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## Is There Any Harm in Dancing?

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"Is There Any Harm in Dancing?"

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A SERMON

Preached in 22nd & Walnut St.,  
Baptist Church,

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LOUISVILLE, KY.

Sabbath Morning, July 15, 1894,

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BY PASTOR  
M. P. HUNT.

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**\$ 6.00 PER 100.**



*Gours Truly, M. P. Hunt.*

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## A STATEMENT.

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The Sermon that follows was prepared with the view to meeting a felt want among my own people. It is now printed and put in tract form, in the hope that it may prove helpful, in the hands of young christians and others, who would read something brief and to the point on "the propriety" of the "Modern Dance."

The "Co-Workers" a Society of the Young people of my church heartily endorsed the idea of its publication and voted to help push its circulation. Believing and praying that it may prove a blessing to some, who would know the "way of the Lord more perfectly" this confessedly imperfect treatment of the important query "Is there any harm in dancing?" is now given to the public.

I close this statement with an acknowledgement of the free use, in the way of quotations made of Dr. W. W. Gardner's most excellent little work on the "Modern Dance."

Respectfully,

M. P. HUNT.

# “IS THERE ANY HARM IN DANCING?”

**Text:** “Be not conformed to this world.” Rom. 12=2. R. V. reads “Be not fashioned according to this world.”

## INTRODUCTION.

Recently from two or three sources has come the interrogation “Is there any harm in Dancing?”

These interrogations make manifest two facts. First, that the question of the propriety of christians dancing, is agitating the minds of some of our people. Second, that upon their part there is a desire that the pastor shall define his position upon this question. I am persuaded that so far as a large majority of this congregation are concerned, that it is no longer a question with you, as to whether there is “any harm in dancing” or not. But I owe it to those who

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may still be unsettled to clearly define my position and to throw upon this question whatever light I can. On the other hand I hold that it is incumbent upon those who have raised this question, that as members of the church, which is the body of Christ, that they readily accept any answer to their query that the facts, as to dancing, and the ethics of scripture may indicate.

The passage of scripture chosen, as a basis for my remarks exhorts christians to "*be not conformed to this world.*" That is don't bring your life into harmony with the ways and customs of the world. Now I hold that this injunction against worldly conformity prohibits dancing just as surely as if it was written "Thou shalt not dance," for dancing is a worldly amusement and in dancing one "conforms" himself "to this world."

Lest any should seek to hide behind the mere subterfuge, that dancing is frequently spoken of in the Bible with approval and that in one place it is expressly said "A time to dance," I think it wise that I make an explanatory statement, as touching the refer-

ences of the Bible to Dancing. The Bible mentions two kinds of dancing, the one a religious service performed on occasions of joy, the other a mere worldly amusement, celebrated on occasions of joyous revelry.

We find a good example of the religious dance in the case of Miriam the prophetess, the sister of Aaron, and the women of Israel, who in the midst of their estatic joy at God's miraculous deliverance of them from the army of Pharoah, in bringing them dry shod across the Red Sea, and in God's judgment upon Pharoah, in destroying him and his armies in the midst of the Sea, "went out with trimbels and dances." It is certain that with this nor with any other of the dances for religious joy, modern dancing can lay no claim to kinship and hence through them no claim to scriptural recognition. A good illustration of dancing as a worldly amusement may be found in Job 22, 7-14 where we see wicked parents sending their children to dances while they "say unto God depart from us;" "For we desire not the knowledge of thy ways." Upon this dancing for mere worldly amusement, rests the curse of God and hence

from it no license for modern dancing is to be drawn.

As to the words, "A time to dance" a mere superficial examination of the context is sufficient to make manifest that it will bear no such interpretation, as those who would use it to justify modern dancing, must put upon it. Such an interpretation as they must insist upon, makes the passage prove entirely too much. By the interpretation necessary to make this passage justify modern dancing I can from the immediate context justify any act of man however heinous. Then again the word dance in this passage is set over in antithesis against the word mourn, and plainly means, that as there is a time "to mourn" so there is a time to be happy. And it is natural that the word dance should be thus used, since either the religious or worldly dance is always an expression of joy.

