

strong foothold in many heathen lands through the work of missionaries; (2) that a strong reaction has set in against the Continental Sunday in its own blighted haunts; (3) that the Greek and Roman churches are sharing this reaction; (4) that in Great Britain, not only the churches but the labor organizations also, are resisting the attempted introduction of the holiday Sunday; (5) that nearly all the great men in Anglo-Saxon lands have given their testimony against relaxing Sabbath observance; (6) that in spite of frequent attempts to destroy or nullify American Sabbath laws, they still remain on the statute books of nearly all our States; (7) that twenty per cent. of our people are members, and twice as many more are adherents, of evangelical churches that believe the Sabbath should be protected against both work and dissipation, while the other churches also, in a measure, hold to this same view and swell the number far beyond a majority; (8) that less than a quarter of our population are in the cities, where Sabbath-breaking chiefly abounds; (9) that a good degree of Sabbath observance has been retained in some of our largest cities; (10) that the religious conservatism of the South has preserved the Sabbath there to a good degree; (11) that the frontier camps improve in Sabbath observance as they grow into beautiful cities and wish to attract Eastern settlers; (12) that prohibition is in so many places closing Sunday saloons effectually by closing them all days.

All these encouragements are increasingly true to-day, and the following may be added to the golden sheaf: (13) There is encouragement in the numerous instances where Sunday closing of saloons has been secured in our large cities, especially in the victories in Pittsburgh, in Denver, in Los Angeles and in Cincinnati; (14) there is an omen of

hope, also, in the important fact that, during the last five years, nearly all of the numerous books on Sabbath reform that have appeared, and of the numerous organizations that have been formed for this work, and of the speakers that have devoted their time to this cause, build on the universal and perpetual authority of the Fourth Commandment as their sure foundation; those who deny this not seeming to find inspiration enough in their holy ambiguity to lecture or write or organize in its behalf.

In my judgment no external foe can break down all these breastworks that protect our Sabbath without aid from church people within, whose lack of consistency and persistency together form a more serious peril than the alliance of the infidel, the saloonist and all other enemies together in the attack from without. Rev. Dr. Hamlin, of Washington, deems the increasing tendency of "Christians" (?) who are "in society" to devote the Sabbath afternoon to receptions and dinner parties and other social pleasures as the greatest peril now threatening the Sabbath, doubtless taking into account the fact that those too poor to have parties will turn their mimicry of the rich into picnics. Many others think that the "Christians," who try to keep the Sabbath holy with their Sunday mail in one hand and a Sunday newspaper in the other, riding to church or to New York on a Sunday train, are yet more dangerous foes to the Sabbath in its own household.

The Sabbath is also in peril of pastors who decry "law" in favor of "gospel," as if God did not give both; who allow themselves to be confused by sophistries about "liberty," as if a Sabbath law were not the very *Magna Charta* of the toilers, not *restricting* but *protecting* their only chance of liberty for worship,