

THE AMERICAN PRESBYTERIAN
AND
GENESEE EVANGELIST.
A Religious and Family Newspaper,
IN THE INTEREST OF THE
Constitutional Presbyterian Church.
PUBLISHED EVERY THURSDAY,
AT THE PRESBYTERIAN HOUSE,
134 Chestnut Street, (2d story,) Philadelphia.
Rev. John W. Mears, Editor and Publisher.
Rev. B. H. Hotchkiss, Editor of News and
Family Departments.
Rev. C. P. Bush, Corresponding Editor,
Rochester, N. Y.

American Presbyterian.

New Series, Vol. II, No. 50.

Genesee Evangelist, No. 1021.

PHILADELPHIA, THURSDAY, DECEMBER 14, 1865.

TERMS.
Per annum, in advance, \$3 00
By Mail, \$3 50
Five cents additional, after three months.
Clubs.—Ten or more papers, sent to one address,
payable strictly in advance and in one remittance.
By Mail, \$2 50 per annum. By Carrier, \$3 00 per annum.
Ministers and Ministers' Widows, \$2 in ad-
vance.
Home Missions, \$1 50 in advance.
Fifty cents additional after three months.
Remittances by mail are at our risk.
Postage.—Five cents quarterly, in advance, paid
by subscribers at the office of delivery.
Advertisements.—12 1/2 cents per line for the
first, and 10 cents for the second insertion.
One square (one month)..... \$3
" two months..... 5 00
" three..... 7 50
" six..... 12 00
" one year..... 25 00
The following discount on long advertisements, in-
serted for three months and upwards, is allowed:—
Over 20 lines, 10 per cent off; over 50 lines, 20 per
cent; over 100 lines, 30 per cent off.

American Presbyterian.

THURSDAY, DECEMBER 14, 1865.

LIBERAL PREMIUMS.

Willcox & Gibbs' Sewing Machine for
Twenty Subscribers.

By special arrangement, we are able to
offer, until the 1st of January, 1866, the
WILCOX & GIBBS

Hand, Noiseless, Easily-managed, Dura-
ble, First-class Sewing Machine,

sold at fifty-five dollars, for twenty subscribers
and sixty dollars, the machinery being iden-
tical with that of their

HIGHEST PRICED MACHINES,
the difference consisting in ornament and
cabinet work alone.

This machine has rapidly taken a foremost
place among the well-known machines of the
day. Its mechanical superiority is attested
by eminent Engineers, Machinists, and Sci-
entific men of our city, among which are such
names as M. W. Baldwin, M. Baird, the
Messrs. Sellers—John, William, and Coleman
—Colonel J. Ross Snowden, J. C. Booth,
(U. S. Mint); its other advantages by
such eminent physicians as Drs. Panoast,
Meigs, Ellerslie Wallace, Goddard, Kirk-
bride, Cresson, Gilbert, Norris, Pepper
Wilson, also by Hon. Wm. D. Kelly, Mor-
ton McMichael, William M. Meredith, Eli
K. Price, Richard Vaux, A. S. Allibone,
Abram B. Perkins, Thomas H. Wood, O.
H. Willard, H. B. Ashmead, Rev. Dr.
Krauth, Rev. James Crowell, Messrs. Orne,
Franklin Peale, William D. Lewis, and
others.

Higher priced machines can be had by
sending the additional amount in cash. Price
lists will be sent to any address.

OUR COMMITTEE'S PUBLICATIONS AS PREMIUMS.

Desirous of enlarging the circulation
both of the AMERICAN PRESBYTERIAN
and of the publications of our Committee,
we make the following extremely liberal
offers, to hold good until the first of Janu-
ary, 1866:

SOCIAL HYMN AND TUNE BOOK.

For EVERY new subscriber paying full
rates in advance, we will give two copies
of the Hymn and Tune Book, bound in
cloth, postage ten cents each. For
a new club of ten paying \$25 in advance,
we will send fifteen copies, freight extra.
We make this offer to any extent.

SABBATH-SCHOOL BOOKS.

