

DANCING AN EVIL THING

(By Rev. A. M. Grubbs.)

Reader, do you ever hear of men renting a hall and hiring an orchestra and dancing by themselves? Why not? Do you ever hear of women dancing by themselves till they are half dead? Why not? Do you ever hear of a family doing it, father dancing with mother, brother dancing with sister, till long past midnight? Never. Why not? The writer for years played the violin for dances and has traveled enough miles to belt our planet and knows that the sex element is the charm of the dance. It is therefore essentially an evil thing. It leads first to impure thought, second to improper conversation, third to immodesty of action, fourth to immorality of living, last to a bed in hell.—Prov. 7-27, Luke 16-25. Of course such statements coming from a preacher are likely to be challenged as untrue. Very well, let others who are not preachers speak, Mrs. General Sherman said virtuous women ought to blush at the very mention of the dance. James G. Blain's famous relative, Gail Hamilton, says the dance is especially unclean and cannot be washed. A chief of police in New York city has said 90 per cent of the women and girls leading lives of immorality have fallen through the dance. Prof. Amos R. Wells has said the sensuality of the dance makes bold eyed women of soft eyed maidens, makes swaggering rakes of pure young men, it changes love to flirtation and a game of flip-pant shrewdness. The editor of the Utica Herald of New York said more young men and girls are ruined in that city at dances than by any other means, and the destruction of nine-tenths of the young women who are known to the police as street walkers is due to the bad associates of the dance.

The New York Tribune of March 4th, 1881, quotes a Roman Catholic bishop as saying the confessional reveals that nineteen out of every twenty women who fall and are lost can trace the beginning of their sad state to the modern dance. Prof. A. T. Sullivan, an ex-dancing master, says waltzing is the spur to lust, Mr. T. A. Faulkner, who for years was a teacher of dancing and held the championship of the fancy and round dancing, was convicted of his sin by the fierce arraignment of a ruined girl, who had fallen in his dancing school. It led to his conversion and then to the writing of a book against this awful sin, entitled "From the Ball Room to Hell."

The matron of a house for fallen women in Los Angeles says seven-tenths of the girls received have fallen through the dance. Prof. A. T. Sullivan, a city missionary, asked 200 inmates of brothels how they came to fall and 163 of them confessed they were ruined by dancing schools. Up to this point I have quoted no preachers against the dance, but men and women in all walks of life. Now let the preachers speak. Dr. Howard Crosby, Presbyterian, says the foundation for the vast amount of domestic misery and domestic crime which startles us was laid when parents allowed the sacredness of their daughters' persons and purity of their maiden instincts to be rudely shocked in the waltz. Dr. H. M. Terry, Congregationalist, says those who are under the spell of cards and dancing are the last to be reached by the gospel and the first to backslide. Bishop Coxie, Episcopal, says the gross debasing waltz would not be tolerated another year if the christian mothers of our communion would only set their faces against it and remove their daughters from its contaminations and their sons from the contempt of womanhood which it begets.

Dr. James Brand, Congregationalist, says the real core of the christians' objection to the dance is it is naturally dangerous to social purity. Its chief fascination lies in the relations of the sexes, the danger of the promiscuous dances lies in the too familiar handling of each other's persons. The Roman Catholic bishops in council at Baltimore in 1866 sent out this in their pastoral letter: "We warn our people against those amusements which may become an occasion to sin, and especially against the fashionable dances, which as at present carried on are revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals." Rev. G. Douglas, D. D., affirms that the exclusion of sexual passion from the stage and ball room would in six months necessitate the closing of every theater and dance on our planet. Rev. A. M. Hills, evangelist, says in one city hotel three women fell in one night at a dance. He was told by a pastor of a leading church in a city that five girls of his congregation were mothers without being wedded, as the result of the last season's dancing.

The writer knows of many a pure girl swung in the promiscuous dance till her morals relaxed and she yielded her virtue to a villain. Yet with such facts ever repeated, constantly multiplied, people who profess to be gentlemen and ladies and many professed christians will lend a helping hand to rush this stream of abominable iniquity, ever widening and deepening and flowing like an Amazon tide

sweeping countless thousands down to a devil's hell, then look up into our face with an innocence that rivals the daisies and a veridicality that surpasses the grass in June and ask "What harm is there in dancing?"

What does the Holy Scripture say about dancing? John the Baptist was beheaded as a result of the dance.—Math. 14:6-11. Listen, dear reader: "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."—1 John 2, 15, 16, 17. "Know ye that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God."—James 4:4.

Jesus says "the world hateth me because I testify that the works thereof are evil."—John 7:7. "The cares, riches, pleasures and having a good time in this life absolutely prepares the soul for a bed in hell."—Luke 8:14. Luke 16:23-25.

Reader, if you are one who is not utterly committed to a career of christless worldliness, will you flee to the Rock of Ages, once cleft for you and take shelter beneath his protecting wings from the surging storms of this world; 'twas there that Moses took refuge from the pleasures of the world (Heb. 11:24-26) and hundreds of years after his body had returned to dust, we find him with Elijah on the Mount of Transfiguration (Mark 9:4.)

