

LARGE SERIES.



# National Reform Documents.

---

VOL. III.  
NO. 3.

APRIL, 1900.

Issued Quarterly.  
Price, 25c. a Year.

---

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

Office of  
National Reform Association,  
No. 216 Park Way, Allegheny, Pa.,  
1900.

sickness: here a deep-seated and contagious disease. Here a vast amount of capital is interested, not of the few, but of the many. The stock is owned by thousands of people, and they all want large dividends. Moreover in some of our states, the vast political influence of seven-day journalism, and this can not be ignored in the coming struggle, has exempted the Sunday paper from restriction, giving it the monopoly of Sunday trade. In these states, such laws must be repealed, before restrictive legislation can be obtained.

I might mention also social difficulties such as exist in this city, for instance, where Tammany controls the purse, the vote, the conscience, and where systematic assessments are made, licensing all kinds of Sunday demoralizations and illegalities.

Leaving these and other serious difficulties, which might be mentioned, let us briefly put the question:

HOW CAN SEVEN-DAY JOURNALISM BE SUPPRESSED IN THE UNITED STATES ?

I might read answers to this question in the letters before me.

These answers and all that I have ever heard, to this question, which are worthy of our serious consideration, involve an uplift of public opinion and an awakening of the social conscience. Unless these are behind law and give it impetus and authority, nothing can be done of a permanent nature. But with the mind, heart and conscience of America with us, anything which involves a great moral and saving principle can be effected. The land of the Pilgrim and Puritan, the great nation which abolished dueling, the lottery and slavery, and whose representatives have just voted ten to one, to exclude mormonism from the congress of the United States, such a people, such a nation can be awakened and can suppress the modern Gog and Magog of greed, folly and unbelief—the Sunday newspaper. If I believe in the triumph of the kingdom of Christ, how can I say, these things have come to stay? Upon its glorious approach, deadly secularism must flee like mists before the rising sun.

As a practical suggestion toward this end, I would venture to propose, in conclusion, an outline of three anti-seven-day journalism pledges. Everyone who signs these pledges will aid in the final result, which has already begun to dawn. Every friend of the Lord's day may enlist some other one and help stir up the public mind, through churches, Young People's societies, the Woman's C. T. U., Sabbath Leagues and Associations and other allied and interested bodies. "Come quickly, Lord Jesus."

I hereby respectfully submit the three pledges:

First. Individual pledge: I will not buy, sell or read, nor cause others to buy, sell or read any Sunday newspaper.

Second. Advertiser's pledge: I will not advertise in, nor permit my advertisement to be placed in any Sunday newspaper.

Third. Publisher's pledge: I will not print, nor permit to be printed in my establishment, any seven-day paper.

## OUR PERIL FROM "THE BEST" SEVEN-DAY JOURNALISM.

BY DR. DAVID McALLISTER.

This is a scathing arraignment of Seven-day journalism to which this convention has listened. Such an indictment, well grounded, it must be admitted, brands the Sunday newspaper as a criminal dangerous to the public weal.

A CLAIM FOR "GOOD" SEVEN DAY JOURNALS.

In listening to the arraignment, however, I have tried to place myself in the attitude of one who might be disposed to say: "That indictment is true of many Sunday newspapers. But it is not true of them all. Nor is it necessarily true of seven-day journalism as a newspaper policy. A newspaper which issues a corrupt, licentious, and demoralizing sheet on the first day of the week, may and no doubt will issue similar sheets on all other days of the week. And a journal, the issues of which are clean and wholesome the other six days of the week, will issue a no less clean and wholesome sheet on the Sabbath. We must distinguish between different kinds of seven-day journalism, and more effectually condemn the bad by approving and supporting the good." This distinction in grades of seven-day journals attempts to defend one class by contrasting it with another. One class is admitted to be deserving of stern condemnation as indecent and demoralizing. The other, as frankly admitted to use the Sabbath just as it uses the other days of the week, still claims to be good and commendable and deserving of the support of moral and religious people.