For EIGHTEEN new subscribers, paying as
above, or for twenty-seven in club, we will
send the entire list of the eighty-one Sabbath-
School Library Books issued by the Commit-
tee, including the two just going through the
press—Five Years in China, and Bessie
Lane's Mistake. Freight extra.

MISCELLANEOUS WORKS.

For TWELVE new subscribers paying as
above, or for a club of eighteen, we will give
the following valuable miscellaneous works of
the Committee:—THE NEW DIGEST, GIL-
LETT'S HISTORY OF PRESBYTERIANISM, two
vols.; LIFE OF JOHN BRAINERD, ZULU LAND,
SOCIAL HYMN AND TUNE BOOK, Morocco;
COLEMAN'S ATLAS, MINUTES OF THE GEN-
ERAL ASSEMBLY, Sunset Thoughts, Morning
and Night Watches, The Still Hour, The
Closer Walk, The Closet Companion, Strong
Tower, God's Way of Peace, Why Delay?
Manly Piety, Life at Three Score, Ten Amer-
ican Presbyterian Almanacs, Confession of
Faith, Barnes on Justification, Presbyterian
Manual, Apostolic Church, Hall's Law of
Baptism, Hall's and Boyd's Catechisms.
Freight extra.

FOR ONE NEW SUBSCRIBER.

Zulu Land, or Coleman's Text Book and
Atlas. Postage ten cents.

FOR TWO NEW SUBSCRIBERS.

Life of John Brainerd and Zulu Land.
Postage 50 cents extra.

FOR THREE NEW SUBSCRIBERS.

The Digest and Life of Brainerd, (pos-
tage 60 cents extra,) or Gillett's History of
Presbyterianism, two vols., and Social Hymn
and Tune Book, Morocco. Postage 60 cents
extra.

FOR FOUR NEW SUBSCRIBERS.

Gillett's History, Life of Brainerd, Hymn
and Tune Book, Morocco. Postage \$1 extra.
Or The Digest and Gillett's History. Post-
age \$1 extra.

FOR FIVE NEW SUBSCRIBERS.

Zulu Land, History of Presbyterianism,
Life of Brainerd, Hymn and Tune Book,
Morocco. Postage \$1 12 extra.
Any book of equal value on the Commit-
tee's list may be substituted in the above
offers. A list will be sent if desired.

HUSS AND HIS TIMES.

Also renew our offer to send, postage
free, to any address for FOUR new subscribers,
the above standard work.

All orders must be accompanied with
the cash. If possible by a draft, or a post-
age order, as in case of loss of money we
cannot refund the premiums, though we shall
endeavor to our rule of sending the papers.
On account of new subscribers will be accept-
ed, making up lists for a transaction; the
money is made in such a manner, that the
simple object is to give wider circulation to
the paper and the Committee's Publications.
The publishers and others may engage in the work.

REVIVALS THE HOPE OF THE CHURCH.

Good men sometimes look with disfavor
upon what they call the habit of the church,
to rely upon special seasons of revival for
its enlargement and perpetuity. They re-
gard it as assuming the necessity for inter-
vals of spiritual coldness and drought; as
fostering the notion that these intervals of
barrenness are to be the general state of the
Church, while those times of refreshing to
which we have given the name of revivals,
are the exceptional events—not so excep-
tional but every church may occasionally
expect their occurrence, but still only occa-
sionally.

The theory of those who fear an over-
estimate of revivals as the reliance of the Holy
Spirit, with its full influences—influences
for conversion as well as comfort—is an
ever present promise, that the faithfulness
and the faith of the friends of Christ, is a
condition which might, at all times, insure
its presence; and hence there is no reason
why the spiritual life of the Church should
not run along an even grade, and so its
fruits from the world be gathered in month
by month. The gentle showers, the daily
dewings of saving mercy, and the morning
dews of Heaven—these are their ideal of
spiritual prosperity, and their hope for the
future of the Church. While freely admit-
ting the real blessing of any specific reviv-
al, on the principle that any spiritual stir
is better than utter stagnation, still revivals
in general are characterized as spasmodic
efforts, and the leaning upon revivals as
being, under the existing state of things,
the chief dependence for enlargement, is
depreciated as an evil.