Our dear brother Paul suffered the loss of all things for the excellency of the knowledge of Jesus and counted all worldliness but dung that he might win Christ (Philip 3:8-9). So likewise all who want to shun a devil's hell will have to give up this world, repent of their sins, be born again, made new creatures in Christ Jesus by the baptism with the Holy Spirit (John 3:3, 2nd Cor. 5:17, 1st Cor. 12:13), and live a pure, clean, spotless life, for none other can enter heaven (Eph. 5:27, Math. 5:8).

Reader, do you know that this world with all its pomp and affluence will someday go out to burial amid the funeral torches of burning worlds? (2nd Peter 2:10). Then the righteous shall shine forth as the sun in the kingdom of their Father (Math. 13:43, Rev. 7:14-15).

The writer does not expect this epistle to stop the raging of any dance. He might as well try to bottle the ocean or cork a volcano. But he hopes that someone who reads this epistle whose moral backbone has not been reduced by serving the world to the limpness of a cotton string may consider where he is going to spend eternity, and place in the balance the world and all its pleasures, the wrecking out of an awful eternity behind the sweltering walls of a devil's hell, amid the weeping, wailing, awful shrieking and gnashing of teeth, where the tormenting flames of fire and brimstone shall never be quenched. (Math. 13:42; Rev. 14:10, 11; 21:8.) On the other hand place in the balance the reproach of Christ, the afflictions of God's people, the old-time religion, the spending of eternity beyond the pearly gates in that sun-bright clime of a spotless, sinless world, forever enjoying the refulgent glory of ineffable sweetness, have a mansion of glittering, transparent gold, hear the angels sing, enjoy the company of loved ones who have washed their robes and made them white in the blood of the Lamb, stand with them and bright shining angels on the golden streets and crystal seas, shouting forth praises to the King of Kings and Lord of Lords (Rev. 7:9-17), forever free from all sorrow, pain and death. Reader, which will you choose?

Oh, may the Holy Spirit help you to choose the narrow way that leads to everything that is good and holy here and at last to a home beyond the sky.

The writer years ago exchanged the pleasures of this world for the old-time religion (Heb. 6:4-5), and has no desire to swap back. No saved soul has any love for the pleasures of this world (1st John 2:15; 2nd Cor. 5:17; Gal. 5:24, 6:14). If I preach to please men I am not the servant of Christ. (Gal. 1:10; 1st Thess. 2:4.) Read Math. 5:28; 1st Cor. 6:9-10.

Did the blessed Son of God come into this world in self-sacrifice and sorrow and suffer in Gethsemane and die on Calvary and tell us to come out from the world and be separate, repent, deny ourselves, take up our daily cross and follow him, meaning by it that we were to go to theatres, dances, socials, banquetings, play cards, spin yarns, drink wine and have a good time? Can he say to such professors of religion at last, "Well done, good and faithful servant, thou hast denied thyself and followed me. Enter into the joy of thy Lord?" A shame, a shame! All unsaved people know better. They never ask dancing, card-playing, theater-going, yarn-spinning christians to lead them to Jesus. No sinners in the dying hour want such canting religious hypocrites to pray with them or speak concerning their souls. They may repent and be saved, but it will be "so as by fire," etc.

Millions will stand with aching heart, While Jesus pronounces the word "depart."

With groanings they'll mourn O'er their sorrowful state, Turned away from the pearly gate.

Millions will enter the door of hell, And hear the sad wailings no tongue can tell.

With horror they'll mourn o'er their sorrowful state, Turned away from the pearly gate.

Humor and Philosophy By DUNCAN M. SMITH PERT PARAGRAPHS.

OBSTINACY is that trait in others which makes them refuse to do the thing which you know they ought to do.

The signs are not right for domestic felicity when the furnace balks at the same time that the mercury is hunting the zero mark.

You can judge something about the capacity of a man by observing how much it takes to puff him up.

It takes more than a stylish suit to make a man, but that is one of the things that a girl doesn't learn in high school.

The conceited young man is sure that all the girls are madly in love with him, and many of them let him think so while his candy keeps coming.

None of us wants to grow old. Still, a man doesn't mourn when he no longer is called on to pay poll tax.

Many a good fudge maker has to send the family to the restaurant when t'e cook leaves.

The secret of being happy is doing with what you have, but the secret of having what you want is getting out and hustling for it.

The man who is delighted with his Christmas gift from his wife exists largely in magazine advertisements.

Like Cured Him.



"The doctor stopped my cold."
"How did he do it?"
"Made me cough up."
Wanted Expansion.
"I don't think the town will hold him

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much longer."
"Is he getting too big for it?"
"No; the town is getting too small for him. He owes everybody now, and he will have to get a larger territory to work on or starve."

Natural Result.
"She seems perfectly fascinated with him."
"I think he is essentially ordinary."
"Yes, but she has heard that he is so wicked."

A Minus Quantity.
"But you don't seem to see the point."
"How can I? I don't see a million dollars in my pocketbook, either."

Inappropriate.
"He has such a hard voice."
"Yes, I am surprised."
"But why surprised?"
"His head is so soft."

The Early Call.
Ambition's voice is calling.
And this is what it cries:
"Come, be our little candidate.
For you are just the size!"
And some refuse to hear the call.
While some are not so wise.

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