A SQUARE DENIAL.

Let me squarely meet this not uncommon line of defense of seven-day journalism by the most direct denial of the claim, and by the affirmation that there are and can be no "good" seven-day journals; that the best conceivable of such papers in its disregard of the Sabbath is and must be an immoral force, driving the fear of God and regard for his law from the community, debasing the conscience of individuals and of the public, and thus dissolving the only sure and safe bonds of civil society. We must face the peril of just such seven-day journalism.

Let it be admitted, for the sake of the illustration, that the most respectable dailies of our great cities keep themselves just as clean and pure on the Sabbath as on other days of the week. As a matter of fact, their enlargement to a 24 to 40 page sheet does not contribute

to their purity. Their sensational seasoning, pictorial and literary, gathered from theaters, sporting life, divorce courts, imparts no 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 morals. But admit that the standard of the other six days is maintained. What then?

#### ALL SEVEN-DAY JOURNALISM DESTROYS 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-breaker 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 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 as close a relation 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 as Sabbathless as itself. Seven-day journals are thus the mightiest power in our land to-day in banishing the Sabbath from our nation. They know no difference themselves, and are teaching all the vast multitudes whom they reach to know no difference in the days of the week.

#### SEVEN-DAY JOURNALISM DESTROYS ALSO THE FEAR 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 remembered every week leads 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 proclaims the lovingkindness and authority of him who is 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 JOURNALISM HAS NO SABBATH FOR ITS 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 Monday; others Tuesday or Wednesday; others some other day of the week; still others the Sabbath. But the business itself goes forward on 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, run on 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 PLEA OF NECESSITY.

And here comes in the relentless demoralizing logic of the case. If the newspaper business is to have no Sabbath, why should any other secular business be under obligation to observe that day? Many another respectable secular business has just as pressing claims, if not far more pressing claims, for continuance through an unbroken week. But no plea of necessity can justify a Sabbathless bank, a Sabbathless manufactory, a Sabbathless legislature. How, then, can such a plea be urged 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 through its unapproachable volume of business without seven-day journals.

#### NO PLEA OF MERCY.

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 truce of God." Lift the burden of worldly toil from the backs and brains of weary workers. Turn the thoughts of the great hosts of toilers Godward and heavenward at least once every week on a divinely appointed day of rest and worship. Let parents and children in the weekly family reunion

drink in the comforts and refreshments of the wise provisions for the whole nature of man, made by "the Lord of the Sabbath," and many will rejoice in the ransom and advancing happiness of the race early doomed to earn its bread in the sweat of its brow. If without any justification of necessity or mercy the secular business of the newspaper goes on uninterruptedly throughout the week, the logic and the practical effect of this inroad will be, as it is already seen to be, the increasing disregard of the Sabbath by nearly every other kind of secular business, until the flood-tide of secularism will sweep Sabbath observance clean away from our national life. The principles and methods of seven-day journalism are forces necessarily and diametrically opposed to the institution of the Sabbath. More and more, as the conflict progresses, will the seven-day journal and the Sabbath be seen to be irreconcilable foes. And one or the other must eventually be overcome. Both have not "come to stay." Which has come to stay? That of which the Son of Man is Lord. And that is not the Sunday newspaper.

#### AN ATTEMPTED PLEA OF RECREATION.

But a modification of the pleas of necessity and mercy is in these days not infrequently urged. One necessity of human life, it is said, is recreation. And mercy 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 certainly will open all manner of places of amusement on the Sabbath. The vilest 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 demoralizing and often indecent and shameless reading matter, are in perfect consistency 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 Concy Island, are to-day under a cloud of Sabbath desecration blacker and more portentous than ever before. Sunday amusements by their very nature gravitate downward. They are conceived and born and developed in the breach of one precept of God's moral law, and that fact determines their influence in reference to every other moral precept. Better far that the tasks of labor should be carried on continually than that they should be broken only to make place for a day of pleasure apart from the restraints and sanctions of a divinely appointed Sabbath.