These views, as a theory, are full of ex-
cellencies. They contain enough of truth
to speak deserved reproach to the Church
for its want of faith in the daily gifts of
the Spirit, its want of faithfulness in daily
living and walking in the Spirit, and the
very bad notion which sometimes practi-
cally prevails, that the work for Christ
may—to borrow a plain figure from an in-
dustrial term—be done up by the job.
There is no question but what we call the
revival state, is in truth the normal state of
religious feeling, and one which should be
the general, instead of the exceptional one,
and that the reversing of this order is one
of the most fruitful causes of disaster to the
power and reputation of religion in the
world. Health is the natural, and sickness
the unnatural state of the human body. It
would be a sad, and, since avoidable, a very
sinful system to lay out for the general
course of human life, that the disease shall
be the usual condition of our race, and
health the exceptional event. In like man-
ner, we have neither excuse nor palliation
to offer for that state of things in the
Church, which creates the need of special
revivals and special effort to tone the
Church up to the revival spirit.

But the most beautiful and consistent
theories, often fail utterly in passing over
to the experimental stage. The subject of
revivals, one which we must meet in the
concrete, and in the presence of facts and
history, and especially in the light of God's
own method pursued through the ages, for
refreshing and enlarging his church.
Through all its dispensations, from the
morning of time, it has contained some
whose religion was of the highest type,
whose devotion underwent little change,
and who, in good measure, were ever faith-
ful. And yet, so far as history reveals any
facts pertinent to the case, through all the
ages and dispensations of the past, God has
used special revivals as the chief means of
the enlargement and perpetuity of his
Church. His dispensations of grace toward
it, have been of such form and manner that,
speaking after the manner of men, we may
say that, through these special seasons of
spiritual effusion, he has saved the Church
from extinction. Before the flood there was
a time when "men began to call upon
the name of the Lord." Granting that
this statement is very vague, and without
any contextual clue to its meaning, still it
is fair to assume for it what would be its
natural import in the later sacred histories,
where it would plainly speak a revival.

The history of the Jewish church is that
of a succession of revivals, occurring for the
salvation of the church in its moments of
extremity. One thing, however, should be
said of these revivals, the contrast to which
throws those of our day into reproachable
light: they generally lasted through the
lifetime of the generation in which they
occurred. This, however, does not affect
the main fact that, so far as God's dealings
in the past shed light, revivals are the hope
of the Church. While he thus kept alive
the Church of the old covenant, he bade
his prophets predict the same economy of
grace for the new.

And, as if more emphatically to mark the
new dispensation, it was first prepared for
by a revival—that under John in the wil-
derness—and then, fully inaugurated by the
pentecostal revival. And the like mode
of Divine working for the future, is dis-
tinctly predicted in the first Apostolic re-
vival sermon, preached on that occasion.
It speaks of the coming days of the Church,
not as a continuous shower of salvation, not
as one unbroken time of refreshing, but,
using the plural, as "times of refreshing
from the presence of the Lord." If any
reader regards this as a strained interpreta-
tion, and insists that the word times may
fairly apply to the whole duration of a dis-
pensation, let him, if learned therein, read
the word in the original, and he will find
that distinct occasions are unquestionably
meant.

All the remaining New Testament history
is a revival record, with a deeply interest-
ing, and for us, instructive account of the
means employed in their beginning and
going forward, and of the incidents which
illustrate their power. There is as yet an
unwritten book—who will write it?—the
Bible History of Revivals. This, if well
made out, and left unnumbered by much
commentary, would form the most interest-
ing revival record of the world, and would,
beyond any other performance of which we
can think, be serviceable for suggestions to
faith, and hints concerning measures, in
the hands of pastors, evangelists, and all
who, in any sphere, would labor to save
souls.

We need not refer to the general history
of the Church since, especially its current
history. The testimony of this history re-
specting the matter in question, continues
to proclaim that, under God, revivals are
to a large extent, the hope of the Church.
Here and there a church lives, holds its
own, possibly has fair growth, without any
very obviously marked times of unusual
religious interest. But almost always, with-
out something which properly comes under
the name of revival, there is decline, and
eventually a rapid descent toward extinc-
tion.

