

The *Baptist Quarterly* for October, 1867, deals a heavy blow, to which a brief extract can hardly do justice. It says:

The dance consists substantially of a system of means, contrived with more than human ingenuity, to incite the instincts of sex to action. . . . Passion, and nothing else, is the true basis of the popularity of the dance.

The late Mr. Alexander, of the Presbyterian Church, wisely remarks:

The step is so easily taken from apparently innocent dancing to that which is free, indiscreet, amorous and licentious, that a tender conscience will find it safest to reject all.

Wm. S. Potts, for many years a Presbyterian pastor in St. Louis, draws a dark picture of the dance:

The female is expected to make her appearance in a ball-dress, which means that as much of the person as modesty will at all 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 filled with lust, and her panting breast drawn close to his, while waltzing or practising any of the still more indelicate dances now most fashionable. Do these assemblies and acts commend themselves as very proper for either your sons or daughters?

S. R. Wilson, in a sermon on dancing, thus strikes home:

The promiscuous dance is incompatible with modesty. The evil, indeed, begins in the dancing-school, which, instead of being called a school of easy manners, ought rather to be styled a place where girls are taught to substitute the *finesse* of the coquette for true female delicacy, and the boys take their primary lessons in the art of seduction.

These utterances are in harmony with many more that might be selected from the wise and the good, in condemnation of this fashionable and demoralising amusement. To us the case is so plain that an elaborate argument seems out of place. The idea of dancing disciples of the "lowly Nazarene" appears so self-contradictory, that we wonder how any person who has one grain of grace and two grains of sense should ever have attempted thus to form a partnership between Christ and Belial.—*Bible Banner*.

Let believers feel their responsibilities, understand their privileges, and seek after "holiness, without which no man shall see the Lord." When the Saviour shall come again, "to be glorified in his saints, and to be admired in all them that believe," those who are partakers of His holiness shall sparkle like jewels in the crown that will adorn His brow, and shall enjoy the glorious consummation of that holiness, as they rise higher and higher in the scale of blessedness, and come nearer and nearer to the Triune and Holy Jehovah.