#### PANDERISM NOT JOURNALISM.

In harmony with this recreation plea 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 unblushingly says: "I am in the newspaper business. I find a market for a Sunday paper. Even Christian people want it. So I propose to furnish a supply to meet the demand." This mercenary spirit is the burning reproach of the most of our modern journalism. What abomination will this not justify? The vilest of journals, whether issued on the Sabbath or any other day, may find in this plea a better reason for existence than the highest-toned Sunday paper ever published. But further. Let this principle of action be accepted, and every enormity of vice and immorality will entrench itself in an impregnable stronghold. And this pandering to what a depraved public taste may demand is called "journalism!" Rather let it be branded according to its own confession as "panderism." Schiller said long ago that men are to be given "was sie beduerfen, nicht was sie loben," "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 nothing short of newspaper "panderism." This whole policy means a certain and inevitable sinking in demoralization. There is no moral standard held up or considered. At the best there is only a choice among different grades of popular demands for which the most successful supply, financially considered, may be provided. In the nature of the case the process is panderos and therefore retrogressive and necessarily demoralizing. What claims to be the mold and educator of the public is itself molded and degraded by the immoral sentiments and practices which at any time may happen to prevail. Panderos journalism must sink with the depraved taste to which it panders.

#### SEVEN-DAY JOURNALISM DEMORALIZING 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 Fourth Commandment can not be trampled upon without involving dishonor to other precepts of the Decalogue. The moral law of God is a unit. The conscience that becomes seared as 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 exploitation 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 gross forms leads to other immoralities in correspondingly gross forms. Sabbath-breaking in a more fashionable garb leads to more fashionable and less shocking forms of indecency. But the bond of connection is the same, and the same results in kind are sure to follow. Sabbath desecration never fails to blunt the moral sense. This effect may appear in various ways, according to the antecedents and circumstances of the transgression. But it is as sure to follow its cause as any sequence in the natural world.

One of the most respectable of the great New York dailies published certain letters from clergymen commending its issues on the Lord's day. To the positive knowledge of the speaker many earnest 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 latter 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, again, 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 as large and respectable a gathering for some secular purpose. But that has been deliberately withheld. An instinct of self-preservation seems to have led the journals which dishonor 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 enterprising journalism that records with fidelity the events of the day? The policy which chooses letters and reports of discourses 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 courtesies 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 finer sense of honor and a more profound regard for the Ninth Commandment. But is it reasonable to look for a scrupulous regard for the Ninth precept of God's Decalogue when the Fourth is unscrupulously broken?

#### SEVEN-DAY JOURNALISM AND CONSCIENCE.

With seven-day journals rejecting the standard of an immutable divine law, and themselves conformed to the low moral standard of the masses of the people, and these journals the leaders and teachers of the people to whose tastes they are ever ready to pander, what wonder is it that the individual conscience, and the public conscience made up of the consciences of the citizens, should be so largely dormant, 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 avowedly based upon the divine. A true conscience is a conscience toward God. The educative power of seven-day journalism can not reach and 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,

the divine authority of which is vested in the Lord of the Sabbath. Let that Divine Word take the place of the Sunday paper on the sacred hours of the Lord's day, and what a quickening 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 eats like a canker at the heart of a conscience toward God.

#### WEAKENING THE TIES 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 not 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 now in view is the Moloch of seven-day journalism sacrificing the highest manhood of its employees at the altar of its own selfish greed. The boast is made, as we have seen, that seven-day journalism grants one rest day in seven to every person in its employ. But its employees 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 Creator bound men together in families and in civil communities, to say nothing here of the church, and gave them in these moral relations the moral ordinance of the Sabbath for their highest welfare in both soul and body. 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 morals and political science can be clear as a sunbeam, it is that if civil government exists for anything, it must exist to secure the right of the rest of 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 logic 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, denies to men 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 and safest bonds of our social life. And I charge against the system, as a chief count in this indictment, that in substituting scattering 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 draws off men in individual and separated rest days, which