It is also worthy of thought in this con-
nection, that the realization of the theory
of a horizontal spiritual life for the Church,
would be an anomaly among things under
heaven. This is alike true of affairs spiri-
tual or secular. The even-spun thread, of
which we sometimes hear, has not yet been
spun. No age, no institution, no enter-
prise, and no individual life, has yet carried
out that figure. Oscillation, as a law of
human movement, has thus far proved in-
vincible of breach, and the spiritual history
of the Church has only been too true
an illustration of its power. People may
speculate upon the reason of the Divine
wisdom which has made this law so sure of
effect, but their way to the bottom will be
a long one. They may talk of the need-
lessness and the sin of obeying it, in cer-
tain cases, but they have to deal with a
world that always obeyed it, and obeys it
still. And thus again, in whatever is done
for the salvation of men, and the general
interests of religion, the church will be
compelled to adjust itself, not to theories of
what things ought to be, but to the true
facts in their condition.

Theories must bow to facts. That ideal
of Church enlargement, mentioned at the
commencement of this article, must shape
itself to historical truths, and the known
laws of human movement, or it will stand
in the way of good. If it is used simply
in rebuke of those religious declensions
which call for special revivals, it is doing a
right work. But if, under the actual state
of things, it is meant to stamp the revival
system as wrong, it is most disastrously
perverted, and can effect only mischief.
If it is so held up as to discourage churches
from longing for special revivals, and look-
ing for them, and from using special means
for promoting them, it will become a mere
pillow for spiritual slumber, and on that
pillow people, not a few, will "sleep the
sleep which knows no waking."

Still repeating that the theory, as a
theory, is good, we also reiterate that it
must shape itself to the condition of things,
and to the whole history of our Lord's
wonder-working grace in the world, or,
with words of literal truth, it will bring
out sentiments of falseness and practices of
falseness. In no particular is it more true,
or more beautiful in its truthfulness, than
where it assumes that the so-called revival
spirit is the normal spiritual condition of
the Church, which should be the constant,
instead of the exceptional one. In its
bearing toward revivals, it is never so un-
just as when it claims, as a logical conclu-
sion, the inference that the revival system
presupposes the necessity for the unnatural
state of life which we call declension, and
thus encourages those intervals of declen-

sion. It can do revivals no higher justice
than to accept them as a most important part
of its own scheme—a Divinely-ordained
instrumentality, rebuking declension, and
ever working to elevate the Church to the
natural level of the spiritual life.

THE NEGLECTED RICH.

We have heard so much of the neglected
poor, that we naturally come to believe that
they are the only class in need of special
evangelizing efforts in the community. It
is for them almost exclusively, that the
Church puts forth her aggressive efforts.
It was to meet their case that the gigantic
intellect of Chalmers labored. It is among
them that Rough Houses, Inner Missions,
Ragged Schools, Deaconess Institutions,
Orphan Asylums, Open-air Services, Tract
Visitations, and Evangelizing Movements
generally are undertaken. From these
classes, if left in ignorance, vice and irrel-
igion, we expect the greatest danger to the
community. The unevangelized masses of
the poor are indeed greatly to be pitied and
feared, but they are pitied and feared.
The Church has begun to act with great
energy and encouraging success to meet
their necessities.

But the godless rich, who are neither
pitied nor feared, is not their case even
more deplorable than that of the poor in a
Christian community? What systematic
efforts are made for the salvation of the
neglectors of the Gospel who live behind
brown-stone fronts, who luxuriate amid all
the soul-enslaving influences of unconse-
crated wealth, who are clothed in purple
and the linen, and fare sumptuously every
day? Their state, their pride, keeps the
humble worker for Christ at a distance.
The heavy-paneled doors opening into
marble halls do not yield to the tract visitor
like the frail and shuffling entrances to the
homes of the poor. Not temporal neces-
sities prepare the way for the almoner of
temporal and spiritual supplies alike. The
rich neglecter of religion proudly retires
within the ample protection of his abode,
and regards all inquiry into his conduct as
an insult. He pursues his irreligious
pursuits, his dissipation, his
worldliness, becomes more hardened in
opposition to the Gospel, and no man cares
for his soul. He not infrequently launches
on a career of gross, sinful indulgence; his
home, with all its outward adornments, be-
comes the abode of drunkenness, the gilded
tomb of virtue.

