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REPORT
OF THE
NEW YORK CONVENTION,
December 5-7, 1899.

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BRIEF HISTORY OF THE NATIONAL REFORM MOVEMENT.

BY DR. DAVID McALLISTER.

God himself was moving by his Spirit in the hearts of the American people in no ordinary manner at the time of the birth of the National Reform Movement. This was the early part of the year 1863. There is no more wonderful record in our history as a nation than the record of the three months of that year—February, March, and April. We were in a most visionary, fratricidal war. The life of the nation was trembling in the balance. Was there to be a future for our beloved country? Or was the flickering light of our national unity and life about to go out in eternal darkness? Christian citizens were praying for the nation as perhaps never before. From President Lincoln down to the lowliest of our people, from the White House and the Halls of Congress down to the humblest homes from which some dear one had gone out never to return, burdened hearts felt the need of something more helpful than human aid. "Out of the depths" their cry was unto the Lord. And in this agony of prayer for our country was born the movement of which a brief history is now to be given.

UNCONCERTED YET CONNECTED EVENTS.

Let a number of events be recorded here in the order of their occurrence. On February 3, 1863, a Convention for prayer and conference, with special reference to the state of the country, met in Xenia, Ohio, to continue in session three days. The members of this Convention were from eleven Christian denominations and from seven

A more detailed history will be found in the Reports of the Cincinnati and New York Conventions of 1872 and 1873, by Dr. T. P. Stevenson, and in the report of the Pittsburgh Convention of 1874, by Doctor McAllister. The first chapter of the National Reform Manual, or Manual of Christian Civil Government, may also be consulted for information as to the origin and nature of the movement. 

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It was foreseen from Senator Harris's early speeches, and shortly before his death, that he had no knowledge whatever of the Xenia and Sparta Conventions. And when he was questioned about his possible influence on his mind of a report read some months of the action of those assemblies, he affirmed that he had no recollection of having seen or of knowing anything about such report. The propriety of such a national acknowledgment of God and Christ and the Divine Authority of His Word, had been impressed upon him in the Senate, in the midst of his ordinary duties. He acted, so far as he could remember, at that late day, without consultation with any one, and simply under the conviction of his duty as a Christian citizen and Senator.

By a most unusual course of procedure this resolution came up again the next day, March 3, by unanimous consent of the Senate, for the requisite second and third readings, and was passed without a dissenting vote.

How can such unconcerted and yet closely related action of Christian citizens in different parts of the country, and such genuine and truest sense of Christian nation, will keep framed in their heart, and the principles of which they will follow as teaching of the relations of theUnited States Senate on such an expression of the relations of the Senate of the United States' Senate on such an expression of the relations of the Christian nation, and its government to God and Christ and the Christian nation, and its government to God and Christ and the Divine Word, be explained, except on the belief that God was moved also on his great heart. Because such a resolution could not have been framed and proposed in the Senate, in the midst of its ordinary duties, he acted, so far as he could remember, at that late day, without consultation with any one, and simply under the conviction of his duty as a Christian citizen and Senator.

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The events of these three fleeting months reached a suitable climax in the observance of the day of fasting and prayer appointed by the Convention. I have hereunto set my hand and caused the record of the above to be printed, that the Spirit of the Lord may be pleased to use this as a medium of grace and blessing to the people of the United States.

As this is an historical question of so little importance it may be well just here to examine it with sufficient care to settle it in the mind of every candid student of American History. The following facts, drawn from the most trustworthy sources, are decisive proof, unpleas-ant as it is to be compelled to acknowledge it, that prayers were never offered in the Convention that framed our national Constitution: 1. For nearly five weeks the Convention had sat, and during that time, as Franklin says, had never thought of looking to God in prayer. Here are his own words: "The small prayers we have made after four or five weeks' close attendance and continuous reasoning with each other—my different sentiments on almost every mention, several of the last few days to which many men as myself, melanchoaly proof of the imperfection of the human understanding. We, indeed, seem to have been running about in search of it. In this situation of this assembly, praying as it were, in the dark, in bad political truth, and source able to dis-tinguish it when presented to us, has it happened, sir, that we
The Convention that framed our National Constitution not only acknowledged the religious amendments of our Constitution, but with the removal of the terrible crimes of our Helper. Our sense of sin in failing to acknowledge him was "as a mourning cloud and in the early dew." And for nearly sixty years, times of almost unwonted material advancement, while the Lord never left himself without witnesses, there were comparatively few voices heard, and those were almost altogether unheeded. But once since the Raiser of nations set his Thanes of judgment. The war of the rebellions burst upon our proud and wealthy nation. We were plunged into deep waters. The floods of divine wrath beat against us. The very foundations of the nation were threatened. And now the President of God moved on the hearts of rulers and citizens alike, and our nation lifted up earnest prayer to God and Saviour to whom we would not direct our prayer in the Convention that framed our Constitution. We heard the turning of the tide at Xenia and Him who had appointed it, and were brought to a sense of our national duty to God and Christ and the Divine Law. The theme of extremity to which we were brought, was the subject of prayer in the forms connected with the birth of the National Reform Movement; and this brief historical study has been able to trace and reveal the organization of our National Association.

The next step in the development of the National Reform Movement was the Convention on July 4, at Allegheny, Pa., just after the providential turning of the tide at Gettysburg. This grew directly out of the Xenia Convention. Nothing was done at the Allegheny meeting of any special importance except that arrangements were made looking to the calling of a National Convention the next winter. A Central Committee was appointed which called a Convention to meet in Allegheny, January 27, 1844. This Convention met, prepared a memorial for signature by citizens generally for presentation to Congress, appointed a committee to visit President Lincoln, and organized a National Association.

The President, with whose action at the Xenia Convention the movement may be said to have originated, was appropriately chosen president of the new organization. The President of the Convention: "The President, whose authority is derived from the Constitution, and in the Convention is exercised in a sense attributed to him, said: The Convention, except those of our members, thought prayer under the President of the Convention. Mr. A. E. Kemper, Esq., of Ellenton, the Society of Friends, was elected vice-president. On the list of other officers were members of various denominations, giving to the movement from the first the undenominational character which it has stood.

The Convention met at the Allegheny Convention to wait upon the President and to obtain from him, if possible, a special message to Congress recommending distinctly a Christian Amendment to the national constitution, met with him on February 10, 1845, and presented a memorial for signature by citizens generally. To the Committee thus appointed the President said: "The present aspect of your movement I cordially approve." To one of the members of a similar Committee, at a later date he remarked, that as during his first term an amendment to the Constitution had been introduced in Congress acknowledging the right
of man, so he hoped that during his second term another amendment would be introduced acknowledging the rights of God.

MISSIONS OF THE ORGANIZATION

Since its organization in 1857 till the present time, a period of thirty-six years, the National Reform Association has held many large conventions in the great cities and innumerable smaller meetings in city and country in all parts of our land. It has issued and circulated through the mails and by its agents and secretaries in the field, many millions of pages of literature. On a single occasion the postage on a mass of documents sent out was $1,000. The extent and variety of the literature prepared and distributed may be seen by a glance at the second page of the cover of this report.

From the first, the work of the Association has been both conservative and reformatory. It has never failed to stand in the breach when any of the Christian institutions of our government, such as Sabbath laws, or the Bible and Unsectarian Religious Instruction in our Common Schools, were assailed and needed sturdy defense. At the same time it has used its utmost efforts to reform every abuse and wrong in our public life, and to go to the root of the matter by such a radical reformation as would put the nation in proved allegiance to Christ as King of kings, and practical obedience to his law.

WORK OF PROMOTING CHRISTIAN CIVIL INSTITUTIONS.

In its great work of conserving the Christian elements of our national life the National Reform Association has stood firmly on the principle associated by Dr. Francis Lieber, for many years the honored Professor of Political Science at Columbia College, New York City: "The great mission which this country has to perform, with reference to Europe, requires the total divorce of state and church—not religion." (Lieber's Civil Liberty and Self-Government, p. 101.) Holding fast to this principle, the National Reform Association stands opposed both to secessions and to the union of state and church, while it remains at the same time steadfast and devoted in the maintenance of every existing bond of union between unsectarian Christianity and the state. It seeks to organize all the friends of Christian civil government around the environments and revolutionary demands of secession. For in this conflict the advocates of secession are the militants; their watchwords are "discordants," "repeal," "abolition." They find the Bible in our public schools, and demand its expulsion. They hear the voice of prayer in our halls of legislation, and demand that it be hushed. They, with its solemn appeal to God, is administered to witnesses and jurors in our courts, and to our officers of government, and the demand to make that it shall be abolished. In those and many other ways the government has been and is connected with Christianity, without any union of church and state; and this existing connection of state and religion, which secessionists look to destroy, the National Reform Association strives to defend and maintain.

BRIEF HISTORY OF THE NATIONAL REFORM MOVEMENT.

THREE FUNDAMENTAL PRINCIPLES IN CIVIL GOVERNMENT.

The Christian institutions of the government of our States and nation involve three great fundamental principles. The oath, as an appeal to God; prayer in legislative assemblies; the services of Christian ministers in the army and navy, and in institutions such as those at West Point and Annapolis, as well as in sermons, prayers, and thanksgivings, the Bible in the public schools; religious acknowledgments in our State constitutions—all these rest upon political and moral, or political-moral ideas. These are the three clear and definite ideas, namely, that the nation exercises an authority which comes ultimately from God; that the Bible gives law for national as well as for individual and ecclesiastical life; and that Christ rules in the moral laws of his religion as Supreme Governor among the nations. These are not ecclesiastical or church principles, but principles of civil and national life. Resting as they do in the roots of distinctively civil, and not ecclesiastical institutions, they demand suitable national acknowledgment. Such acknowledgment the National Reform Association seeks to secure as an indispensable legal basis for the Christian institutions of civil government which are essential to our national welfare and prosperity. That this constitutional acknowledgment is sought as a means to the end of securing and maintaining practical national Christianity is manifest from the entire history of the Association. Practical as the aims of the Association were at first, they have become more and more practical. The earliest conventions took up the living questions of the day, such as Sabbath laws and the religious character of state education. But the lines of practical effort have multiplied, until, as will be seen by the report of this volume, there is hardly a single point of contact between Christianity and civil life where the National Reform Association fails to station its trained and efficient workers. What this Association lacks for its first, all of the actual operation of Christian government—the settlement of all moral questions and the regulation of all moral affairs in the nation's life, by the appropriate principles of the moral laws of the Christian religion; and in order to secure, defend, and develop such pure national Christianity, the movement also seeks a suitable expression and authentication of Christian nationality in our fundamental law.

GENERAL SCOPE OF NATIONAL REFORM LITERATURE.

A glance over the vast extent of the field which National Reform literature seeks to cover will aid in the comprehension of the high and broad character of this movement. A general thread of division may be made of this extension field:

1. The searching out and putting on record, from the most reliable historical sources, of all the actual links of connection between Christianity and civil government in our country, from the earliest colonial times to the present day. Various brief tracts and papers give important investigations of particular points of connection. The most
3. This division of the vast field of National Reform Literature is the suitable expression of the connection between Christianity and civil government in fundamental law. Brief discussions of this part of the subject may also be found scattered among the documents already published. Investigations have all along been going forward in this department. About one-third of the large work referred to above will be devoted to the period of the field.

COMING REVIEW OF OUR NATIONAL CONSTITUTION.

Already there are signs of national movements which will call for the pushing forward of this third chapter of National Reform work. The Pennsylvania legislature at its last session appointed a Committee to labor to secure an amendment of the United States Constitution. This Committee are now moving also upon the other state legislatures to induce them to call upon Congress to summon a general Convention to propose amendments to the national Constitution. As Dr. T. P. Stewart has shown in the "Christian Statesman" for March, 1850, it is quite probable that such a Convention would incorporate into the revised instrument some such religious acknowledgments as are found in the constitutions of nearly all the States. It is interesting to forecast the magnitude of the effort which would be required to amend the Constitution of the United States to make that acknowledgment intelligible, deliberate, and possible. Possibly the nation is not yet prepared to act understandingly in such a crisis. We should hardly venture, of ourselves, to propose or to urge the calling of such a Convention upon our fellow citizens. But if it should be called, if such an opportunity should be afforded in the providence of God, we would go forward hopefully and hopefully to meet the responsibilities it would lay upon the friends of true Christian government in the United States.

This is a work in which all friends of Christian civil government will need to bend, mittedly and with firm faith in the King of Kings, their best energies in the years now immediately before them. May all be ready for the responsible work.
The large pamphlet volume, already arranged for, is the most important document in this third department of National Reform literature ever published. Any one may obtain a copy of this Report, which will be sent free by mail until the supply is exhausted, by addressing the Hon. J. B. Shoalwater, House of Representatives, Washington, D.C.

A SAMPLE OF RECENT NATIONAL REFORM WORK.

The discussions of the New York Convention given in this volume, and the brief references to the practical work done at Washington since the Convention adjourned, found on pages 30 and 31 following, will show how practical is the work of the National Reform Association. It would require volumes to tell of all the work of this kind that has been quietly done during the past thirty-six years. A sample of this quiet, yet thorough and most practical work, is to be found in one of the publications of the National Reform Association during the past year. This is an analysis and classification by the Corresponding Secretary, Dr. R. C. Wyllie, of the constitutions, laws and judicial decisions of all the States and decision of State Superintendents of Public Instruction, bearing on the relation of education to religion. This investigation, carefully and scientifically conducted through many months of patient labor, shows that in nine States the reading of the Bible and moral instruction in the schools rest upon a legal basis (either constitutional or statutory), in eleven States upon favorable decisions of the Supreme Court or of Superintendents of Instruction, while in seventeen States it is sustained by public sentiment and long established usage. There are five States in which there are judicial opinions adverse to the reading of the Bible, but only one, Wisconsin, in which such decision has been given by the Supreme Court. It was announced at the New York Convention that only a fortnight before, Nebraska had passed from the third of the above lists to the second, her State Superintendent having given a decision upholding the use of the Bible in the schools. It is clear, therefore, that this investigation of the Corresponding Secretary shows, that our country has not surrendered boldly to those who hold the secular view of education. While there has been a effort toward that view it has not been so general as many Christian people feared, and as the boasts of secularists would indicate. There is good reason to believe that the secular drift has been in a good measure checked; and that a strong current is setting in in the opposite direction. The Corresponding Secretary's report will be of value in awakening Christian citizens to the importance of united effort in behalf of Christian education, and will supply them with most valuable weapons for the warfare against the forces of secularism. This investigation, as published in a special issue of the Christian Statesman, 24 pp., will be sent free to any address upon applicatior

BRIEF HISTORY OF THE NATIONAL REFORM MOVEMENT

Section on the National Reform Association, 216 Park Way, Allegheny, Pa.

THE CHRISTIAN STATESMAN.

No history of the National Reform Movement, however brief, would be just, if it did not make special mention of the "Christian Statesman." This paper, founded by Drs. T. V. Stevenson and D. McClintic, in 1867, has now been for nearly thirty-three years, and most of that time as a large weekly, the recognized organ of the Association, and the right arm of the National Reform Movement. A number of papers that might be named have been curious novelties and vigorous defenders of the good cause. But for a third of a century the "Christian Statesman" has stood forth the acknowledged champion of the movement. It has faithfully chronicled every step of progress. It has made itself a veritable organ of argument and illustration on every aspect of the question. The best productions of the best writers on religion and the state have crowded its columns for an entire generation. It has thrown the light of Christian truth on every question of public morals that has come before the American people. Its unwavering integrity, its rare fairness, and its Christian courtesy have won for it a truly enviable place among the best newspapers of the nation. At present, for reasons which need not here and now be explained, it is published as an eight-page monthly of the usual large folio size of page, at 25 cents per year, strictly in advance. It is hoped that at an early day this most efficient of all the agencies of National Reform may resume its old time size and frequency of publication. The present development of the work along so many practical lines of effort, and the large number of secretaries in the field, with the prospect of their multiplication several times over, call for the best weekly paper that the money and brains of the friends of Christian civil government can produce.

FUNDS FOR NATIONAL REFORM WORK.

While none of the officers of the Association receive any compensation for their work (except the District Secretaries in the field), of whom the General Field Secretary, Dr. H. H. George, depends largely, and all the rest wholly on their own collections, it will yet be evident that no extensive field of labor can not be even partially cultivated without heavy expenditure. To meet the financial necessities of the regular current expenses of the movement, the following methods have been adopted:

1. Contributions of the different denominations of Christians are requested to take up an annual collection for the cause, as for any other benevolent or patriotic work.
2. Every friend of Christian government is asked to enroll himself as a member by the payment of an annual contribution of at least one dollar. Our youth are urged to add their contributions, however small, and thus deepen their interest in a cause so important to their country's welfare.
2. All who can possibly afford it are asked to become life-members of the Association, by the payment of fifty dollars. A beautiful certificate, suitable for framing, has been prepared for life-members.

4. From such as have the ability as well as the inclination, large contributions are requested. Examples of this kind of princely generosity are the gifts of one thousand dollars by John Alexander, Esq., of Philadelphia, as a thank-offering to the Lord; of another thousand dollars from Mr. Thomas E. Greacen and family, of New York; and a gift of like amount by Mrs. Dr. S. A. Sterrett, of Pittsburgh, for the distribution of literature specially the Manual of Christian Civil Government; another $1,000 bequeathed and $500 more by Mr. Andrew Alexander; and $1,000 more by Mr. Thomas E. Greacen, both of New York City, and both gifts in connection with the Convention reported in this volume. All this is for current expenses. Larger resources will be needed with the opening doors on every hand this present year than at any time in past.

It is fervently hoped that this pious record of these noble gifts will suggest to other Christian patriots to whom the Lord has entrusted large financial resources the consecration of a goodly part of their wealth to the same holy cause, which marks both the honor of Christ, our King, and the highest peace and prosperity of our beloved country. The blessing of helping save our land for Christ will rest on all who take part, either more or less largely, in this work of parental patriotism.

As the Rev. Dr. J. C. McFerrin has hapily set the thought like an exquisitely mounted gem: "All the gold given to this cause goes into the diadems of King Jesus. We shall find it there when we behold his glory." Mrs. Dr. Sterrett, John Alexander, and Felix R. Brunot, of those named above, have entered into the rest where they shall see that glory and wear a corresponding crown. Many more are ever long join that company. Now is the time for work and sacrifice. The reward in its fullness will come hereafter. "Will not every lover of Christ and our country help in this day of rare opportunity to the utmost of his ability?" All contributions should be sent to the Treasure of the National Reform Association, 65 Liberty Avenue, Allentown, Pa.

A PARTIAL ROLL OF WORKERS

In these thirty-six years the patriotic work of the National Reform Association has drawn its members into a living unity as Christian citizens, irrespective of denominational connection. Its very spirit is hostile to sectarianism. It has been the keen exasperation in American history of the intolerant, sectarian Christianity of which Daniel Webster eloquently spoke. The succession of presidents of the National Convention has illustrated this. The first was John Alexander, Rev., of the United Presbyterian church; the next Dr. Daniel C. Edgerly, of the Baptist church; then the Hon. William Strong, Associate Justice of the United States Supreme Court; an elder in the great Presbyterian church, north; then the Hon. Felix R. Brunot, of the Presbyte
SYNOPSIS OF REPORT OF THE ANNUAL MEETING
OF THE NATIONAL REFORM ASSOCIATION.

The annual business meeting of the National Reform Association was held in the Broadway Tabernacle, New York, on Tuesday, December 6th, 1899, at 2:30 p.m., W. R. Hamilton, M. D., of Pittsburgh, was chosen Chairman of the meeting, and R. C. Wylie, Secretary. Prayer was offered by Dr. S. P. Sorel, of Wooster, Ohio.

REPORT OF EXECUTIVE COMMITTEE.


EXECUTING WORK OF LOCAL DISTRICT SECRETARIES.

The foregoing list shows an increasing number of young, earnest, zealous, pastors of the various denominations, who are combining National Reform work with their regular pastoral and pulpitation labors. When this is judiciously done, instead of laws being patented in any way by the congregations of such pastors, they gain immensely, because such pastors are made stronger intellectually and spiritually by this kind of work. It may be said with truth that the preaching of National Reform principles is made by the very terms of the great Commission a part of the duty of every minister of the gospel, and it is chiefly because this part of their work is so generally neglected that the National Reform Association has been called into existence in the wise Providence of God. This Association will render an invaluable service to both church and state if it succeeds in exciting any considerable number of pastors in this cause. Such men will have a clearer and more complete view of the Gospel of the Kingdom, and will be able to do more efficient work for the salvation of souls and the establishment of Christ's Kingdom than is otherwise possible. Pastors or unordained ministers who may desire to take part in this work and thus add something to what may be an insufficient income, while at the same time they will be serving in a noble patriotic cause, should correspond with Dr. T. P. Stevenson, 320 South 4th street, Philadelphia, in whose hands this particular department of work has been placed.

COMMITTEE ON RESOLUTIONS.

A Committee on Resolutions, to act in conjunction with a similar committee to be appointed by the Convention to meet in the evening, was appointed. This Committee consists of Rev. Dr. D. McAllister, Rev. Dr. H. H. George, Rev. J. M. Foster, Rev. Dr. S. P. Sorel, and Rev. Dr. T. P. Stevenson. This Committee was instructed to secure in the resolutions to be prepared for the Convention resolutions on the exclusion of Brigham H. Roberts, an avowed polygamist, from Congress, and on the securing of an amendment to the national Constitution excluding polygamists from all national offices on Christian grounds. This important matter was acted on by the Convention and still further by the Executive Committee, as will be seen from the closing part of the Brief History of the Movement.

ELECTION OF OFFICERS.

The election of officers for the ensuing year resulted in the reelection of the former officers, namely, Rev. S. P. Sorel, President; Rev. J. B. McKee, Secretary; Rev. C. C. Wylie, Corresponding Secretary; and Rev. D. McAllister, Treasurer. The former Vice Presidents were also re-elected. The following were added to the list: Rev. D. S. Gregory, Mr. John B. Garrett, Rev. Dr. Hays, of Johnstown, Pa.; Mrs. Darwin R. James, of Brooklyn, New York; Mrs. Ella Hoole, of West New Brighton, New York; Rev. Dr. Daniel Doutchaster, of West Roxbury, Mass.; Rev. Dr. Merlech, of Brooklyn, and Rev. Dr. A. H. Imbue, of Newark, Boston. The matter of revising the list of vice Presidents was referred to Dr. T. P. Stevenson, with the suggestion that other names be added to the list. Dr. Stevenson was instructed to report to the Executive Committee. The former members of the Executive
Committee were re-elected. Mr. A. Alexander, of New York, and the Rev. J. M. Foster, of Boston, were also elected to membership on this Committee.

PRACTICAL WORK IN PROGRESS

Dr. H. H. Gage stated that one of the chief matters to come before the committee is seven-day journalism and how to meet it. Dr. T. P. Stevenson presented a paper containing suggestions as to methods for the stopping of the publication and selling of newspapers on the Sabbath. This paper was referred to the Committee on Resolutions with instructions to formulate a resolution against seven-day journalism.

The carrying forward of the effort against seven-day journalism was referred to the Executive Committee with instructions to prosecute the work vigorously. The Executive Committee were also instructed to prepare an order of business for annual meetings of the Association. The meeting adjourned with prayer by Rev. F. M. Foster, of New York.

At the close of the Convention on Thursday evening, a meeting of the Association was called by the President, Dr. Scorel, to arrange for an early meeting of the Executive Committee and for some details of work. The Executive Committee were instructed to meet on December 19, in order to take up the work against Sunday journalism, and to aid in securing the exclusion of Mr. Roberts from Congress and the introduction into Congress of Joint Resolutions on the subjects of Marriage and Divorce and of Polygamy, based on distinctly Christian grounds. Drs. D. McAllister and H. H. George were authorized to go to Washington to promote these interests. For some of the earliest results in these various lines of work, the reader may consult pages 36-37 of this Report.

GENERAL REPORT OF PROCEEDINGS OF THE NEW YORK CONVENTION.

The Call under which this Convention met on December 1, 1899, in the Broadway Tabernacle, was as follows:

CALL FOR NEW YORK CONVENTION.

Civil government is an ordinance of God. It was instituted by God in man's nature for the glory of his own name and the well-being of our race. Nations, clothed with the sovereign authority of civil government, are moral agents under the Divine Sovereign, their Creator and Maker.

It follows that every nation should in its own proper sphere acknowledge its Author and accept His law as the supreme standard of legislation. It needs no interpreter to see that in proportion as a nation leaves God out of view and fails to accept the obligations of the moral law, it will drift into corruption of morals and become the prey of restless and designing men. The secret of much of the corruption in this country to-day is the fact that those moral influences that ought to bind a nation together are being weakened and even threatened with destruction; e.g., the Lord's Day, a very bulwark of the nation's life, is being broken down by Sunday mails, Sunday trains, Sunday newspapers, and Sunday labor and amusements; the Family, a cornerstone of national welfare, is being undermined by loose marriage and easy divorces, all the more destructive through the sanction of law. A virtuous and temperate life, so essential to a nation's safety, is being warped upon by thousands of legalized aduises. The nation does not feel as it ought to the need of God's presence and help.

And what is the remedy for such a condition? The same for a nation of men as for a single man. A sincere turning to God. An honest acceptance of Christ as the nation's Saviour and Lord, and of His law as the supreme moral standard in all legislation.

A National Reform Convention to consider the fundamental question of the nation's relation to Christ and his law is hereby called to meet in the Broadway Tabernacle, New York, December 5, 1899. Let all who truly love their country and desire to see it prosper come to this convention and prayerfully consider the causes of the nation's peril, in order that, if possible, something may be done to stay the flood tide of evil that is sweeping through our land, and by timely reformation prevent the revolution and anarchy which national godlessness will surely bring.
NEW YORK NATIONAL REFORM CONVENTION.

This Convention was signed by the officers of the Association, and by a long list of distinguished Christian citizens in many parts of the country. More than a hundred letters had been received from colleges, seminaries and boarding-schools, clerical and laity, all over the country, bearing uniform testimony, though from all conceivable points of view.

A. Roberts was detained in "Our Peril from Materialism in Our Great Cities," was passed by with simple mention.

Dr. Strong, necessary absence a more than ordinary disappointment to the Convention. Dr. James Comstock, "Social Purity," and the other on "Seven-day Journalism." In his address, it has been necessary to put into this volume, Dr. Hathaway's vigorous presentation of the case against "Seven-day Journalism." Mr. Comstock gave two addresses, one on "Social Purity," and the other on "Seven-day Journalism." In his direct and powerful way he demonstrated that the Sunday newspaper as an institution is the enemy of social purity. Dr. Dixon's arraignment of "The Liquor Traffic before Washington," the running of trains, the national mail service; all this is something of a daily occurrence, and the Sunday newspaper as such, is something of a daily occurrence.

The address which follow in this volume speak for themselves. It is understood, of course, that the National Reform Association is not to be held responsible for every statement made in these addresses. There must be a measure of individual liberty of expression, and such speaker must stand on his own authority. The general harmony of opinion on all the different aspects of Christian civil government discussed in these addresses will be manifest to every reader.

SPECIAL RESOLUTIONS.

