

"What about the parlour dance?" say you. I say that the parlour dance is the feeder and the bulwark of the licentious ball room. The latter could not live one day without the former. The parlour dance claims the respectability of select society, but the spirit of the dance is the same, the drift is the same. All its influences are away from Christ, and are injurious physically, mentally, and morally. Late hours, late suppers, and the unusual excitement, followed by the weariness that succeeds violent exertion, has undermined the health of thousands. What observer does not know that thousands of once sweet and innocent girls are to-day the vile outcasts of society (who long for the silence and darkness of the grave), whose first step towards ruin was in the parlour dance, but whose last step was in the public ball room. The parlour dance is but the thin end of the devil's wedge—the thick end is the public casino. To the young people protected in their cosy homes, there is no appearance of connection between these two extremes; but satan knows there is, and so do the watchmen on Zion's walls. In Germany, the number of dances and their duration are regulated by law, and in the United States there are laws against its worst forms. Professor Wastel, of Louisville, Kentucky, who taught dancing for twenty-seven years, says: "The time has come when I must really blush for my profession, because of certain new-fangled dances which have been introduced and become fashionable." A dancing master in Philadelphia says: "We see year after year a marked advance in the improprieties of the dance, and the waltz is calculated to do more injury to the young man than many of the vices preached against from the pulpit." These men declare that the advance of the dance is such that it can be neither controlled nor reformed. The only safe course is to abolish it altogether from the home.

One of the most prolific results of dancing is the stirring up of passions and lists of the flesh, that tempt partners to take improper liberties with each other. You know if you have danced, and if you have not, then learn from those who have, that young men and women cannot embrace each other in dancing, without experiencing feelings that are born of the flesh, which, if fed by a round of parties where there is dancing, begets low and sensuous thoughts. Why is it that dancing masters always give up their profession after they are converted to God? Because their minds are purified, and they cannot conscientiously remain in a calling that is productive of impurity and often leads to the ruin of some of our most lovely girls. Why is it that men and women of the world talk so lightly of the professing Christian who goes to a dance party? Because they know enough of the divine standard to which a Christian is supposed to conform, to compare what they are to what they ought to be. They know that the religion of Jesus is such a pure and lovely thing, that its disciple who leaves the exalted position of walking with God to waltz in the dance room, is leaving the spiritual delights of grace, and is going down to the fleshly pleasures of the world.

But you throw up into my face, "Why, Mr. Adams, members of some churches dance, and are not reproved by their pastors, nor prohibited by their creed." I answer, "Is the fact that some churches permit their members to do evil, any warrant for you to do so? Are those churches your Bible? Are those dancing professors your Christ?" "But," say you, "I know of some Baptists who dance, and have dancing in their homes, and have parties till three o'clock in the morning." Well, suppose there is a poor weak soul that has his or her name on the church roll, who finds delight in the world's amusements; you know as