHN R. GILPIN—EDITOR

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The Dance

(Continued from page one)
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 a 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.

"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 daytime, 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 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."

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 he 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 immoral 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 reform. 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, banquetings, and abominable idolatries." (1 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 many 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" (Mat. 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 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" (1 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 even 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" (1 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" (1 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 a 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" (1 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 honor 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 in 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, "The holy maidens are to keep aloof from the dances."

The Roman Catholic Church

Cardinal Cavarliari 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 confession 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 dance 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 conversation, and of conduct. If this is the new woman, 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 turn 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 instances 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 my duty, to (Continued on page three)

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." -- 1 Cor. 8:19, 20

"The Dance"

(Continued from page two)

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 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 Hell."

B. M. Palmer, possibly the greatest minister of the Presbyterian Church, said, "Promiscuous dancing between sexes is essentially voluptuous and demoralizing. Nor is it sufficient answer to say that multitudes dance who are never conscious of any improper associations. It might not be safe for many whose characters are above suspicion, even themselves, to make too nice an analysis of the pleasure they experience in the dance."

A tract that was published by the Presbyterian Board of Education 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 finisse of the coquet for true feminine delicacy, and where boys take the primary lessons in the art of seduction."

W. S. Potts said: "The female is expected to make her appearance in a ball dress, which means that as much of her person as modesty will permit, shall be exposed. She may be held in the embrace of the smooth tongued stranger whom she never saw before, and whose heart is boiled with lust, and her panting breast drawn close to his, while waltzing or practicing any of the still more indelicate dances, now fashionable."

Congregationalist

At a meeting of the General Association of the State of Iowa, some 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 ought to be made a subject of discipline."

Disciple Church of Christ

Benjamin Franklin said: "The view of most, generally is that the people of the world... young and thoughtless people, the lovers of pleasure, of amusements, and entertainments... the irreligious may dance, but religious persons, who profess Godliness, who have become partakers of the Divine Nature, are led by the Spirit, and have the mind of Christ, do not

dance."

Methodist

Adam Clark, 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 led me not to a depravity of manners, it greatly weakened the moral principle, drowned the voice of a well instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything yielded to the disposition it produced, and everything was absorbed by it. I hold it justly in abhorrence for the moral injury it did me."

Bishop Chandler said: "It is not always possible to prove, for example, that the dance leads directly in every case, to immorality, though unquestionably it has resulted thus in thousands of cases."

In a book of Methodist Discipline, these words occur: "It is contrary to the spirit of the discipline and the New Testament to teach modern dancing, or to practice promiscuous dancing, and such a case comes under the rule of the discipline forbidding improper tempers, words, or actions."

Baptist

Baptist Churches have no set rules of discipline regarding the 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 their entire twenty centuries of history opposed the dance with its attendant evils. Many churches exclude those of their members who dance.

Alva Hovey, one of the greatest minds that Baptists have ever produced, said: "Our accusation is that the dance instead of affording an opportunity for mutually enabling companionship 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 no where 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 on 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 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!"

Mr. 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 or disguised at the moment, in its sequel the most bestial and degrading. I charge that here and not else-

where, in the anatomy of that illusive fascination which belongs so peculiarly to the dance, the scapel is laid upon the quivering secrets 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 beverage, so sex is the spirit of the dance. I challenge openly that if you divide the sexes the dance would die in less than four hours.

Someone has suggested that it would never have 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! A man would rather hug a telephone pole for 15 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 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 an 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 molycoddle with ice water in his veins, or a dandified dude, or a vitiated fop, who doesn't know whether he is man or 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 ballroom, 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 principle 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 31 while that of a female is 27.

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 in Pawnee City, Neb., 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 evolved 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. Hayden 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 that will encourage health and vigor, 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 God's people, who

wish to glorify Him, 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 labors in the Lord.

Evangelist Fred Hale said: "It (the dance) ruins his influence over the unconverted. Ask any penitent soul seeking freedom from the 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." A young girl was saved and her boy friend loved to dance. She wanted to see him saved and went with him to a dance. While dancing she asked him if he was a Christian. He said, "NO, are you?" She told him she was. His reply was "Then what in the name of God are you doing here?"

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 daylight, 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 questioning 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 avaunt! 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 (Continued on page four)

"The Dance"

(Continued from page three) 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 uneducated southern Negro are often expert dancers. It is also true that some wonderful dancers are to be found in our state asylums and it is still further true that dancing is recommended by the authorities for the inmates of 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 ballroom has but little care or time for intellectual development.

As Professor O'Shea said: "We people have long endured among whom the ballroom 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 betimes."

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!

Ydyia 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-exciting. The love of excitement expresses itself in the dance and the dance heightens the love of excitement."

Professor G. Stanley Hall said: "We have in the dance of the modern ballroom 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 ballroom 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 Stratton 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!"

Bro. 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 Ballroom

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 Talmage, two of God's greatest prophets, testified that they 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 Pose Of The Dancers Suggests Impurity

Gail Hamilton, a popular lady writer, in her book, Ethics of the Ballrooms, says, "The thing in its very nature is unclean and cannot 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 ballroom 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 wife, 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 spitula out of his backbone with the first convenient sledge hammer or crowbar 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 gunpowder 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 persons and the purity of their maiden instincts to be rudely shocked in the waltz."

Bishop W. F. Mallalliev said: "Dancing in the public schools of Boston is responsible for con-

ditions 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 theatre are as destructive to virtue as water is to fire!"

Professor 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 ballroom."

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 and ballroom	163
Drink given by parents	20
Willful 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.

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 snowflakes, 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." — (1 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 art 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 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' slippers are being worn out on the dancing floor."

I am really alarmed at the course of this generation. Let one of these modern lounge-lizard dudes who sucks cigarette by the package each day, whose habitat is the corner poolroom, whose chief pleasure is to read the daily sport sheet, and who lives like a parasite on others, 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 grasshopper 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 wings of Hell. We need a revival war 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 of 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 this 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 speciality. The quickest way to spoil the devil's goods and to ruin God's child for the world, is for that one to fix his eyes on the Redeemer, for whenever the Lamb of God comes dear, the world loses its charm."