Professed followers of Christ who irreverently wrest God's word to a justification of modern dancing, are in great danger of wresting that word to their own destruction. Let us all be careful how we handle the word

of God, remembering that we shall be called to account, as to the integrity and purity of purpose that prompts our every interpretation.

If any one supposes, that God's word in any wise, countenances the modern dance, I say to you, as an honest student of that *word* and in full consciousness that for my words I shall answer at the bar of the Infinite, that there is not a word in the Bible that by any just principle of interpretation, will in the least degree lend countenance to the modern dance.

The worldliness of the modern dance is manifest in that it abrogates the idea of worship to God, unites the sexes, enthrones natural impulses and seeks a pleasure that to put it mildly is not only void of spirituality, but also of intellectuality. If it be charged that I overstate the facts when I say, the dance is void of intellectuality, then I appeal to the fact that among the uncivilized Indians and the plantation negroes the dance finds its most enthusiastic patrons. But if it be further objected that these, know nothing of the intricacies of the *modern round dance* or

*waltz*, I submit that among the illiterate and lower classes in our rural and city districts the intricate modern dance finds its most assiduous devotees.

The worldliness of the modern dance is also apparent in that it comes to us from pleasure loving, vain and godless France or from Germany long given over to the delight of worldly amusements and attacks upon the inerrancy of the word of God. That our modern dance emanates from the centers of vanity, pride, sensuality and godlessness, at once stigmatizes it as a worldly amusement. The patrons and friends of the dance in our midst at once relegate it to the realm of the purely worldly amusement. Who is it that gives the ball? who are usually announced as floor managers? what is the general character of the mass of the attendants as touching religion? Do you remember to have known of a ball at the home of Deacon Piety with the Rev. Mr. Soulwinner as floor manager? No it is the patrons of the theatre, the race course and the card-table, that make up in the main the devotees of our modern dance. The dance is everywhere known as one of the

world's popular amusements. And know you not that it is written "that which is highly esteemed among men is an abomination in the sight of God." I judge that no one will claim that in the modern dance one has any

- idea of pleasing or in any way glorifying God; yet I read "ye are not your own, ye are bought with a price, therefore glorify God with your body and spirit which are God's." And again it is written "whatsoever ye do, do all to the glory of God." If one can honestly, go on the floor and dance a set to the "glory of God" then upon that act, I have no adverse criticism, but the rather commendation. But so far as I know all the efforts along the line of dancing to the glory of God have resulted in breaking up the dance and clearing the ball room of its guests. The following is a good illustration of seeking to dance to the glory of God. "In one of the interior counties of Pennsylvania a young man, whom for the sake of distinction we shall call B, was convicted of sin and led to inquire anxiously the way to be saved. He was the son of one of the most respectful and wealthy inhabitants of that region of country,

but his father was, unhappily, a bitter opposer of the religion of Christ. Perceiving the state of his sons mind he determined to leave no means untried to divert his mind from the subject. He hurried him from business to pleasure and from pleasure to business, with strong hopes that his serious impressions might be driven away, or, at least, that he might be prevented making any public profession of the change of his views. But all these efforts were in vain. The spirit of God had laid hold on his soul and did not desert him. He was brought to the dust in submission and found Peace in believing in Christ.

