

What's the Harm In Dancing Anyway?



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(Prepared to meet a widely expressed, felt need, this tract is being distributed at cost in the hope of securing a wide circulation. Single copies 5 cents. In lots of fifty or more 3½ cents a copy. Order of the author 824 Cecil Avenue, Louisville, Kentucky.)

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FOREWORD

Before writing the tract that follows I wrote twelve or fifteen brethren asking their judgment as to my purpose. Practically all replied and all that did voiced the conviction that the need was urgent. I think the brethren whom I quote represent fairly the attitude of the Evangelic ministry on this grave question.

Pastor R. H. Tandy of Hodgenville, wrote: "I think the tract you speak of will be fine and ought to do much good."

Pastor Clarence Walker of Ashland Avenue Baptist Church, Lexington: "I know of nothing more harmful and that speaks louder for the devil than the modern dance. It is unscriptural. It is of the world and belongs to the world and must be classed with those things of which God says, "Love not the world neither the things that are in the world," 1 John 2:15.

Rev. C. C. Warren, Pastor of Lexington Avenue, Danville, Ky.: "Heartily I endorse your proposed tract on the dance as we have it to-day. There is in my judgment a real need for such writing and I shall be glad to use some of them myself."

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Rev. Carey P. Herring, Pastor of Crestwood Baptist Church, "The modern dance always a fertile field for the sins of lust, has a new ally to-day in the prevalence of drinking among women which most certainly will increase greatly its damning fruits. The Christian who courts such environment and by his or her presence approves of such amusement, may expect as a minimum, the going out of his or her spiritual light and the death of his or her zeal for spiritual things."

Rev. Joseph A. Gaines, Pastor of the Glasgow Baptist Church: "I believe a tract by you on the modern dance would do much good. As to the need, there is nothing in my judgment that is a more dangerous menace to the moral and religious life of our people and especially the young, than the dance of to-day."

Baptist State Mission Secretary, Dr. E. Godbold of Missouri, "Concerning the dance I am 'agin' it in every form in which it is usually presented to us, especially am I 'agin' it when it is the roadhouse dance or the common dance." We could use several thousand such tracts.

Pastor Alonzo F. Cagle of Third Baptist Church, Owensboro: "I most candidly concur with those requesting you

to give to the public your message on the evils of the dance as we have it today. Some one has said, 'It is one of God's worst enemies and Satan's best friends.' We know that it has wrought the ruin of thousands of young men and women, and that it injures the body, the mind and the soul. It stands in the way of sinners and cripples the influence of Christians."

Rev. W. K. Wood, Pastor of the Polard Baptist Church, Ashland: "The modern dance is one of the most deplorable things in the life of any professed follower of Christ. Dancing church members cannot be depended upon for anything spiritual. They are heart breakers and home wreckers. Dancing as a pastime is Christian assassination."

Pastor S. F. Dowis, of the Carlisle Baptist Church, Louisville: "I think a good sound word on dancing is much needed and essential thing in our present modern life. I feel that this form of amusement is exceedingly dangerous for young people, destructive of home life and a complete death blow to Christian power and influence."

Pastor Finley F. Gibson of Walnut Street Church, Louisville: "In all my ministry I have never been able to find a praying, soul-winning Christian, who danced. Dancing is one of the most sub-

tile forms of worldliness. It is a sure destroyer of spirituality. The transformed Christian does not and will not dance." Romans 12:1-2.

Pastor Clyde L. Breland of the First Baptist Church of Richmond, Ky.: "I regard the public dance as one of the most insidious evils which we must face in our religious program of to-day. Having obtained social respectability, even within the ranks of our church membership, it saps the spirituality of our people in an appalling way. I have never known a spiritual minded Christian who danced.

"My hope is that such a tract as you propose may have wide circulation."

Testimonies by the thousand of like moment could be had. If God shall in any measure bless what I have written therein is my reward.

WHAT'S THE HARM IN DANCING ANYWAY?

Deuteronomy 19:15: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Purposely, I have used as a title the form in which those who claim to see no harm in dancing are wont to put the question. Its very statement implies that there is none. Gladly I give those whose viewpoint is the very opposite of mine this seeming advantage.