We dread the blind passions of the igno-
rant, degraded mob; we hasten on the work
of evangelizing the poor in our great cities,
from prurient, as well as from disinter-
ested reason. But when the rich fall into
vice and crime, the mischief they do is just
as great, far greater, though not in the
same sphere with the godless poor. If
the poor sometimes combine and threaten
the social order to attain greater license,
the impetuously evangelized and republic-
anized rich of our country have inaugurated
as blood and destructive a rebellion as is
known in history, for the purpose of perpe-
tuating their power to oppress the poor.
Certainly the political reasons for the re-
ligious elevation of the rich, would seem as
pertinent and significant, in our experience,
as those for evangelizing the poor.

And then, if a poor man, by the com-
mission of some crime, comes under the pro-
cess of law, he matters little, if at all, no-
torious; mischief once done, its consequen-
ces, as a spectacle, are but trifling. Gen-
erally, partly itself limits the power of the
poor to do evil. But let one of these
neglected rich man or woman, do such a
flagrant deed of wickedness, as their wealth
or position puts into their power. Let
some gambling speculation explode, and re-
veal the complicated and long practised
guilt of the chief actor; and you have an
example of immorality far more signal and
mischiefous than it is possible for the poor
to give. The minor offenses of the poor
are also largely certain to be punished;
but the public conscience is liable to be
perverted, weakened, wounded by the leni-
ent treatment rich offenders are too likely
to receive. And when some gross and
scandalous offence in the more sacred re-
lations of the family occurs in what is
termed high life, the harmful influence
of the ample is multiplied a hundred fold
by the imitation of the parties. The shame-
ful deeds are greedily sought, and the
press, on that portion of it claiming re-
spectability, hastens to give the most exten-
sive publicity to the whole nauseous
story. Thus more harm is done by a single
scandalous one example among the rich, to
the pure, and to the poor themselves, than
by the deeds of a whole community of god-
less poor for six months together.

The neglected rich need looking after,
or, they with the help of newspaper report-
ers and complaisant editors, will ruin the

whole community by their crimes. The
Gospel in its purity and entireness must
be brought to their doors and pressed upon
their attention. Their manners and morals
need to be reformed, and their drinking
usages need to be abolished, just as much
as those of Bedford Street, or the Five
Points. Society needs protection against
their vices. There is something almost
slanderous to the godless poor in the ur-
gency and exclusiveness with which we
press our missionary enterprises among
them. A great want of the age is a mis-
sionary enterprise adapted to the neglectors
of religion in the Fifth Avenue and the
West End. We need some Chalmers to
stir us up and to devise a feasible scheme
for reaching the unevangelized rich. No
class enjoys such immunity from the
present consequences of sin. No class so
widely influences the unthinking portion of
the community by its example. No class
is so utterly overlooked by reformers in
and out of the Church.

The concluding part of an article by our
contemporary of the *Evening Bulletin*, on
"Vice in High Life," is sensible and ap-
propriate to our purpose:

"A reformatory movement among the
rich and more fashionable people of our
country is very much needed. We are
sending missionaries among the heathen,
the negroes, the poor, the illiterate, and
vicious of the worst parts of our cities.
But vice in high life is much more dan-
gerous, and there should be equally zealous
efforts to arrest it. There are many influ-
ential men and women, in the gay circles
of every city, who are, in spite of their
surroundings, virtuous and good. They
may, if they choose, correct the tone of
society. If the vulgar jest and the inde-
cent dress were forbidden by them; if the
indiscriminate companionship of all who
frequent the ball-room were stopped; if
the prevailing extravagance were discoun-
tenanced by such men and women, a begin-
ning of the reform would be made. Who
will have the courage to be the pioneers in
the movement?"