About this time a splendid ball was gotten up, with every possible attempt at display, and the youths of the village and surrounding country were all excitement for the festive hall. B was invited. He at once declined attending, but his father insisted that he should go. Here was a struggle for the young convert. On the one hand were the convictions of his own conscience, as well as the desires of his heart. On the other the command of a father whom he was still bound to obey. The struggle was long and anxious,

at length it was decided—*he determined to go*. His father rejoiced at his decision. His friends congratulated him on having abandoned his new notions and become a man again. The evening at last arrived. The gay party were gathered in the spacious hall. There was beauty and wealth and fashion. The world was there. Every heart seemed full of gladness, every voice was one of joy. B appeared among the rest with a brow that spoke the purpose of a determined soul. He was the first on the floor to lead off the dance. A cotillion was formed, and as the circle stood in the center of the room, with every eye fixed upon them, what was the astonishment of the company when B raised his hands and said "LET US PRAY." The assembly was awe struck. Not a word was uttered. It was as silent as the grave while B poured out his heart to God in behalf of his young companions, his parents and the place in which they lived. With perfect composure he concluded his prayer, and all had left the room *silently* but one. A young lady whom he had led upon the floor as his partner, stood near him bathed in tears. They left the room together

and not long afterwards she was led to the foot of the cross, having been first awakened by her partners prayer on the ball room floor. They were soon married and" a few years ago "were still living active devoted members of the body of Christ. B an elder in one of the churches near New York."

In the preparation of this sermon I had occasion to read of a number of instances where prayer was offered in connection with the ball and always it resulted in the breaking up of the dance and the conviction of sinners. Now an amusement that can't be prayed over is not of God and that which is not of God is of the world, hence the exhortation "be not conformed to the world" clearly and unmistakably prohibits dancing.

II. *Modern dancing offends the mass of Christs followers and is therefore a sin against Christ.* In Matt. 28: 6, our Lord says "who so shall offend one of these little ones, who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Now the dancer is always guilty of a two-

fold offense, offending the great body of the church, together with the little ones and at the same time leading others to offend. That it may be clearly manifest that dancing offends against the great mass of Christ's followers, I give the deliverances of the leading denominations.

1. *The testimony of the Protestant Episcopal Church as expressed through its ablest and best Bishops.*

Among the many able and distinguished Bishops of this Church who have borne explicit testimony against the modern dance may be named Bishop Hopkins of Vermont, Bishop Meade of Virginia, Bishop McIlvaine of Ohio and Bishop Coxe of New York.

Here are the words of Bishop McIlvaine of Ohio as "to the *theatre* and the *dance*. The only line I would draw in regard to these is that of entire exclusion." Again says he, "If the writer be asked whether, in his view, in the pomps and vanities of this wicked world, which are renounced in baptism are included theatrical amusements and dances, he answers without hesitation in the affirmative. If he be asked whether, under the

apostles exhortation "Be not conformed to this world," they are included as matters of worldly conformity, he answers certainly."

Bishop Coxe in 1888 speaking of, "The modern dance" adds "you are welcome to quote me anywhere and everywhere as regarding the modern dance—Waltz, German or whatever else they call it, as immoral."

These are samples of the earnest words of the great and pious leaders of the Episcopal church. That possibly a majority of her communicants patronize the dance I will not question. But I assert that the ball going element of the Episcopalian church are a curse rather than a blessing to the church and to the cause of Christ. As a class they stand aloof from the works of piety and charity that characterize the true followers of the Nazarene. Because of the large element in the Episcopal church that loves the theatre, the dance and general worldly conformity, they have come to be recognized as a body, that for popularities sake have lowered the standard of religion in keeping with the demands of a vain and godless society.

Now and then one of their little two by

four preachers, that knows nothing of redeeming grace, assumes, to gain the applause and favor of the world by connivance at worldly amusements. But where you find in the Episcopal church, ministers who have experienced the sweets of redeeming grace and who are moved for the salvation of the world and the purity of the church, you will find men who without exception condemn the modern dance. Choose ye between the two elements in this church as to whose position is right. Will you hear the admonition of the aged and godly leaders, whose long service for the Master fits them in a peculiar sense, to speak as to the evils of the *modern dance* or will you accept the utterances of the youthful and frivolous whose whole manner of life clearly indicates that they are much more concerned about the things of this life, than about the things that make for heaven and eternal life.