The only authoritative utterances of the Convention were the resolutions which were unanimously adopted. Two resolutions sent in to the Committee were considered too long to be made part of the series presented to the Convention for adoption, but were at the same time recommended for publication, as effective arguments on important points. One of these, prepared by Prof. John Naugle, 1st, of the Allegheny United Presbyterian Theological Seminary, is as follows:

In favor of this [the Christian Amendment of the United States Constitution] we urge the following reasons: (a) The vital relations of the nation to God, as ordained, and placed by Him, shows that it is subject to His government as his is exercised by His Royal Son. If this relationship exists—and it is taught by all sound political science—then there should be explicit mention of it. (b) This great nation is a Christian nation, as appears from its colonial history, the many definite recognitions of Christianity by the constitutions and statutes of the several States, the Christian features in the administration of the national government, the assertions of the United States Supreme Court, certain traditional customs and sanctions, and the consciousness of Christian sentiment on the part of the great mass of the people. This fact should be expressed in our organic law. (c) The conducting of civil government requires continually the determination of national moral problems. To see, for example, the question of forbidding Sunday mails, the question of tolerating polygamy, the question of permitting the army canteen, the question of licensing the liquor traffic. This necessity proves the nation itself to be a moral agent, and that it needs an infallible standard for its guidance, such as only the moral law of the Christian religion affords. (d) The proposed amendment will protect our Christian, as well as the interests of the nation and the State by giving them an undeniably legal foundation, and will assure all further reforms that may be necessary. The example of our national Christianity, who are mainly of Middle Tendency, urge the secular character of the national constitution, maintaining that between it and our existing Christian laws and customs there is glaring inconsistency, and denying therefore the validity of such legislation and usage. This apparent anomaly and the consequent demand that our national life be secularized can be met only by the embodiment in our fundamental law of an article declaring that this is a Christian nation, owning the sovereignty of God. (e) Such an amendment will safeguard the religious liberty and equality of all citizens by providing toleration and ecclesiastical freedom, and by completely separating Church and State. The nation, acknowledging for itself its relation to God, thus accomplishes what is commonly attempted through the medium of a church establishment.

The second of these somewhat extended arguments was prepared by Dr. J. T. McCovey and Prof. Naugle on the subject of the Sunday newspapers, and is as follows:

"Resolved, That the Sabbath Rest is an institution in our political system which is nothing short of being essential to the wellbeing of the State, and which manifests the nation's relation to God; that its sanctity and safety are imperiled by many disturbing causes, notably railroad traffic, the running of trains, the unsanitary and greasy atmosphere of newspaper companies, various forms of public amusement, and the national mail service; that there is, therefore, imperative need of statutory laws such
as will prevent open Sabbath desecration on the part of individuals or corporations, and of such constitutional law as will dictate the procedure of the Commonwealth and general government. Under the guidance of Providence we are led particularly at this time to arrange and announce the tendency of the "Sunday papers" as a wanton and criminal assault upon our Christian institutions and civilization. It is aimed at the destruction of the Christian Sabbath, and proceeds in defiance of the civil statutes made and provided for the protection of society and the restraint of the lawless. The assault is wanton inasmuch as there is not even a pretense of the need of such publication for either the instruction or entertainment of the public, since a full supply of such matter, at even a smaller cost, can be provided in advance of the Sabbath. It is wanton inasmuch as it commonly provides, instead of good reading, a mass of the very aims of library filth and social sinfulness along with other more respectable matter intended to tempt the public to purchase the paper. It is wanton inasmuch as it is founded on the stress in defiance of law and to the open insult of all religious sensibility, and is impudently pushed into the very faces of devout people at the door of the sanctuary, and on the way to and from the house of God. It is wanton inasmuch as out of the mere greed for gain thousands of humble tailors are compelled to supply their own conscienceless convictions and forge their own oral and written forswearing for worship that these papers may be sent out and sold on the first day of the week. It is wanton since it needlessly assails the morals of thousands of newsdealers and of tens of thousands of newspaper, forcing them into the ranks not only of Sabbath desecrators but also of law-breakers, and so starting them in a career of criminality that, almost inevitably, lead them to further defiance of their country's laws, and all this that editors and publishers may put a few more dollars into their overflowing coffers. Furthermore, this assault is criminal, inasmuch as the "Sunday paper" is published and distributed in defiance of the civil statutes making illegal all ordinary publications on the first day of the week, works of necessity and charity alone excepted. We appeal to every lover of his country who is engaged in this wanton and criminal business to discontinue it at once, or, if that is impossible, to discontinue his connection with it. We call upon all Christian and patriotic leaders and men to silence this insidiousness and vice by refusing to advertise in these lawless publications. We point out to all professing Christians the inconsistency and wickedness of preaching and reading, or in any way patronizing "Sunday papers," and earnestly implore the people of God to stand together in seeking to suppress this powerful, persistent, insidious, and criminal assault on our Christian Sabbath and civilization."

Record should be made here of a special resolution adopted in reference to the Francis E. Willard National Temperance Hospital, as follows::

"Resolved, that this Convention most cordially commends to all the friends of National Reform, and all other Christian patriots and reformers, the moral and financial support of the Francis E. Willard National Temperance Hospital, in order that this benevolent institution may be permanently established as a fitting memorial to an illustrious reformer and philanthropist, and an efficient agency in promoting the work to which she devoted her life."

The Committee on Resolutions which consisted of Dr. F. C. Wyllie, D. J. P. Brander, Thomas Green, Esq., appointed by the Convention, and Rev. D. McAllister, D. H. H. George, R. P. Rowell and T. P. Stevenson, Esq., and Prof. John McNally, D. D., and Dr. J. T. McCurry, appointed by the Executive Committee, all of whom were incepted by the Convention, submitted the following report, which after perfunctory discussion was unanimously adopted. The discussion of these resolutions, participated in by many members of the Convention, was exceedingly animated and instructive. Inasmuch as no full or accurate report was made of the discussion, and as this volume already fills the limits of space allotted to it, no reproduction was attempted.

Report of the Committee on Resolutions.

This convention of citizens has assembled under the auspices of the National Reform Association, and at the promptings of a disinterested patriotism. The question which it has been called to discuss are of the utmost gravity, being connected with the doctrine of the Christian arian, and affecting the priceless civil heritage bequeathed to us by our forefathers. Convinced that it is owing to a gracious Providence that our country has been protected during its history, realizing that the social and political outdoor reveals coming conflict between the Christian and anti-Christian elements in our population, and with a keen sense of national shortcomings, of the loss of public virtue, and of the nation's responsibility to God for regulating all its affairs according to the divine will, we hereby set forth our purposes concerning the great social and reform issues which are at stake.

Resolved. 1. That all the various reform movements which please and merit our support, since they involve moral considerations, find a satisfactory basis only in the moral laws of the Christian religion. Past defeats and short-lived victories touch that the recognition by the nature of the law of Christ as King of kings and Lord of lords the whole range of reform, and that until the national conscience intelligently accepts this moral standard as supreme, there can be no substantial or real results in the slide of truth and right in their active with the secular principles and sinful practices which boast their defiant supremacy in our midst.

2. That in the application of the law of Christ for national life, and according to the American theory of the relation of the state to religion, it is the right and duty of the state to teach morality enforced by Christian principles, in the public schools, in order to prepare the citizens for the responsibilities of citizenship. We are grateful to know that the drift toward secularism in our schools has been in gradual measure checked, and that the Bible holds its place in the schools of education, as an excellent, moral, and religious book.
nearly every State of the Union, and is testinced in many States by constitutional or statute law, or judicial decisions, as well as by public sentiment. We declare our purpose to maintain our public school system against the assaults of secularism on the one hand, and all ecclesiastical encroachments on the other, and will labor to secure the reversal of adverse decisions, and the enactment of laws protecting the unsectarian Christian character of our public education in all States where such laws do not exist.

2. That we recognize the legalized liquor traffic as one of the most destructive evils of our times, since it is a fruitful source of poverty, crime, domestic unhappiness and corruption in politics. We hold that the evil should be prohibited by law. We protest against the interpretation by the administration of the recent enactments concerning the army canton, in so far as the manifest intention of Congress and detrimental to the best interests of the army, and we call upon Congress by additional legislation to correct the error into which the administration has fallen.

4. That as the Sabbath was made for man in all the relations of his life on earth, it is no less essential to the welfare of the state than to the welfare of the individual, the family and the church; and that this Convention earnestly call upon individual Christians, heads of families, churches, and civil authorities, in their appropriate spheres and by all suitable methods to guard and maintain the Sabbath day.

5. That one of the most insidious and dangerous foes of the family in the life of the individual, the family, the church and the state is the seven-day journalism with which our land, more than any other portion of the earth, is cursed; and that it is the present imperative duty of our Christian citizens and the American churches to unite in a determined effort to render our land as free as is Great Britain from this acknowledged evil.

4. That we rejoice in the present mighty uprising of uncompromising Christian sentiment against the intolernity of polygamy, and in the recent overwhelming vote in Congress which makes certain the exclusion or expulsion of a polygamist from that body; that we rejoice in the admission in Congress of forms of amendment to the national Constitution forever prohibiting polygamy to all our Commonwealths and territories; that we plead for the expression and unequivocal touting of a national constitutional law of Christian marriage on the ground of authority of the law of Christ.

5. That this Convention express its profound sympathy with and pledge its cordial support to all efforts for the promotion of purity and the rescue of the fallen, such as the Society for the Prevention of Vice, the Florence Crittenden Movement, and the Purity Department of the Women's Christian Temperance Union.

8. That in the maintenance of the American principle of the separation of the church and state our government should not permit the control of the marriage relation by ecclesiastical authorities in the Philippine islands; that this remnant of Spanish administration yet maintained promiscuity on the one hand the evil of concubinage and on the other hand a despotic exercise of ecclesiastical power.

9. That every law is a collection of injustice and incompetency for self-government; that it cherishes and develops the feuds and methods of bloody revenge instead of a regard for a fair trial and the calm and judicial administration of impartial justice; and that to let it pass uncondemned and unpunished threatens the foundations of a free state.

10. That we protest against all such secret organizations as override the authority of civil government, and the higher authority of the King of kings, as opposed to republican institutions and the fraternal spirit of our national Christianity.

11. That the acceptance of the law of Christ as the nation's supreme moral standard to be authoritative must find its appropriate place in our national fundamental law; that in the written Constitution of the United States there should be suitable acknowledgment of Almighty God as the ultimate source of civil power and authority, the profession of allegiance to the Lord Jesus Christ as the Ruler of nations, and the acceptance of the Revealed Will of God as the supreme rule of national action, and that the failure of this instrument to make such acknowledgment should be corrected by an appropriate amendmct.

12. That we recognize the great necessity for the publication and distribution of tracts and leaflets setting forth the Christian principles of civil government in all their manifold and varied applications, and the obligation resting upon this Association to take steps to supply the need. We heartily commend the efforts of the Executive Committee in this direction, and appeal to all the friends of the Kingdom of Christ to make liberal contributions for the support of these efforts.

13. That we commend the Christian Statesman as an able exponent of the Christian principles of civil government, and urge upon devoted and generous friends of national restoration the providing of sufficient funds to secure its weekly publication and wide distribution as one of the most efficient means that could be rendered to the entire cause of Christ.

14. That we recommend to the Executive Committee the publication in pamphlet form of the full record of the proceedings of this Convention, and that we hereby pledge ourselves to such financial support as will warrant this and other greatly needed publications.
NEW YORK NATIONAL REFORM CONVENTION

15. That this Convention would most earnestly urge upon the Executive Committee of the National Reform Association the putting forth of every further possible effort to make sure the exclusion of Brigham H. Roberts from Congress, the enactment of a distinctly Christian antipolygamy Constitutional Amendment, and to secure the wisest and most effective concerted action of Christian people possible against the threatening peril of seven-day journalism.

REASONS ALREADY REACHED.

It is gratifying to record that the evil protested against in the 8th of the above resolutions was corrected in less than a month after the meeting of the Convention. The following dispute was sent from Washington, dated December 27: "General Otis has issued a decree vesting the celebration of civil marriages in the Philippines. He issued Secretary Root to that effect six days and Secretary promptly approved the act. Hereafter all marriages were celebrated by the Catholic church, so that Protoclists and non-Christians were prohibited from marrying. The decree does not interfere with the Catholic who may be married according to their own rites." Every way satisfactory examinations were had with the Committee of the House of Representatives to which the matter of placing Mr. Roberts had been referred. The overwhelming majority by which he was removed. Afternoon, January 26, 1899, excluded from the house gave no better satisfaction to any American citizen than to members of the National Reform Association. Senator Kyle had introduced in the Senate, December 6, 1898, a bill of Amendment to the Constitution on the subject of marriage and divorce. On December 10 it was introduced in the House with the clause added: "The Congress, as the highest law-making power of a Christian nation," or, rather, added to the House, December 13, 1898, a Joint Resolution for an Amendment to the Constitution on the subject of polygamy: January 25, 1899, this Amendment was re-introduced with a clause containing a distinct acknowledgment of the law of Christ.

This Amendment now before Congress is as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, (two-thirds of each House concurring therein), That neither polygamy nor polygamous cohabitation, being condoned by the law of Christ, governing the marriage relation, shall exist within the United States or any place subject to its jurisdiction; That polygamy and polygamous cohabitation, whether practiced within the bounds of a State or Territory of the United States, shall be treated as a crime against the peace and dignity of this Republic; That no person shall be Senator or Representative in Congress, or eligible to President or Vice-President, or hold any other office of honor or emolument, whether civil or military, under the United States or under any State or Territory thereof, or be permitted to vote at any election for any such offices in either State or Territory, who shall be found guilty of polygamy or polygamous cohabitation: but Congress may by a vote of two-thirds of each House remove such disability in any specific case; That Congress shall have power to enforce the provisions of this article by appropriate legislation."

WORK NOW IN HAND.

A hearing on this Amendment before the Judiciary Committee of the House of Representatives has been arranged for March 27, from 10 o'clock till noon. Representatives of nearly all the Christian denominations will then be heard, and a report of the hearing will be published by the Government. From the fine array of talent, by and clerical, already secured to support this Amendment at this hearing, a document of far more than ordinary value may be expected.

The campaign against seven-day journalism, the most extensive and difficult work taken in hand by the Convention, has not been overlooked. This vast and truly formidable evil may seem to be met so far by an almost insignificant opposition. The work is necessary and costly. But every effort against the evil tells, and the way is being gradually prepared for a victory for the right. Already the light is visible. The establishment of a great daily newspaper, promoting the law of the Sabbath, and rising in every other protest of the moral law, is in sight. One such paper thoroughly established on a sound financial basis, and proved to be what the best citizens will support, will sound the knell of Sunday Journalism. It was a kind of instinctive persuasion on the part of the New York duties of what the principles so earnestly maintained by the Convention must logically lead to, if accepted by Christian people generally, that led these Sabbath-breking journals to helter-skelter and even ignore a meeting the character of which in its speakers, addressers, and attendees, called for at least cordially extended and respectful reports. The country and the world will await with deepest interest the results of the experiment to be made in Topeka, Kansas, by Dr. Chas. M. Sheldon, in conducting for a single week, March 12 to 18, a five-day journal in harmony with the entire moral code of the Lord of the Sabbath.

What the future results of this Convention will be will depend in no small manner on the friends of National Reform who will be the most careful and appreciative readers of this Report. Through their instrumentality, the influence of the Convention may be increased a hundred fold. By helping circulate this report and by disseminating through the living voice the need of truth found in this volume and in other literature, in conventions and on all public occasions as opportunity may be afforded, they will help produce for our country a harvest of the fruits of true Christian civilization, under the sway of the acknowledged crown and scepter of the Prince of Peace.
CONVENTION ADDRESSES.

Our National Religion as a Basis for Teaching the Christian Morality with Christian Sanctions, in Our Public Schools.

BY DR. S. F. SCOWEL.

1. Let us, in beginning, clearly state what the American doctrine of Religion and the State is. It exists and may be defined. It proceeds upon the assumed fact that there is a distinctively moral nature in the State. Omitting Madison's well-known statement, which has received such distinguished assent, we present that of Freeman the philosophic historian: "That a nation in its public dealings should be guided by the same general principles of moral conduct by which an individual is or ought to be guided in his private conduct, is a truth which seems involved in the very conception of national being." (Princeton Review, November '78).

That eminent penologist Dr. E. C. Wines (father of the one now so favorably known) wrote thus: "The State has now become by this submission of will (as held a modified form of the social-contract theory) a moral person, invested with personal attributes, subject to personal obligations, and capable of deliberating, resolving and acting in a personal capacity. It is a body politic . . . It is a unit not an aggregate. It is an organized product having an internal vitality, working out its own growth and ripeness—though dependent all the while, in its organic capacity, on the Great Being who is the founder of nations, no less than Creator of men" (Heb. Lux. p. 42.). So Burlamaqui (that wise old French author I heard Tom Corwin commend to one of his law students) says: "The condition of the being of the Nation, as the power and minister of God in history, is in its moral personality."

This moral nature of the State underlies the American doctrine not because any act of Congress ever explicitly affirmed it, or because Courts ever decided so in terms, but because common sense (with no nonsense of Realism, or refinement of speculation, or folly of assuming
a subjective thing to have necessarily an objective existence; decides that when men who are moral agents are united together in government, according to necessity implanted in their nature by their Creator and for disinterested moral ends, men do, in the collective body thus formed, come under moral responsibility which implies a clearly moral nature in the body politic. Otherwise we are launched into the absurdity that men may obtain, concerning moral obligation, in a body what they neither desire nor could obtain as individuals, viz. the liberty of action without corresponding responsibility.

2. The moral State looks for direction in the morality it must adopt and for sanction which will make that morality effective and supreme; and it finds both in the nature and will of God. This is the familiar truth of history being found as Plutarch shows, everywhere even among the heathens.

3. The State, now become religious that it may accomplish its moral mission, must not isolate anything contrary to the moral precepts which God makes known; and must enforce these precepts only so far as they concern overt acts.

4. The State, religion for itself, is under bounds to carry out justice to the utmost attainable limit, in its administration because its laws are founded upon and represent the justice of God.

5. The State, religious for itself, may and of right ought to employ all its educational appliances and faculties toward the preparation of its citizens for the exercise of every virtue demanded in the laws and in the life they establish—thus providing for the maximum of physical restraint by providing the maximum of moral impulse.

6. At the same time, the State, religious for itself, may and must grant fullest liberty of conscience in all matters of opinion, since the divine law has charged it only with the supervision and enforcement of action. It may, not force any to the belief in or support of religion, it may not exclude any from its employment or privileges on account of opinion. The least limits of religion in the State embrace: (1) Tolerance of different sects; (2) No penalization on account of religious preference; (3) No tinkering or extravagating of all religions alike; and all has been confirmed by the marvelous development of religious freedom from state control but free to influence in turn, by its own active force, the life it had done so much to form. This origin was not designed by us any more than our republican government was. It was found in the situation, as Providence presented it, and its central idea was the only noble virility which could be found. It was evidently of God since it was the only vision over the vast plains of progress.

2. Our colonial period is full of the same teaching. Without the religious element our final union would have been impossible. Had there been Ultra-montanism we know what would have resulted. Had there been Episcopacy alike in all the colonies we never should have left the mother country. It was freedom of form combined with real religious convictions which resulted in the peculiar combination which still persists.

II. Proof that this is the American idea and indication of how we should Enact it:

1. Our origin is Christian and origins is vitality. Of religion and language Max Muller tells us the farmer is the stronger modifying influence in religious life. Never did history furnish so clear an illustration as is found in our history. Church and State never existed as a national institution. Ultra-montanism was never even hinted at. The commercial, or secular, view of government was happily unknown, so that we were born into this American idea of a State religious for itself. This was an origin possible only by and along with the great world impulse described as the

"When civil and religious liberty were not only formulated as principles, but achieved through myriad of martyrs, when thus the modern State and the modern Church first emerged and began to be adjusted into their relation as independent organisms subject to the same supreme head and manifesting in different spheres to the accomplishment of the same ultimate design."

(Dr. A. A. Dodge.)

We cannot lose sight of the impertinent fact that divine Providence seems to have added this lead to the possession of a nation of just such a Christian character as we bear. It was reserved until religious freedom had been established in England and partly in Europe. The land was filled with selected immigrants who were religious in earnest, but with too many forms of religion to allow an adequate

..
3. In the national period church and state are gone forever, but the Christian state remained to blossom into fruition in our whole experience of the formative period. Revolutionary periods best disclose life tendencies. After the reign we find the balloon of the Christian idea of the state lying unmoored in the whole and seeking the vessel for its onward voyage. The first great documents which mark the formative stage are sufficient proof. I but enumerate and do not discuss them. We have earliest the declaration of Rights of the Continental Congress of 1774, the deputies of which were in meet in the city of Philadelphia "in order to obtain such establishment as that their religion, lives and liberties may be not suffereth." Then we have the Articles of Confederation and a definite religious tone in the document which submitted them to the legislatures and in the devout acknowledgment of faith having been accepted. The Declaration of Independence is a four-fold appeal to God. The federal constitution is not neutral toward all religions—see Justice Story's declaration as to the first amendment; and not thoroughly secular because it contemplated the widest moral ends and not positively irreligious since it is one thing to be silent about and another to oppose religion. It is to the first amendment; and not thoroughly secular because it is not an anti-Christian sentiment, since it refers to the form and not to the substance of the religion. Remember Bancroft's explanation of the constitution's negatively religious character—"Not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.""The Northwest Territory Ordinance, born in the same eventful year (1787), not only stands for itself in this matter, but illuminates the constitution which was accepted by the same Congress. Its matching declaration can never be effaced from our records, nor its massive work all ready accomplished be ignored in our national life.

"Religion, morality and knowledge being the condition of human happiness and of good government, schools and the means of instruction shall forever be encouraged in this territory."

And all that these documents contain has been carried out in a consistent line of continuous legislation concerning the things which most intimately touch and most powerfully affect the interests and well-being of every community and local unit of government. I need not even enumerate them. Our land is full of them, and owes its pure fertility to the infinite spirit of eternal truth being given in its freedom and purity and power."

4. The varied acknowledgments of this national doctrine, with explanation of some apparent deceptions, I must here leave out of consideration, only alluding to the last and most signal—because most deliberate, extended, argumentative and judicial. That is the decision of the Supreme Court of the United States rendered by Justice Story in the Alien Contract Labor Case, February 29, 1825. It is explicit and has never been contradicted. It removes the history of the matter, cites various judicial decisions and closes thus:

"These and many other matters which might be noticed and add a volume of unofficious declamations to the mass of organic utterances that this is a Christian nation."

We cannot too highly estimate the position which is thus given us. It is no small thing that we may put first among all the sources of public thanksgiving and reasons for mutual congratulations this unique and thoroughly original position of the United States in its religious position and practice. We must emphasize the fact that our country presents the first great commonwealth of the world's history in which religion has placed over approximately its proper part on the extended field of national life. This position once properly estimated, we shall never be either exulted or threatened into the abandonment of it. It contrasts with all the ancient empires, with Greece and Rome, and with all uncivilized nations, while it differs widely from the practice and excuses the theory of the civilists. We cannot avoid satisfaction and a just pride and profound gratitude for a position in this difficult matter concerning which there are so many varieties of present opinion and practice in this closing year of the nineteenth Christian century.

The general doctrine where the Roman Catholic Church rules in Church over State. The Russian idea would seem to be State over Church, though both are so blended as to be hardly distinguishable to the outside world. The German idea is State over Church within the limits which vary largely with times and occasions. The French conception in State over Churches under the definitions of Napoleon's oppressive Concordat. The English believe in State over Church but modified by the popular will as expressed by the House of Commons. Everywhere in the world of 60-0 it is either the oppression of conscience by the clergy developing power of the theocratic supremacy or the heavy hand of state interference in religious spirituality, and opposing Christian activity. Our American idea drops away from the State the word and the idea of the Church, and deals with religions as a positive and preservative inner force and presents a State religions for itself and a government that can respond to the deeply religious character of the people (the source of all power) without injury to personal liberty or freedom of conscience.

It is clear therefore, that we should have no hesitation or uncertainty or constraint in this matter. National religion should be as distinct and effective in its sphere as personal religion is—of which it has been well said that it is everything or nothing. We should word fully preserve all the Christian features of our national life.
more openly restore our Christian national charater. We should more
submissively conform our legislation and life to our Christian prin-
ciples—never forgetting the central securities for liberty of conver-
sion.

III. There are a series of considerations which demonstrate the
importance and value of our National Religion—which can here
receive the mention.

1. The social science of our day is teaching the supreme import-
ance of religion as a force in national life and development.
2. Equality does not appear so fundamental in the account given of
the origin of the State by political science.
3. And we cannot understand the fulcrum of the Nation in His-
tory without the underlying religions tendencies.
4. By our national religion we select our national morality.
5. We make that Christian morality effective by conforming to it
the great body of our laws.
6. According to those laws we make our demands upon all those
who live under them for a character and a conduct conformed to them
and worthy of them, and we labor thus to create a patriotism which
shall be serious enough and strong enough to encounter the exigencies
of our times.
7. In the name of our national religion we enforce the equality
which makes America the land of the average man beyond any law
under the sun.
8. In the name of our national religion we seek that dominance
of conscience in the emerging American character which is alone worthy
of our origin and which alone can give us that "social power" which
Kennan declares to be "the fire of fire, the soul of soul and the force
of force."
9. By appeal to our national religion we aim to constitute such
international relations as to make us at once the destroyers of inhuman-
ity in Cuba and the most effective pleniers for peace among the assem-
bled world-powers at the Hague.
10. The stability of our liberties and the permanence of our
institutions depend upon our national religion. "That is the deep
conviction of Barbey d'Arvieux asserts—that, "I am certain that the
Americans hold religion to be indispensable to the maintenance of
republican institutions. This opinion is not peculiar to any class of
citizens, or a party, but it belongs to the whole nation and to every
rank of society (ib. in A. p. 265)." Whatever we may believe we
must have morality without religion, nor morality without both these pillars
of the State. (See Farrar's Addresses.) Dr. Storrs of Brookline, (seems
in current repute) has said: "It has been held from the beginning that
Christianity is the basis of our republican empire, its bond of cohesion,
its life-saving law." And Ex-Secretary Seward declares that "One might
as well expect our very life to keep its climate and fertility, its
splendor and its beauty, were the globe loosened from the low which holds it
in an orbit where we feel the temperature radiate of the sun, as to count
upon the preservation of the delights and pleasures of liberty for a people
cast loose from religion whereby man is bound in harmony with the
world government of God."

IV. Now we come to the assertion that—in this basis of our
American Discipline of Religion and the State, so easily defined, so clearly
discernible in our history, so freely and so frequently acknowledged by
our national authorities and so important to our future national wel-
fare—our national religion has its place in our schools as indisputable
and in the same proportion as it has in the State.

The proposition is almost self-evident. The foundation is ample
and the logic irresistible. Nothing is more familiar than the well-
known declaration: "What you want in the notion you must put into
the children." A nation religious for itself, may and must have an
education that confers all the religion in it which experience has
proven necessary for the purpose which the State must achieve. The
Christian morals are to be taught to the children of the usual state
and on the basis of the Christian sanctions which have determined the
choice of the Christian morality by the State.

