

read as the basis of my discourse. I find that this statement of Solomon is quoted perhaps more frequently than any other text of Scripture, in support of the pleasure dance. I wish it to be understood that I have no objections to the mere act of dancing, because calves dance, lambs caper, and an hart leaps. So that I could not well object to the mere act of dancing. Were I to do so, I should be condemning animal nature pure and simple, instead of condemning animal nature impure and concrete, which I am called upon to do in my subject. But what I do object to most emphatically is the fact of a professing Christian going to the world for his enjoyments. That is just what every professing Christian does when he goes to the modern pleasure dance for his enjoyment. He thus becomes guilty of committing the sin of which the Lord complained in the days of the prophet Jeremiah, when he exclaimed: "Be astonished, ye heavens, at this, and be ye horribly afraid. For my people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Yes, I do object to a professing Christian going to a miserable, poor, impure or "broken cistern," which at the best is only a receptacle—but lo! this is "a broken cistern that can hold no water." The idea of a Christian going to a cistern for a drink, while the fountain is ever springing up and flowing over with the life-giving stream. I do object to a son feeding on the "husks that the swine did eat," while in our "Father's home there is bread enough and to spare." Now, if poor sinners want to dance, why let them by all means. Poor creatures, they do not know any better than to go to the broken cistern for all they get. They do not know any better than to feed on the "husks that the swine did eat." But even in their case it is our plain duty to teach them better. But I must, and will, and do protest with all the vehemence of my soul against the modern pleasure dancer laying any claim to, or any proper alliance or relationship to or with our holy Christianity. "The fellowship of the world in enmity with God." "If any man have not the spirit of Christ he is none of His." Light can have no communion with darkness. The temple of God can have no agreement with idols! "He that soweth to the flesh, shall of the flesh reap corruption." If there is any one habit or indulgence practised in the world to-day, more than another, which savors of "sowing to the flesh," it is certainly the modern pleasure dance, but my text says there is "a time to dance."

I. In the first place, as I am set for the defence of the Gospel, I want to clear the Scripture of the unholy imputations made against it by the advocates of the modern pleasure dance, when they quote Scripture to justify themselves in their heathen and ungodly practice of dancing. I select this text because it seems to be quoted more frequently than any other passage in support of the dance. In the true exegesis of the text I think you will find nothing to support the practice of dancing either good or bad. Solomon is certainly referring to a certain number of things which do occur independent of their moral quality altogether. He is not speaking of the rightness or the wrongness of the twenty-eight things which have their season or time. He is not telling us that because these things have a season or time, that therefore we are to organize ourselves into companies and arrange the time and season when all these things shall occur. If you say, as you do say, in quoting this passage in support of the modern pleasure dance, that Solomon is commending the dance, just see where you will lead yourselves in looking at the other twenty-seven commendations! He who says there is "a time to dance," also says "a time to kill—a time to lose—a time to cast away—a time of war—a time to die," etc., etc. Now, if it is right to organize dancing parties on the ground of Solomon's statement as found in my text, it will