2. TESTIMONY OF THE PRESBYTERIAN CHURCH. This church in numerous instances has put itself on record against the modern dance. For want of time we give but one deliverance, that of the Southern General

Assembly in 1887. "The assembly has *uniformly* discouraged and condemned the *modern dance* in all its forms, as tending to evil, whether practiced in public balls or in private parlors." To this one general deliverance I add an extract from a sermon of Rev. B. M. Palmer, D. D., a leading Presbyterian Preacher. "Promiscuous dancing between the sexes is essentially voluptuous and demoralizing."

What, friend of the dance, will you do with the witness of this great body of believers, who have done so much for the uplifting of a lost world? You may push aside their testimony here, but you shall meet it at the Judgment bar, where it will witness to your confusion and shame.

3. TESTIMONY OF THE METHODIST CHURCH. Here is the conclusion of an appeal to the members of that faith against dancing "there is another very important reason why members of the Methodist Episcopal church especially cannot be allowed to dance with impunity. It is a flagrant violation of the *general rules* of those churches both North and South and of the assurances they gave on being received into the church of a willingness to observe

and keep the rules; and all who desire to continue in the fellowship of these churches are requested to abstain from all such diversions as cannot be indulged in, in the name of the Lord Jesus; and this has always been interpreted as prohibiting their members from attending theatres, circuses, balls, dancing parties, etc.”

Here are the words of Dr. Adam Clark, the great Methodist Commentator. “Dancing was to me an unmixed moral evil; for although, by the mercy of God, it led me not to 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 had produced, and everything was absorbed by it. I hold it justly in abhorrence for the moral evil it did me.”

#### 4. TESTIMONY OF THE BAPTIST CHURCH.

The ablest and best men of the Baptist Church have written and spoken much against the evils of modern dancing. A large majority of our churches have rules of decorum which positively prohibits danc-

ing. In churches where it is permitted, it is a source of pain to the pastor and the faithful of the flock. Here at some length we present the opinion of Dr. Alva Hovey, long the honored President of Newton Theological Seminary, as expressed in an article on the "modern dance" in the "Baptist Quarterly" for Oct. 1867. "Our accusation is that the dance instead of affording an opportunity for mutually ennobling 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* 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 respectful society. It does this under a complexity of circumstances that conspire to

heighten the impropriety of it. It is evening, and the hour is late; there is the delicious and unconscious intoxication of music and motion in the blood; there is the strange, confusing sense of being individually unobserved among so many, while yet the 'noble shame,' which guards the purity of man and woman, alone together is absent:—Such is the occasion, and still hour after hour, it whirls its giddy kaleidoscope around; bringing hearts so near that they almost beat against each other, mixing the warm mutual breaths, darting the fine personal electricity across between the meeting fingers, flushing the face and lighting the eyes with a quick language, subject often to gross interpretations, on the part of the vile hearted.

We say that the dance is not fortuitously such. It is such essentially. Its real nature is shown by what it constantly tends to become in new figures introduced stealthily from time to time, a little more doubtful than the old, and in wanton whirls like the Waltz and Polka. Always the dance inclines to multiply opportunities of physical proximity and contact between the sexes,—always to make them

prolonged and more daring. But if what has already been said and suggested fails to convince any that our analysis of the pleasures of the dance is true, we ask:—why it is that the dance alone of all the favorite diversions of gay society, requires the association of the sexes in it?

And then consider, ye christian fathers, and brothers, and husbands, to what horrible hazards of contact the opportunities of the dance expose your daughters, and sisters and wives! For who, that has gained any experience of the world, is ignorant of the fact, that hardly once does a considerable party assemble, even in the most respectable society, without including some man whom his associates know to be a libertine in heart if not in life? And what better facilities could be imagined for an accomplished voluptuary to capture his prey.”