Nothing can be more important than the right conclusion here as
nothing can be more destructive than a wrong one. Many voices are
heard, as recently at the National Educational Association at Los
Angeles. One plan for the ignoring of all that has been held sacred
hitherto and the substitution of the morals of evolution—if any one
could discern them amid the confusion of the letter—has been
advocated as the solution of the problem. That is to teach the
children morality in a theoretical way—conclusively, non-reasoning
moral truth. Nothing can be more destructive than to undermine the
basis of all our national morality. That is the basis of the whole
American government, as is admitted by all. The child must be
taught the respect for and reverence of God which is the spiritual
basis of the whole State.

It is evident that we need a strong reassertion of the doctrine which
has made and kept our education Christian thus far. The necessity in
plain for proclaiming the indispensability and sufficiency of the doctrine already set forth. A Christian nation’s right and duty is to teach in all its schools the Christian morality which can make such citizens as Christians anticipate demand; and that upon such a basis of Christian sanction as will make it clear that this morality effective, pervasive and permanent. President Eliot, of Harvard, has said: “Nobody knows how to teach morality effectively without religion. Exclude religion from education and you will leave no foundation on which to build a moral character.”

The point of contact between Religion and the State in education cannot possibly be ignored or denied. “Three links,” said Dr. Schaff, “connect the State with religion: The family, the Sabbath and the public school.” This must be so, by the nature of education itself which cannot be less than the development of the whole nature with each part in its proper relation. That means not only moral education but the supremacy of the moral in character and conduct. No reasonable philosophy of education is left to the law that education in its present state control the national education. Moreover the extent of the task to be accomplished necessitates this contact. Churches and individuals may do all they can, and even all they can, but the State must either effectively or the undertaking can never be overtraced (as, indeed, it never has been). When the State enters it cannot ignore the moral nature nor the fact that the only practicable morality is the Christian nor the hindered fact that the Christian morality cannot be realized without the Christian sanctions. This is simply to say that the State must educate as a civilized institution—since there is but one civilization in the whole world and that is Christian. When the State entered for citizenship it cannot forget that citizenship of intelligent conscience is the only consistent with security on the one hand and progress on the other. There are the two that which the world most needs and most vigorously demands and the very things for which the State exists as society’s chief instrumentality for the public welfare. What other adequate and the conclusion he would have if the Dr. Schaff himself had been to of the year American Catholic Conference in business that would wise the Catholic Churches must be made to have separate schools which means ultimately the education of the common law and all the same. To break the form of this logic, however, the enthusiastic speaker remembered that it would be urged that a non-sectarian religion could be found which might be taught in the public schools. To which he immediately replied: “I am unable to conceive of a non-sectarian religion.”

But immediately we make answer by the true American doctrine that our State is no secular but a Christian State; that it can and must teach the Christian sanctions; that is in just that non-sectarian religion we need in our public schools, being that “general and tolerant Christianity” which Webster puts so aptly, and with such general consent at the basis of our laws, and which Washington’s Farewell Ad-
If Thanksgiving customs can be heard from one end of the earth to the other on all days set apart by national custom, should the values of youth in our own schools be kept silent? What central office can Thanksgiving data accomplish which school-worship will not make more certain and more valuable?

Here let me quote a declaration of the Supreme Court of Michigan (rendered Dec. 31), which states forcibly the claim now made: "The ordinance of 1837 declared that religion, morality, and knowledge were necessary to good government and the happiness of mankind, and provided that for these purposes, schools and the means of instruction should be encouraged. It is not to be inferred that, in forming a constitution under the authority of this ordinance, the convention intended to prohibit in the public schools all mention of a subject which the ordinance, in effect, declared that schools were to be established to foster." Further the Court says, "It was deemed the object of the framers of that great document (Ordinance of 1837) that public schools would not necessarily tend to foster religion. . . . The language of this instrument when read in the light of the fact that this was at that time a Christian nation, is such as to preclude the idea that the framers of this Constitution, in harmony with the principles contained in the Ordinance, intended . . . to exclude wholly from the schools all reference to the Bible." Then the Court refers to the constant custom which had been observed, and emphasizes the strength given that custom by its originating coincident with the Constitution. It suggests that "this universal usage extending over so long a period" would be "deemed desirable" in any ordinary matter as in a practical construction made by the administrative branch of the government." Then Judge Cooley is quoted as holding that generally accepted construction, concurrence with a Constitution may be strongly presumed to be correct as an interpretation of its meaning. And this whole case may be taken in essentials from Michigan to the United States. The principle is the same. "The general sentiment, when our foundations were laid, was wholly and decidedly in favor of such moral teaching in our schools as should be buttressed and more effective by the sanctions of the commonly received religion. And the duty of putting the sanctions behind the morals in our schools because only the clearer when you remember that every nation puts its best thing (so considered) most carefully into its schools. The Mohammedans put their Koran there. The Chinese put their Confucius there. The Germans plant their military and intellectual spirit there as well as in their religion. For us, the Christians in so, is condemned the best thing. What we annually, these, to leave it out of our schools, while we claim it as our greatest distinction.

This noble body of teachers, steadily coming to a most important place in our national life, known as the National Educational Association, in session at Chicago, gave utterance to this declaration: "Resolved, first, that the attempt to separate the cultivation of moral and intellectual powers which prevails to a certain extent in the school
system of to-day is unphilosophical, injurious to children and dangerous to the State: Second, that in the judgment of this association the Bible should be regarded as the text-book of ethics, and that the word of God, which made free schools, should hold an honored place in them.

We must teach Christian morals on a basis of Christian sanction because nothing else can consistently be taught. We are not of any pagan religion and we are not atheistic, and we are not indifferent.

The books of the Bible, with their ethics of deep or of political expediency, all repudiated by bitterest enemies of experience are not to be thought of. The morals of them alone remedied the world of the horrors of the Reign of Terror in Paris. We are far too earnest a people to be indifferent. You cannot dechristianize America. The task is far beyond any set of men or any combination of hostile influences which can be brought to bear. Religion is going ever deeper into the nation's heart. Any serious attempt to banish it from government and education will awaken the opposition of even the apparently apathetic when once the attempt is fully comprehended. It will be like Secretary Sewall's prophecy of what the nation would do (and what substantially it did) when the people should come to understand that the Union was really in danger.

Our national religion appears constantly in our laws (both State and Federal). What an anomaly it would be to establish schools to ensure good and conscientious obedience to law and yet exclude the teaching of the great underlying truths concerning God and man which have given those laws their place in the statute-book by first writing them in the hearts of the people.

Nearly the whole descriptive finds expression necessarily in our legislation. Tear away the school, which clearly concerns conduct (event last). What an anomaly it would be to prevent the repetition in our schools, in an atmosphere of reverence for the Laws of the Ten Commandments? Mr. Moody, God keep his ministry green in this land he has done so much to bless (longed for a "Ten Commandments revival." The place where it should begin to be permanent and pervasive is in our schools. There is the place to plant deep the principles that will suffice to the heart and commended to the judgment these conservative and prophylactic regulations. Out of such influences will grow the population which will constitute and ascribe to these commandments in civil affairs as natural as breathing—and as delightful. Only the sanctions can make the laws acceptable to human selfishness. What consumes folly to leave that selfishness to get into adamascent resistance instead of softening it ready compliance by effective suggestions for justice and self-restraint. The Deaconess is our courts and enrolled from our schools. That is just the way to graduate endless numbers from the schools where the ten commandments were forgotten, into the courts where they must confront them from the provider's dock. Stir these precepts of their majesty, of their origin, and take out of them the thrill of the divine voice that uttered them and then turn to the wretchedness of the police-court as a solution! Take away from the deaconess its sublime condensation into supreme love to God and equal love to man and then deposit upon the harsh voice of man's revolting justice to produce the character without which men will perpetually transgress those precepts! What madness! How shall we have the right-doling, conscience-destroying, God-fearing and man-loving cities that is the idea of our laws, by banishing that ideal from our schools.

Nor will there be found any belief for those who press secularization, in the plea that moral culture on a Christian basis may safely be referred to the homes and the churches, the Sunday-schools and the Reformatory. The deception is too transparent. Not any or all of them can be considered as adequate to the task without the public-school system. Remember what indifferent success the whole congress of influences is now being enlisted. Hear the almost interstricken inquiry: "Is this the boat our whole system of moral culture house, school, church, state and society, all included, can do for us?" Remember how aggressive the school has become. By the necessity of the case, and because nothing else can do the work, it is clutching the child matter in life and holding him later, and for more days of the year and more hours of each day. Remember that the three competitions of our modern life are making it for from a matter of choice whether the parents shall surrender the children to their demands. No! The school must stand for the home and the church and be the true source of both, or we shall have such a disruptive force born within our social organism as will rend it in pieces. Think for a moment what hindrances to the right product of righteous homes and spiritual churches we have now to contend. Tear away the school and make it of another spirit; put away from it touching the divine sanctions upon which homes and churches must rely, then claim for it more and more of the waking hours of the plastic period and what have you not done to ruin the results? There is the most intimate need that the entire spirit of the whole great series of molding and educating influences shall be absolutely one in all great essentials that tell upon character and ultimately control life. To be partial if the unity be changed to contrariety. There is no possibility of the highest result if any saw of the series should relapse into simple indifference to that which is so vital as are the Christian principles that guide and control our lives.

Moreover, the very way to build up and broaden and deepen the whole public-school system (including our State Universities) is to prepare the right reverence from the Christian character of our nation and put into the system more and more of the effective power of the impressive Christian principles which govern character and conduct. The way to destroy the system is wholly and violently to secularize them. Religion must live wherever else may die. Men cannot have the final form of it in the Christianity that has won its way around the
world and enshrined itself with the historic rooms of all that shall bloom in the coming centuries. Dissolve the connection of our schools with vital religion in the Bible, the text-book, the school-room spirit, and the convictions and example of the teachers and you will no deviation and desecration is that those who know the larger life with God and for man will rear away from it an ause. This is no idle threat. Religion will again make its own schools as it has already done.

And all know that it is easier to preserve than to change in any great national institution. Our schools are not now secular, if ceremonly means (a word from all moral or Christian influence). They are non-sectarian but that is a point apart from secular. Our schools are they exist" (says Dr. Tytle in the most able and exhaustive analysis of the situation ever published) "are a protest against the folly of the effort to divide human life into two parts called sacred and secular and to exclude religion from the latter"—The law which governs the District of Columbia is as nearly perfectly balanced legislation on the whole matter as can be found. It provides that the teachers shall "instruct in their pupils rectitude, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, respect for the rights of others, cleanliness to all, kindness to animals, and for knowledge and obedience to the laws of God; but no teacher shall exercise any seductive influence in the school." "The opening exercises in every school shall consist of reading by the teacher, without note or comment, a portion of the Bible, repeating the Lord's Prayer at the option of the teacher, and appropriate singing by the pupils."

(The final proposition would have been that this American doctrine of Religion in the State, with the education it authorized and created, is abreast of the highest ideals of education we now possess, and is alone adequate to the demands of our country and the exigencies of our times.—Omitted for want of time.)

THE KINGSHIP OF CHRIST.

BY DR. T. P. STEVENSON.

The theme assigned to me is "The King of Jesus Christ." Stated then broadly it brings before us the whole kingly office of our Redeemer. But as limited by the design and scope of this Conference, is in the King of Christ over the nation which we are to consider.

No subject could be of greater theoretical interest, or of greater practical importance. Is there a sovereign power, to which this nation, and all nations, are responsible? If so, is it God, in His essential character, or is it Christ Jesus, the Mediator between God and man, to whom the nations owe its allegiance? If Christ is the Leader of nations, how does He exercise His authority? Where are His laws recorded? What are His laws, and how are His laws administered by those who have received His requirements? These questions are of interest to every Christian parent, to every lawmaker and every magistrate, to every minister of Christ who is concerned to be a faithful ambassador and to declare His message faithfully.

We hold this truth—the King of Christ over the nations—is an essential and universal idea. We are not dreaming of a visible kingdom to be set up on the earth in some future dispensation, with the Lord occupying a palace and a throne, and administering His government after the manner of earthly potentates. We simply mean that the revealed will of Jesus Christ is law for nations and governments as well as for individual men. We mean that since Christ has spoken plainly on the subject, for example, of marriage and divorce, no nation to whom these words of Christ have come is at liberty to make laws for the family which contravene His laws. All Christian men call Jesus, Master and Lord, and find in His will, the supreme source of their lives. We simply mean that nations and governments ought also to have regard for His will; that governmental arts and national policies are to be guided by the spirit and teachings of Christ; that Queen Victoria and Emperor William, the British Parliament and the American Congress, ought to look up to Him who was crucified and say, "Lord, what wouldst Thou have us to do?" We mean that the Ten Commandments and the Sermon on the Mount are binding on nations and governments as well as on individual men; and binding because they are the law of He who is the nation's King.

NECESSARY TO HIS WORK AS KING.

That Jesus Christ is, in this sense, the actual Governor among the nations, may be inferred from the simple fact that He is the Ruler of Men. There is nothing which the world so sorely needs, or so ardently craves, as leadership. Complete leadership makes men, world
a multitude of units into a single public person, anointed and governed by a single will, whose enthusiasm, calls out their energies. A thousand men without a leader are a mob, or a flock of sheep. A thousand men with a leader whom they love and trust are a mighty, often, an irresistible force. The world is everywhere and always in quest of compellent leaders. France hung herself at the feet of Napoleon, cold, heartless, selfish as he was, because he was a born chieftain. God has made human progress possible through the centuries, by raising up good men as leaders from age to age, each one in some subordinate and local sphere, guiding his own people toward better things.

Moore, David, Alfred the Great, Martin Luther, George Washington, Abraham Lincoln have been chief factors in the world's progress. But they were each limited to a narrow sphere; they led a small portion of the race through a short period of time. He who is to save the world, to secure for all mankind the highest and best things possible, must be the leader of all men through all time. He must unite men scattered and divided by sin, must appeal to their loyalty by a legitimate authority, to their love by His virtue and goodness, to their confidence by His wisdom; must arouse and inspire them; must direct their multitudinous energies to single aims; must keep all people marching like the cohorts of an army toward one goal; must maintain that guidance through successive generations. No one doing less that this for men would be worthy to be called the Saviour of Men. And He who does this for men, governs men, is a "leader and commander of the people." Christ's kingly office is, universally, as necessary as His priesthood. If man had continued innocent and the race had unfolded upon the earth, these indispensable conditions of unity and co-operation, in order to the highest achievements, would have been fulfilled in the patriarchal government of Adam, the natural head of the race. When he failed, the second man, the Lord from heaven, must not only redeem men from the guilt of sin, but must reign over them in right concert. And He who rules the world must rule the nations of the world—for these are the "powers" of the earth, earth's mightiest forces, for evil or for good. "All kings shall fall down before Him; all nations shall serve Him." John, in the Apocalypse, heard the seventh trumpet sound, and great voices in heaven saying: "The kingdoms of this world are become the kingdom of our Lord and of His Christ." And in the final vision of the city of God, he saw the nations of the saved walking in the light of it, and the kings of the earth, bringing their glory and their honor into it." On the strength of these invariable words of Holy Scripture, Dr. A. A. Hodge of Princeton, issued his sublime appeal: "I charge you, citizens of the United States, as font of your soil of politics, there is another king, one Jesus; the safety of the state can be secured only in the way of whole-souled loyalty to His Person and obedience to His law."

"Hodge's Popular Lectures on Theological Themes," p. 287.
But it is objected that this is not the case. True; but he did not say, "This world is not of my kingdom." The Greek particle "of" which our translators have rendered "of" means of, in the sense of origin. Christ's kingdom is not from this world, or out of this world. It does not originate here. It does not spring up among the nations with them, and as a rival to them. That this is the Lord's message is plain from his further words: "If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." Christ's kingdom is not of this world, but of heaven; but it covers the earth, it overarches and includes all earthly power. It has played a large part in human affairs, has been an agency of civilization, has fostered the cause of liberty, has been a great political convention, of every legislative chamber, of every polling booth, to take in the throne of the King of kings.

"For the sceptre shall not depart from the house of David, nor a lawgiver from between his feet, until he come that is to be the指望 or till one come to where the sceptre will rest." (Psalm 110:3.)

This objection drawn from the supposed mystical, spiritual, a earthly character of Christ's kingdom disappears finally when we see the means and the process by which this kingdom establishes itself in any land and over any people. Christ subdues a nation to Himself only by winning a majority of its citizens to be His friends and followers, and infusing the nation with His principles and His spirit. In this way He subdued slavery by giving to the nation a controlling majority of anti-slavery men and women. In this way He has abolished the battery and is curbing the liquor-traflic. In this way He exchanged our traditional Indian policy of broken treaties and extravagant wars, for a policy of good faith and civilization, of education and religion. In this way, by renewing and transforming English sentiment and opinion, he has exchanged the crooked and rutted way of the East India Company for the just and beneficent rule which England maintains over India to-day. In this way He gave us the anti-polygamy law of 1852, is closing the doors of Congress to-day against a polygamous representative-elect, and has led 25 states within four years to amend their laws relating to marriage and divorce. This gradual creation of a dominant Christian sentiment among any people is the gradual establishment of the Kingdom of Christ. It is the fulfillment of the prophecy of Daniel: "The kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High. And he shall rule them with a rod of iron; and as iron breaketh in pieces all things, so shall he rule from his throne, and with a rod of iron; he shall break it with a rod of iron." This is what is meant, and this is all that is meant, by the striking words of the Hebrew Psalmist: "Let a two-edged sword lie in the hand of the saints, to execute vengeance upon the nations and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron," and in the words of Christ: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 12:32.) In all this, there is nothing to excite alarm—except to good government and righteous laws. The purpose of the followers of Christ is simply this, that when they have become numerous enough, and have attained a sufficiently clear and unmistakable understanding of Christ's will in the matter, then they will govern this country with their convictions. Of course, they will, just as the servants of moral law govern it so largely to-day. So long as the majority of the citizens of New York prefer the rule of Tammany, Tammany will rule. And when the majority of the citizens of this city, or any city, of this nation, or any nation, become thoroughly loyal to Christ as King, then in that city, or that nation, Christ will take to Him His great power and will reign. The healing hearts of men, with their answered strokes of conviction and feeling and purpose, are the bells which the poet heard.
In a prose of one of his Sunday lectures Joseph Cook declared that "safe popular freedom consists of four things, and cannot be compounded out of any three of the four—the diffusion of liberty, the diffusion of intelligence, the diffusion of property, and the diffusion of conscientiousness." If popular freedom shows signs of instability to-day, it may be safely asserted that the chief cause is a lack of conscientiousness on the part of the people. There have been some dangerous limitations put upon conscientious liberty of which we are about to boast ourselves. There is not the general diffusion of intelligence which ought to obtain in this country of free schools and multiplied universities. The concentration of vast amounts of property in the hands of a few is a threatening condition that should awaken deep concern among all patriots and should drive all statesmen and reformers to seek some right basis of economical and more general diffusion of property. But this danger to our free institutions from all these directions is practically inconsiderable as compared with the danger arising from the apparently increasing moral indolence and godlessness of the nation.

Lord Morley said that when New England was as densely populated as old England, then would come the real test of our institutions—a test to the result of which the great historian looked forward with rather gloomy forebodings. But I believe that our institutions, other things being equal, will stand the test of a great increase of population without suffering any damage. But they will unquestionably be strained to the breaking point if ever it come to pass that our vast population shall have so far to hear the voice of God or a heart unwilling to obey Him.

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That evil should exist in the body politic and should infect their poison into political administration is not greatly to be wondered at, but the awful danger that confronts us to-day is that the people shall become indifferent to these evils, and we shall be compelled by and by to complain as did the old Hebrew prophet, "My people love to have it so." If there is one thing more than another that might seem to lead color to the advocate's claim that the nation is not a moral person, that
thing would seem to be apparent absence of public conscience touch-
ing the great evils of the day. But conscience is not absent. It is de-
denised. It needs quickening.

If the figures of our statisticians be reliable there are more than the
twenty million members of the Christian church in this country, four
ten millions of these in evangelical bodies. A moderate estimate is
the adherents of those churches and of the number of those who b
birth and association and training are in direct sympathy with th
Christian church would make the aggregate of our Christian citi-
ship upward of forty millions out of a total population of sixty-three
millions; or, leaving out of sight for a moment the fifteen million
of our total who are under ten years of age, we should have some-
like forty millions of Christian sympathizers out of a total of forty
eight millions. With such a preponderance of distinctly Chris-
tian citizenship there ought to be a public conscience very tender
ward the law of God and very solicitous for the honor of Jesus Christ.

But in this great Christian land, we have no constitutional a-
knowledge of the divine King of nations, and no acknowledgment
of His law as sovereign in political as well as ecclesiastical affair
and the public conscience so denuded that there is very little-
what you might call general concern about this fatal omission. To
railroad trains go thundering along the iron highways each first
doing of one of God's fundamental institutions. Have the clang and
crat the public ear and batter
bless of Jesus Christ, and complacently putting it in the public
and having the schools and maintain the alms-houses and jails.
Taking the verdict of the last general election when this whole
question of the liquor-traffic was thrust aside that men might decide upon the size and quality of the national dollar, it would seem as if the people loved to have it so. To what a dead
level of monstrous indifference we have come when even our Chris-
tian president will not bear himself enough to fix his name to an
order that would free our soldier boys from the awful curse of the
cabinet, and when our attorney-general will deliberately and brazenly evince a law of the United States against the liquor-traffic.

Here is the

public conscience found in a licensed liquor-traffic. Here is the
picture that makes angels weep and makes hell shudder with horrid
laughter—the law holding open the door of the saloon and authoriz-
ing the man who stands behind the counter for a financial consider-
ation to blight the homes and shame the seeds of his children and
the public taking up the bloodstained silver which is the price of this
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cabinet, and when our attorney-general will deliberately and brazenly evince a law of the United States against the liquor-traffic.
it is true, indeed, that there is more of an awakened public conscience concerning some of these questions than concerning others. But when all allowance is made, it must be urged that by far the most serious obstacle is the way of our great reform in the general influence as to these moral issues, the dispensers of the public conscience, if you please. And our work must be pre-eminent in effort to arouse the public concern, to get the dormant conscience of this nation stirred into activity. To assure this end there needs be no part to be these things in particular:

1. An unceasing protest against these national evils. The sins need to be pointed out and the judgment of God against them announced. This country needs some thousands of sturdy prophets built on the model of the host of Tecumseh who will thunder out God's message to this thoughtless generation. For three transgressions of America, yes for four, I will not turn away the punishment thereof. This country needs some Harbors of fiascos hours who shall portray the modern forms of national transgression and then, with blazing eye and leveled finger, startle the national conscience with the charge.

That is the nation.

A good deal of the general indifference we deplore is due to ignorance. There never will be action until there is interest, and there never will be interest until there is knowledge. In the hurry of this busy age, people do not take time to think. "Evil is wrought from want of thought as well as want of heart." The trouble with the mass of us is not so much that our hearts are bad as that our heads are empty.

The people are very likely to act, and quite as likely indeed to act right as any other way, when once they come to know the nature and extent of the evils that exist. The good citizens of Boston, as our Doctor Strong tells us, not only kept an unworthy candidate from being elected to the mayoralty, but actually made it so uncomfortable for him that he had to leave the city, and they did it by causing a search light upon his record, by letting the people know the facts. In like manner the Municipal Voters' League of Chicago defeated twenty-six out of twenty-eight unworthy candidates for public office by having the city broadcast with a statement of the facts touching the political record of these men. This great city of New York smothered on its apparent microscope for many a year while the Tweed gang systematically robbed her, until one courageous newspaper had turned on the light. The people learned the condition and extent of the evil. And then, the public conscience all aflame, they arose and threatened that grand of public robbers. And we have had splendid illumination these last few days of the effort of bringing the nature and extent of the evil right before the minds of the people in information concerning the great Mormon hierarchy has been made broadcast and the facts have been thrust upon the attention of the public. And to-day we require that the moral sense of the nation is making itself touchingly felt. And to this work of bringing the facts before the minds of the multitude and presenting them home we must address ourselves concerning every line of our reform.

It is not a pleasant work to point out the evil and denounce the judgment of God upon it. The agitator's lot is not a very pleasant one. There is not a very intense struggle to get his job. It is not a pleasant work to go and preach judgment against Nineveh, and most of us would rather pay the fine and get abroad a ship to Tarshish, or one that sails in any other direction than toward this unpleasant duty.

But unpleasant though it be, that is our work. We must tell Israel her sins. Wendell Phillips and Lydia Garrard and Henry Ward Beecher and the staidest abolition preachers of this Northland found it a long, weary, thankless work to stand up in the face of reproach and persecution and denounce the curse of slavery. But basically they held to the work till they got the public conscience awake. The people did the rest. Along this line we must persist if the conscience of the nation is ever awakened toward our great reforms. God's message to us is the same as to that grand old Agitator in the days of Isaiah's choir. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

2. There needs to be unaltering testimony in behalf of righteousness in national and governmental affairs. If all the people who are in actual sympathy with the movement which this convention represents would stand right up and say so, and take occasion to express their sympathy in every possible way, we should very soon have the moral sense of the whole nation stirred. If one man do nothing more, it is a great thing to stand up and be counted on the right side every time there is a poll of heads.

The trouble is that sometimes our friends keep down behind the frontal works. When a moral question is at issue you cannot always tell whether even the Christian leaders will stand up and bear positive testimony according to their convictions. The line is caused that divides the field of right from the field of wrong usually has a good many Christians perched on its top roll, and you cannot always be sure which way they will jump.

Ah, it will go a long way toward arousing the whole nation if those who hold to the high ideal for government which we represent here will stand up and bear their testimony on every possible occasion. A law of Pythagoras pronounced every free man infamant who in questions of public moment did not take sides. Bacon said, "He..."
who resolutely to do every duty, to immediately conscious of the presence of the gods." One's own conscience thrills when he stands fast square for righteousness, and the spectacle of his testimony is like to arouse the noblest convictions of his neighbor.

Oh, that our ideals might be held up high by all that sympathize with them. There needs to be unfaltering testimony in the walks of associations of every day life. A banner for the truth needs to be displayed in Convention and Synod and Conference and Council. The needs to be unfaltering testimony at the ballot-box when these moral questions lie at issue there. There needs to be testimony in petitions and letters to legislators and to those who execute the laws. And there needs to be testimony in the walks of officials and legislators and governors and courts and public officials will not dare to disregard that Christ be reckoned as an error in this Christian land and that His law be set as the standard for the administration of political affairs.

3. There needs to be unwavering trust in supernatural power in public conviction. When all is said, it is the work of the Spirit God to quicken the conscience both individual and national. The church and its enterprises are the agencies through which the Spirit works to awaken the consciousness of the nation. How imports to have a church that believes in the Spirit's power and trusts the fact. How important that all who set themselves to promote our form be men full of faith and of the Holy Ghost.

This needs especial emphasis because this is a peculiarly materialistic age. There is a disposition to sneer at the supernatural and trust no force that cannot be measured by our little yard-stick weighed on our little balances. The late Henry W. Grady, a fit before his death, called attention to this growth of materialism, its tendency to trespass upon the realm of faith. The church to-day needs a sublime faith in the supernatural. If forms need an apostolic faith in omnipotence. Charles Spurgeon said shortly before his death: "If I should never be permitted to speak for my Lord again upon this earth, I want to leave as my last confession of faith this testimony: nothing but faith can save an England; nothing but faith can save the nineteenth century; nothing but faith can save the present unbelieving church; nothing but faith in the grand old doctrines of grace and in the everlast; God can bring back to the church the full tide of her prosperity; nothing but faith can make her to be the deliverer of the nations for Christ." When Christ Spurgeon speaks, you and I may well hear and heed. The success of our reformation demands great faith in God.