What as to the Bible and dancing? Some of the advocates of dancing make much of some of the reference thereto in the Bible. Dancing is frequently mentioned in the Bible as a form of worship and as a mode of merry making. In the numerous references to dancing in the Bible, there is no instance in which the two sexes danced together. Of the dancing of children as referred to in the Bible it may be the two sexes

then as now mingled together. To that no one objects. However we commend to those who are asking, "What's the harm in dancing anyway?" the careful reading of Job. 21:7-14 where, to say the least, even the dancing of children was in bad company.

Another Scripture that makes reference to dancing is that of Matt. 14:6-11 or Mark 6:21-29, in which the dancing of Herodias before Herod is recounted. The advocates of harmlessness of dancing are challenged to get any comfort out of that.

In my judgment religious people make all too little of the dance in expressing to God their joy and gladness for all of his merciful kindness toward them. In Psalm 149:3 we read, "Let them praise his name in the dance: let them sing praises unto him with timbrel and harp." And in Psalm 150:2-4 we read, "Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with the stringed instruments and organs."

In the great revival of 1800-1803 that saved Kentucky from infidelity, dancing for religious joy had a large place. Then as in the days of old the dancing was largely by the women and there

was no mingling of the sexes. That the dancers of to-day feel there is something incongruous in worship in connection with the dance as we have it, was demonstrated when sometime since a young man just converted consented to lead a dance because his parents insisted, and who just before the music started, lifted his hand for silence, when he surprised all by telling of his new found hope and his vow to do nothing upon which he could not ask God's blessing and then asking for bowed heads while he prayed, and when he was through every dancer had left the floor save his partner who stood as if transfixed. "Their rock is not as our Rock, even our enemies themselves being judges."

Another unexpected witness, was a young man who was dancing with a young lady, who said to him as they danced, "Are you a Christian?" In surprise he said, "Why no." Conscious of the implication of his words, she replied, "why I am." To which he ejaculating responded; "what then are you doing here?"

I know the stock argument that dancing makes one graceful. Though by high authority questioned, yet granting for a moment that it does, may I not ask, is not the appeal of the grace it supplies in the wrong direction? Is it

not a fact that where that grace is cultivated the graces of sweet, pure modesty and holy living and serving are kept in the background? And to ask is to answer. The two do not go together. I challenge any one to show me one that loves and indulges in the dance as we know and have it that is deeply spiritual.

H. Clay Trumbull, an outstanding Christian leader and for years before his homegoing the Editor of *The Sunday School Times*, raised his daughters in the belief that dancing was to be shunned—that it and religion had nothing in common.

A prominent friend said to him one day, "Trumbull, your course is sure to stand in the way of your daughters. You are training them to be mere wall-flowers in social life. They never will get husbands, for they will not be where they can be known. When it is too late you'll find your mistake."

Trumbull tells us, he had already observed enough of life to know that a young woman gains more in character and attractiveness and in the estimate put upon her by desirable young men, by being a non-dancer than she can lose in any way through not dancing. He gladly added, "my five daughters won five most worthy young men, while

neither mere wallflowers nor yet dancers." More than one young man who loved dancing, is of record that when seeking a wife, he deliberately and purposefully turned away from his dancing partners and sought her from among the non-dancers. More, much more could be said at this point; but I think this enough. All who will can read between the lines. A young man growing up in an environment where dancing was common and nobody raised any question about it on being saved and finding his pastor believed dancing as we know it, to be wrong wrote him asking, "Is it a sin to dance? Please try to give Bible quotations on this? Why don't Catholics think it is a sin?"

That letter I would answer in what follows. Taking his last question, first, let me say that the Catholics do teach that dancing is a sin. Of the many teachings of Catholics to the effect that dancing as we have it is wrong, space will only permit three quotations. One of the pastoral letters of Archbishops and Bishops of the Catholic Church in the United States has the following: "We consider it our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against fashionable dances which as at present carried on are revolting to every feeling of

delicacy and propriety and fraught with the greatest dangers to morals."

Bishop Schrembs, of Toledo, Ohio, wrote: "There is a wave of sensuality sweeping over the land to-day, and on its crest it has carried with it the suggestive fashions of dress and nauseating revels and dances of the brothel. Dress and the dance under such conditions are destroying the very sense of womanly reserve and decency. They are born of the sensualism of the brothel."

Rev. James Blenk, Archbishop of New Orleans, wrote of the dance as we know it; "Has it come to this that our boasted city, 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 mothers and fathers, for the love of God to set your faces against this outrage."