That this analysis is true we submit the testimony of an eminent lady on dancing, as given by Evangelist W. E. Penn. Maj. Penn witholds the name of this lady but assures us that she has distinguished herself in the field of literature. Here are her words. “You

ask me to say what I think about the round dances. I am glad of the opportunity to lay my opinion on that subject before the world; though I scarcely know what to write. I will however venture to lay bare a young girls heart and mind, by giving you my own experience in the days when I waltzed. In those days I cared little for Polka . . . . and still less for the old-fashioned Money Musk or Virginia Reel, and those "slow dances." But in the soft floating of the *waltz* I found a strong pleasure rather difficult to intelligibly describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand, for the dance, I felt my cheeks glow a little sometimes, and I could not look him in the eyes with the same frank gaiety as heretofore.

But the climax of my confusion was reached when, folded in his warm embrace, and giddy with the whirl, a strange, sweet thrill would shake me from head to foot, leaving me weak and almost powerless, and really obliged to depend, for support upon the arm which encircled me. If my partner failed from ignorance, lack of skill or innocence,

to arouse these, to me most pleasureable sensations, I did not dance with him the second time.

I am speaking openly and frankly, and when I say that I did not understand what I felt, or what were the real and greatest pleasures I derived from this so-called dancing I expect to be believed. But if my cheeks grew red then with incomprehended pleasure, they grow pale with shame today when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamored of—not of the dance, nor even of the men themselves. . . . . All of this while no one said to me; you do wrong; so I dreamed of sweet words whispered during the dance, etc., etc. . . . Yet we had been taught that it was right to dance; our parents did it; our friends did it; and we were permitted to do it. I will say also, the girls with whom I associated, with one exception, had much the same experience in dancing; felt the same strangely sweet emotions and that almost imperative necessity for a closer communion than that which even the freedom of the waltz permits, without

knowing exactly why or even comprehending what. Married now, with a home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasure.

This analysis of Dr. Hovey's and the co-oberative testimony by one given up to the delight of the giddy dance need no comment at my hand. I leave with each of you to make such disposition of this fearful accusation and self confessed guilt of the modern dance as you would make, were you to go at once to the bar of the Infinite Judge, who shall call you to a strict account not alone for the deeds done in the body but also for the secret thoughts of thine heart.

Divided by ecclastical differences and as to the correct interpretation of many passages of God's word, yet evangelic christendom with a solid front and a united voice pronounces its anathema against the modern dance. Here all denomination stand upon a common platform. Against the modern dance as an evil plainly interdicted by God's word and unmistakably subversive of the interest of the

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Redeemer's Kingdom, they unite in a common warfare.

The professing christian, that insists on dancing is guilty of offending the heart of the christian world, and palpably guilty of violating the injunction "give none offense . . . . to the church of God."

Admitting for arguments sake that dancing is an "innocent amusement," yet since it gives offense to so large a part of the christian world, the principle laid down by the Apostle Paul as touching meat sacrificed to Idols would forever settle the question as to the propriety of christians dancing.

If dancing causes my brother to offend I will dance no more while the world stands. Seriously, christians whose love for the dance, is such as leads them to disregard the expressed will of the church and to bring upon themselves the censure of their brethren have great occasion to examine themselves whether they "be in the faith or not."

How dare any one in whose heart is shed abroad the love of Christ to wilfully offend Christs believing ones when upon such disobedience Christ hath pronounced the judg-

ment "that it were better for them that a mill stone were hanged about their neck and they were drowned in the depth of the sea."