4. There needs to be enthusiastic proclamation of the cro rights of Jesus Christ. Nothing will so quicken the moral sense of the nation as to hold up Christ in his true relation before the people. The prophets declared that the people would be brought to conviction when they saw their Christ and realized how they had wronged Him. "They shall look upon him when they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Conviction of the individual conscience is brought about by the vision of the pierced and crucified Christ. And if we can get this nation to look upon Him whom they have disbelieved, whom they have robbed of the recognition that is his due, if we can get them fully and fairly to behold Christ as rightfully their king, then will they mourn and be in bitterness over the long neglect they have been guilty of.

We have not preached the priestly function of Christ too much. But I venture to affirm that we have preached His kingly function too little. Our work must be to hold Him up before the eyes of men as mediatorial king. "Bring forth the royal dominion, and crown him Lord of all."
OUR MARRIAGE AND DIVORCE LAWS—THE DAMAGE AND THE REMEDY.

BY THE RIGHT REV. Wm. C. DOANE.

I find that my memorandum states the subject, on which I have been asked to speak to you this afternoon, to be Marriage and Divorce Laws. Of course this means marriage laws and divorce laws, since by a sort of unanswerable acceptance of the close and frequent relations, between the two, the title has slipped into the two words, put together, as if we were preparing a law of marriage and divorce. There is an inherent antagonism between the two thoughts and two things. There is an essential difference in the fact that the law of marriage is an act of the state and in the view of marriage from the standpoint of the state and in the view of marriage as the state and in the view of marriage as the law. The statistics of the growth and spread of this "social evil," women in ways that they have been in which have this technical name, may well produce this paper, that the startling facts may prepare the mind for the suggestion of measures of relief. The total number of divorces in the United States in the 29 years from 1867 to 1886 was 325,714; and the worst of all the showings is that they increased every year steadily and regularly. One of the last annual ratios is the divorce of the last year, 1867. The Cardinal Archbishop of Baltimore defines the difference between this business and Moronism by saying, "Moronism consists in simultaneous polygamy, the law of divorce practically leads to successive polygamy." I have failed to get the statistics of the last decade. But the horror is said now to have gone up as all slow-grade things do, with accelerated march, so that the divorces amount to about 25,000 every year.

So far as the civil contract is concerned, the law of marriage of course will be regulated by the legislatures, and its enforcement will be controlled by the courts. But it becomes us, who hold strongly to the literal meaning and value of the marriage relation, to do what in us lies to secure the best laws and that their strict enforcement. I hail with great hopefulness the recommendations of the National Commission on Uniform Laws, especially as Mr. Dike explains their intention and their direction. And I am quite sure that if the minds of the people are to be responsible for the character of this civil contract, she ought to hedge it about with what I think I may call dignified difficulties. There ought to be a license required for every marriage as well as the record of every marriage, in some official record of the State. The age of consent ought to be fixed and ought to be uniform. The witnesses should be required to know the parties and to be known by the official who performs the ceremony. And the ceremony ought to be so far public at least as not to be evidently clandestine and concealed. In spite of the theory that the agreement before witnesses constitutes a marriage, and that the parties marry each other and so can not be said to be married, I object to the necessity of the statement in the New York State certificates, "married in my presence," as if the person officiating was virtually only one of the witnesses, and I object also to the vulgar, but English which describes the parties to the ceremony as "bride and groom;" as though the husband had become a fosterer. From this merely human point of view I think the state ought to lay down certain impediments and limitations, as the Roman cannot call them, of carefully considered hygienic laws; that no rule should be made as to the most patent and uniformly recognized impurities of marriage, because of certain relations of kindred or affinity; and that
all marriages should be accurately recorded and the records preserved.

And then I think that every Christian man ought to do all in his power to

enforce the state laws.

The church's relation to marriage is a large and burning question,

now, with much diversity of view as to what it is and as to what it ought to be. I give my own opinion, as I suppose I am expected to do. I give my opinion, as I suppose I am expected to do in accordance with what is commonly supposed to be the view and rule of the Roman Catholic church, but what really was Catholic teaching before it was Roman; because it was the use of the Apostolic church before the word Roman was added to define it. I give my opinion, as I suppose I am expected to do in accordance with what is commonly supposed to be the view and rule of the Roman Catholic church, but what really was Catholic teaching before it was Roman; because it was the use of the Apostolic church before the word Roman was added to define it.

Now, with much diversity of view as to what it is and as to what it ought to be. I give my own opinion, as I suppose I am expected to do in accordance with what is commonly supposed to be the view and rule of the Roman Catholic church, but what really was Catholic teaching before it was Roman; because it was the use of the Apostolic church before the word Roman was added to define it.
the thought that the distinction ought to be insisted on more than it between separation from bed and board, and the dissolution of the bond. A woman ought to be protected from cruelty, from the indignities denounced, not from the name of a man who has deserted her, and from the exposure of her children to the spiteful indulgence of the example of a wicked man. And a woman ought not to be required to support, to live with, and to keep her children under the influence of a wicked woman. These of course can be relieved by a decree of separation. That it involves hardship is true; no does the name mean of another name. That the injustice is more or less in the suffering of the guilty is also true; but that is not only a law God, but an inherent necessity of human life. And the far greater horror is the far greater suffering grows out of the attempt to impose the wide to the absolute destruction of the ideal marriage, to the ruin of inestimable confusion into the family life, to be part a premium on hasty marriages and finding an easy way out of th. I think there ought to be everywhere on the part of Christan s an effort to induce the civil and legal causes for divorce to the only cause, of unclesness before, or unfaithfulness after marriage. There are of course practical reasons why this affects the woman or the man; but also there are practical reasons why logically it is more reasonable to let the discontent party remedy. But if is no safety it seems to me (I am recognizing the thought of Constans and the condemnation of the New Testament Scriptures).

"To let" the state decide the divorce a vinculo to the only possible ground which has the thinnest show of warrant (an think it is a very faint one), in the New Testament Scriptures, danger to the state, even of this, is shown by experience. The ti of Constance's laws published the first statement that I can find against the dissolution of the marriage bond by faithlessness or atery. Up to that time, there was no law of a Christian state, nor the Christian church knew no possible remarriage after death. Within seven years after the avowal of this exception, Constans promulgated a law of divorce, which added four other causes, namely, cruelty, the violation of marriage, and deserting to another. It may be strange, but I believe, it ought to be the and effort of any real reform movement to allow the state to decide separation and divorce; and to lessen the time when the one wronged cause for divorce shall be unfaithfulness (if it may need then let it be, as well as before marriage. The church has possible power to grant divorces. Its assumption of it, or its a use of it is a great wrong. I do not care much which the way is made by sociologists to invade the church in this function, it should be frowned down. Papal dispensations, canons, about impediments voiding or assuring marriages by spiritual power for any causes, inestimable dangers and wrongs. The splendid testimony which church of Rome bears to the indiscoverability of marriage is spoken his fifteen canonical impediments; as the teachings of Liguori a other causes for annulment marriage: by the mortifying instance wrong that stood conspicuous in history, such as the permission of Henry VIII. to marry his brother's widow, the meddling of the marriage of Louis XII. of France, the marriage of Napoleon to Marie Louise of Austria by the Cardinal Archbishop of Paris, the permission given to the Duke of Arlux within one own time to marry his niece. If the state chooses to legalize the violation of the civil contract, let us do it, and then let the church take care that this does not carry with it the dissolution of the sacred marriage bond, of the mystery.

The church's concern really is with the question of possible re-marriage after divorce. There may be two, three, or even more, so more than two opinions about this. I confess that I hold myself to the most stringent interpretation. I am in good company, with Bishop Andrews, and Bishop Hamilton of Salisbury, and Isaac Williams and John Keble, and Canon Liddon, and Dr. Von Dohllinger, and Mr. Gisborne, and the present Bishop of Worcester in England, and a host of other and newer names; and also with the Canon Law of the Church of England as it has been since the Norman Conquest to the present time. And there is a guilty company of sects and schisms who think the other way. For instance, of the great living bishops and scholars of the Church of England hold the less stringent view. Durham, Lichfield, Salisbury and Gloucester. Thus it is to enter into a disputed exegesis of a doubtful passage of Scripture, which two of the five great manuscripts do not contain. But the very fact of doubt, of difference, of question, of the line of change for centuries between East and West about this matter makes me sure, not as to the authority or authenticity of our Lord's words in the thirteenth chapter of St. Matthew, not sure that I am unquestionably and infallibly right, but sure, simply because nobody can be sure of these things, that it is not safe to legitimize into a permission for both sexes, that which, taken as strongly as you can, is only a non-prohibition of marriage in a single instance, and to the man only. Surely, my friends, beyond this no Christian can dare to go. If our Lord ever said, "Whomever shall put away his wife except it be for fornication, and shall marry another, committeth adultery," surely we dare not say that therefore a man may put away his wife for incompatibility of temper, and the more than thirty other causes that are to be found on the statute books of our states, and marry again. Here we may stand together, to whom marriage means something higher than a natural arrangement, a legal compact, a civil covenant. And standing here, neither violently nor bitterly nor with any spirit of partisanship: standing here not controversially nor impatiently nor with the use of words denouncing those who differ from us as sects, we are on firm ground. The gross and glaring outrages of law in peasant instances have shocked the commonest instincts of decency and safety into a general demand for some cure of the dangerous evil.

Public opinion is becoming more and more and more. That vote in Washington yesterday—whose parliamentary procedure is technically questionable—is nevertheless a wholesome indication of a moral at
In the discussion which followed the foregoing address, it was called to the necessity of immediate action by our governors in the matter of marriage in the Philippines. By the old Spanish law, the Roman Catholic priest could legally solemnize marriage. In consequence, many who would not recognize the priest's action were prepared to do so. Various action was taken by Convention in deference to this evil, which may be seen by the result adopted. About a month after the Convention this evil in the Philippines was corrected by Gen. O'neil with the approval of the author at Washington. During the discussion, Dr. McBainter spoke as laws in reference to the assumptions of Roman Catholicism concern marriage.

Marriage sanctifies the church. It is analogous to civil society of the state, rather than to the church or ecclesiastical society. God's man is social and in his social nature the family and the have their elements and origins. The church has its ground and is in the civil condition of a fallen race. But God never enters into sin and has never been used of the church as a means of life. The family and the civil society would have longed to see mankind none the less than a race of sin.

Marriage and the state have a natural relationship. It can properly be said that the family develops from the state, for the latter has powers and prerogatives that can never belong to the former. The state is thus a collection of families, because it bears relationships, is clothed with a sovereign authority, and is under obligations to which no aggregate of families as such can ever attain.

The family and the marriage relation like the Sabbath were made for men; for the entire race through all time. And inasmuch as sovereign civil society is appointed of God to possess authority and bear rule over human interests with which families as well as individuals are necessarily connected, the family relation must be under civil control.

To make marriage, then, a sacrament, like baptism and the Lord's Supper, is a confounding of things that are essentially different. Bureaucrats are properly ecclesiastical matters. In the sense of this word, as it includes baptism and the Lord's Supper, the reference is to an ecclesiastical rite or ceremony, or a means of grace. Such ordinances are a part of the supernatural provision of divine grace, supervening upon the fall of man, and with a special view to his redemption from sin. The family, the state, and the Sabbath, all go back to man's primitive condition, and are in a different category from that of the church. With everything that belongs to humanity's welfare they come under the mediating role of the Lord Jesus, who is made head over all things to his body, the church. But this does not change their inherent character.

Even under the antithetical assumptions of Romanism that the earthly hand of this system is in the place of the divine Head of the church, there would be no justification of the attempt to transform what is domestic and civil into what is ecclesiastical. Ecclesiastical officers, even the Pope of Rome himself, may have no right to institute marriage except by the authority of the civil power. If such officers had the same right as civil officers to unite a man and a woman in marriage, they might claim equal rights in the matter of divorce. By God's law for all men and women, whether they are in the church or not, the marriage bond is formalized and holds for indivisibility forever as well as for Christians. And what God has thus joined together let not man either refuse to recognize or put asunder by any law of church or state.

In like manner the assumption of Romanism in deceiving any ground whatever for divorce contravenes God's law of the marriage relation. The true remedy for our loose and immoral divorce laws does not lie in the other extreme of recognizing no justifiable ground for divorce at all, but in adopting the Bible ground. The distinction so well drawn in the admirable paper just read, between divorce and separation from bed and board, should be strictly maintained. There may be often a justifiable ground for the latter when there is none whatever for the former. And with wise management by all parties concerned, the sep-
action may prove to be less temporary, and the marriage bond thus strained, yet not broken, draws the married pair together again.

Certainly it is fitting that by civil authority the church should be through her ministers and otherwise a prominent place in referre to marriage. And it would be difficult to overestimate the responsi- lity of the churches in permitting their ministers to solemnize a rite between parties who are violating God's ordinance of the wed relation. In this great moral interest, as in all others, the church is help the state to a clearer understanding of what God's will is, and the discipline of the church to keep her kings pure from the guilt

unbly divorce, and to help in every possible way to bring the at

enements on marriage and divorce into complete harmony with on God's


OUR NEW POSSESSIONS—WHAT SHALL WE MAKE THEM?

BY PROF. D. B. WILSON, ALLEGHENY, PA.

"Our New Possessions—What shall we make them?" is the theme which I am asked to discuss.

Our new possessions—

Within the present term of the Chief Executive, the flag of the United States has been unfurled on Hawaii, on Porto Rico, on Guam and on the Philippines, has been unfurled in token of supremacy. The questions connected with the acquisition of these islands, I take to be in a great measure, questions of the past.

I was but a child during the Mexican war, yet I well remember the mind of my father, an old time Abolitionist, as to the morality of that conflict on our part. But after the treaty of Guadalupe Hidalgo had been signed, and Mexico had ceded to the United States the vast territory between Texas and the Pacific, receiving in return the sum of fifteen million dollars, we began to study in school the new bound-

aries of the national territory, reaching to the Rio Grande and far west to the sea. So now after the Treaty of Paris, the children in the schools are learning lessons describing the new territory in distant seas.

This expansion brings not only added territory, but also added care. There is greatly increased responsibility with the gain of our new possessions. The all important question is, what shall we make them?

Hawaii had been long under American influence. The other islands were colonies of Spain, colonies of the power which in the sixteenth century was the greatest of the world powers. Under her patronage Columbus had discovered this New World, and by her bold navigator Spain was put in possession of vast dominions in both hemispheres. Wealth flowed into her treasury, and she became the richest of all kingdoms.

What did Spain make of her new possessions? We might as well ask, what did Austria and Russia, Egypt and Rome make of their tributary lands?—Ah, but these were beaten empires. Yes, they were beaten empires, and greed and oppression marked their dealing with these, who in them were inferior, subject races. What character is given these empires in the Word of God? Egypt is Ibrahim, the proud,
of old the oppressor of the chosen people of God. Babylon and R
are presented in prophetic imagery as beasts of prey. The pride
Ammon, the haughtiness of Babylon, are denounced by the prophet.
Now these sins of pride and oppression are more offensive to
when exhibited by a nation that has the light. For these sins
China, then, this nation, the United States, was used as the re-
the sages; and the justification of her act is that she has been a de-
er, a redeemed for the poor oppressed. Otherwise, her work
been robbery and apportionment. These tales are, thus, a trust from
The nation that held it for centuries has been removed in the
stratification of divine justice, and a young nation has been placed in t
the new trustee itself a colonial possession of an Old World pc
in the previous century.

What, then, taught by the past, shall we make of our new
sessions? We may not make them merely tributary to our own wa
This has been their fate hitherto, and the fate of large region
the earth. The natives were long held as slaves. They have been left
hillers of the soil. The demand on them has been for the produce
the soil, the raw material; and in providing this, even when non-
free they have been kept poor, as an agricultural people with
industry; or if slaves, they have been taxed as Pharaoh s
the people of Israel in his demand for the sale of bricks, taking
out of their labor as an evidence of their time, to be followed
the assertion of their labor. "This course has a doubly ill effect, or-
ing the life out of the toiler, and parceling out the manor. One t
more and more terrible of all, certain though often decayed, are
course meets with the just judgment of Almighty God. We may
contend the advocates of the strict unenlightened commercial policy
some of the past or confined to one nation. In the summer of
a leading periodical, a retired officer of the Bengal service liame
all missionary work as putting wrong ideas into the minds of
subject races, leading to insubordination and preventing the best
. He had the effrontery to speak for all Anglo-Indians ne-
cereable to the embalmed of the missionaries but held in such
Exeter Hall sentiment at home. Nor are such views unknown in
land when we read the discussion of the so-called Negro Prob
The great apostle chosen of Christ and sent to the Gentiles, the
sons, said on More's Hill to the haughty and wise Athenians: "t
that make the world and all things therein, both man and a
all nations of men for to dwell on all the face of the earth." S
some way, we must make evident in our administration of all
that we believe in the dignity of man, and between man and
be no law, and if between man and man, it has been said:
"Justice is the great interest of man on earth. It is the lig
which binds civilized beings and civilized nations together. Wh
ever our temple stands and so long as it is duly consecrated, there

JOHNUSS BY PROF. A. R. WILLOUGHBY.

foundation for social security, general happiness and the improve-
ment and progress of our race. And whoever labors on this edi
with overfulness and distinction, whoever clears its foundation, streng
their pillars, adorns its embellishments or contributes to raise
its greatest dome still higher in the skies, connects himself, in n
and form and character, with that which is and must be an endurab
the frame of human society." This calls us, then, to something
higher than trade.

What then shall we make of our new possessions? We must a
make them Christian states. This is the goal; much lies betw
The aim must be ultimately to give them autonomy. Meanwhile t
nation is to them in loco parentis. Many stages of discipline lie
between them and self-rule.

We may not replace the colonies in their old condition. Here i
a most difficult problem. There has been a union of church and st
not the natural help of a reformed church in a reformed state, but a
union of "the church," so called, with the state, and under condition
most hateful to both religion and to the state. "The church" has en
riched herself, as have the governors. The state of affairs is much n
at the dawn of the reformation. Gen. Joseph Wheler writes from S
esta, Isle of Lanzo, September 1611: "I have seen much of the c
the people in that part of Lanzo for about fifty miles north of Mal
In every town there is a magnificent stone church and a convent o
number; the insurgents have a great ani
ity to the priesthood or friaries, and they have dispossessed many
of the churches. The value of the church and monastery of a town
seems to be equal in many cases to the value of all the other build
ings in the town." Mr. Harriman writes in the Jadescadal of Oc
tober 1611: "The writer saw a map of Manila, printed in colors, de
signating ownership of lands and certain buildings. Considerably
more than half was designated as owned by the church."

We can see what the old conditions have brought about by see
ing revolution in South America. Dr. Backman said in 1897: "I in
that group of 7~ecipies, only the little state of Ecuador remains as
the Spaniards left it. Chile and the Argentine Republic have abol
ished parochial schools, and forbidden the acquisition of property b
consecrated orders. Chile has expelled the Jesuits, made education
parochial, and put a state tax on such of their citizens as persist in
sending their children to private and nun's to be taught. In Uruguay,
parochial schools have been closed, monastic and nun's expelled fr
the country, and free public schools established under a compulsory
education law." So also in Venezuela; while in Brazil Dr. Bichelln
says: "Ten per cent. of the population are priests, monks, or nuns; o
one-quarter of all property belongs to the bishop; 271 days of the y
are feast-days; 75 per cent. of the children born are illegitimate;
and illiteracy is the normal condition. They have no railroads, no
amusements but cock and bull fights." (Toronto Council, p. 497.)
The complex conditions in the union of "the church" and its institutions are not new to those familiar with the history of the church. The existence of this condition, in its various forms, is reflected in the writings of many prominent churchmen, including some who have been active in the church in recent years. The problem is not new, but it is becoming more acute as the church continues to grow in size and complexity. There is a need for a new approach to the issue of church and state, one that takes into account the complex relationship between the two institutions. This is not to say that the church has no role to play in society, but it is to say that the church must be careful to ensure that its role is consistent with the principles and values that it holds dear. The challenge is to find a way to balance the demands of the church with the needs of society, while at the same time upholding the highest ideals of the church. This is not an easy task, but it is one that must be undertaken if the church is to remain relevant and effective in the modern world.
New York National Reform Convention.

The oath administered to the rulers of New Hampshire by "Ten shall swear by the great and dreadful name of the Lord Maker and Governor of heavens and earth, and by the Lord Jesus the Prince of the kings and rulers of the earth, that in his name you will rule and govern his people according to the rights of God, etc."

Similar acknowledgments are found in the other colonial charters.

Colonial laws likewise contain the same principles, and all forms of immorality, including proflavity and Sabbath break, copious whatever is in accordance with true Christian and civil law, are in conflict with Great Britain the colonists were drawn and as the truly national character of the American people began and more apparent, declarations of a national character were giving expression to the same principles. May 17, 1776, was one day of humiliation, fasting and prayer, by appointment of the Congress. In making this appointment the Congress expected that "by a sincere repentance and amendment of life, God's grace and prosperity may be appeased, and that pardon and favor may be obtained." Through the merits and mediation of Jesus the Declaration of Independence issued on July 4, 1776, as said: "while asserting the nation's independence of oppressive authority, devoutly acknowledge dependence on God."

It does as follows: "And for the support of this Declaration a firm reliance on the protection of Divine Providence, we, pledge to each other our lives, our fortune, and our sacred honor."

The ordinance of 1785 for the government of the Territory Northwest declares that "religion, morality, and knowledge necessary to good government, and the happiness of mankind, and the means of education shall forever be encouraged."

In determining the Christian principles of fundamental decisions of the courts have great value.

The Supreme Court of New York, through Chancellor Kent and through Judge J. Allen, February 1, 1825, declared that Christian people, and that Christianity is part of the common law. Similar decisions have been rendered by the Supreme Courts of Maryland, Arkansas, Alabama, Illinois, Delaware, and other states.

Supreme Court of the United States in the Civil War case, possession to the same principle, and more recently by the opinion of the court, declared that Christian nation.

The Messenger, Proclamations and other papers of the President dealt with these Christian principles.

In his first inaugural address, George Washington declared he would be peculiarly enjoined to swear in his first official act to submission to that Almighty Being who rules over the universe in the councils of nations.

In a Thanksgiving proclamation, issued October 3, 1789, he said, "Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and, ordaining His protection and favor." In the body of the proclamation he calls upon the people to write in most holyly offering our prayers and supplications to the Great Lord and Soverign of Nations, and beseech Him to pardon our national and other transgressions."

In his sixth annual address, Washington said, "Let us unite, therefore, in imploring the Supreme Ruler of Nations to spread His holy protection over these United States."

The House of Representatives in their reply said, "In nothing can we more cordially unite with you than in imploring the Supreme Ruler of Nations to multiply His blessing on these United States."

In a Thanksgiving proclamation, dated January 1, 1795, Washington acknowledges the Great Ruler of Nations.

Such acknowledgments abound in the papers of Washington, and indicate a clear perception of the nation's relation to God.

John Adams, in his inaugural address and in other public utterances expresses the nation's dependence on God, and in a Fast-Day proclamation, dated March 25, 1798, he gives clear and explicit utterances to the nation's moral character and accountability and dependence upon Jesus Christ. He recommends "that all religious congregations do, with the greatest humility, acknowledge before God the manifold sins and transgressions with which we are justly chargeable as an individual and as a nation, humbly beseeching Him at the same time, of His infinite grace, through the Redeemer of the World, truly to remit all our offenses, and to incline us by His Holy Spirit to sincere repentance and reformation which may afford us reason to hope for His inviolate favor and heavenly benediction."

In a Fast-Day proclamation, dated March 6, 1800, President Adams speaks of the truth taught in the Volume of Inspiration: "that a deep sense and a due acknowledgment of the governing providence of a Supreme Being and of the accountability of men to Him... are conducive to equality of happiness and endurance of individuals and to the well-being of communities." He recommends that the citizens on the day appointed call to mind our numerous offenses against the Most High God, confess them before Him with the sincerest penitence, implore His purifying mercy, through the Mediator and Redeemer, etc.

Between President John Adams and President Lincoln there were many public recognitions of God in a great variety of forms. "Almighty God," "the Supreme Ruler of the Universes," "the Supreme Ruler of Nations," "that power which superintends all governments." "Almighty Being," "Divine Providence," are among the favorite forms in which such recognitions are made. Lincoln speaks of the "Almighty Ruler of Nations," besides using some of the more familiar terms.

In a proclamation, issued November 13, 1863, he enjoined the orderly observance of the Sabbath by the officers and men in the military and
The great sin of nations is breaking under the hands of God and of Christ, and casting away the cords of divine statutes whereby they have been bound. Psalm 2:1-3. Thus it is seen that the authoritative voice of Scripture proclaims the same principles found in our constitutional history and taught by writers on political science, only in clearer terms and in terms more distinct.

Attention should be given in this connection to the fact that Christian people generally hold definite principles of a Christian character with reference to civil government. They hold with sincerity an exception that civil government is an institution ordained by God, for the good of men and for his glory, that its authority is derived from him alone. There is remarkable unanimity among them in holding to the truth that Jesus Christ is King of Nations and His will supreme law in the political sphere. In thousands of Christian pulpits these principles are proclaimed. In Christian conventions these are the truths that lift God's name to the highest pitch of enthusiasm. Multitudes of such assemblies in their praise service express these thoughts in the words of the Psalmist:

"Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe,
And crown him Lord of all."

Other multitudes express these thoughts in the yet grander words of the inspired Psalter:

"Ye, all the mighty kings on earth
Before Him down shall fall,
And all the nations of the earth
Do service to him shall."

In our unwritten constitution, therefore, those principles lie imbedded.

A examination of our written constitution shows it to be sadly out of tune with all those public documents, political writings and inspired Scriptures from which we have quoted. There are no good reasons why this should be so. There are many reasons why the national constitution should contain the fullest and most explicit of religious acknowledgments.

Some who take but a superficial view of the matter may think that because we have a few hundred such acknowledgments Christian people should be satisfied. But a little deep thinking should lead to the conviction that the one acknowledgment needed more than all others is the one that is lacking, and that the ones we have, instead of being reasons for making no others, are reasons for making a supreme acknowledgment in the national constitution. It is well that the Christian principles of civil government are more or less adequately expressed in old colonial charters, compacts and laws; in the decisions of courts both state and national, in state constitutions; in the magisterial addresses, messages and proclamations of the presidents, in resolutions adopted by Congress. But none of these, nor all of them combined, furnish the acknowledgment we need. Colonial charters, compacts and laws longer have a legal value. They only indicate the path along which our country has traveled. Decisions of courts on such a matter are merely expressions of the court's opinion, and are not regarded as having the authority of law. State constitutions have legal force only in the states that have adopted them. Presidential acknowledgments are but the official declarations of the men who make them. Congressional resolutions are not laws. None of these is national, and all of them combined are not national; in the highest sense of the word. We are glad they exist; we are glad that colonies, states, courts, Congress and Presidents have availed themselves of their rights and have responded to the call of God and of nature to declare the relation of the nation to God, to Christ and to His law. But we claim for the whole American people as a body the same right, and maintain that they should respond to the same call. Congress and courts and Presidents cannot acknowledge the nation's religious obligations too frequently. These acknowledgments are all official and are made in addition to any private acknowledgments the individuals holding such official positions may make. But we claim that the nation should make its own religious acknowledgment in addition to the private acknowledgments the individuals composing it may make. We deny that Congress, courts and Presidents can officially make a suitable acknowledgment for the nation. They can only make acknowledgments for themselves. The nation should make one for itself. The national constitution is the one document in which the nation directly speaks. In this document the nation should declare its relation to God, to Christ and to His will in the clearest and most unambiguous manner. The following reasons, stated without elaborate discussion, establish this claim:

1. Three Christian principles are both fundamental and political. When we reach the truths that God is the author of national life and governmental authority, that Jesus Christ is the Ruler of nations, and that the divine will is supreme law in the sphere of national life, we know that we have reached the deepest foundation of civil government. The constitution is the place for such truths.