[For the American Presbyterian.]

THE TWO TABLES OF THE LAW.

Two tables of public notoriety have re-
cently occurred in our city, which together
constitute a striking illustration of the readi-
ness with which men separate the two tables
of the Moral Law, when it suits their selfish
interests, or their equally selfish, and un-
sanctified prejudices and erroneous habits of
thought. In the examples to which we
allude, the representative of the one class
cries out with becoming earnestness: Thou
shalt love the Lord thy God with all thy
heart; but remember that the white man
alone is in the fullest sense thy neighbor, and
him only shalt thou love as thou wouldst
have others do unto thyself. To be sure the
black man has fought our battles, and perhaps
by giving to our armies the preponderance
of numbers, has been the chosen instrument
of Providence in deciding the contest that
involved the very life of the nation; but, never-
theless, "we are a nation of white men." Our
nationality is the part of the man; that is
to say, if we interpret it rightly, our nation-
ality would be degraded, would be obliterated,
if the negro were admitted to equal political
privileges with ourselves—if his citizenship
and his manhood were acknowledged; let us
keep the nationality as it is, thus exclusive,
thus perpetuating distinctions which God has
never made; let us so keep it, defiant of all
the lessons which God has lately taught us:
let us so keep it, defiant of the prevailing
voice of humanity, "or die." We have not
heard such preaching, but the *Press* of
Friday and Saturday gives an account of
something like it, which is startling indeed,
if true. For it is a virtual severance of the
second table of the law from the first. And
we can readily suppose the individual who
would utter such sentiments, to be capable of
preaching as loudly and earnestly as any one,
on the text, "Thou shalt not make unto thee
any graven image;" or, "Thou shalt not
take the name of the Lord thy God in
vain;" or "Remember the Sabbath day
to keep it holy." We do not find
fault here with the zeal that pleads most
earnestly for the observance of the first table
of the law; we only lament the illogical in-
consistency that at the same time tears out
the very marrow and kernel of the second
table—thus separating what God has joined
together.

But there is another class of individuals
who are equally zealous for the second table
of the law, while they ignore or repudiate the
first. The representative of this class dares
"to trample in the dust," not only the divine,
but also the civil law, regulating the obser-
vance of the Sabbath; by a bold and defiant
traffic on the Sabbath, putting his foot on
the divine command, and then endeavoring
to divert public sentiment from the enormity
of his own act, by calling the clerical delin-
quent to account. Again we say, as in the
former case, we do not complain of the ear-
nestness with which the *Press* contends for
equality of rights among men; or of the
severity with which it censures the individual,
who as a professed representative of Christ,
ventures to draw lines of caste, and quality,
and privilege, which it has ever been the aim

of Christianity to eradicate. The language
cannot be too strong that lays bare the incon-
sistency of that religion which professes a
zeal for God, while it looks with cruel in-
difference, or with positive approbation upon
the wrongs of any portion of the race. And
that our position may not be misunderstood,
we affirm here, that we are in favor of negro
suffrage, and of every other right, civil, polit-
ical and religious, which the black man claims.
Nor have our convictions been created by the
war. They existed long before, and led us
more than once, in public and in private, to
utter the warning, that if the nation were not
just from a sense of accountability to a higher
than human law, God would insist upon and
secure justice by some fearful indication of
his will.