That many Catholics do dance, that many of their churches have dances and have been known to pass out invitations to the public; "come and dance with our girls," is a fact; but in so doing they run counter to the authoritative teachings of their church. Why this is so, is another question.

While dealing with this question let us look a little farther. The Episcopalians have much dancing and are thought by many to look upon dancing

as an innocent pastime. Such, however, is not the case.

The Episcopal clergy of Virginia in an address to their people in their respective parishes, said: "We have to say of 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 they been persons, who on other grounds and apart from this particular question have given satisfactory evidence of having been born of the Spirit." Straight shooting. Only a very expert dodger can avoid being hit.

Episcopal Bishop McIlvain said of dancing, "The only thing I would draw the line upon is entire exclusion."

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

Rev. Dr. J. H. Brooks, of St. Louis, an outstanding Episcopal leader in his day, of the dance made the following deliverance: "Those feeble-minded clergymen who choose to disgrace the Episcopal pulpit by publicly defending or privately encouraging the dance with the hope of inducing the wealthy and fash-

ionable to enter their church; verily, they have their reward, but have it only here. When they come to stand before their indignant Judge, who will require at their hands the blood of the wicked and the worldly whom they were too mild or too careless to warn, they will wish they never had been born."

Dancing Episcopalians, and their number is legion, get no comfort from the great spiritual leaders of their church; but the world pats them on the back and compliments them on their broad-mindedness. And yet at the same time if those thus praising them found themselves in need of spiritual guidance they would look elsewhere for it.

Presbyterians, Methodists, Baptists and in a word, all evangelical denominations have gone to record again and again against the dance. This quotation from a tract by the Presbyterian Board of Publication, voices the opinion held by all evangelical bodies. "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 coquetry for the true feminine delicacy and boys to take their primary lesson in the art of seduction."

That in all these communions there are many who dance is well under-

stood; but they do it in spite of the teaching of their church. I challenge you to find a one who thus indulges who will have the face to say they do it for the glory of God. If one should be found thus to speak, his or her dancing partner knows, the world knows, the church knows and God knows that either such an one has a perverted conception of what is for the glory of God, or what is worse, a perversion of conscience that will allow them to say anything.

Scriptures Against the Dance

Our young friend whose letter we are answering, asked, "that if possible we quote Scripture?" Happily it is possible. Space will not permit the quoting of anything like all that are applicable; but we shall not stop at two or even three that the Bible insists must be had.

1. The Fruit of the Dance Witnesseth Against it.

Jesus in Matthew 7:20, says: "By their fruits ye shall know them." Judged by this standard the evidence is all, absolutely all against the dance. Volumes of evidence is at hand. Nowhere in a long life of observation or in

somewhat full reading on the question have I ever seen or read of one sane argument in favor of the dance.

A canvass of the red light district of New York some years ago, revealed that three out of every four of the fallen women contacted came to their life of shame through the dance. Similar investigation in other places abundantly confirms this finding. Indeed the number of such witnesses and varied ways in which the data was secured is surprising and yet the verdict is one and the same.

Mrs. E. M. Whitmore in her day, head of the Door of Hope Mission, New York, in the long years of her service in that most gracious work, found that seven out of every ten of the fallen girls that came to her, gave the dance as the occasion of their ruin.

One of the most unimpeachable witnesses is Professor T. A. Faulkner, for many years a dancing master and champion dancer on the Pacific Coast. He has a volume full of startling revelations as to the evils of the dance. He has not one good thing to say for it. In humiliation after his remarkable conversion, he said, "I shall be happy if I can lead one-fiftieth of the number to Christ that I have led to ruin." He found that of two hundred inmates of brothels, contacted by him in Los

Angeles, one hundred sixty-three ascribed their fall to the dance.

That the ballroom has attractions for many, very many, of our youth who have no religious convictions against the same there is no question. That the attractions thereof are not spiritual everybody, I take it, will admit. The chief attractiveness of the dance lies in the charm of the sexes and the opportunities for contacts in the dance not to be tolerated elsewhere.

More it seems need not be said. The fruit of the dance supports the analysis given. That many who dance escape the ruin and shame that come to thousands who are swept from their moorings thereby, is gladly recognized; but it may be questioned whether any dancer escapes to a larger or less degree, mind contamination and moral declension. I recall the testimony of a lady dancer who at first was indignant at the suggestion just recorded; but later confessed that only as a wife did she come to understand wherein lay the charm of the dance.