2. Such a recognition is in line with our national history and would harmonize the constitution with all the state papers and other documents already quoted.

3. It would harmonize the written constitution with the unwritten.

4. The constitution is the proper place for the nation to declare its allegiance to God.

5. It would have an educational value, since by keeping in the front the nation's relation to God, the secular drift could be counteracted.
THE WORK FOR THE PROMOTION OF PURITY IN LITERATURE AND ART.

BY MRS. EMILIE D. MARTIN.

We are weak or strong, foolish or wise, corrupt or righteous, just in proportion, as we are controlled by Bible principles. It has been said: "Christ in art now rules the whole world of art." Ambiguity attempted to make its gods guide by the closed, or by the titled, but they all shrink out of sight before the man of Calvary. Learning, song, drama, theology, all have labored to glorify the name of Jesus. Whoever preaches this gospel is the one who strikes the most nails, and strikes them the hardest.

The literati and artists of to-day acknowledge the ethos of the soul, and the only hope that pure literature and art will receive its just recognition is the fact that even those who labor with their hands, our wage workers, are learning the elevation of labor with the beauty of the newer inventions, designs and manner of execution. They are learning what is good in literature and art. Carroll D. Wright tells us that art is being exalted because it is brought in contact with the practical and useful. It has stood the test, and the tendency is upward in all manual labor. The wise merchant is raising the style of his advertisements. It is no longer a secret why some firms succeed and others can not compete. It is now acknowledged that the people of all grades appreciate art. When the influence of bibliography is underscored (as its object is to bring something to the notice of the people), and our streets no longer present obstructions, but something that appeals to the better sense, not the morbid condition, then, and then only can American cities and towns justify its proud. We may spend millions upon parks and drives and stationary, magnificent buildings and homes and clean streets, yet if every public place is covered with indecent advertisements what real benefit do we have from our investment? Why is it that the flush of shame has not mounted the faces of the heroes of the innocent and protectors of the weak over the scenery cast up by uncle morgan, which begins their work of corruption long before the saloons have an opportunity to do their deadly work?

The main thought of a Nation's greatness should be the care of its youth and children. The task is not as difficult as one would imagine, the criminal codes are a necessity and should have a stern penalty attached to them, otherwise wrong-doers do not fear the law.

Failing in these arts we have the common law, which reads: "Any offense which is in nature or by its example tends to the corruption..."
chosen past. Fleurence of good, to youth are being bred for beneficent lives. Inundated I. Unianitr~rian of contention, but we believe writers of violent crimes. Frances calendars and literatures ant1 of the vicious operation. Increase of Vice, do not receive greater that such before education is the rounding of less of St. Louis. secretaries of the Society for the Suppression of Vice, do not receive greater that such before education is the rounding of less.

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"We therefore ask you, the leaders of the press, to permit the influence of men and women, who above all things desire the public good, to reach you by means of friendly personal conference, and to have more weight with you than has perhaps been practicable in the past. Were it known that any of our newspapers, great or small, had chosen to confer not only with those who represent the political and commercial interests of the country, but also with those who are the most closely associated with the guardianship of home, we believe there would be a stronger feeling of confidence and hope on the part of those whose good will and good word, editors and publishers may well desire to win.

"We believe you will receive this request in the same spirit in which it is offered, for we make it as your sisters, as patrons and as those whose desire and purpose it is to think in the most friendly way of the press, that great power which has done incalculable service for human liberty, and is one of our guiding torches toward the better time."

It was Miss Willard's desire that this plea should be endorsed by all the leading organizations, religious and secular, and the names of all individuals who desired that the public sentiment of this country should be controlled by an elevated press.

At the first meeting of the National Congress of Mothers this resolution was adopted:

"Resolved, that we will endeavor to preclude from our homes those papers which do not educate or inspire to noble thought and deed, and that our influence shall be used to cultivate the public taste so that it will exalt from the press and artists that which educates and refines."

Every mother and guardian can fore tell these questions and dispose them, until the mind is set towards one result, viz.: the clearing of the moral atmosphere. Let each be a constituent of one.

The following resolution was passed by the International League of Press Clubs:

"Resolving the important place the press assumes as one of the great educational influences of the day, and that we shall endeavor to secure for the youth of the country all that is essential for character formation."

We are sincerely grateful for the unsolicited favor that the newspapers have wrought for our respective societies and in helping on the public will. We know many of the advantages against which we contend, but we believe, that notwithstanding these, to tell the story of our day so as to make the world more brotherly to-norrow, is the only right way and would prove expedient for all concerned.

"The press is not disadvantageous to: the element of public good will. The humanitarian character of the best papers is confirmed by all fair-minded persons, and we believe, continue to be a constantly increasing factor: still, in many cases, insincerity of statement, sensationalism and false space given to reports of crime and descriptions of brutal enormities, make the newspaper a stimulus of influence that we grieve to have come into the homes where our children and youth ar being fed for benefit less."

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"We protest against all pictures and displays which tend to degrade men and women, or corrupt and deprave the minds of the young and all advertisements which offend decency.

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By, De Hart ranks the influence of a good newspaper next to that of a mother. In the power for good that is wielded by a journal that always exposes the crime of right and justice, and this requires dis crimination in selecting reading matter that comes from education and the faculty of seeing the truth. We are looking for the armor of truth to light up the dark clouds and give them at least a silver lining and finally dispel them altogether. The eternal fact always remains, that whatever is cleanest and best commands the longest and highest recognition. This is verifed among journalists, repeated-
by they have endorsed this department of work. The International and National Editorial Associations both of the Men and Women's Leagues, Clubs and Unions, endorsed it in the following resolution:

"Resolved, That the National and Editorial Association of the United States earnestly sympathizes with the woman's movement for the promotion of purity in literature and art, as tending to maintain the moral standard and endeavoring to realize the prime object of the press—the elevation and betterment of humanity intellectually, morally, and socially; for the suppression of sensationalism, treat personalities and immoral details in the reports of vise and crime, which tend only to degrade the moral standard of the community, often resulting in the re-enactment of the horrors thus depicted; and that we will further endeavor to make the press one of the safest and best friends of humanity by recommending to all respectable papers, fully realizing the great importance and social value of the poetical and half-truths, which are often more dangerous and often have more of poison than unrecorded vice, because of the pure ally which promotes their circulation."

The Pan-Imperial Council, the first General Assembly and Synods of the Presbyterian Church, various denominations, societies and organizations have endorsed this resolution and have agreed to uphold this work led by its national superintendent.

Most of the trash that is thrown upon society in the form of immoral novels, paltry works of art, and coarse and impure journalism, is due mainly to the habit of people at large not using their conscience in their amusements. We should put as much conscience in our recreations as in our conduct, and consider nothing trifling or unimportant that is photographed upon our character.

The Author Hall Caine recently delivered a lecture in Edinburgh on the subject of "The Moral Responsibility of Fiction." He clearly demonstrated his theory that although the novelist may work without conscious moral purpose, he can never rid himself of moral responsibility.

"Your work is what you are," he said. "It can not help but carry with it the moral responsibility in which you live. Tell me what manner of man you are, and I'll tell you what the moral effect of your work will be. Strip it of all sentiment and all ideas, all moral precepts, but do not imagine that you are then stripping it of all moral effect. Imagination is a chemical which, by a man pour on, he will find the means to destroy, or to save, men's hearts."

"Art has no country. It is universal. Of all the nations there is none to truly democratic as that of art, tracing her origin not to the throne nor to the azurean but to the people. All the great artists of the present soul of the past ages have sprung from the people. Their origin has been of the mass humble, not one of the swelling honours of the world has produced an eminent artist.

We boast of our civilization, of our progress in the arts and sciences in everything that is truly great. Do we ever stop to think that Christianity may have something to do with our progress? Religion is the inspiration of all that is greatest and purest. It comes to man like a sweet alto of hope, penetrating the dark and creeds and toil of life's endless endurance, with the assurance that the display of man is broader than the narrow prison walls of existence, reaching beyond
time, and higher than the heavens. What are the paintings that adorn the galleries of the Vatican and St. Paul's? What are these but the expression of ideas whose inspiration is religious? The outer world is to each one of us that which we make it. Nature herself in all her varied scenes, shows herself to us in the light we throw upon her.

The moral training of public schools begins in the Kindergarten, which is the best instrument in the hands of teachers for developing the social side of the child's nature, teaching him to lay aside pride and selfishness and perseverance in order to enjoy the pleasures that come from co-operation with groups organized for song, play, and occupations.

Children get their first large view of life by means of the imagination: that is, aside from their restricted round of experiences, they see life through literature. It is possible for American mothers and teachers, having at their command the richest literature in the world, to give a complete moral revelation of the world both as to individuals and to society generally, thus making literature an instrument for enabling the child to acquire a clear moral insight into his future realm of action, at the same time developing sound, moral judgment and warming the heart for the higher ideals of conduct. The remaining studies of the humanities—history, language, art, civics—may in like manner be made to contribute to breadth and disposition. Even if the sciences have no strictly moral content, they can nevertheless be made instruments for moral training. An intense love of the truth can be developed through them, while a gentle, kindly disposition can be cultivated through their study. The same is true of those studies that we call economic, such as manual training, industrial drawing and art, and especially geography, which has such manifold relations to history, science and industry.

The Bible is the highest expression of literature. Lord Macaulay, one of the greatest masters of the English tongue, said that the "Bible is a well of English pure and undefiled." Not once nor twice, but times without number, have men sought to interpret and draw, and have found one sitting there who has spoken to them as man never spoke, concerning God and life, and duty, and they who came only to drink of this well of English undefiled, have gone away with their thing, mingled with the water of life. W. Piddon Mouton, M. A., of St. John's College, Cambridge, England, says: "The Bible will be exalted to be at the same time a storehouse of religious instruction and a treasury of literary masterpieces."

The writings and lectures of this author and those of Prof. George C. Mooton are worthy our attention. Oliver Wendell Holmes gives us his key-note: "Along its front no shadow shines. No blood red penannus wave. Its banner bears the single line. 'Our duty is to save.'

needs and plans of rescue work.

by Mrs. E. M. Whittemore, Founder of the "Door of Hope Mission."

The Word tells us the blessed Lord "Gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works," Tit. 2: 14, and every follower of this lowly Jesus should be an example in word, in conversation, in charity, in spirit, faith and purity. 1 Tim. 14-15.

The topic of purity is more or less agitating the minds of numbers of God's children to-day, and most worthy of earnest thought surely for nothing could be of greater importance. No hesitation should be entertained in all necessary exposure that would in any manner tend to, for if divinely directed with great delicacy can the matter be handled, and much good will be the outcome to the glory of God.

What an encouragement, in indigent, for every true child of God to become most faithful in attempts to stem the tide of evil, which so soils the purity of our land in various ways, being aware of the fact that no classification of the evils in the heart of our Jehovah God, and with Him there is no difference for all have sinned and come short of the glory of God.

And even that which is causing such and heaves in thousands of homes to-day, and so constantly robbing one and another from the freedom of even Christian households, if set aside here by faith to life, can never permanently eradicate.

Daily are the morals of the young contaminate also at an alarmingly under age, and in a manner that could in a great measure be avowed, namely, by taking out of their hands at the risk of a few tears, this base literature that can be procured for a cent, and yet contains sufficient to corrupt the minds of thousands, giving erroneous impressions and conceptions of life until in its subtle way an influence is exerted which cannot or the later is the tendency of truly damanizing the reader in every sense of the word, and quickly develops a tendency for wrongdoing in one form or another that no amount of persuasion can ever permanently eradicate.

The grace of God we know is sufficient for these things, but how many anxious mothers (through the almost indifference of even persons who regard themselves as Christians) have no opportunities of having this truth presented to them. Gracious, indeed, must it be in the sight of our compassionate God this indifference towards those under the classification of 'the girls
of the streets." A pathy excuse is often advanced by way of excuse that no special call to work in this direction has been received, though fully aware of the thousands that go into wantonly graves in sin and misery and shame. Plenty of this time, however, can be utilized in severe criticism and unfeltlike actions in this direction. Thus the work of reclamation of the sinner is delegated to a few, and a few, comparatively speaking.

How the heart of the worker craves out for more helpers realizing how comparatively easy it is through godly tact to win the outcast for Christ, or for a reinforcement of forces to overcome the work of the Destroyer!

The majority of those who have stepped aside from that which is right and pure, are about as much ashamed now as of old when with wondering amazement Simon inquired if the Master, his guest, could possibly be aware who it was that so profusely showed upon Him that costly emission, in my nothing of wiping His feet with His hair. How speedily were those queries answered by the One who so willingly accepted this proof of the penitence and affection which filled the degraded woman's heart. Let us not lose sight of the fact that He is the very same Jesus to-day, and can still the arguments of the so-called wise who quite frequently shake their knowing heads at the very possibility of even a reform in such lives being practicable. Thank God many are being forced to see to-day as they have been compelled to witness what has been accomplished here and there through God in the lifting up of those who have been fallen into terrible depths of depravity and sin. No whole excuse entertained for either indifference or incredulity in view of fallen humanity will ever satisfy the heart of God either here below or throughout eternity. Every opportunity which presents itself to either give a warning note or to stretch a helping hand to the erring one, be it man or woman, is but to emphasize the call for doing even more in some way or other.

No more moral form can rightly accomplish what ought to be done, for temporary only would be the results, and an evil covered for a season, but through divine interpretation a moral instruction and radical transformation in an amazingly short period of time in the hearts of the vilest and lowest to be found. How absolutely necessary are then, first, few workers for such an undertaking.

Stepping out in the strength of the Lord, guarded and shielded in the purity of His matchless love, such a work is fully equipped to descend into the lowest hells, to be needed to the uplifting of the subject, or to summon up to the dusty heighths of gilded sin, where upon the top rung of the ladder of evil she seeks is just beginning her mad whirl of wickedness, and in both of those naturallyobvious places, to tell the truth of the way of escape and pardon through the blood of Christ. O how the willingness of our great Redeemer to illustrate to one thus employed as he or she witnesses the work of grace being wrought in the life of the one thus saved.

ADDRESS BY REV. E. M. WHITTEMORE.

His love is just finding out, and whether we can fully comprehend how it can indeed be invoked for all forms of sin or not, the truth remains the same as given us in the Word, and this very fact should stimulate the worker that no effort should be considered too taxing to gain the attention of the sinner, no matter what the sin may be. For instance a young woman came to the Door of Hope at my invitation some little time ago from a southern town where she had long been dreads and recognized as a fearful character. For nearly two weeks after arriving, and being constantly pointed to the Saviour as sufficient for all, under terrible conviction and great anguish of mind, would she repeatedly wring her hands, while sobbing tears would course down her cheeks, she would exclaim: "O yes, it is all true, but He couldn't, He couldn't save me!"

She at last refused to eat, her distress became so great, and not being able to take necessary sleep, she seemed to be in great danger of losing her mind, when one morning my matron came and asked her to take her aside more and point out the way. She said up till two o'clock that night she had been laboring with her, only to hear the same words worded forth, "Ah, yes, yes, but He couldn't, He couldn't save me!" After a moment of prayer and about beginning to speak, she said: "Well, Mother Whittemore, I will tell you if you will listen to my story, and then you will see why I can't believe that it is possible for God to forgive my fearful sin. Father died when I was quite young, mother was given to the wine-cup, and earned very little what became of her only child; and drifted at a very early age into very depths, and in time saved itself, with the help of another companion in sin, to open a large establishment in the town where everything that was evil was carried on, or in fact nothing that the devil could suggest. I supported herself, and she continued to drink, until she finally became phthisical, what she had so many years been known to be privately, a drunkard. This was more than I could stand. My pride was so hurt, and hearing of a mission where they knew how to handle drunkards, though I had never been to one in my life, I went there and was told I was a sinner and needed a Saviour. I could not get away from this, and at last it led me to come to you, though I am sure that I can never be saved, I may later be able to warn others from doing as I did." After a little pause she added, "And now I will tell you why I know I cannot be saved if I sit here by your side, nor that I am simply responsible for some personal sin, as I was individually concerned, I believe, that the blood of Jesus would wash away all my guilt, but, O Mother Whittemore," she said, while large tears flowed down her cheeks, "I sit here responsible for I can't tell you how many once pure girls I snatched away from all that was pure and good, and dragged them down lower and lower until now, why some of them are in bell-to-day, 0 no, no, I would not dare to ask God to forgive such horrible sin as that, I don't see how He could; it's too, too awful."
Drawing a little closer to the suffering girl as her agony was terrible to witness, I could not but answer, "Well, dear child, to tell you the truth, I don't see how God could or would forgive such fearful sin as that, but listen, whatever you or whether I can see how this is possible, listen to the word of Jesus. 'Whoever shall call upon the name of the Lord shall be saved,' so let us get right on our knees, and call with all your heart.

She knelt by my side, and after a few more promises repeating them to her in the spirit of prayer, she lifted up her heart in a cry to that wonder-working God, and in less time than I am telling the story, the angels were making the heavens to ring with notes of triumph and praise over another poor sinner made acceptable in the Beloved. In less than ten minutes she was in the sewing-room, telling the glad news of her deliverance and pleading to be received into the Home to yield to Christ. Shortly afterwards she was married, returned to the same town, sought and found her mother, and through her constant Christian life won her to the Saviour, and for months mother and daughter are walking those streets in search of the fallen, and respected by even those who formerly despised and shunned them.

God's ways are indeed not ours, nor are His thoughts. And as His Word can not return unto Him void, let us give it out freely under the power of the Holy Ghost, and our hearts will rejoice with exceeding joy over results. "Let us not be weary in well-doing, for in due season ye shall reap if you faint not."

THE PURITY MOVEMENT.

BY REV. D. C. MARTIN.

I see that the time alloted to this subject has been so fully and so ably occupied that I would feel that I were trespassing upon the time of other speakers and subjects, were I to occupy the time necessary to present what I had prepared. My connection with the 'Purity Movement,' or rather 'Reform Work' was not of my own choosing. It came providentially with the revelation of its requirements. And these revelations and demands were so startling that they could not be ignored. Like the masses of the unconverted, in the church, I once thought, a woman once fallen could never be restored. But on studying the life and work of Jesus, I find this luxury entirely exploded by the perfect teacher and example. But after the example of Christ and the tenacity of those who have labored along the same lines, I venture the assertion, give women the same chance you give men, and she will be reformed as easily as he. Yes, as often, with the same chance.

Has she ever had the same chance? Shame on her betrayer and destroyer, she has not.

I am not able to say how many fallen ones there are in the world; or the United States, or New York, or Pittsburg. But we need no proof when we assert that whole sections of every city in our land are almost wholly given up to this vice.

Mr. Comstock's revolucions only demonstrate the magnitude and almost unlimited extent of the evil against which he has been waging a life war. The enemy seems to increase faster than his army. Like the frogs of Egypt, this reptile of impurity invades our palaces and temples as well as our homes. Few places are exempt.

If a nation has abrogated the sixth commandment and legalized murder by the saloon for a reward, namely, the 'license' fee, how far are our municipalities from abrogating the seventh commandment, by their constant permission of the flagrant violation of its injunction.

If there is not manifest criminal indifference on the part of both church and state for this devil, whose name is legion, is destroying the youth of both city and country. If the nation, the government, is a "moral person," then it must deal with moral questions, and moral interests. It can not disregard them and fail in its divine mission. The tendency of our modern legislation has been to slacken the bonds of the moral code, and especially of the seventh commandment.
THE NATIONAL PROBLEM OF LYNCH LAW.

BY BISHOP ALEXANDER WALTERS.

The civilization of our individual or national ability to control their evil nature, and the forces which advance civilization. An eminent authority has said, "The development of either the individual or the nation is as far the condition of the higher development of the other, that the laws of the higher historical development have become coincident."

Atrocities on the part of savages and civilized peoples are the outgrowth of their brutal instincts. The great machinery of the law, both moral and civil, has long been recognized as a repressing force, as well as an educational force, to enable mankind to overcome the lower elements of their nature and to advance civilization in the world. Law is the safeguard of the individual and the nation, without which there is anarchy and confusion: any interference with its regular course is eminently dangerous to the state.

Lynch law is rebellion against the regular operation of the machinery of justice; it is opposition to a rightfully constituted authority, a menace to good government, and therefore must be suppressed in order to save the nation from ruin. If the states are powerless to suppress violence, then the Congress of the United States must pass laws to suppress it.

The lynching mantle has become so general and so fashionable in its methods, that it has brought shame and disgrace upon the nation, thus making it a national problem.

Before suggesting a remedy for this evil I shall speak of some of the causes.

The main causes of lynching is a low state of civilization on the part of the perpetrators, and a lack of healthy moral sentiment in the section where it occurs. Such a scene as occurred at Paris, Texas, February 1, 1893, when Henry Smith, accused of rape, was burned at the stake amid the frenzied shouts of thousands of spectators, could not have occurred in the North; public sentiment would not have tolerated it. As an evidence of the low standard of their civilization, and to heighten the horror of their crime, it was known to the leaders of the mob that Smith was an imbecile. His clothes were torn off piecemeal and taken away as mementoes, also parts of his charred body.

More brutal than the above was the burning of Sam Howe, near Newnan, Ga. The governor and other state officials had knowledge...
of the irritation of the mind so burns Hose long before it occurred; indeed, sufficient time was given for large excursion parties to be organized and to reach the scene of action before the holocaust began. When everything was in readiness Hose was hurriedly led to a pine tree, to which he was chained. Then wood was piled about his feet, oil poured on the kindling and the match applied, after his body had been mutilated. The picture was revolting beyond description.

A man sprang forward; in his hand was the gleaming blade of a knife. The blade went up, caught the shimmering rays of the sun, flashed downward, and the right ear of Hose was gone, cleanly cut. The blood gushed in a menacing, spotting stream. A cheer went up from the mob. Then another man grasped the left ear, a knife darted again, and the wailing Negro was carried. A third plunged a knife in the flanks part of Hose’s side. Then came further mutilation, many hands being cut in the delirious frenzy of the men to perform the bloody task.

“Burn him! Burn him!” was the cry. One man started the shout and hundreds took it up, and thousands were crying at the top of their voices. Willing hands struck matches and a hundred little flames flashed into the red pine and blazed like lightning through the branches. The fire crackled and blazed, then the flames with a roar darted up the man’s side and ran up his back, burning off every rag, burning his hair away, singling off his eyebrows. When the clothing was gone the flames fell back and began eating away with gnawing hunger at his feet. How the fire crept upward, jaws pulling the bands away to keep the flames from burning too fast. After ten minutes of intolerable fire snapped his chain and fell into the embers and flames. He would probably have run, but his feet were burning away. He simply fell helpless in the flames, bouncing and beating himself in the red hot embers. He was picked up, thrown against a tree and the chain wrapped tightly. A man rushed through the group, grasped a can of kerosene oil and drenched it on the wretch. His dead was applauded. For another ten minutes the negro was eviscerated, his writhings increasing as the flame blazed higher. At 2:50 o’clock the Negro was dead.

The figure hung limp and apparently lifeless, held only by the chain to the tree. “Oh, he died too quick,” came a regretful comment from the crowd. At 3 o’clock the firemen were raised away, and hundreds rushed into the hot earth and began licking the body with knives. Muscled and fell over each other in their mad haste to secure a gory moment of the tragedy. Even the ashes were picked up in handkerchiefs and carried away in triumph. —(From the Associated Press.)

Such savagery could not have been displayed in the North; public sentiment would not have allowed it.

The only thing needed to have prevented this terrible outrage and the disgrace, which it brought upon the nation, was a sufficiently healthy public sentiment in that section, which is the result of a high standard of civilization. As great as was the crime of Hose there was sufficient law in Georgia to have condemned and executed him without such an exhibition of savagery on the part of those who participated in the lynching.

In some instances lynching is the result of tardiness in administering the punishment due their crimes. The wealthy and influential often elude the wheels of justice and escape punishment by bribery or favors; but I need not dwell at length on this point, since it is only in a few instances that influential white men have been lynched because the citizens feared that influences would be brought to bear to defeat the ends of justice. But there are so many loopholes of escape for a guilty negro through legal technicalities or miscarriage of justice, for the lawyers are all white, the jurors are all white, and have the whole machinery of the law in their own hands—with public sentiment against the negro.

The chief causes of our troubles in this country are prejudice on account of our color, and our previous condition of servitude, for neither of which are we responsible. Color prejudice appears the more absurd when we consider that it is only displayed toward human beings. We never bear persecution against a black dress, a black coat or a black hat; indeed, they are generally preferred. Black horses and dogs are considered beautiful animals and are general favorites.

As to our previous condition of servitude, we are not the only people who have been slaves. The ancestors of the proud Anglo-Saxons were once slaves. The Hebrews were enslaved by the Egyptians for 40 years. There are very few nations on the stage of action today who, at one time in their history were not slaves.

A great deal of this prejudice is the outcome of a belief in the part of many that the Negro is by nature inferior to the white man; that he is a beast of burden to be used and abused according to the will of those in authority.

In the North the Negro is by nature inferior to the white man; that he is a beast of burden to be used and abused according to the will of those in authority. In the North the Negro is by nature inferior to the white man; that he is a beast of burden to be used and abused according to the will of those in authority.
name five, because she was the mother of all living." Again we read, "God hath made of one blood all nations of men for to dwell on all the face of the earth." Therefore we are all brethren. To deny this fundamental truth is to annul the Scriptures, for they are filled with the doctrine of the Fatherhood of God and the brotherhood of man. Since there can be no doubt of our equality by nature with the other members of the human family. We should be accorded equally with them all our God-given rights.

Dr. Channing, of Boston, says: "Man's rights belong to him as a moral being, as capable of perceiving moral distinctions, as a subject of moral obligations. As soon as he becomes conscious of moral consciousness of duty, he is fitted; and it ought not to debar him of the sense of duty, the right of the Negro to the equal status of the white man of the South. The Negro is thus placed by the enactment of the Constitution of the State of Maryland, as one blood all nations made of one blood all nations are all brethren. To deny that Judge Taney's decision had forever settled the question of their right to exercise, unfold and obey it is to say that while we have fulfilled our part of the compact, the Government has been derelict in performing its duties toward us. The right of the Negro to the recognition of the same impression. The majority of Southern editors and writers have endeavored to create the same impression.

Mr. A. B. Cunningham, editor of the "Baltimore Sun," in his letter published in the New York "Herald," Sunday, May 14, 1839, says: "When the blacks stop assaulting women the whites will stop lynching."

Dr. T. B. Kingbury, editor of the Wilmington "Mesenger," Thomas B. Davis, editor of the New Orleans "Pizayane," express the same sentiment in the same issue of the "Herald."