are mere 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 unfallen 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 sinless condition of mankind needed 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 man's present condition. The three divine 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 and Sabbathless home which it produces and maintains is no friend of the Christian church and no more a true friend of the Christian state. Suitable home 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 mental and spiritual nourishment, but with it there is an abundance of appropriate home Sabbath reading that will prepare the members of the family for the reception of the message of the gospel in the sanctuary and for the instruction of the Sabbath-School, and that will help fasten the lessons and messages received 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 matter in religious weeklies so generally read by church people on the Sabbath. This readiness to find an excuse for themselves shows that even seven-day journals know the difference between what reading matter is suited to the Sabbath and what is not.

To call a "Sunday paper" a "Sabbath paper" is an egregious mis-

nomer. Pleasure excursions, games, and all other such secular affairs on the Sabbath are properly called "Sunday excursions." "Sunday games," etc., because they transform 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, as in the use of the expressions, "Sabbath games," "Sabbath theatricals," "Sabbath newspapers," is a violation of clear thinking and accurate expression, and a confusion 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 terrific indictment by Daniel Webster at 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 fasten this indictment on the best 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 week-day press while the mercenary spirit of the Sunday paper dominates the whole system of seven-day journalism of which it is the very heart, until that system will barter itself and the souls and bodies of men for venal 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 conscienceless 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, searing the conscience as with a hot iron, must give way to the conscientiousness, beneficence and unselfishness 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 a world cursed with sin needs 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 or working 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 scorches with its withering blight 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 building 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 lethargy and death, the church must withstand the inroads 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 baptism of the Holy Spirit in God's holy place. The most orthodox and spiritual of our churches are mourning to-day a decrease in membership, and still more a decrease in attendance and active service in proportion to their nominal membership. All our churches are mourning the inroads of secularism and the blight of worldliness. A first work needed for repentance is to clear the church's skirts of the guilt of that incarnation of secularism and worldliness, the Sunday newspaper. Until the church of Christ by every means in her power separates herself and her membership from that iniquity, she will remain shorn of her strength for the regeneration of the world. One condition on which the church of Christ will arise and shine and put on her strength and her beautiful garments is to come out and be separate from seven-day journalism, and not to touch the unclean thing. And then will the Lord receive and bless his people, and will be a Father to them, and they shall be his sons and daughters, saith the Lord Almighty.

#### VAIN ATTEMPT TO QUASH THE INDICTMENT.

A desperate attempt is sometimes made to break the force of this arraignment of seven-day journalism by throwing the responsibility for Sabbath desecration on the Monday morning issue and its supporters. 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 journalism with all its vaunted progress has not outstripped that bit of common sense. Seven-day journalists give away their own case. They plead in defense of the Sunday paper that a large part of the work on it is done on Saturday, Friday, or even Thursday. Why can 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 easily be completed. There would be in this way just as much time for the preparation 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 standard? The only hope of our race is to show and give to men what they need, and not what they may desire. Our schools, our press, all public 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 men his Will as their ultimate authoritative moral law. This law includes the obligation of a Sabbath which God has made for man. All educators of the moral being, man, 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 multitudes to be elevated must be held up as a standard and uncompromisingly maintained. The divine element in man, his moral sense, his conscience, 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 moral 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 hardness 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 conquer. Christ is Lord of the Sabbath, because the Sabbath was made for the highest welfare of the entire human family. His purpose as the Sabbath's Lord to make that institution 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 nations of the earth, as for the Jews of old, that the land shall yet enjoy its Sabbath. There is no justification, then, for despair, even in the face of such a gigantic and deeply-rooted evil as the Sunday newspaper. 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 dailies in a few of our principal cities, and the peril that stares us in the face to-day, will after all prove to be but a mush-room growth, sprung like a Jonah's gourd from the overstimulated greed and lust of a worldly materialism, and will like Jonah's gourd wither and die with the rising sun of unreserved Christian devotion to the Lord of the Sabbath and to the welfare of man for whom the Sabbath was made.