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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle? *1 Cor. 14, 8.*

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## Miscellanea.

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### Jozakim oder Zedekia, Jer. 27, 1?

Es ist eine Anfrage eingelaufen wegen der Bemerkung in Band V, 839, dieser Zeitschrift, weil die Girschberger, die Weimarer Bibel und Matthew Henrys Kommentar Jozakim beibehalten wollen. Aber demgegenüber ist zu beachten, daß schon Hieronymus seine Bedenken betreffs der Lesart äußert, daß sich der Vers überhaupt nicht in den LXX findet und daß seine Beibehaltung mit dem Namen Jozakim Schwierigkeiten macht, die fast zur Annahme eines Widerspruchs im Text führen. Man vergleiche B. 3 und 20 und besonders Kap. 28, 1. Die annehmbarste Erklärung ist jedenfalls die, daß ein Abschreiber Kap. 26, 1 einfach wiederholt hat, um einen neuen Paragraphen zu beginnen. Oder er hat sich im Namen versehen, weswegen auch die arabishe und die syrische Übersetzung ohne Bedenken Zedekia gesetzt haben. Die einschlägigen Fragen werden behandelt von Ehrlich, Keil, Nögelsbach (im Lange'schen Bibelwerk), Drelli (in Strauß-Büchler), Jamieson-Kaufmann, Brown, Dummelow, Frwin und andern. P. C. K.

### Dancing, Religious and Non-Religious.

We quote Rev. Herbert Lockyer of Liverpool, England, in saying that so wide-spread is the passion for dancing that it is confronting the Christian Church to-day and demanding inclusion within her courts. It is declared by the religious devotees of the dance that the old-fashioned methods of winning the young for the service of Christ and His Church are obsolete and that it is now imperative to open the doors of the sanctuary to this amusement in order to attract them.

A conspicuous illustration of this is seen in Chicago just now, where a suburban church of the Baptist denomination has put on "a pageant intended to reveal bodies as temples of finer godliness," to quote the leader of the enterprise. This leader is a German dancer, whom the newspapers describe as a leading exponent of a certain school of dancing in America. There were fifteen of the young people of the church associated with her in the pageant, which was based, it is said, on Is. 60. The pastor also participated in the pageant. It is thus that the leader speaks of it: —

"We may subscribe to different religions, yet there is something godly in us which is common to all. People can learn a new respect for their being, that the body can be used as an instrument of the spirit as well as of physical function. It contains all that we have and that we are. Upon ourselves depends the form and expression we give it."

The people who advocate this kind of thing quote Miriam and the women at the Red Sea (Ex. 15, 20), David before the Ark (2 Sam. 6, 14), and the exhortation of the psalmist: "Let the children of Zion be joyful in their King; let them praise His name in the dance," Ps. 149, 2. 3. But all this is different from revealing one's body as a temple of godliness. The Bible-dancing was spontaneous, not rehearsed. It was the joy of spiritual victory, not a theatrical show. It was carried on not in the synagog or Temple, "the nave of the church and the chancel," but in the open air.

As Spurgeon said: "The sacred dance of divine joy is no example or excuse for frivolous dances, much less for lewd ones."

But what shall we say of non-religious dancing? We mean the dancing of the ballrooms, the dining-rooms of many of our metropolitan hotels, and the college and high-school proms, not to name the cabarets and places of lower character?

The very thing not sanctioned in the Bible is that which gives this modern form of dancing its grip and fascination, namely, the mixing of the sexes. If women and girls were allowed to dance only with members of their own sex, and if the same were true of men and boys, the lure of it would be gone and the great problem arising out of it would be quickly settled.

Oh, what tragedies may be laid at the door of the modern dance! On another page a New York clergyman answers the question, Why do I not dance? and his reply is mild, and becomingly so. But how much more might be said about it if one felt free to speak!

"Ye shall know them by their fruits," Matt. 7, 16. The dress or undress of the women and girls who dance, the physical contact with their partners, the attitudes assumed, the evident emotions stirred by obscene music, how degrading it all is! Ask social-welfare workers about the after-results of these things; ask pastors who get behind the scenes; ask distressed parents; ask police officers. A New York chief of police said recently that three-fourths of the women and girls living lives of immorality have been led from the path of virtue by the dance.

But even were this not so, the pleasure, or amusement, of dancing, running far into the night, as a rule, robs its devotees of sleep and sends them to their tasks in the morning stupid, nervous, and dull instead of rested, refreshed, and alert. How unfair to an employer, to a teacher, and to one's self, and to his or her associates as well! And how dishonoring to the God who created us, and created us for His pleasure!

We appeal to parents to try to save their boys and girls from this contamination, this fateful step on the down-grade of human existence. And we appeal to Sunday-school and other teachers and to pastors to inform themselves about it and to speak out with the clearness of conviction and the authority of a "Thus saith the Lord." — *Moody Monthly*.