Let us examine the statistics on this question. In the last seven months there have occurred 171 lynchings; of this number only sixteen were for rape, seven for attempted rape, and one for complicity in rape. Sixty-six were for murder, thirteen for suspected murder. Mistaken identity was the cause of many losing their lives. Other causes were as follows:

Fraiser J. Baker and child, Lake City, S. C. His grave offense was the fulfilling of his duties as policeman: the real cause for his assassination was race prejudice.

Mrs. Jane E. Colenso, of Pine, Tex., was lynched June 14, 1898, for being insane.

June 23, 1898, a colored boy eight years old was lynched at Batesville, S. C. The cause, beheading woman. July 22, 1898, Joseph Williams, lynched at Scotland Neck, N. C. The crime, insolence to a white man.

August 9, 1898, Will Smothers, Daniel Richard, Masee Castle, Hills Waver, Susie Jones, all lynched at Clarendon, Ark., for having knowledge of the murder of a white man by his wife.
NEW YORK NATIONAL REFORM CONVENTION.


October 22, 1898, seven colored men were lynched at Harpersville, Miss., for defending themselves against an attack by white cowards.

November 9, 1898, several colored men were killed at Phoenix, S. C., for desiring to vote the Republicans ticket.

November 28, 1898, twenty-five or more colored people were murdered at Wilmington, N. C. No crime at all charged against them. The papers of Wilmington claimed that it was to keep them in their place.

March 16, 1899, Eve men were killed outright and two wounded at Palmetto, Ga., no suspicion of arson.

March 22, 1899, nine colored men were killed at Little River Co., Ark., for being too independent, and therefore troublesome. At the same time three colored men were murdered at Silver City, Miss., on suspicion of firing as a white man.

April 11, 1899, Gilbert Ellis was lynched for insolvency.

April 13, 1899, Rev. Elijah Strickland was lynched at Palmetto, Ga., for no crime.

April 21, 1899, Albert Sewell was lynched at Palmetto, Ga., because he talked too much.

August 13, 1898, James Newby, of Hampton, Ga., was lynched for asking for a drink of soda-water in a store.

These statistics do not harmonize with the statements of Ex-Governor Northen and the editors quoted above.

Prof. Julius D. Dreher, of Normal College, Va. (a native of South Carolina), says in an article to the New York "Sun" of May 11:

"If laws in the South had confined themselves strictly to the punishment of persons certainly guilty of crime, there would be less occasion to-day to condemn the barbarity of mob rule."

He further says: "Lynching for any crime whatever, is itself a crime against civilized society. Whosoever destroys especially differ from barbarism? In civilized society we have laws for the protection of person and property, for the administration of justice and the punishment of crime. Under barbarous and savage conditions brute force and revenge dictates punishment. To say then in the South or anywhere else in our country it is necessary to lynch any class of persons for any crime whatever is to confess that our laws are defective, the administration of justice uncertain, and our boasted civilization to that extent a failure. The remedy for this condition of affairs is certainly not in lynching, for every mob tramples the law under foot. There is no such thing as a community taking the law into its own hands in a civilized country. To attempt to do this by lynching is to set law at defiance, and this has been done so frequently in portions of the South since the war that respect for law has greatly diminished.

If white people ignore the law under their feet by lynching Negroes, sometimes by savage methods, should not we expect the Negroes to follow our example of disregard for law? And if white people are like savages, as they did in torturing and burning Boone, should we not expect some outbreak of revengeful savagery on the part of the Negroes? Lawlessness breeds lawlessness, hatred begot hatred, revenge incites to revenge. If we sow the wind we must expect to reap the whirlwind. If we sow宽容, hatred, revenge, cruelty and brutality, we should not expect to reap the fruits of civilization.

We should rather expect to relapse into barbarism."

Ex-Senator John J. Ingalls, of Kansas, speaking of the race troubles in the South, says: "It seems like retribution. For centuries the miserable victims of slavery were subjected to the harshest of their masters. The hour of vengeance has come. It is an illustration of the insurmountable law of nature and morals, that whatsoever a man soweth that also shall he reap."

ADDRESS BY BISHOP ALEXANDER WALTERS.

I have received of late several letters from Southern white men, informing me that the question was a social one. It is believed that if the races are allowed to remain there together social equality will be impossible. Discriminations in the form of disfranchisement, separate coach laws, refusal to accommodate Negroes in hotels, restaurants, places of amusement, etc., are all rigidly enforced in order to discourage social equality. The drastic measures which are being adopted, such as mutilation and burning, are evidences of the desperate struggle to prevent the inevitable. The people of the South seem to have forgotten that the great laws of nature will take their course, regardless of what is done or said. The problem will never be satisfactorily settled until the white man is willing to be governed by the Golden Rule, until he is willing to do unto the Negro what he would have others do unto him. God is slowly but surely bringing it round to that place.

The South denies that it hates the Negro; the Southern papers are loud in their declarations of love for the Negro; the Southern white man claims to be his best friend. This is only true when the Negro submits, by word or action, that he considers himself inferior to the white man, as stated above.

Rev. F. J. Grimke, of Washington, says: "If he (the Negro) accepts this estimate of himself; if he is willing to occupy the place assigned him by the Southern white man, the relation between the races in the South is practically settled. But the simple fact is that it is a fact creditable to the Negro, that he does not accept the Southern white man's estimate of him. He is not willing to be accommodated by the Southern white man's ideas of him. He believes that he is a man in the broadest sense of that term; that he is entitled to be treated as a man, and that the place for him, as for any other man, is to be determined by his capacity and character, and by nothing else. That is the way this black race feels, and there has been in the last thirty years a steady growth of sentiment in this direction. During these years the Negro has been reaching out for
In this city, a colored man, Green, convicted of stealing a mule, did not exceed seven dollars, and that Negro criminals are punished by the courts. No woman has ever shown them mercy.

The Negro stands to-day; that is where he will always stand. There is nothing slightest probability that he will ever shift his position, that he will ever take any lower ground than that.

Again he says: "Out of this condition of things there grows a most bitter race hatred. The white man, finding it impossible to bring the Negro to his way of thinking, now begins to hate him, to manifest the most malignant spirit towards him. Every step that the Negro takes, every more that he makes which runs counter to the white man's ideas of things, tends only to intensify, to intensify this feeling. Use effect of this race hatred is to exaggerate, to magnify the faults of the Negro, and to minimize whatever virtues he may possess. Things that would scarcely be noticed in others, or that would excite little or no comment, in him call forth the severest criticism. A regiment of colored soldiers passing through a Southern town on its way home after the war with Spain, in a fit of exuberance shoots off a few volleys in the air; straightforward it is characterized as a set of brutes, shooting recklessly and endangering the lives of the citizens of the place.

A short while afterwards a white regiment does the same thing, and it is passed over as only a little exhibition of fisticuffs which the same paper that denounced the Negro soldiers thought was 'not unnatural under the circumstances.'

Another effect of this race hatred is seen in the undue severity with which Negro criminals are punished by the courts. No mercy is ever shown them. They always get the excessive penalty of the law. The difference that is made between white and colored criminals in this respect is most glaring. A short while ago I clipped from the 'Harmonical Planet' this: 'Justice in this section plays peculiar praxta sometimes. Tom Smith (colored) charged with stealing a silver pitcher from the residence of Mrs. R. B. Robertson (white), of this city, was tried in the Hunsington County Court of this city, on Tuesday, February 7, and given five years in the penitentiary. As the pitcher in question was silver-plated and second hand, it is safe to announce that its value did not exceed twenty dollars. McNamee (white) who murdered Atwell (white) was tried in this court several years ago, and a jury gave him five years in the penitentiary, thus putting murder and pitcher-stealing on the same plane. A jury in Hunsington County Court, which met in this city, gave a white man, Ford, convicted of rape, for which the penalty is death, only three years in the penitentiary; and a colored man, Green, convicted of stealing a mule, the penalty of which was confinement in the state's prison, ten years in the penitentiary.'

These are but samples of what is constantly taking place all over the South, and they grow out of this feeling of bitterness towards the Negro.

The Bishop for Lynchburg.

First. In the sections where lynchings occur the standard of civilization must be raised; this can be done by the ministry, both colored and white, laying greater stress upon the ethical part of the Gospel. Respect for law and the rights of others, regardless of race or color, must be taught in the home, in the schoolroom, and by the press.

Second. The white man must rid himself of race prejudice; this can only be accomplished by time, and a liberal education on his part. As he broadens out in his views he will learn to recognize merit wherever he sees it, even though it be in slavery.

J. H. Mowhorn, in the New York Journal of Sunday, May 28, says on this matter: "To this issue was the matter destined to come; the issue is here, and we must deal with it. Improvised 'associations for the Amelioration' of this or that condition of the Negro will not suffice; such individual efforts may take up the task on his own account and responsibility, not casting the burden on money subscription, or homes, or schools, but shouldering it himself, making the Negro within his sphere realize that he is concerned for his happiness and comfort, that they may come to him for help and assistance. We do not say that such treatment as is suggested would be easy or agreeable. It is seldom easy or agreeable to stand for our sins, and we can no deny what we have sinned against the Negro and then make him what he is. The question is not, whether such treatment be agreeable, but whether it would be just and right. If it be so, then to declare that it would be impossible in practice, is to say that we are incapable of doing right and justice. But right and justice must in the end prevail."

The Part of the Afro-American in Solving the Problem.

The agencies at his command are character, intelligence, industry and wealth.

Character is the first essential in the upbuilding of any people. If the Negro is to take his rightful place among the other races of this community he must develop his morals. Our teachers and preachers must lay great stress upon virtue, both by precept and example. The standard of morality must be lifted high, and all kinds of immorality denounced. A noble, well-rounded character should be the goal for which every Afro-American ought to strive. We need the help of the good white people everywhere in the work of our moral advancement. We sound the Shenandoah cry to our white friends of the East, West, North and South. "Come over and help us." Help us by the establishment of state reform schools, orphanages, hospitals and schools of all kinds. As a race we are very grateful for what has been done for us along these lines, and we are striving to show ourselves worthy recipients of such benefits. We realize as never before the necessity of helping ourselves, and the leaders of the race..."
CONTRASTS—COVETOUSNESS AND SABBATH KEEPING.

BY ANDREW ALEXANDER.

The Book of Books contains some "Royal Charters." One is a charter of human rights, bestowing upon all men holy time and rest from labor. It is universal; it says, "And the Lord blessed the seventh day and sanctified it." He made the seventh day holy; so when later on in the world's history the moral law was promulgated at Sinai, Sabbath observance is introduced by the word "Remember." Had hundreds of years of slavery almost driven the Sabbath from the memory of the people! Is this a reason why the fourth commandment begins with the word "Remember!" and was the intermittent full of saucy, which had been given before Israel reached Sinai, designed as an object lesson on Sabbath observance? He who created man and endowed him with the faculty of memory, knew well that man could neither remember nor forget something of which he had never heard or known.

We, in this country, recently had a phrase: "Remember the Maine." Two years ago it could have had no meaning, because there was then nothing special about the Maine to remember. Six months later, the phrase had a meaning, not that we approve of that meaning, but the fact is, that at that later time it had a meaning not known before.

The fourth commandment is sometimes claimed to be merely Jewish; hence, not binding upon Christians. Those who thus argue forget that He who is "Lord also of the Sabbath" declares, that "the Sabbath was made for man." carrying us back to its original institution, precisely as he answered the question about marriage and divorce, by referring back to the original institution of the family.

Another "Royal Charter" is a land charter, and is Limited. It reads, "To thee will I give it, and to thy seed for ever." "Ariell, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." But immediate possession was not given to the grantees at the time that the charter was published. That was deferred for some 400 years: meanwhile, the original grant remained good and unaltered; so when at length the particular branch of the family in which the title was vested came to claim the property, they found it occupied by a people who might be called "squatters," satisfied with their possessions, and disputing the entrance
of the rightful owners. Among these squatters were giants, Anakim, sons of Anak; the names of three of them are on record.

So reported the committee of twelve sent to look over the land and report its condition. They all agreed that the land was all that could be desired. Ten of them, however, in closing their report, said, "We can not dispossess those giants; they are too strong for us." Their report created public opinion which ran so high that there were loud threats of lynching against the other two who dared to submit a minority report, in which they said, "Let us go up at once and posses the land, for we are well able to overcome it. If the Lord doth lead us in then he will bring us into this land."

Two opulent ten, a pitifully small minority.

Contrast these two reports. The one full of doubt, discouragement, and distrust, pessimistic: the other full of faith, courage, and hope, optimistic. Then mark the contrast in the issues which in the providence of God ensued. Those ten were cut off by "the plague," perhaps, the very day of the acceptance of their report; and of all who agreed with them, the record is, "There was not one that came out of the city alive." Whereas, Caleb who "had another spirit with him" "lived still," and with his compeer, Joshua, helped to create a sound, healthy, public opinion in the minds of the men of a younger generation, sons of those same pessimists, and with them entered into and took possession of the land according to the original charter.

History and observation alike exhibit striking contrasts, bringing before us important lessons, axioms of hope for the various outposts of society, and beacon-lights of warning to those born to highest privileges. Rahab, the harlot, one of the secured Canaanites, "perished not among them that believed not," when she had received the spies with peace; while Achish, the Philistine, who had eaten of the manna and drunk of the water from the ebonit rock, had just now passed over Jericho on dry land, and saw the walls of Jericho fall down flat, but who had coveted "the goody Sionisish garment, the silver, and the wedge of gold, it is daily distinguished as "the treacherer of Israel, who transgressed in the thing sacred." And that man perished not alone in his liqulity." Covetousness was his sin.

Nahman, the Siphon, was chamber of his leprosy, while Gehazi, the hero of trust, trusted servant of the man of God, who barked his master and then fled to him, came out from his presence a leper as white as snow, under the sentence, therefore of Nahman shall cleave unto thee, and unto thy seed forever." Covetousness was Gehazi's sin.

Still more striking is the contrast in the explanation of Caliphas, the high priest, when he said, "Jesus of Nazareth was on trial before him. "You have heard his blasphemy," while the Roman Centurion who witnessed what was done at Calvary that awful day, said, "Truly, this was the Son of God." If possible, still more striking is the case of the quantum master-fee, how the peasant, who repelled his old mechanic in crime as the latter railed upon Jesus, "Dost thou not fear God, seeing

" ADDRESS BY ANHERH. JAM. C. HUE.
his engine, and that she would not turn a wheel on the Christian Sab-

bath;" and she did not. Mr. Corliss, set for the defense of the Sabbath,
was the man for the hour, in the providence of God, on the day that
this nation celebrated the 100th anniversary of its birth. He was gath-
ered to his fathers in 1888, some years after the Centennial.

"The wicked is driven away in his wickedness; but the righteous
hath hope in his death." - "Verily, he is a God that judgeth in the
earth."

To-day, we are like Israel at Kadesh-Barnea. The original charter
of human rights, assigning every man to freedom from toll one-seventh
of his time, and leaving upon all, sacred time in which to worship
God, is contested. Squatters of many kinds have taken possession
of the holy day—Anakim, giants, travel on the Sabbath, Sunday recreation
(so-called), and chief among them, the Sunday newspaper. Each main-
tains that it has a right to do as it pleases, and why should they not
when a timid, self-indulgent, enervated Christianity, says, "They are
here to stay," and even supports and patronizes them. Continuance to-
day, as in days of old.

There is money to railroads and steamboats travel on the Sab-
bath. There is money to saloons in dilapidation on the Sabbath. And
there is money in the large circulations of the Sunday newspaper.

The wealth, the power, the influence, of these godless works
threaten the existence of the Sabbath as a sacred day for worship, and as
a day from toil.

The holy Sabbath according to its original institution, or the hea-
reness, degrading, debasing, dishonoring, Sunday holiday—when? Let
Christians of America choose, for we can not have both.

That is the question for the American Christians of to-day to de-
side for themselves, and each one must answer according to his works.

To a religious deputation who called upon President Lincoln dur-
ing the dark days of the war, counselling him as to what they believed
God wanted our president to do, he replied: "I know that the Lord is
always on the side of the right; but it is my constant anxiety and
prayer that this nation should be on the Lord's side." Noble words of a noble man.

The Master says, "Beware of false prophets." "Ye shall know them by
their fruits. Do men gather grapes of thorns, or figs of thistles?"

And one of his savants warns us: "That in the last days pernicious
times shall come. For men shall be lovers of their own selves, covet-
ous—deceivers of those that are good—lovers of pleasures, more than
lovers of God, having a form of godliness, but denying the power ther-
from. Such, also, are the times upon which we have fallen. Nevertheless,
let us continue to sing: "This is the day which the Lord hath made; we
will rejoice and be glad in it."
legislature. As a rule, the work of the people is arrested, the fires are banked in the factories, the hammer lies unused upon the anvil. With a military exception, every one of the States of the Republic has enacted Sabbath laws.

The American Sabbath is one of our peculiar institutions. It is not secular, neither is it subject to ecclesiastical authority. How could it be, in a government where there is an utter divorce of church and state? Nevertheless it rests upon a strong foundation. It finds its sanctions in certain facts, which must endure in the very nature of things.

1. A physical or hygienic fact. The necessity of Sabbath rest was written in the constitution of man before it was inscribed on the tables of the law. It is interwoven with our very nerves and sinews. Our sleep is not enough. The sleep of the laboring man is a longer sleep than of the idle man, and the right kind of sleep. It is interwoven with our health. The Sabbath is the day of the sun, and the Sabbath is a day of sun. It is the day of the sun, and the Sabbath is a day of sun. It is the day of the sun, and the Sabbath is a day of sun. It is the day of the sun, and the Sabbath is a day of sun.

2. An industrial fact. In America we are profoundly concerned for the welfare of our workmen. The laboring class is our strength and hope. We have no titled orders or privileged classes. We lean upon the "Third Estate." So that whatever concerns the welfare of human toil is of supreme importance to our national life. It is greatly to be questioned whether a certain course can be continuously prosperous which does not keep the Lord's Day. France is the land of revolutions. Plus 19. In a brief (pontifical) career, the week has been largely broken up by legislation in Sabbath pleasures. You may see the people sitting in front of the extra all day, and far into the night, drinking their vin ordinaire and stronger liquors. In Germany the beer-garden is encroached upon the sanctity of domestic life. The people go there to hear enthralling music and gosperly with one another. The home is often little more than a place to eat and sleep in—a front door and a bedroom. In India these pleasures, so generally happen, a vast amount of Sabbath toil has crept in. A bill was brought before the Imperial Parliament some time ago providing that, except in cases of necessity, manufacturers may not compel their workmen to labor on the Sabbath. During the consideration of this measure a member from Wurtemberg, who was also a physician, said: "I have had occasion, in my career as a practitioner, to visit more than 3,000 workmen who worked on Sunday in their shops or at their homes, and I have it on proof that the Sunday labor has the most disastrous effect. In their homes insensuality and discord reign; the life of the wine-shop has supplanted family life."

3. A social fact. We glory in our American homes. The home-life depends upon Sabbath observance. The man of the house is busy in the shop or office all the week. He leaves his home in the early morning and sometimes returns after his children are in bed. It is on the Sabbath, if ever, that he makes the acquaintance of his wife and family. Then he gathers them about him in the family altar, with them in the sanctuary in the family pew; has time to commune with them around the family board. It is, in many cases, his only opportunity for knowing them. In France the home-life has been largely broken up by legislation in Sabbath pleasures. You may see the people sitting in front of the extra all day, and far into the night, drinking their vin ordinaire and stronger liquors. In Germany the beer-garden is encroached upon the sanctity of domestic life. The people go there to hear enthralling music and gosperly with one another. The home is often little more than a place to eat and sleep in—a front door and a bedroom. In India these pleasures, so generally happen, a vast amount of Sabbath toil has crept in. A bill was brought before the Imperial Parliament some time ago providing that, except in cases of necessity, manufacturers may not compel their workmen to labor on the Sabbath. During the consideration of this measure a member from Wurtemberg, who was also a physician, said: "I have had occasion, in my career as a practitioner, to visit more than 3,000 workmen who worked on Sunday in their shops or at their homes, and I have it on proof that the Sunday labor has the most disastrous effect. In their homes insensuality and discord reign; the life of the wine-shop has supplanted family life."

4. A civic fact; that is, in the province of political economy. It is greatly to be questioned whether a certain course can be continuously prosperous which does not keep the Lord's Day. France is the land of revolutions. Plus 19. In a brief (pontifical) career, the week has been largely broken up by legislation in Sabbath pleasures. You may see the people sitting in front of the extra all day, and far into the night, drinking their vin ordinaire and stronger liquors. In Germany the beer-garden is encroached upon the sanctity of domestic life. The people go there to hear enthralling music and gosperly with one another. The home is often little more than a place to eat and sleep in—a front door and a bedroom. In India these pleasures, so generally happen, a vast amount of Sabbath toil has crept in. A bill was brought before the Imperial Parliament some time ago providing that, except in cases of necessity, manufacturers may not compel their workmen to labor on the Sabbath. During the consideration of this measure a member from Wurtemberg, who was also a physician, said: "I have had occasion, in my career as a practitioner, to visit more than 3,000 workmen who worked on Sunday in their shops or at their homes, and I have it on proof that the Sunday labor has the most disastrous effect. In their homes insensuality and discord reign; the life of the wine-shop has supplanted family life."

grind more flour per annum by working six days in the week than men in mule mills can do when working seven continuous days.

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that they were anxious to get rid of the observance of the Sabbath as they now enjoyed it. In America we are obliged to meet the political necessities which are brought to us by immigrants from all the nations beyond the sea. God save the republic! The voice of history is clear: the nation that defies God in this matter cannot prolong its life. The children of Israel, in spite of warnings and admonitions, refused to keep the Sabbath law. The desecration continued for a period of seventy Sabbath years. For this offense explicitly they were sent away into captivity; and in exact retribution, by the rivers of Babylon, they endured a watchful bondage of seventy years.

5. A fact in the argument as to personal rights. We are often told, when urging the enforcement of our Sabbath laws, to "mind our own business." This is precisely what we propose to do. "What constitutes a state?" says Sir William Jones. "Men who their duties know, but know their rights, and, knowing, dare maintain." (a) I have a right to rest without disturbance on the Lord's Day. (b) No man can presume under the garb of our free institutions to interfere with that right. (c) It is incumbent on the government to protect me and other citizens in that right of Sabbath rest. In these facts lies the rationale of our Sabbath laws.

In the International Congress at Geneva, in 1876, where this question was in controversy, an American delegate spoke as follows: "I beg you, Europeans Liberals and Democrats, to accept this as the unanimous voice of American Democracy, after 250 years of practical experiment—that we want, and will have, our legally protected day of rest, as the nine qan non of our free institutions and of our economic success. We recognize the patent and obvious principle that the liberty of rest for each depends upon a law of rest for all. The difference between American republicanism, which has been learned by 250 years of successful experiment, and the republicanism of our imported fellow-citizens, has been learned from books of theory under the shadow of old despotisms. In that, we insist that the law of the liberty of rest for each shall not be applied fairly, impartially, logically, to the whole community, as the principles of liberty, equality, and fraternity, while a part of our naturalized fellow-citizens are resolved that the equal right to repose of one part of the population shall be enslaved to the privilege of amusement of another part. We stand for equal rights in this matter: we shall not give them up; and for the charter and warrant of this great national franchise we opposed, not to some venal parchment, stamped with hereditary scoundrels and written over with consohating wrong from an unmitting tyrant; not to declarations of the rights of man promulgated with Iheatre pomp by a revolutionary assembly; not to the provisions of our storm-tossed but staunch and stable Constitution; nor even to the preamble of that illustrious Declaration of Independence whose immortal words two hundred years ago, set the first stone of that march to which the world has been moving forward ever since; but in the primal and most democratic source-book which, first in the history of mankind, ordained a government without monarchy or aristocracy; which has been the inspiration of the world's host liberty, and which in its Sabbath law ascertained the equality of human rights. The seventh day is the Sabbath of the Lord our God: in it thou shalt do no work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any other workmen may rest as well as thou."

6. A moral fact: that is, in the province of the moral life. Our life is more than meat and drink. A man is better than a horse. We are made in God's likeness; we confound great problems; we apprehend sublime truths; we commune with the infinite; we live for ever. It is wise, therefore, to hold ourselves above the mere drudgery of common tasks. The soul must have breathing space, and we must turn aside and think. The Sabbath is not for mere physical rest, but for the recreation of our noble powers. It is a day when we may come up out of the mists of the valley and dwell in the sunshine and breathe exhilarating draughts of mountain air with God. It is a time to look in upon our own souls; to look around upon the welfare of our friends and neighbors; to look up towards the inheritance which is prepared for us, and into the line of our Heavenly Father. Thus it is gloriously true that the Sabbath was made for man; for his uplifting; for the enlargement of his nobler life. An officer in one of the labor gangs of New York city writes as follows: "Within a radius of three-quarters of a mile of the Collegiate Church there are at least five community workshops of shoemakers, in which labor is carried on a part or whole of the Sabbath. For this there is no adequate return in wages. Twenty-five years ago a custom shoemaker could earn twenty-five dollars a week; to-day he cannot make more than one-half of it; so with all other occupations where Sunday labor is the rule. The result of this Sabbath desecration is lamentable in the extreme. Wherever it is pursued the average intelligence is low, and the moral tone almost ceases to exist. Few books of any kind are read, and the great facts of the day excite no interest. Life is a dull round of wear, unrevealed by any gleam of the humanities. I can never think of some of these places without calling to mind Carlyle's story of the men of the Dead Sea, of whom he says: 'They made no use of their souls, and so lost them. But there returned to them every time when they were men with souls responsive to the eternal verities.'"

7. A religious fact. Nor is this without weight in our republic. For, however we may object to the union of church and state, we, as a nation, acknowledge our obligations to God. And it has been formally determined by the unanimous decision of the Supreme Bench that ours is a Christian nation; that is, its underlying principles are those which belong to the Christian faith. In no sense, in the last reduction, do we make our appeal always to the divine law. Observe (a) God claims a property right in the Sabbath; as it is written: 'The sev-
SHALL OUR NATION LOSE ITS SABBATH—THEN WHAT?

BY REV. J. M. FOSTER.