2. Dancing Destroys Spirituality

That is to say if you can imagine a really spiritual person indulging in the dance, they do so at the peril of their spiritual life. The thrill of dance is ever and always to the flesh. Paul in

Gal. 5:17 tells us: "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary one to the other." Who will dare to seek to justify that which is of necessity contrary to the Spirit? In one or two instances I have known of dancing church members who in some lines were somewhat active in church life and that gave to the support of the church; but I have never, NO, NEVER known of one that was spiritual. The two just cannot go together.

Dr. J. M. Pendleton a giant among Southern Baptists in his day, said, "In a ministry of over fifty years I have never known of a pious dancer. Godly pastors of all faiths will tell you that "dancing members instead of being burden bearers are a burden to be borne." Dr. Fred D. Hale in his day, an outstanding soul winner held, "that dancing Christians thereby ruin their influence with the unsaved." I challenge anyone to point out a church where dancing is to any large extent indulged in that is a soul winning church. How could it

3. *Dancing Christians Violate the Apostolic Injunction, "Give none offense . . . to the church of God" (1 Cor. 10:32).*

Dancing offends the church in that it disregards her injunction that such in-

dulgence is harmful to those dancing to their church and to the unsaved with whom they mingle.

To the devout Christian dancing is ever an offense. Personally, in a life of near fifty and five years in the ministry I do not recall a single exception. I have heard pastors boast of many and varied things in their members; but I have yet to hear one boast that some of his members danced. Then dancing causes many in and out of the church to stumble and that too is a form of offense that violates the text just cited.

4. *The Attire of many of the Ladies in the dance conflicts with Paul's injunction, "I will—that women adorn themselves in modest apparel" (1 Tim. 2:9).*

In all too many instances their adornments or lack of them is actually immodest. And yet there are many, among us sad to say, professed Christians, who claim to be unable to see "any harm in dancing." Who is so blind as those that refuse to see? If the violation of a positive apostolic injunction is not wrong, then pray tell me what is? Does someone feel to say, "Hold on, you are altogether too sweeping in your implications. There are many modest, pure ladies who dance." If that be true, they are such in spite of the dance,

whose pull is all in the other direction. Dr. William A. McKeever pronounces, "the new social dance, a dance of death."

5. *The Dance Violates the Exhortation, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).*

That John has in mind the things that the natural, unregenerate man loves is evident and if the dance is not worldly, then pray what is? Indeed it occupies a very first place in the minds of many of the worldly. In the dance, those living for a good time while they do live, and advocating the doctrine of self-expression, find one of their chief sources of enjoyment. Dancing is as popular in the workhouses and the brothels, as in the worldly social circles of life. Indeed, some of the most popular dances in the higher social circles we are told had their origin in the brothel. This is natural and to be expected. Having again and again from the steps of my study, when pastor of the West Broadway Baptist Church on summer evenings looked in on the dancers, in the dance hall next door thereto as they

swept over the floor in the maze of giddy dance, the ladies scantily clad in the arms of men. I am prepared to accept the brothel as the origin of the most fascinating dances. The dancing church member argue and protest as he or she may, evidences an utter disregard of the injunction not to "love the world and the things that are in the world."

6. *The Dance is in Direct and Positive Conflict with Paul's high Plea.*

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that—good, and acceptable, and perfect will of God." Of course, the dancer is conforming with the world, even the underworld and as long as dancing is persisted in the dancer is unfit to, "prove what is that good and acceptable will of God." Parents who send their daughters to the dancing school for the cultural advantages thereof manifest far more concern for the supposed welfare of their daughters in the few brief years of this life, than for their welfare throughout all eternity. This, too, in the face of the fact such culture, if indeed it may be called that, has in instances without number proven a curse and blight for this life to say nothing of the life to come.

7. *Dancing Defies the Christ's Teaching.*

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” This teaching of Jesus with but slight variations occurs four or five times in the gospels. May we not understand that its frequent repetition represents something of its importance in the mind of the Master. That dancing in the sense the figure is used is saving the life that now is none will question. Both the life here and in the hereafter cannot be saved; or, to put it thus, you cannot live the life of the natural, unspiritual here and have the fruitage of spiritual living to enjoy in the spiritual world. The flesh and the spirit are at war with each other. You can not serve both. To live as many do, for the pleasures of the world during the few brief, uncertain years here, and go without God into eternity or if a Christian with a wasted barren life indicates the woeful spiritual blindness of those who can get their consent to thus live.

