

"GOD'S WAY VERSUS MAN'S WAY." (Continued)

promised her anything she should ask, to the half of his kingdom, and that, guided by the hate of her mother's heart, she asked for the head of that fearless preacher of righteousness, John the Baptist, on a charger. And if dancing Christians could have their way there would be no more sermons against the dance. They would crown with laurels such as would dare apologize for it, but in the hour of real spiritual need they would not send for them. If the advocates of the dance can extract any comfort from these two instances cited above they are more than welcome to the same.

2. Scriptures Against the Dance

(1) 1 John 2:15: "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."

As to what the apostle means he does not leave us in doubt, but plainly names: "Thou lust of the flesh, the lust of eyes and the vainglory of life." He is condemning the things that those devoid of spirituality love and in which they indulge. Beyond question the dance belongs in the list named by the apostle. It is of earth, earthy. Who ever heard of a dance being open and closed with prayer or to invoke God's blessings upon the gathering? Who ever heard of a soul being saved at a dance? Peoples most backward and remote from civilization have made much of the dance.

In our centers of civilization it is the lower and baser stratas of society where God and purity are but names and where criminals flock and are at home, that the dance is a chief pastime.

Indeed, authorities tell us that some of the most seductive and dangerous dances had their origin in the brothel, and this is easy to believe. Dancers have a scant respect for the religion of those so-called Christians who join in with them.

It was at a dance that a young lady said to a young man, "Are you a Christian?" Surprised at her question, he answered, "No, indeed." As if to offset his surprise she blandly said, "I am." To which he made quick reply, "What are you doing here?" He knew that it was no place for a Christian, if she did not.

(2) Romans 12:2: "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." Since the dance is of the world worldly, and by the world enjoyed, what could one better do to indicate worldly conformity than to indulge therein? Do you think a dancing Christian gives any evidence of a "renewed mind?" If sent to search out the "transformed" and spiritual, would it ever occur to you to seek them in the dance? To do so would be as foolish as hunting for the worldly and unregenerate at a prayer meeting.

This scripture makes it the business of the Christian to prove to the world "what is that good and acceptable and perfect will of God." Do you think a dancing Christian can or ever did do this? The dancing Christian joins with

the world in worshipping at the shrine of pleasure. "There is pleasure in sin, for a season." The dancing Christians do exactly what this scripture says not to do, and leave undone the great things it says do.

(3) Matt. 16:25: "For whosoever saveth his life shall lose it; and whosoever will lose his life for my sake shall find it." This scripture with but slight variations is found in four other connections in the gospels.

In John 12:25: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." A play on the word life—life here and hereafter are brought into contrast. Those that seek a "good time" in this life do so at the sacrifice of the good time in the life to come. The two are at variance. "No man can serve two masters" (see Luke 16:19-25). In Luke 16:25 we find Abraham saying, "Son, remember that those in thy lifetime receivedest thy good things, and likewise Lazarus evil things."

Let dancing Christians know that they are "saving" and "loving" this life at an awful cost. The sin of the rich man (Dives) was not his riches, but his "saving and loving" the life here at the expense of the life to come.

Jesus said, "If any man would come after Me, let him deny himself, and take up his cross and follow Me." Paul said, "I die daily, I buffet my body and bring it into bondage," while the dancing Christian refuses the cross and the life of self-denial and prefers the desires of the flesh to those of Christ. "Choose ye this day whom ye will serve."

(4) Romans 8:13: "If ye live after the flesh ye must die, but if ye by the spirit do mortify (put to death) the deeds of the body, ye shall live."

Dancing is to live after the flesh. No one I dare say would question "To live after the flesh is to die." This is God's word and not man's. If you have any question, pray it over with God.

(5) "Know ye not that the friendship of the world is enmity against God? Whosoever therefore would be a friend of the world maketh himself an enemy with God." James 4:4.

If joining with the world in the dance, which it so dearly loves, and defending the same, is not friendship with the world, then I cannot conceive what it would take to constitute such a friendship.

Those who indulge, do, to the extent of their indulgence, make themselves the enemies of God. No man, but God's word, so decrees. The devil and his cohorts love the dance, the underworld loves the dance, therefore how can any man who claims to love God, defend it and support it? If it be innocent, then God, the devil and the underworld on one thing are agreed. Escape that conclusion if you can.

T. A. Faulkner, the exdancing master, says as to difference in dancing, that he holds "dancing is dancing." Yes, and sin is sin with God, and "the soul that sinneth shall surely die."

(6) 1 Cor. 10:31: "Whether therefore ye