We distinguish between the civil and religious Sabbath. The state prohibits public Sabbath observance. The church tends to keep the Sabbath day holy unto the Lord. We distinguish also between the nation and its government. The state is not born, it is made. It stands, as the word indicates. It is God's moral order, fixed and settled for all time. The nation is a mortal being, born in His providence, maintained by His bounty, and responsible to Him for its character and conduct. The state is the sphere of the nation's activities. The nation lives and moves, but its being is God's moral order. The laws of God's moral order were revealed by Moses at Sinai, to indicate their authority and authority, and written with His finger on two tables of stone to indicate their perpety. They are the basis of the Mosaic legislation; they are the foundation of all moral legislation. Justinian was emperor of Rome in 527 A. D. He reigned 38 years. He restored unity between the Greek and Latin empires. He gave work, however, was collating the codes of his predecessors and preparing a digest of them. His edic was called the Tre- his- ocan code. It was the best Rome ever produced. The Ten Command- ments were its foundation. Charlemagne, king of France, was crown- ed by the Pope an emperor of the holy Roman empire in 800 A.D. His reign was specially conspicuous for the codes of laws which he pre- pared. Their name was the Declarative. Alfred was made king of Eng- land in 871 A. D. He was called the good king. He gave England the best code she had prior to the Magna Charta under King John in 1302. It was founded upon the Ten Commandments. The thirteen colonies that originally settled along the Atlantic coast brought the Ten Commandments and made them the basis of their civil and political life. Our revolutionary fathers laid the foundation of this Republic upon the Declaration. The Declaration of Independence was a restatement of the Ten Commandments. They are the foundation of American jurisprudence, but the Sabbath is the very heart of the Declarative. It is the keystone of the moral arch; without it the moral order falls in confusion. The Sabbath and the family came down to us from Eden. The Sabbath is a world-old and a world-wide institution. It is the arrange- ment, the appointment, the continuance of leisure for man. A Baby-
Indian tablet, recently discovered, which antedates Moses, reads: "The seventh day a Sabbath. The Prince of mighty nations, the fleece of birds and cooked fruits eats not; in his chariot he rides not, in his palace he legislates not. To make a high place is suitable. Lifting his hand, the high place of the gods, he worships." Homer and Hesiod, two Greek poets, who flourished 300 years before Christ and Celsus, mention another who flourished 700 years later, refer to the seventh day as holy. Theophylact, of Antioch, says, concerning the seventh day, "The day which all nations celebrate." Eusebius, the father of his- torians, observes, "Almost all philosophers and poets acknowledge the seventh day as holy." Josephus says, "We of the Greeks or barbarians can be found, which does not acknowledge the seventh day as holy.

Now, the question is, how came they by this suprising division of time? It is not a natural division. There is nothing in the movements of sun, moon or stars to suggest it. It is purely arbitrary. The only account that you can give of it is, God ordained the Sabbath in the beginning, and it came down by tradition to all kindreds and nations and people.

Promotion, the French socialist, will not be suspected of being a biased witness. He says: "Odiminish the work by one day, and you have not enough work to justify a rest-day. Increase the work by one day, and labor becomes excessive. Divide the week, and give men a half holiday every three days, and you increase the loss of time by multiplying the divisions of time and dividing the natural unit of the week. Give man forty-eight hours' rest after twelve days work, and you kill him by inactivity after brushing him by fatigue. Could anything be more conclusive? This is the testimony of an enemy to Christianity. Dr. Hargre, of Basle, has an interesting de monstration. A workman is at his physical normal level Monday morning. The day's work excites his energies. Monday night's rest restores him partially. Tuesday morning he is not up to Monday morning's level. Wednesday morning finds him below Tuesday morning, and so to Saturday night. His vitality is so low by that time that it requires two nights and a day to recover his normal energies. Without the Sabbath, the workman makes a toehold descent into a primarit grave. Six hundred and forty-one physicians in London, including Dr. Pavv, signed a petition to the British Parliament against opening Crystal Palace on Sabbath, on which Dr. Pavv accuses: "We know, as medical men, that one day in seven for rest is a neces sarily to preserve the physical equilibrium which has been disturbed by six days' work." Mr. Binaud, the proprietor of one hundred and ten vehicles in Chinnells, Ireland, in a scientific paper before the British Association for the Advancement of Science, in 1831, said: "I found that I could work a horse with more advantage eight miles a day for six days, than six miles a day for seven days. And by the former method there is a saving of 12 per cent. I was so convinced, he added in conclusion, "man cannot be wiser than his Maker." The Delaware, Lehigh & Western railroad for years ran no trains on Saturdays. Their general manager gave this testimony: "I find that giving our men one day in seven for rest improves the service. And with an improved service I can do as much transporting in one hundred and forty-four hours, as otherwise I could do in one hundred and sixty-eight." Yonder in Germany 57 per cent. of the men working in factories and 71 per cent. of those engaged in the domestic transporting service have no Sabbath. It is proverbial that Monday is an imperative day among them. The continental Sunday brings the supplanting Monday. In California the days are Monday, Tuesday, Thursday, Friday, Saturday, Picnic Day, and Blue Monday, munday, Tuesday, Friday, Saturday, Picnic Day, and Blue Monday.

The Sabbath of a nation is a saving of 13 per cent. Man, the machine of machines, the machine compared with which all the continuances of the Wata and Arkwrights are worthless, is requiring and winning up, so that he returns to his labors on Monday with clearer insight, with livelier spirits, with renewed corporeal vigor." The Sabbath is God's moral order. Dr. Leonard Woolley, of Nineveh, defended this proposition: "The law of rest for all is necessary to the liberty of rest to each." Unless all are compelled by law to respect the Sabbath, no one is sure of his freedom in enjoying this rest. Columbus says, that God gives our Christian civilization, in his Sabbath, fifty-two springs in a year. Let no one rob us of these springs. Therefore the passion ought to protect the people in their God-given right to Sabbath rest.

1. This is essential to national prosperity. Rev. Josiah Gilson, in his work on "The Sabbath," devotes a chapter to "Advantages of the Sabbath to Nations." He contrasts Sabbath keeping and Sabbath breaking nations. England is compared to France, Scotland to Spain, while the supremacy of industry is conceded to Germany. He says: "The principle of industry is the basis of all government. "It is in strong contrast to the Sabbath. In order that they might be more quiet under po litical despotism, a holiday Sabbath is the ally of despotism. The Romish or the Eastern Sabbath makes despotism possible. A people who keep God's day holy, are too intelligent and independent to submit to oppression. The French nation abolished the Sabbath and adopted every tenth day as a holiday. A traveler, later, said, 'I saw no old farmers, no old mechanics, no old merchants. They all died young. The young men working seven days in their dirty overalls, by and by became aware to a change of them. Infantile diseases and matrilineal families multiplied. Herbs were found in their wives, wives mar-
A judge in Ireland, passing sentence of death on two fishermen, said: "No class of men are so degraded in Ireland as the fishermen. They have no Sabbath, and are without God and without hope in the world." It is said that no class of men are below the magistrates so frequently as the London coaches, who tell from ten o'clock in the morning to noon seven days in the week. When the directors of the Delaware, Latchwanna & Western Railroad determined to run their trains on the Sabbath, their president, the Hon. Wm. E. Dedes, protested. In his protest he said: "You compel your men to break the fourth commandment, and then you send not by surprise if they go on and break the eighth commandment, and destroy your property." They disregarded his protest and he resigned. The riot of Pittsburg, Pa., in 1837, when 28 locomotives were given to the torch and the Chicago Postman car riots in 1831, were connected with Sabbath breaking as cause and effect. Give Americans two centuries of the continual Sabbath of Europe, and we are in the hands of the money-grippers, miscreants and murderers. An eminent judge of the supreme court of the United States has said: "Where there is no Christian Sabbath there is no Christian morality; and without this, free government cannot long be maintained." Blatchford said: "The keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of as great service to the state, considered merely as a civil institution. It humanizes, by the help of conversation and society, the minds of the lower classes, which would otherwise degenerate into a servile ferocity and savage savagery of spirit; it makes the industrious workingman to pursue his occupation in the ensuing week with health and cheerfulness; it impresses on the minds of the people that sense of their duty to God so necessary to make the present and future world, as well as the present, useful and good. He who would be known and feared by an unremitting continuance of labor, without any stated time of resting them to the worship of their Maker." Count Montgelas, one of the most eminent French statesmen, wrote: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a division of three small battalions and two squadrions; while to control the capital of France, which is half the size, forty thousand troops of the line and sixty thousand national guards are necessary. In the stranger who arrives in London on a Sabbath morning, when he sees everything of commerce suspended in that gigantic capital in devotion to God, when in the center of that colossal bustle he finds silence and repose, what can he think of the laws which commanded to pray, and the immense crowds on their way to church—then his apprehensions vanish. He understands that there is another curb for a Christian people besides that made by law, and that, where the law of God is fulfilled with such a solemn submission, God Himself, if I dare use the words, charges Himself with the police arrangements." "The city and metropolitan police of London, numbering 2,800, although guardians of the public peace, as a body live almost without regard to religion, or thought of another world. In four years, 1829-1832, 14 of that body were convicted of drunkenness, 97 were dismissed, and 52 were suspended. 2,205 were fined, 61 were reduced in rank, 3,251 resigned. The value of the property stolen during that period was $112,507, of which $23,882 was recovered. The want of a day of rest and moral training is found to corrupt a class, who from their circumstances in life might be expected to rise superior to desire of vilany."—Gibbon.—There has been a moral earthquake in deserts of vivacity."—Gibbon.2. We ought to have a national Sabbath law. The Pilgrim fathers spent a whole month going up and down the Massachusetts coast in the Mayflower, seeking a suitable landing. One Friday night they drew near a suitable landing. Their pilot did not know what it was. They landed and found it was Chilly's Island. They could not return to the ship without using the Sabbath. So they spent the Sabbath, their brave chief on Sabbath to make as treaty with them. They refused to do business on Sabbath. The Indians left burning out threatenings and singletane for what they regarded as insult. All the colonies from New Hampshire to Georgia kept the Sabbath. The thirteen original states had Sabbath laws. The American revolution was followed by a flood of French infidelity which well-nigh swept away the Sabbath. In 1839 Congress passed a law that the United States mail should be carried on Sabbath. In 1845 there were 82 petitions sent from twenty-one states against this law. When they were presented to the president-general, he replied: "As long as the silver rivers flow and the green grass grows, and the animals take their rise and fall on the first day of the week, so long the United States mail shall circulate on that day." The War of the Rebellion was a severe blow to our Sabbath. "Dr. Philip Schaff said at Kalamazoo, "The severest trial through which the American Sabbath ever had to pass, or is likely to pass in the future, is the civil war, which we have been waiting with increasing faith for more than two years. The desecration of the Sabbath soon after the outbreak of the war increased at a most startling rate, and threatened the protest of the Reformation itself. Jogging the line with greater danger than the Revolution itself. Following the war with greater desolation than the Reformation occurred a flood of German skepticism which overthrew all the banks, so that while both Houses of Congress passed a law in 1872, closing the gates of the World's Fair at Chicago on Sabbath, and the President signed it, it was vetoed by a judge, and the law was voided. And so deplorable has the American conscience become that no protest was made.
The legislature of Connecticut passed a law that no unnecessary trains should run on Sabbath. The first Lord's Day they antagonized 10,000 railroad men from Sabbath work. But the express trains carrying the United States mail, ran through the state, and the legislature was powerless to prohibit it. These railroaders pay a heavy forfeit if they fail to transport the mail on Sabbath. And hence, when the locomotive engineers on the New York Central Railway petitioned for their Sabbath rest on the ground of conscience, the president of the company replied: "So long as the other cattle run their trains on Sabbath, mine shall go. And unless you are at your post you will lose your position."

During the eighties Senator Blair, of Vermont, introduced a Sabbath-rest bill. A hearing was given on behalf of the bill before the judiciary committee. It was printed in a document of 156 pages and 100,000 copies struck off. The chairman of the committee, Senator Polk, of Ohio, said: "Are not freight trains a business necessity on Sabbath?" General Ormsby, who had been president of the Erie Railroad for thirty years, answered: "The transporting facilities of our railroads are in advance of the business demands of the country, and they will continue to be. They can do the work in six days."

"Is it not necessary to carry perishable freight on Sabbath?" "The refrigerator has removed that article. There is no perishable freight."

"Must not cattle trains move on Sabbath?" "No cattle men say, that where there is a long haul, it is better for the stock to stop and not move and rest one day in seven. And when they have a short haul, it is not necessary to wait until late Saturday evening before starting. Must not passenger trains, running from coast to coast, continue the journey on Sabbath? "A train starting in New York Monday morning, reach San Francisco before Sunday evening. For trains starting later I would have special hotel accommodations provided at three points, and I would give passengers free tickets for Sabbath rest. I am satisfied, no passenger would complain of the fare, and the coming day it would find it a successful season."

"Is not the postoffice a business necessity on Sabbath?" "Vender in To
tario, Canada, and in London, England, the postoffices are closed twenty-four hours every Sabbath. Business is not paralyzed. The wheels of commerce are not clogged. If they can do without the postoffice in London on Sabbath, our citizens can do so also."

"Must not the street cars run on Sabbath to carry the people to church on Sab-

bath?" "The street cars carry more people to pleasure resorts on Sabbath, than in church, and every Sabbath they ran up on Sabbath for years. And in that city of 140,000, scattered over a wide territory, the people get to church."

"Must the Sunday newspaper and train be prohibited?" "Honorable Goley called the Sunday newspaper a "criminal desecration. It is the Trojan horse that we admitted during the day. It is full of Greek fire. It has broken the idols, and let in the ocean of Sabbath desecration upon us. It will destroy our free institutions if allowed to remain. It is the scavenger of so-

ciety. The man who reads it, fills his belly with the brood that the swine do eat, and has no taste for the frozen calf. Let our newspapers cease to be issued at eleven o'clock Saturday night and open at one o'clock Monday morning, and give us six good, wholesome papers in the week."

The Blair Sabbath-rest Bill did not obtain. But it still remains true that we must have a Sabbath law for the nation or perish. The nation of Israel violated the Sabbath law. And God caused them to be expelled from Babylon for 70 years. And the reason was, "that my land may have her Sabbath." They had incurred a debt of 70 years of Sabbath. And God required the nation to pay the debt in full. Only our nation has contrasted a great debt of Sabbath. God will come and exact the payment by and by. "Verily, my Sabbath you shall keep. It is a sign between me and you forever."

3. There must be a revival of the nation's conscience. Money-getting is the god of our land. It is stamping the spiritual life of the people. The nation is afflicted with petty degeneracy of the conscience. Our character is too much jelly-fish and too little granite. We need a return of the stern Puritan character. If the Christian people would not buy and read the Sunday newspaper on Sabbath, and would refuse to advertise in it, the paper would die, as it did in London. The church is responsible for the cultivation of the public conscience. I hold that advertising in a Sunday paper, or buying and reading the paper on Sabbath, are a sufficient cause for suspending a church member from his privileges. It seems to me that we shall never solve the Sunday train problem, until the church suspends from her privileges the stockholders and officers and operatives of the roads who work on Sabbath. In the congregation of which I am pastor in London, two or three young men were under suspension for being seen on the West Second street car and work on Sabbath. It would be an outrage to allow the president and stockholders of that company to enjoy their privileges, even if they do not do the mechanical part of the work on Sabbath. The United States Sabbath mail service will never be halted until the postmaster-general and his subordi-

nates in the department at Washington, our city postmasters and all subordinates, are required to separate from that Sabbath breaking service, as a condition of enjoying the privileges of the church.

With any ecclesiastical measure less radical than this, we shall not strike the root of this evil. Postmaster-General Wannamaker sent out 15,000 car loads of mail matter every Sabbath during the four years of his incumbency. He personally was teaching his Bible-classes in Philadelphia on Sabbath. But he was officially bunching the Lord's day. And the Presbyterian church was vastly guilty in allowing him to enjoy his privileges while committing this glaring iniquity. Ztr. R. W. Dale says: "It is also a check on that fervor and im-

mense devotion to secular business which is one of the most serious perils to the moral life of our own country. There are too many people in England, on whose grave-swept the Sunday eulogy might be
written, 'He was born a man, and he died a grocer.' Apart altogether from the higher relationship of men, it is for the interest of the nation that tradesmen, manufacturers and merchants shall be compelled to attend the services of their places of worship, and mercantile houses locked and barred against them during one day in seven, and that for twenty-four hours they shall be encumbered by a compulsory law, from the homes of which they love to dwell, and should be compelled to spend their time with their children and friends."

We pity the sector Puritans. But they were not our men. When Webster was asked, "What can New Hampshire produce?" he answered, "Men." We pity the Scotch Covenanters who were so rigid. But they knew how to suffer and die for their principles. Burns, in his "Ode to a Saturday Night," gives us a peep into their homes.

"They round theingle form a circle wide, The sire turns over wi' patriarchal grace, The big ha' fibole, 'since his father's price, And 'Let us worship God,' he says, wi' solemn air, They chant their artless notes in simple guise, The priest-like father reads the sacred page, And kneeling down to heaven's eternal king, The saint, the father, and the husband pray."

Then the rapt bard exclaims:
"From scenes like those old Scotia's grandeur springs, That makes her loved at home, revered abroad, Princes and lords are but the breath of kings, An honest man's the noblest work of God."

Honest, God-fearing men made Nehemiah's Sabbath ordinances in Jerusalem 2,600 years ago possible. He saw trading in Jerusalem on the Sabbath. He called upon the people to the temple and barred them from the city. What evil is this that you do in profaning the Sabbath? Did not our fathers thus? Did they not bring all this evil upon us? Is not here being more evil upon us?" He ordered the gates of the city to be shut on Sabbath. But the Syrian merchants came and lodged about the city. "Then I testified against them, and said to them: Why lodge ye about the walls on the Sabbath day? If ye do so again, I will lay hands upon you." The reform was effectual. With grim honour Nehemiah observes: "From that time forth they came no more on the Sabbath." The responsibility for public Sabbath observances lies with the government, and the government is what the nation is. Hence we should have a national Sabbath law, compelling the cessation of the United States postal service during the twenty-four hours of the Sabbath. This government should lay the strong hand of law upon these railroads, and if your wheels shall not roll on Sabbath, and your hundreds of thousands of employees shall be excused from Sabbath work. The general government should sustain the states in suppressing the Sunday newspaper, the Sunday excursion, the Sunday parade, the Sunday theater and the Sunday art gallery. Thus the Christian state, monarchs, a Christian church will sustain a national Christian conscience. There is a myth concerning an old painter, that one day he consented to paint a certain merchant, while, considering itself, it had the power of brightening every color which it was mixed. The brilliancy of the work made him at once renowned. Our American Sabbath has such an effect upon our national life. Our commercial, manufacturing, monetary, educational, social, political, moral and religious life all take on a marvelous brilliancy by virtue of the Sabbath. In the name of our fathers who honored the Sabbath, in the name of the minority in our land to-day who strive to keep the day holy, and in the name of our Lord and Saviour who gave us this command we call upon our nation to return to this divine order. "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath day."

In this same line of breaking down the sacredness of the day, we do not hesitate to put the Sunday newspaper. I do not say that every one connected with any of these papers belongs to this eumoniated class of Sabbath opponents, and is an Atheist, or an Infidel, or an Anarchist, but I do say that the Sunday paper with which he is connected is in every instance a great enemy warring upon the Christian Sabbath, and profuse, it is contributing to the introduction of the Continental Sunday. The proportion we then lay down in this brief discussion is this, that in the struggle carried on by CHRISTIAN PEOPLE FOR THE MAINTENANCE OF A CHRISTIAN SABBATH IN THE CIVILIZATION OF THIS COUNTRY THE SUNDAY NEWSPAPER IS THE GREATEST AND MOST FORSAKABLE OPPONENT. AND NOW WHY AND HOW?

1. It runs a plow-share through the essential element of the Sabbath, viz., rest from all worldly employment. God made the Sabbath for a rest day, and to take that one of it, is to take the corner-stone from under the building.

The Sunday newspaper does take this rest out of the day. It compels labor on the Sabbath the same as on any other day. Its hands work, its machinery runs, its men and boys distribute that day as on other days. It does not even need the matter to say that each employee gets a day every week to rest. It is not Sabbath rest. Horace Greeley said more than 25 years ago, "Six daily papers a week can be prepared in six days, without infringing on the working man's lawful day of rest; but seven days a week require seven days' work and break down the Sunday." It is confusion worse confounded to bring in the plea that the Monday issue breaks the Sabbath more in its preparation than the Sunday issue. This does not need to be true, and if it were true it isn't the ghost of an apology for a Sunday paper. The Continental Gazette once said: "To a hundred thousand printers the Sunday issue of the newspaper makes all days alike. With no semblance of rest. And if the largely increased army of printers could speak out at this moment, they would say, that is an irreverent as it was true. There is no Sabbath rest for the workers on a Sunday newspaper.

2. These papers cast directly through all the sacredness of the day. God says "Fist it holy." These papers put worldly in the place of religious reading. They put business, politics, story, news items, and battle stenches in the place of the Bible and Sabbath services. They thrust the secular into the place of the sacred; they drive out the sacred by nature of the world. They have impulsively forced their way in to steal Sabbath time for their secular reading as certainly as for religious reading. In this way they have robbed the Sabbath of its sacred time, they have nullified the influence of its sacred associations, cut the service of its peace and paraded the secular activities of the day. They are poisoning the minds and hearts of thousands of boys with business habits and practices on the Sabbath, that unfortunately keep them out of the Sabbath-school, away from the church and lead them too often into loose and ruined lives. They keep men, old and young, from the services of the church, and they drive others who go from getting the good of church worship. No greater foe can the church, the Sabbath-school and voluntary services have today than the Sunday newspaper. Among the flimsy apologies put forth by those who know that such papers are wrong is, "That they are published because Christian people want them." This apology is not only flimsy, but at the first it was untrue. These papers did very much to create this want before it existed. Irenical money-lovers seeking a few drift in religious faith and love and pooty practice, decided that...
it would be a profitable venture to launch a secular paper on the Sabbath. It would give them one day's more income in the week. They did it; and from its very inception everything that could be done has been done in order to demand it. All sorts of attractions have been held up; promises that could not be kept; any other day of the week; promises equal to the wildest adventures, to be realized that day alone are printed a week ahead; glowing advertisements all down the week are spread before the people, of what they can win, and get, and do, and have. If they will only try the Sunday issue. The following notice is printed six times in last Saturday's issue of the same paper: "SUNDAY JOURNAL "WANT" ADVT.

This week will offer a thousand opportunities for work, and other business information that is invaluable and can only be found on Sunday Journal "Want" Advt. paper.

Why not have a demand for Sunday newspaper? So ingenuously and extensively has this "public demand" been worked up by the papers themselves, that they are now compelling men to lose a seventh part of the world's news if they miss the Sunday paper, a simple process of driving men into buying and reading that issue. The motive that originated the ingenious scheme has been running through it ever since is money, money, and nothing but money. A third reason why the Sunday newspaper is on the same side with Antichrist in the Sabbath discussion is, that it is a law-breaker to a sevenfold degree.

1. It breaks the law of nature under which man was created. His original nature had a Sabbath necessity in it. He was made with reference to the requirements of a Sabbath day. Every Sunday newspaper carries the violation of that nature. It is at war with man's essential being.

2. It violates the law that God promulgated by his example when he finished the work of creation. "God rested on the seventh day and sanctified it." The Sunday newspaper stands square against God's example that was given as a rule to all men while time should last.

3. It violates the express written law of the Deuteron. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work," bright in the face of these words direct from the finger of God as it traversed upon the stone. "Then shalt not do any work," The Sunday newspaper does the same work as that on any other day. The man that kills his neighbor no more breaks the sixth Commandment "Then shalt not kill" than the seven-day-worker on any Sunday newspaper breaks the fourth commandment.

4. It breaks the law of Christ. This needs no argument. Only the willfully blind will deny it.

5. It breaks the law of the apostles, who met on the eight day for rest and holy worship.

6. It breaks the law of the church through all her history, and in the same law is expressed and promulgated by the united church of Christendom to-day. The Sunday newspaper is waging a deadly warfare against the divine right and privilege and institution of the Christian church on earth to-day.

7. It breaks the law of the state. Unless in a simple instance or two where exceptions may be made in the state statutes, it tramples underfoot the law of more than forty states of Union. Can any Amorrist break more law than the Sunday newspaper?

A fourth indictment against the Sunday newspaper is that having recklessly broken the law of God's Sabbath, it conscientiously objects to other Sabbath breakers, and favors Sunday mails, Sunday trains and Sunday massmeetings. Having broken one law, it logically breaks another. It tramples a law to break the law of the Sabbath, by buying and selling secular papers on that day, and the law naturally goes on and breaks another law, it may be steals his neighbor's watch, or another step still, and he commits murder. Such not is only a link in the chain until it shows that the Sunday newspaper stands at the beginning of all chains of law breaking. The logic of law breaking is unlimited lawlessness, and every seven day journal whatever its character of necessity throws the weight of its example on the side of lawlessness.

Suppose, for example, that all the business enterprises of this city or this state should resolve on next Lord's Day to keep on with business. The butcher drives his plow, the manufacturer his machinery, the book, the merchant, the lawyer and the merchant, all keep steadily on without any Sabbath, the Sunday newspaper could say nothing. It could make no protest. On the other hand it must fall in with this wide-spread rebellion against the law for it is doing the same thing. If it says anything, it must say to all these enterprises, go right on, it is just the right thing to do. The Sunday newspaper has put itself in the position, that if the business men of the country should continue to cheat the Sabbath, and make all days alike it could not say a word, it must join the conspiracy. It has joined it already, and is saying in advance to everybody else, come and let us cheat out the Sabbath day. We grant that the Lord made the day, and that He made it for man. But be did not seem to know the needs of such times as these, and such great cities as these, and the pressure of circumstances as we are under we are compelled to take issue with Him, and say that six days are not enough to work and make money, we must have the full seven. Money is of too much importance to allow a day in the week to be taken from its accumulation. God has given us six days to increase our wealth, but we have determined to take the seventh day to add yet a little more to it.

This taking from God the forbidden seventh portion of time by the Sunday newspaper, is not only unpardonably wicked as an act of rebellion, but it is immeasurably imputable towards God for his very
gave him leave to give up six days for our own employment, reserving

let our five days for his service.

But finally as a sort of "quietus" to the conscience, this yet more

and no paper, it comes to stay. But after opposing it, I know that it isn't right, but it has come to stay. Such cowardice upon the part of the friends of the Sabbath is one of the greatest obstacles in the way of removing this or any other form of Sabbath desecration. I dare to assert that it has not come to stay. I am old enough to have heard such an argument with reference to American slavery: "It has come to stay." Yet its sinking currents has been setting in the grave of oblivion for almost forty years. You hear the same thing said to-day about the saloon. "It has come to stay." No opposition to it can do any good. "It has come to stay." It is just such sickly opposition by men who ought to oppose the saloon that has given it to its staying character. The saloon is going to

the same oblivion in which slavery went and as certainly as slavery did. The Sunday paper will go after both of them, when Christian men and women wake up and come to see what their religious means, and feel what their duty to God demands and what the Sabbath day is worth to them and their children, then the Sunday newspaper will go. When good religious people will come up to the firm stand and the limit of its staying character will be reached.

Is the bowel unace that that is a boycott? Not so, it is in such thing, it is self-defense, and only that. These papers have invaded your homes, and you have the right to drive them out and keep them out. Let all Christians make a vow that they will not take a Sunday newspaper, will not buy or read one, neither allow one to come into their houses, not advertising to one, and if the worst comes to the worst, will not rent or hire the week day issue of a paper that publishes in the holy Sabbath. All that this contest against seven-day journalism will need is a firm determination on the part of Christian people to do what in their hearts they know they ought to do, what they have vowed to God to do, to redeem and keep the Sabbath holy, and what they will be willing in the end to answer to God they have done. And short of that, yes, all that, is unworthy the man who proclaims to be a Christian.

Our Danger from Seven-Day Journalism.

By Dr. Martin D. Kneeland.

The danger is from several sides: First, from the socially delinquent and character of the literature, which such journalism represents. While there are exceptions, or seeming exceptions, the grade of such journalism is inferior to the grade of the ordinary daily paper. Its garbled, overgrossed pages appeal to the lower side of human nature. It caters to the animal and the materialistic. Its sensationalism is intense and rapid: its atmosphere always secularizing, evanescing, spiritually-debasement and often demoralizing and brutalizing. Such literature, put into the hands of the young, creates false impressions and wrong ideals, and tends to destroy good citizenship.