8. *Paul's Pronouncement Against Worldly Living Condemns the Dance.*

That the dance is worldly living we have seen and the Apostle declares, “If ye live after the flesh ye must die; but if by the Spirit ye put to death the

deeds of the body ye shall live" (Rom. 8:13). What think you of the spiritual vision of such as can see no harm in the dance? One thing certain they are not seeing the dance through the eyes of God's revelation, or of its fruits. If dancing as we have it is not living after the flesh, I confess I do not know what would be.

9. A deliverance of Tremendous Force Against the Dance is

"Know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

If joining with the world in the dance is not showing friendship therefore I am at a loss to know how one would go about doing it. If the dance be innocent as some would have us believe then we have the strange spectacle of the worldly of all classes loving and appreciating the innocent while the most devout and spiritual of all God's people see in it everything but innocence. Somebody is putting "bitter for sweet and sweet for bitter." If those who can see "no harm in the dance" are right, then all those who claim that the dance is wrong, are putting "bitter for sweet and sweet for bitter." Contrawise if God's people who are against the dance are right, then the dancers are putting

“bitter for sweet and sweet for bitter.” Certain it is in cases innumerable the sweet of the dance has turned to the bitter. Since those who hold that dancing is wrong and only wrong have the Word of God and all the fruits of the dance in favor of their position I gladly take my position with them. Methinks may chance someone is saying, “Hold on, you are going too far. I cannot stand for an indiscriminate condemnation of the dance. Remember there is dancing and dancing.” Even so, my friend, and to establish my position I call to the witness stand Prof. A. T. Faulkner for many years an outstanding dancing master and he testifies, “Dancing is dancing and it is evil from the parlor to the lowest dance hall.” If there was ever one among us qualified to testify as to the dance it was this ex-dancing master who knew it and its fruit as few could. After his Conversion he saw in it nothing but a pandering to the flesh.

10. An Admonition of Paul that squarely condemns the Dance.

“Set your affections on things above and not on things on the earth” (Col. 3:2). An affection for things above and for the dance at the same time just cannot be. There is no room in the same heart for both. The one must displace

the other. Well has James told us, "The double-minded man is unstable in all his ways."

How think you one with their affections in heaven could find pleasure in joining the world in the maze of the giddy dance? Nay, I tell thee verily that he or she who enjoys the dance has at least for the time their mind on the earthly things and not on the heavenly. What the world loves God hates. The world sure loves the dance, because it is of the earth earthy and because it is what it is, God hates it.

This applies to your "dancing with your own set" or in the most exclusive set to be found. "There is no difference." Human nature is human nature. All the talk about the place or the crowd purifying the dance is the sheerest nonsense. The Scriptures condemning the dance have by no means been exhausted; but why go on? Not two or three but nine definite passages have been quoted and in the light of their teaching he or she who still persists in "seeing no harm in the dance" are hopeless so far as mere Scripture quotations are concerned. The only hope for such is that in the Father's good providence his Spirit may open their blinded eyes.

Taking it that my young friend that wrote me for the Scriptures against the dance was indeed seeking light I am

persuaded that in the light of the Scriptures quoted he must be overwhelmingly convinced that the Bible is against the dance and what is more that in the light of other truth set out that the dance is strongly against itself.

A Farther Word As To Some of the Claims Made For the Dance

In the beginning of this message I made some reference to such claims; but a farther word seems desirable.

As to the claim that dancing gives one a graceful carriage an outstanding preacher in a message on the dance, says, "The dancer unconsciously contracts a swaggering swing, that is the antithesis of graceful carriage."

Dr. J. H. Brooks the great Episcopalian leader and preacher of his day, in his book, the "The Modern Dance" says, "Compare the natural grace of a pure girl, taught by a pure mother, and by native grace of delicacy, with the disgusting affectation and brazen affrontery 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 man-

ners." One thing is certain all the imps of darkness are backing the dancing masters. This much may be said of the dancing masters or mistresses as the case may be, so far as I am advised they have never had the affrontery to claim that their schools imparted any spiritual benefit to their pupils. That they learn much that discounts spiritual truth there is no denying.

