

which, within certain limits, we may do at pleasure, and even that is not among the things lawful, but not expedient, but that it is, in itself, wrong, improper, and of bad effect."

Bishop Coxe, of New York, says: "The enormities of theatrical exhibitions, and the lasciviousness of dances, too commonly tolerated in our times, are so disgraceful to the age, and so irreconcilable with the Gospel of Christ, that I feel it my duty to the souls of my flock to warn those who run with the world, to 'the same excess of riot' in these things, that they presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands, knowingly, on any one who is not prepared to renounce such things, with other abominations of 'the world, the flesh, and the devil.' Let all such choose deliberately whom they will serve; and if salvation be worth striving for, let them be persuaded to a sober life, to self-denial, and to pure and innocent enjoyments which the Gospel not only permits, but which it only can create. It is high time that the lines should be drawn between worldly and godly living; and I see no use in a Lent that is not sanctified to such ends."

Thank God for such a grand man in the Episcopal Church. I was born and raised up to a certain age in the Episcopal Church, and still love and respect my mother.

The Baptist Quarterly says: "Always the dance inclines to multiply opportunities of physical proximity and contact between the sexes—always to make them more prolonged and more daring. . . . But if what has already been said and suggested fails to convince any that our analysis of the pleasure of the dance is true, we have a little problem for their solution: Why is it that the dance alone, of all the favorite diversions of a gay society, requires the association of the two 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 at heart, if not in life? To think of pure women being pastured on, with palms of pollution, and with imminent eyes of adultery, by such a human bull of Bashan the evening long in the promiscuous corral of the dance! What better facilities could be imagined for an accomplished voluptuary to compass the capture of his prey? . . . Oh, Fashion! Fashion! What power hast thou to browbeat holy nature, so that she dares not speak to assert her sacred claims against thy imperious sway."

I now adduce the testimony of the Presbyterian Church: "It is, therefore, resolved, that the practice of dancing, of giving or attending private or public dancing parties or theatrical exhibitions, and of educating their children in the art of dancing, by professing Christians, is clearly forbidden by the spirit of the Gospel, condemned by our Confession of Faith, and by the decision of our highest church judicatories, and in violation of the covenant obligations entered into by every one who connects himself with the Church of Christ; and that such conduct is an offence which a due regard to the purity as well as the peace of the Church will not permit her courts to overlook or disregard. This Synod does, therefore, recommend and enjoin that the sessions of all churches within our bodies treats this sin as other recognized sins are to be treated, and, by proper instruction, admonition, and reproof, endeavor in the spirit of Christian gentleness and fidelity to remove all such practices from our churches. And that when milder measures fail, they proceed by the exercise of discipline to correct the evil, or to separate those who wilfully persist in these sinful practices from the body of the Church, that the cause of Christ be