Second, The danger is along the line of seven-day labor, which is opposed both to the command of God and to the demand for rest and worship in human nature. If there were no Sunday edition, most of the Sunday work on our great dailies could easily be avoided. Horace Greeley found it so in his day, and other editors declare the same today. If there were no Sunday edition, paper trains could be stopped, and with each one fifty and more working people, who are obliged to labor on the Lord's day could find physical and spiritual rest. If there were no Sunday edition, some 200,000 newsboys, in the United States could be freed from the tiresome prison of Sunday traffic, which is debasing and destroying this great army of coming citizens. If there were no Sunday edition, thousands and thousands of stores and shops, which are now engaged in trade on the Lord's day, under the guise of this work of so-called necessity, could be closed, and every citizen in every city and town, not excepting the dealers themselves, would be better for it.

Third, Its danger lies in the direction of anarchy and the consequent destruction of our national liberties. In most of our states, it is said and circulated in direct and open defiance of state-laws. The boys crying, "Sunday paper!" on the streets, to the annoyance and disturbance of the family and the church—the men and women engaged in this pioneer effort of greed to break loose wise and helpful laws—yes, may we not say, that to the extent of partake of the salesmen, at least, the men and women who insert their Sunday advertisements and buy the Sunday papers, whether yellow, black, or white, all these are aid-
to the publishers. It may be my ignorance, but I can see no necessity for it, but only as a means to the moral and political interests of the community." - SMITH BAKER.

"To me there is but one answer, and that the most emphatic negative. The Sunday newspaper is the daily paper demoralized. Mentally, morally, spiritually the business and thought of the week brought into the Sunday is a blunder. It is the total change which is needed for health of mind and body. In addition to the greed of people who want to do business on the Sunday, it is the ignorance of the people generally in regard to mental and physical laws which makes it so hard to convince of the blunder of sin of this and other evils." - REUBEN THOMAS.

SOMETHING SHOULD BE DONE SPEEDILY.

Following the inevitable logic of the situation, we are forced to the conclusion that steps should be taken at once to make seven-day journalism impossible—impossible because unprofitable—impossible because unpopular—impossible because illegal.

I am aware that I run the risk of severe criticism when I intimate the possibility of making the Sunday paper so unpopular that it will not be considered in good form to buy and read it—so unpopular that it will not pay to print and circulate it—and so generally unpopular that a constitutional amendment may be passed forbidding its manufacture and sale and making it a crime to advertise it. I do not claim, however, and no optimist notion of this sort can prevail, that it is possible to accomplish this in the United States at the present time, by one magnificently organized and indomitable enthusiasm, as was done in London.

In the first place, our English brethren take their religion more seriously than we. In the second place, London has two per cent, foreign population, and our cities from twenty-five to seventy-five. How it is not uncommon to find church people raise from their Sunday paper into the sanctuary. It is even more common to see them seated in their own homes, during the divine service, reading (the Bible, prayer-book, Dodsell's "Saint's Rest?" etc.)., no, but harkening their weary minds in a "weekly-relief everlasting flood" of crime, sport, nonsense, lustions, scandalism, and even blasphemy.

Such sights as these are comparatively unknown in any other country, and would produce a moral cyclone in London: although as a result of the South-African war, we are told, that lists of the dead and wounded and other material, are now circulated on the Lord's day in that city. Our paper is that the same dire result may not come to England, which the Civil War brought to the United States, and we do not believe it possible, from the character of the English people.

We must refer to other partly difficult obstacles in the uprooting of the Sunday paper in the United States. In England it was the ounce of prevention: here it is the ton of cure. There a temporary
OUR PERIL FROM "THE BEST" SEVEN-DAY JOURNALISM.

BY DR. DAVID MAITLAND.

This is a serious indictment of seven-day journalism in which the Sunday newspaper as a criminal danger to the public

A SQUARE DENIAL.

Let us squarely meet this not uncommon line of defense of seven-day journalism by the most direct denial of the claim, and by the assertion that the Sunday papers are not a "good" seven-day journals, that the best criminals of such papers in its disregard of the Sabbath and must be an immoral force driving the fear of God and regard for his law from the community, desiring the consent of individuals and of the public, and thus dissolving the only sure and safe bulwark of civil society. We must free the press of just such seven-day journals.

Let it be admitted, for the sake of the illustration, that the most respectable classes of our great cities keep the Sabbath as clean and pure as the Sabbath is on other days of the week. As a matter of fact, their endorsement in a 24 to 40 pages sheet does not contribute...
to their purity. Their sensational presenting, pictorial and literary, gathered from thousands, sporting life, divorce courts, imports an added strength of fibre to their moral character. Their keen competition with a lower order of seven-day journalism does not aid in the maintenance of a high standard of journal. But admit that the standard of the other six days is maintained. What then?

ALL SUNDAY-DAY JOURNALS DESTROY THE SABBATH.

First, here is a business which, as such, knows no Sabbath; no day of rest and divine service. In this essential respect, no matter what grades of decency may distinguish seven-day Journals, they are all of the same stamp. The best is as much of a Sabbath-treader as the worst. To it, just as to its less decent rival, all seven days of the week are alike, except that it multiplies its worldly energies and enlarges its secular activities for the Lord's day. And in this essential matter of turning God's day of rest and worship into a day of worldly greed of gain, the more respectable sheet may be the worse offender of the two.

So far as this seven-day journal business can do it by its powerful, false example, it banishes the Sabbath from human life, and with no better justification than any other purely secular pursuit. Other forms of business are as well suited to the Sabbath as the publishing of a newspaper. They are no more worldly or secular in their nature. They have no claim to the welfare and progress of our race. The seven-day policy that keeps the newspaper printing-house running without a Sabbath will keep other printing houses and all other business establishments as well as places of amusement in full blast from the beginning to the end of every week. A journal that advertises operatic and theatrical entertainments seven days in the week helps to keep such places open seven days in the week. The logic of all its seven-day advertisements of business is to make the business which it advertises a Sabbathless as itself. Seven-day Journals are thus the mightiest power in our land to-day in banishing the Sabbath from our motion. They know no difference themselves, and are teaching all the young minds whom they reach to know no difference in the days of the week.

SEVEN-DAY JOURNALISTS DESTROY THE YEAR OF GOD.

A sense of the presence of God in this world and the cultivation of the fear of God, are absolutely dependent on a weekly Sabbath, kept as a day of rest and worship according to its divine institution. God gave the Sabbath to man for this purpose. It was made for man— for all mankind; for every part of man's being, and for men in all their relations in life. Such a day duly observed every week binds men to remember the God who gave it. Every week this Sabbath observance lifts up the divine law and the divine Lawgiver before the souls of men. It provides the infusion, and purity of his who in Lord also of the Sabbath. For this reason the command is: "Remember the Sabbath day to keep it holy." Whatever leads men to forget that command helps to drive God and his law from their thoughts. With all the emphasis with which it can be said seven-day journalism says: "Do not remember the Sabbath day to keep it holy." Whatever rest it may assume to favor, it never favors the rest of a Sabbath—a weekly rest-day for our race, a God-given day for the cultivation of the fear of God and the strengthening of all the moral forces of human life.

SEVEN-DAY JOURNALISTS HAVE NO Sabbaths FOR THEIR EMPLOYEES.

Just here the plea of seven-day journalism, that it does regard the Sabbath by providing for one day's rest in seven for all in its employment, may be shown to be nothing but a shallow piece of special pleading. Certain employees, it is true, are given Sundays; others Tuesday or Wednesday; others some other day of the week; all others the Sabbath. But the business itself goes on from all the days of the week alike. Days of rest are given as may suit best a Sabbathless enterprise. Any other commercial or manufacturing business, can adopt the same principles, and giving one day off in every seven to all in its service, but with such days off so arranged as to keep a full force at work every one of all the seven days of the week, might just as well claim to have regard to the law of the Sabbath. Such a plea is a miserable subterfuge, it will deceive no candid mind. Seven-day journalism knows no Sabbath for itself as a business enterprise, and permits no Sabbath to the men whom it employs.

NO PIETY OF SEVEN-DAY JOURNALISTS.

And here comes the rational demonizing logic of the case. If this newspaper business is to have no Sabbath, why should any other secular business be under obligation to observe that day? Men make another respectable secular business has just as pressing claims, if not far more pressing claims, for continuance through an unbroken week. No plea of necessity can justify a Sabbathless bank, a Sabbathless manufacturer, a Sabbathless legislature. How, then, can such a plea be voted for a Sabbathless newspaper? It has been demonstrated, and the testimony stands stronger to-day than ever before, that seven-day journalism is not a necessity even in that great metropolis of the world's commerce, the city of London. That center of world-wide traffic can and does carry on through its unapproachable volume of business without seven-day Journals.

NO PIETY OF SEVEN-DAY JOURNALISTS.

And as for the plea of mercy, that divine attribute lifts its voice in no uncertain tones, not only for the printers and distributors, but also for the readers of Sunday papers. Let them one and all have the rest of the Lord's day. Mercy pleads for "a trace of God." Lift the burden of worldly toil from the hands and brains of weary workers. Turn the thoughts of the great hosts of toilers toward and heavenward at least once a week on a divinely appointed day of rest and worship. Let parents and children in the weekly family reunion
uckerattly to quite the extent, for education, and in order to supply this want of the Sabbath observance clears away from our national life. The principles and methods of seven-day journalism are forces necessary and diametrically opposed to the institution of the Sabbath. More and more, as the conflict progresses, will the Sunday journal and the Sabbath be seen to be irreconcilable foes. And one or the other must eventually be overcome. Shall there not "come to stays"? That of which the Son of Man to Lose. And that is not the Sunday newspaper.

AN ATTEMPTED PLAN OF RECREATION

But a modification of the plea of necessity and mercy is in these days not infrequently urged. One necessity of human life, it is said, is recreation. And more calls for the entertainment and refreshment of the weary toiler. Therefore, it is argued, let us have one day in seven for recreation, and in order to supply what is demanded for such a day the modern Sunday paper is called into being. But this plea can not stop here. It just as seven for recreation, and in order to supply this want of the Sabbath observance clears away from our national life. The principles and methods of seven-day journalism are forces necessary and diametrically opposed to the institution of the Sabbath. More and more, as the conflict progresses, will the Sunday journal and the Sabbath be seen to be irreconcilable foes. And one or the other must eventually be overcome. Shall there not "come to stays"? That of which the Son of Man to Lose. And that is not the Sunday newspaper.

The recreative performances permitted for the recreation of the masses on other days of the week will not be too vile for the Lord's day. And the contents of the Sunday papers very generally, with their pictorial displays of female nudity and their multiplied pages of demoralising and often indecent and shameless matter, are in perfect consonance with Sunday theatricals of the lowest type. The hope that Sunday recreations may be toned up gradually by Sunday newspapers to a higher standard finds no encouragement in the facts of seven-day journalism. The Sunday papers are themselves dragged down to a lower level by the worldly spirit of secular pleasures and amusements to which they minister. New York city and its suburban resorts, such as Coney Island, are today under a cloud of Sabbath desecration blacker and more offensive than ever before. Sunday amusements by their very nature gravitate downward. They are conceived and born developed in the shadow of one of God's moral law, and that fact determines their influence in reference to every moral precept. Better far that the table of the Sabbath should be carried on so continually that they should be broken only to make place for a day of pleasure apart from the restraint and sanctions of a divinely appointed Sabbath.

In harmony with this recreative plan for Sunday newspapers is another attempted justification, viz., that publishers would not supply seven-day journals if the public did not demand them. Many a newspaper man truthfully says: "I am in the newspaper business. I sell a market for a Sunday paper. Many Christian people want it. So I propose to furnish a supply to meet the demand." This mecen- sary spirit is the breeding source of the most of our modern journalism. What abolition will this kind of journalism? The violent of jour- nalists, whether Sunday or any other day, may find in this plea a better reason for existence than the highest-crowned Sunday paper ever published. But further. Let us put this principle of action be accepted, and every standard of life and immorality will encrease itself in an inapppropriate magnitude. And this pandering to what a depraved public taste may demand is called "journalism." Further let it be reasoned, according to its own conclusions as "journalism," Rehebarn old long ago that men are to be given "wise and1
deleterious, advice was a deadly." what they need, not what they desire." But Sunday journals compete with each other in giving to the people, not what will lift them up, but what will make the newspaper a financial success by meeting the popular demand. And that is not the same thing as a pure and wholesome entertainment. The American public is itself molded and shaped by the immoral sentiments and practices which at any time may happen to prevail. Pandemonium Journalism must end with the depraved taste to which it panders.

SEVEN-DAY JOURNALISM MOLDING ITSELF

The demoralizing effect of seven-day journalism upon itself no less than upon its readers is the simple operation of moral law. The moral law of the ancient world cannot be tampered with without involving dishonor to other precepts of the Decalogue. "The moral law of God is a sail. The consequence that becomes servo is to one of the precepts of divine law can not remain tender as to the other precepts. The abominations of a depraved art employed in the exploita- tion of society and theatrical sensations, which abominations are working their way more and more into the columns of the more respectable Sunday papers, are a legitimate and logical outgrowth of the disregard of the law of the Sabbath. Sabbath-breaking in its gross forms leads to other immoralities in corresponding gross forms. Sabbath-breaking in a more finnensory gush leads to more fashionable and less abominable forms of immorality. The habit of thinking in the same, not the same results in kind are sure to follow. Sabbath desec- ration never fails to blunt the moral sense. This effect, however, is not seen in the case of the less finnensory sorts of immorality. But it is as sure to follow its course as any sequence in the natural world.
One of the most respectable of the great New York dailies published certain letters from clergymen condemning its press on the Lord's day. To the positive knowledge of the speaker many circular letters were sent by clergymen condemning all such issues. Yet the moral sense of the editor of a journal that professed to be a faithful chronicler of facts permitted him utterly to ignore the bitter class of letters, while the former were distorted into giving the impression that seven-day journalism had the general support of the clergy among his subscribers. Was this honest? Would a sound moral sense permit this?

Take, equals, such a convention as this now in session. Fairness and truth would require in the morning papers a measure of consideration equal to that given to so large and responsible a gathering for some similar purpose. But that has been deliberately withheld. An isolated act of self-preservation seems to have led the journal which disdains the Sabbath to give as little influence as possible, so far as that depends on their action, to a convention seeking to maintain the sacredness of the Lord's day. But what about the honorable and enterprise journalism that records with fidelity the events of the day? The policy which chooses between the standard of reports for publication because of their favorable bearing on a system of seven-day journalism, and not with a view to holding up a truthful mirror to the moral issues of the day, need not be expected to do justice, much less to show any courtesy to a National Reform Convention. A report of facts in such a matter of public importance, with any adverse comment that an editor may claim the right to make, would show a far more of honor and a more profound regard for the Ninth Commandment. But it is reasonable to look for a scrupulous regard for the Ninth precept of God's Delegation when the Fourth is unscrupulously broken?

Seven-Day Journalism and Conscience.

With seven-day journalism rejecting the standard of an immutable divine law, and themselves conforming to the low moral standard of the masses of the people, and these journals the leaders and teachers of the people in whose hands they are ready to pervert, what wonder it is that the individual conscience, and the public conscience made up of the consciences of the citizens, should be a large demand, or dead, and in need of divine quickening? Conscience, individual or public, is a moral sense. It is a response within a moral being to moral law. It answers to divine enactments, and to human enactments only when they are arroyly founded upon the divine. A true conscience is a conscience toward God. The educative power of seven-day journalism can no more move the conscience because it can make no consistent appeal to the supremacy of the moral law of the Lord of the Sabbath. The triumph and establishment of seven-day journalism means at length an utterly conscienceless private and public life. The enemy is coming in like a flood. May God help His people to lift up a standard against it. That standard is the divine law, of which the Fourth Commandment is a part.

>NOW YORK NATIONAL REFORM CONVENTION.

The divine authority which is vested in the Lord of the Sabbath. Let that Divine Word take the place of the Sunday's paper on the sacred hours of the Lord's day, and what a fruitfulness of conscience would come to our domestic, business, and national life. Such a transformation must come if we are to be saved as a nation. And it never can come while the Sunday newspaper acts like a canker at the heart of a conscience toward God.

WEAKENING THE VIGIL OF THE HOME AND SOCIETY.

One of the gravest charges in this indictment against what may claim to be the best kind of seven-day journalism is that it weakens the bonds of the home and society. A day of rest to be a true Sabbath for any one must be the same day of rest for his family and friends and neighbors. Attention is now called to the necessity of a Sabbath law for all to secure the Sabbath rest of any one. That is another aspect of our unity in our homes and in our civil communities. What is in view is the脑子 of seven-day journalism sacrificing the highest usefulness of its employments at the altar of its own selfish greed. The home is made, as we have seen, that seven-day journalism grants one rest day in seven to every person in its employ. But its employés are not solitary individuals. A rest-day on Monday or on other days changing with the succession of the weeks, may be for them a weekly holiday. But it is not a Sabbath. They have their relations with the other members of their own families, and with friends and with neighbors in the community. The rest-day of the seven-day journal employee does not coincide with the Sabbath of his home and his neighborhood. The Center based men together in families and in civil communities, to say nothing here of the church, and gave there in those moral relations the moral guidance of the Sabbath for their highest welfare in both and dual life. Sabbath obligations, therefore, rest on men in their domestic and social relations.

And thus home and social duties demand for all, not scattered holidays, but a weekly holy day, the rest of the one Sabbath of the Lord. It may be said, in passing, that if anything in moral and political science can be cleaved as a sievebone, it is that if civil government exists for anything, it must exist to assure the Sabbath to every subject of its authority. It does not need demonstration that "the liberty of rest for each depends upon the law of rest for all." If the sake of this almost axiomatic truth were followed up, it would be seen that the civil law should have something to say and do when the greed of seven-day journalism, or any other form of business, desires to man their God-given right to the Sabbath rest.

For the present, however, our concern is with the effect of seven-day journalism on the home and the social community—on the strongest ties and the tenderest bonds of our social life. And I charge against the system, as a chief fault in this indictment, that in subverting the effective rest-days for the Sabbath, it severs one of the strongest ties that bind members of the human family together in home and social communities, and drives us men in individual and separated rest-days, which
There are more holidays, from the social and moral relations which favor unity and progress on a common divinely ordained rest-day in the fear and worship of God. This being true, seven-day journalism is one of the most dangerous of all the individualistic and anarchistic forces that threaten our Christian social fabric.

Three Divine Social Institutions.
The complete and perfect Christian social fabric for mankind includes three divine institutions—the family, the state, and the church. The two former are imbedded in man’s nature as a social being. And the Sabbath was given to establish man for the welfare of both the home and the state. The church is God’s special social gift to a fallen race for its redemption from the power of sin. If the home and the state in a sound condition of mind need the Sabbath to make these institutions a blessing to our race, how much more must the family and civil society need the Sabbath and the church combined in their present condition. The three social institutions are the columns, and the Sabbath the arch of the Christian social structure. They stand or fall together.

Seven-day journalism is the busiest agency of evil to-day in the undermining of this divine architecture. Whatever it may do in keeping members of the home together and away from the church on the Sabbath, by supplying them with its Sunday issues, it banishes the Sabbath from the home, and the worldly Sabbath-school in which it prospers and maintains is no friend of the Christian church and no more a true friend of the Christian state. Notable house reading for the Sabbath will help produce and cherish a Sabbath-keeping home which will ever prove the strongest bulwark both of the Christian state and the Christian church. The Word of God itself, read at home in private and family devotions, is ever the best means of spiritual expectation, but with it there is an abundance of appropriate house Sabbath reading that will prepare the members of the family for the reception of the messages of the Gospel in the sanctuary and for the instruction of the Sabbath-School, and that will help furnish the lessons and answer questions upon conscience and heart, and carry them into the entire life of the week that follows. There are Sabbath papers, furnishing Sabbath reading, that will beautify and strengthen home and church and civil commonwealth alike.

A ‘SABBATH PAPER’ VERSUS A ‘SUNDAY PAPER.’
A Sabbath paper, properly so called, however, will ever honor the law of the Sabbath. The Sabbath is not desecrated by the secular work of manufacturing and distributing it, and its contents will be prepared with a view to be read on the Lord’s day. Sunday journalism is quick to seek justification for itself by pointing to secular matters of religious necessity so presently read by church people on the Sabbath. This is to find the Sabbath-day paper, furnishing Sabbath reading, that will beautify and strengthen home and church and civil commonwealth alike.

To call a Sunday paper a Sabbath paper is an egregious misnomer. Pleasure excursions, games, and all other such secular affairs on the Sabbath are properly called “Sunday excursions.” “Sunday games,” etc., because they transgress the Lord’s day of rest and worship into a secular day, and thus do all in their power to destroy the institution of the Sabbath. To name anything of this kind from the Sabbath which it desecrates, in the use of the expressions, “Sabbath games,” “Sabbath diversions,” “Sabbath newspaper,” is a violation of clear thinking and accurate expression, and a confession of moral distinctions. The “Sunday paper,” like the “Sunday theater” and “Sunday base-ball,” is true to its name. Like all such enterprises, it sells the Sabbath for gold. Dr. Theodore L. Cuyler once applied to it the satirical indictment by Daniel Webster of a murder trial: “It was a cool, calculating, money-making murder, the weighing out of so many pieces of silver against so many ounces of blood.” It was no exaggeration by Dr. Cuyler to found this indictment on the back of seven-day journalism by branding it as “a cool, calculating, money-making scheme, the weighing out of so many pieces of silver against the great moral interests of the public.” What hope can there be for the moral elevation of the world-day press while the money spirit taints the Sunday paper dominates the whole system of seven-day journalism of which it is the very heart, until that system will harter itself and the soul and bodies of men for vulgar gold? The church and the gospel of Christ will never succeed in purifying our social and public life, and in saving humanity, until the selfish and consciousless venality of the Sunday newspaper is swept out of the way of the moral and religious progress of our race. Selfish, hireling, immoral seven-day journalism, earning the remuneration is with a hot iron, must give way to the conscientiousness, benevolence and selflessness of faithful Sabbath-keeping under the consistent application of the gospel of man’s salvation.

Responsibility of the Church.
The meaning of the Christian religion is that it is a world power with aim to meet the need of the Gospel of salvation. To bring the salvation of the Gospel of Christ to bear on our sinful race, the church as God’s appointed instrument for teaching power, and the Sabbath as God’s day or the special time for that power to concentrate the lines of its work, are imperatively necessary. Seven-day journalism seizes with its whole heart all church work on the Lord’s day for the salvation of sinners. A church whose members publish, distribute, and read the Sunday paper never has shown or can show any sign of spiritual life on the Sabbath. And no church that languishes on the Sabbath can thrive on other days of the week. The entire work of the church as God’s instrumentality for the redemption of a lost world, in the conversion and holding up of sinners, and purifying and exalting every department of human life, centers in a weekly Sabbath. To accomplish her divine mission, and to save herself from spiritual barrenness and death, the church must withstand the invasion of the Sunday paper. That agency not only knows no Sabbath for itself, but it keeps tens
of thousands away from the Sabbath-school and the sanctuary. It
hinders thousands who do go from receiving the benefits of the holy
Spirit in God's holy place. The most orthodox and spiritual of our
churches are mounting to-day a decrease in membership, and will
more and more decrease in attendance and active service in proportion
to their nominal membership. All our churches are moderating the
inroads of secularism and the blight of worldliness. A first work needed
for repen-
tance is to clear the church's skirts of the guilt of that transgression
of secularism and worldliness, the Sunday newspaper. Until the church
of Christ by every means in her power separates herself and her mem-
bership from that blemish, she will remain aborn of her strength
for the regeneration of the world. One condition on which the church
of Christ will rise and shine and put on her strength and her beauti-
ful graces is to come out and set the example from seven-day journal-
ism, and not to touch the unclean thing. And then will the Lord re-
cover and bless his people, and will be a Father to them, and they
shall be his sons and daughters, with the Lord Almighty.

MAN'S OBLIGATION OF A SUPREME WILK.

Unl)tillc morning's done on Saturday. If
A desperate attempt is sometimes made to break the force of this
arrangement of seven-day journalism by throwing the responsibility
for Sabbath desecration on the Monday morning issue and its sup-
porters. The answer of Horace Greeley, going straight as an arrow to
the marrow of this sophistry, has never been met and never can be
met: "Six newspapers every week require six days of labor; seven
newspapers every week require seven days of labor." Modern jour-
nalism with all its vaunted progress has not outstripped that bit of common
sense. Seven-day journalism give away their own case. They plead in
defense of the Sunday paper that a large part of the work is done
on Saturday, Friday, or even Thursday. Why not a large part of
the work on Monday morning's paper, therefore, be done on Saturday.
If there were no paper to come out on Sabbath morning, there
would be ample time between the issue of Saturday morning's
paper and the following midnight to do a very large share
of the work on Monday's paper. And from midnight of the Sabbath
the work could entirely be completed. There would be in this way
just as much time for the preparations of Monday morning's paper as for
the issue of any other morning of the week.

PRESENT DUTY.

Is it not high time to hold up before the public a divine stan-
dard? The only hope of our race is to show and give to men what they
need, not what they may desire. Our schools, our press, all pub-
ic teachers, the government itself, exist for this moral purpose
of man's elevation. This purpose implies that there is a Moral Lawgiver,
supreme over men. This Moral Ruler has made known to man his
Will as their ultimate authoritative moral law. This law teaches the
obligation of a Sabbath which God has made for man. All elevators
of the moral being, men, worthy of the name of "educator," must
reach the conscience of those whom they seek to elevate. If they are to
elevate men, something higher than the taste of the multitude to
be elevated must be held up as a standard and uncompromisingly
maintained. The divine element in man, his moral sense, his con-
science, must be brought into contact with the divine authority
of moral law, to secure any upward lift. There can be no Sabbath,
for example, with true rest and refreshment for man's whole nature—
body, mind and spirit, without the acknowledgment of the main obligation
of the Sabbath, as such, and the authority of the Sabbath's Lord.

Dark as the outlook may appear to many, this is no time to be
discouraged. It is a time to endure hardship as good soldiers of the
cross of Christ. It is a time to be up and doing; to follow Him who
rides forth on the white horse of the gospel, conquering and to con-
quer. Christ is Lord of the Sabbath, because the Sabbath was made
for the highest welfare of the entire human family. His purpose in
the Sabbath's Lord to make that incitement a blessing to our race
will not fail. The victory for the Sabbath is sure to come, because
the conflict is the Lord's. It is for us to do our duty, in our own
day and place, as workers together with our Lord, and however hopeless
the prospect may appear, as in 1855 to 1860 in the struggle against
human slavery, right and truth will in due time prevail over error
and wrong. The purpose of God holds good for this and all other
epochs of the earth, as for the Jews of old, that the land shall yet en-
joy its Sabbath. There is no justification, then, for despair, even in
the face of such a gigantic and deeply-rooted evil as the Sunday news-
paper. It has not "come to stay." It will and must go down before
advancing Christian civilization. Let Christian wealth and enterprise
come to the front and found Sabbath-keeping deities in a few of our
principal cities, and the peril that hangs on in the face to-day, will
practically be removed. Let us样ually
and all other inne-

ADDRESS BY DR. JAMES M. MILLER.