It is claimed that dancing is beneficial to the health. That romping and dancing on the part of children is healthy none will deny. Girls dancing by themselves and boys by themselves I should think to be healthful; but as to the healthfulness of the dance as we have it to-day, that is altogether another question. Late hours, the manner of dressing on the part of the ladies, over exercise, undue stimulation are all unhealthy phases of the modern dance.

A Methodist pastor in Texas wrote fifty physicians asking, "Do you consider the modern dance as engaged in by our young people beneficial or detrimental to health? Forty-six of the fifty replied that it was, "positively detrimental to health." A number voiced the conviction that dance was a blight to the moral as well as the physical health of the dancers. A leading specialist wrote, "Dancing, modern dancing, is deadly, disastrous, and

damning." Surgeons tells us the ball-room sends its patrons in later life by the hundreds to the operating table. This plea is from the imps of darkness, who in this, as in many other instances appears as an angel of light. One of the great surgeons at John Hopkins wrote in his day, "The sensual dance is bringing the nation to moral bankruptcy." So you see as so often evidenced in this message the dance strikes its deadliest blow at morals. And yet forsooth some professing Christians are asking, "What's the harm of dancing anyway?"

A few have had the daring to advocate the dance on the plea that it is an intellectual stimulent. Startling! Even so, but some when pressed to defend a bad cause go the limit. This plea in the face of the fact, that the untutored savages, the illiterate negroes and the patients in our lunatic asylumns furnish us many of the most expert dancers is certainly proof of that. A Russian dancer of international reputation dared to say, "dancing instead of relieving stupidity, contributes to it."

Does one rise to ask, "Does not the introducing of dancing into our high schools and colleges evidence that it is innocent, desirable and healthful?"

Not at all; but the rather that worldliness and godliness are being given the

right away in such schools. The introducing of dancing into our schools no more proves that it is desirable than does the hiring some evolutionists to teach, prove that evolution is a correct theory. The refusal of the Louisville School Board to let "Billy" Sunday speak at a High School convocation, by no means proved that he was not a fit person to address such a body. The rather it demonstrated that as touching the spiritual interests of High School pupils our Board of Education lacked both appreciation and vision. In a word so far as it was concerned, it gave a black eye to a great religious movement sponsored by all the churches. Putting dancing into our schools simply evidences that worldly and unspiritual people are by the blindness and in difference of the Christian people in authority in these matters. Some school boards show a wonderful sensitiveness lest some religious deliverance offend a few agnostics and infidels who have children in the schools; but they do not hesitate to run counter to mind of thousands of Christians who believe dancing wrong and that it has no place in our schools.

Sad to say, dancing is now tolerated if not encouraged in many of our Christian schools. This evil is growing apace. It is encouraging to note that a protest

that promises to check this evil is now voicing itself. A Christian school that even tolerates dancing to say naught of encouraging it, in its attitude as touching this menace of the social order has become largely unchristian. Why should Christians put up the money to build, endow schools, and pay faculties and furnish pupils to have them taught to do that which all the creeds of Christendom denounce as evil and only evil and that has actually been the occasion of the fall of some two-thirds of the more than 200,000 prostitutes in our land. If evidence is wanted to support this statement it is to be had. What is more, while dancing in college life may draw some students, it is also losing students whose parents want their daughters in an uncontaminated atmosphere.

Remember always that dancing is dancing and that neither the place nor the crowd can change its nature. Humanity is humanity and the appeal of the dance in its final analysis is everywhere the same. Dancing upon the part of believers is ever and always despiritualizing. The Christian in dancing, as an almost universal rule, grieves his or her pastor, runs counter to the inspired exhortation, "to avoid the very appearance of evil," while causing themselves to be looked upon by the world with a question, rather than with confidence

in them as Christians. My mind is that no one weighing the matter in the fear of God, will ever be able to get their consent to dance or stand for the dance. Paul exhorts, "abhor that which is evil and cleave to that which is good," and by every creed almost in Christendom dancing is seen as an evil and judged by its fruit it is evil and only evil and has not a single redeeming feature. Young Christians are safe and safe only when they take the judgment of the outstanding spiritual leaders of all the faiths, backed up as it is by the Bible, as touching the dance.