Before passing from this part of the subject allow me to quote the words of Dr. T. T. Eaton as found in the issue of the *Western Recorder* of July 10th, 1894. "Dancing is a relic of barbarism, and as people become more and more refined and cultured, they care less and less for dancing. To educate the people is one good way to get rid of dancing, what possible sense is there in ladies and gentlemen grabbing each other and prancing around a room." Yet I doubt not but that in some of the rural districts, where some member of the Dr's. church, in love with the maze of the giddy dance, has gone, for a vacation, the impression has been created that the good Dr. and his people approved of the dance, as an "innocent amusement." Thus in some of our country churches the idea prevails, with some of the young people, that could they only belong to one of our large city churches, over which as Pastor a talented Doctor of Divinity presided, there would be no protest to their floating in the maze of the giddy dance.

Yet the facts are that history records not an instance where any city Pastor of a Baptist church of reputable piety has ever taken a position in favor of the modern dance.

III *Dancing is Destructive to Spiritual Life.*

I charge that dancing is destructive to spiritual life and challenge the friends of the dance to present me a man or a woman who loves the gaiety and frivolity of the ball room, that presents the elements of deep and vital piety. Where is the dancing master or his devoted patron that carries the burden in some of our evangelic churches, that daily gathers his family about the family altar, or that regularly returns thanks when he comes to his table or that is concerned for the salvation of the world? Is it not a fact, kind friend, that so far as your observation goes, the devotees of the dance neither have family altars nor give thanks at their tables, nor take active part in the Sunday-School or the Prayer-meeting or any of the spiritual work of the church? Do not such christians usually contribute more toward the getting up and the enjoyment of balls, than for the work of

pressing forward the interest of the Redeemer's Kingdom?

Do you know of any dancing christians who obey the injunction of the Lord Jesus Christ "enter into thine inner chamber and having shut thy door pray to thy Father which is in secret and thy Father which seeth in secret shall recompence thee" Let us suppose a case, there is to be a ball at some place in this part of the city in a few days and some of the members of this church, that believe dancing to be an "innocent amusement," are to go, and before starting methinks they retire to their closet for secret prayer. Here alone with the Infinite God, who through his inspired aspostle has exhorted us to "abstain from the very appearance of evil;" I can imagine them offering the following prayer. "Our dear heavenly Father, we thank thee for a religion that don't require us to "come out" and be "separate from the world." We bless thee, thou holy Christ that whilst thou, thyself was holy, yet thou doest permit us to belong to the church and go on dancing and enjoying the things of the world. We trust dear Lord that when the

apostle said "be not conformed to this world" that he was mistaken and didn't mean it. We are now ready dear Jesus to start to a delightful ball given by our neighbor, Mr. Worldly-mind, will thou accompany us and grant that we may this night revel to our hearts delight in the maze of the giddy dance? Dear Lord we feel sorry for poor bewildered preachers, Sabbath School teachers and prayer-meeting christians, who can't enjoy the ball.

Blessed Jesus enlighten their benighted understanding so that they may come to see that they ought to make religion compatible with the ways of the world and then the sad and somber prayer-meeting might with gladness give place to a mid-week ball in which all the church and the world combined might unite for an evening of "innocent amusement."

Now Lord Jesus praying that thou wilt help me to wholly consecrate myself to thee, soul and body, and that 'the words of my mouth and the meditations of my heart may be acceptable in thy sight,' and that the fiddler may be in his best humor tonight and

that all my favorite friends may be present and that, thou wilt help me to forget that by attending this ball, I am breaking my mother's heart, grieving my pastor and offending the church, I submit all into thy hands. Amen.

No, kind friend, dancing christians know little of closet prayer. They live out of the atmosphere of prayer. To God and his mercy they are strangers. Call on one of them to lead in public prayer and he will either refuse or clearly indicate by his stammering, halting speech that he is not acquainted with the throne of grace. Let the dancing christian approach the hour of death and for whom will he send in that moment, that tries the hearts of all? Will he call for his partner in the dance, who sees in it only an innocent amusement? I tell you nay but rather for the faithful Pastor, whose heart he has often grieved, for the faithful Sabbath School teacher whose christian conscience he has repeatedly offended. Do you think in the hour of death that the dancing christian shall look up as he goes out of this world and thank God for all the balls he has been privileged to attend? I tell you

may. But in that hour they will mourn and lament over wasted opportunities and pray God for some evidence of pardon and acceptance.

iv. *The Fruit of Modern Dancing is Bad*

Our Lord has declared "By their fruits ye shall know them."