But we do object to the repudiation of the
first table of the law, or any part of it.
Whether it be a trafficker in the temple of
Jerusalem, or a trafficker in the streets of
Philadelphia, to each the Divine intimation
is equally plain: Thou shalt reverence my
sanctuary—Thou shalt reverence my Sab-
baths. We are not willing that the practical
repudiator of the first table of the law should
divert public sentiment from a proper esti-
mate of the enormity of his crime, by his
zeal for the requirements of the second table
of the law. We are aware of the sophistical
reasoning, by which this attempt to turn the
Sabbath into a day of merchandize is sup-
ported. The Christian men of the city are
coolly informed that the *Press*, which they
read so approvingly every Monday morning
is the outgrowth of Sunday labor, and that
the *Press* which is hawked about the city on
Sunday is really printed on Saturday. We
are glad that the men who love goodness,
and have an intelligent regard for the public
virtue and for the sanctity of the Sabbath, as
promotive of its virtue, have been furnished
with the information which the editor of the
Press has volunteered to give. And we think
it is high time to ask the question, whether
a daily paper, pledged alike to the obser-
vance of God's will and the promotion of hu-
man interests, and regarding the two as iden-
tical, and therefore inseparable, cannot be
published in this city. It is high time to
ask, whether a paper, marked by enterprise
equal to that which distinguishes any "daily"
now issued in Philadelphia, and contain-
ing on Monday all the recent news, cannot
be conducted without trampling on the
sanctity of the Sabbath. Is it impos-
sible to let the workmen stop at eleven o'clock
on Saturday night, and renew their labor at
one o'clock on Monday morning? and thus
accomplish all that need be done. And are
there not Christian men of wealth in the city,
who would back such an undertaking by the
investment of the funds necessary to its be-
ginning? And is there not a Christian senti-
ment, sufficiently powerful, and intelligent
and conscientious, to give liberal encour-
agement from the very start? It is a sad nec-
essity which compels Christian families, either
to go without the current news of the day, or
to patronize papers with whose course and
principles their deepest feelings and convic-
tions are in perpetual conflict.

One word as to the fallacy of the argument:
"The paper you read on Monday is set up
and printed on Sunday, while the one cir-
culated on Sunday is prepared on Saturday—so
you who are the reader of the Monday paper
are the most guilty." This argument amounts
to the proverb: "As well be killed for a
sheep as for a lamb." Or, in other words,
as we are the violators of the Sabbath in do-
ing the work of the Monday paper on that
day, we may as well make a clean sweep of
it, and while violating the one portion of the
day by labor in the day, we may as well vio-
late the other portion by traffic in the streets
and in the market places. The law of God
says, Six days shalt thou labor, and one day
shalt thou rest. But where is Mr. Orne's
seventh day of rest? What becomes of even
the show of any reverence for the Divine
law, when he voluntarily and boldly, with a
daring front and a defiant soul, says to God,
Thou shalt have none of it; there is not even
a portion of the day that shall not minister
to my inordinate love of gain. Away with
such miserable sophistry! If it can pacify
the conscience of the man who prefers dark-
ness to light, it certainly cannot deceive those
who desire to walk in the light.

There is a set of philanthropists in our day
who ignore reality—that which is truly God-
fearing—and who are glad to find any of the
professed advocates of evangelical Christianity
whose inconsistencies expose them to merited
condemnation. On these they pour their
wrath, and gloat over their errors of doctrine
and practice as a palliating of their own want
of regard for the highest forms of truth. Let
both classes of these pretenders be unmasked.
And while it is admitted that without philan-
thropy there can be no godliness, and that
the love of Christ must be, in the most ex-
pansive sense, the love of our entire humanity;
let it be also felt, that there can be no true
philanthropy without godliness; that the
boastful patriotism which goes along with the
violation of the divine laws, is not worth a
rush; that with all its loud professions it
must, in the very nature of things, be what
the Germans would call *Brodwaterlandische*,
a self-seeking, a head and butter patriotism.
True patriotism believes that the national
property and life can be maintained only by
the observance of all the divine laws—that
the Sabbath, as a day of rest and worship, is
of as much value to the poor man as to the
rich man; and that on the universal obser-
vance of the day in its sanctity the interests of
all classes depend. Let it be seen, as every
logical mind that is free from prejudice, and
admits the equal authority of both tables, and
the law must see it—that the man who is a
traitor to his God, is, in spite of his profes-
sions, and it may be in spite of his own blind-
folded convictions, by an inherent necessity,
a traitor also to society, and if he occupies a
high place of influence and trust, is, so far as
he repudiates any divine law, and thus circum-
scribes its power over the race, a betrayer of
every true principle of patriotism and
humanity.

C. A. S.