(a.) Dr. W. W. Gardner of this state testifies that he has preached the funeral of not a few whose death was directly traceable to the exposure of the ball room. And what has been his experience has been the experience of the most of the aged ministers of Christ. And no wonder, since the light dress, the excitement and activity, the retirement into some cool place for a rest, the quitting of the warm room, all heat up, for the journey home, are all calculated to open the inroads for disease and death.

(b.) The ball room has been the scene and occasion of many murders. In my own memory I call to mind a number of instances where young men have been shot down in the ball room. Only a few days since in one of our rural districts in Kentucky at a dance, one Jackson was in cold blood shot down.

The victims of this character number into the thousands. Many of you readily call to mind instances that are in point, "By their fruit ye shall know them."

(c.) The chief of the police in New York says "three-fourths of the abandoned girls in that city were ruined by dancing." The "Christian Commission" of St. Louis in published reports some years ago, stated "that three-fifths of the fallen women of that city attributed their fall to promiscuous dancing." *"By their Fruit ye shall know them."*

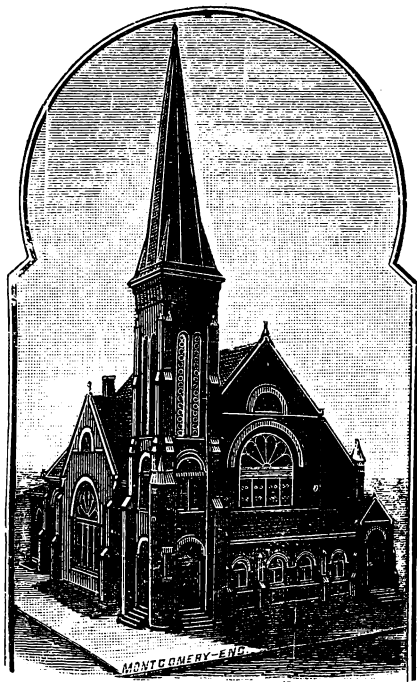
The evil fruit of the dance we might continue to mention, but surely enough has been brought out, to awaken the conscience of any and all who are willing to be awakened to the fact that it bares an evil fruit. And I might of said, only evil, for to what good can any friend of the dance point and say behold the fruitage of the ball room? What has it done to help and bless a sin cursed world? We can multiply without number the homes and hearts that the dance has robbed of their light, joy and peace; but not one where it has brought peace, joy and sunshine.

In conclusion I would call attention to this statement from the lips of our honored brother Dr. W. W. Gardner. "During the revival in which I embraced Christ together with many of my relatives and schoolmates, among the anxious was a lovely young lady who again and again presented herself for special prayer. But she was passionately fond of dancing, and her pleasure loving friends prevailed on her to attend a fashionable ball in another neighborhood. For the time being her convictions were stifled, and on her return to the revival the next day, she declined coming forward for prayer, and shunned her religious friends. The meeting closed with sixty baptisms. In a short time this young lady was seized with a fever from which she never recovered. Her pious friends visited her and proposed prayer with her, but she persistently refused, saying that it was 'too late,' God had given her up. In a few days she died in "hopeless despair."

Friends think of the soul of a young girl suddenly called into eternity leaving as its dying testimony that because of its choice of the dance instead of Christ, it was hopelessly

and forever lost and then go if possible and engage in the dance as an "innocent amusement." The instance Dr. Gardner cites is but one of thousands. If you will come to my library I will read you a number of similar cases. When we thus see the fruit of the dance, is not to ask the question "Is there any harm in dancing" to answer it?

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