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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 formidable opponent. And now why and how?

1. It runs a plow-share though the essential element of the Sabbath, viz., rest from all worldly employment. God made the Sabbath for a rest day, and to take that out 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 mend the matter to say that each employee gets a day every week to rest, it is not Sabbath rest. Horace Greely 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 Cincinnati 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 as true to-day as it was then.

There is no Sabbath rest for the workers on a Sunday newspaper.

2. These papers cut directly through all idea of the sacredness of the day. God says "Keep it holy." These papers put worldly in the place of religious reading. They put business, politics, story, news items, and battle scenes in the place of the Bible and Sabbath themes. They thrust the secular into the place of the sacred; they drive out the sacred by means of the worldly. They have impiously forced their way in to claim 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 nerves of its piety and paralyzed the sacred activities of the day. They are poisoning the minds and hearts of thousands of boys with business habits and practices on the Sabbath, that effectually 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 unfit others who go from getting the good of church worship. No greater foe can the church, the Sabbath-school and religious services have to-day 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. Keen-eyed money-lovers seeing a low drift in religious faith and love and godly practice, decided that

## OUR DANGER FROM SEVEN-DAY JOURNALISM.

BY DR. H. H. GEORGE.

The question that confronts us in this discussion is a single one with two distinct and separate sides. Are we to have in this country a Christian Sabbath or a Continental Sunday? The Sabbath stands for a home day, a rest day, a worship day, a day of all Christian privilege. The Continental Sunday stands for a day of amusement and pleasure, business and politics, parades and excursions.

In more or less interest in the Christian Sabbath there may be counted ten millions of evangelical Christians, twenty-five millions of church adherents, the membership of the Roman Catholic church, and millions of patriotic Christian sympathizers besides. I do not say that all these hold to a high standard of Sabbath observance. They do not; but on the test vote between a Christian Sabbath and a Continental Sunday, these millions of Christian sympathizers, greatly in the majority in this country, will vote for the Christian Sabbath. As working forces in this majority are all Christian colleges, Christian seminaries, theological and literary, Christian musical academies, Christian high schools, and a large portion of the public schools in every state, ninety-nine per cent., at least, of evangelical ministers, the whole army of young people's associations, and the most part of all the benevolent organizations in the entire country. These multitudes, and others not enumerated, barring such as have lost their faith and courage and are drifting into the tide of Sabbath forgetfulness, these multitudes, I say, are on the side of a Christian Sabbath. On the other side, and opposing the Christian Sabbath, and forcing upon us the Continental Sunday, are Atheists, and Infidels, and Socialists, and Anarchists, and restless, greedy, money-loving law-breakers generally. Organizations and corporations without conscience, and with a feverish desire to amass their millions. These all are working forces against the Sabbath.

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 enumerated 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 giant enemy warring upon the Christian Sabbath, and perforce, it is contributing to the introduction of the Continental Sunday. The proposition we then lay down in this

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 to widen the demand for it.

All sorts of attractions have been held up; promises that could not be filled any other day of the week; pledges equal to the wildest adventures, to be realized that day alone are printed a week ahead; flaming advertisements all down through the week are spread before the people, of what they can see, and get, and be, and do, if they will only read the Sunday issue. The following notice is printed six times in last Saturday's issue of the same paper:

SUNDAY JOURNAL "WANT" ADVTS.

to-morrow will offer one thousand opportunities for work and other business information that is invaluable and can only be found on Sunday Journal "Want" Advt. pages.

Who makes the demand for Sunday newspapers? So ingeniously and exhaustively has this "public demand" business 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 impious scheme and 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 Anarchists in the Sabbath discussion is this, 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 compels 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 expressed written law of the Decalogue. "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." Right in the face of these words direct from the finger of God as it traced them upon the stone. "Thou shalt not do any work." The Sunday newspaper does the same work on that as on any other day. The man that kills his neighbor no more breaks the sixth Commandment "Thou 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 wilfully blind will deny it.

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

6. It breaks the law of the church through all her history, and as 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 dearest 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 statute, it tramples underfoot the law of more than forty states of this union. Can any Anarchist 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 consistently stands by other Sabbath breakers, and favors Sunday mails, Sunday trains and Sunday amusements. Having broken one law, it logically breaks another. It trains a boy to break the law of the Sabbath, by buying and selling secular papers on that day, and the boy naturally goes on and breaks another law, it may be steals his neighbor's watch, or another step still, and he commits murder. Each act is only a link in the chain until it shows that the Sunday newspaper stands at the beginning of an endless chain 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 farmer drives his plow, the manufacturer his machinery, the bank, the merchant, the lawyer and the mechanic, 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 blot out 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 blot out the Sabbath day. We grant that the Lord made the day, and that He made it for man. But as he did not seem to know the needs of such times as these, and such great cities as these, and the pressure of such 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 unspeakably wicked as an act of robbery, but it is immeasurable ingratitude towards God for his very

great kindness in giving us six days for our own employment, reserving but one for himself and his service.

But finally as a sort of "quietus" to the conscience, this yet more flimsy apology is made by weak, nerveless, backboneless friends of the Sabbath. "The Sunday newspaper has come to stay." No use of 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 stinking carcass has been rotting 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 to it its staying character. The saloon is going to the same oblivion to which slavery went and as certain as slavery did. And the Sunday paper will go after both of them, when Christian men and women wake up and come to see what their religion 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 take the firm stand the limit of its staying character will be reached.

Is the howl made that that is a boycott? Not so, it is no 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 and read one, will not allow one to come into their houses, not advertise in one, and if the worst comes to the worst, will not read or buy the week day issue of a paper that publishes on 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 remember 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 pretends 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 degenerating tone 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 gaudy, overgorged pages appeal to the lower side of human nature. It caters to the animal and the materialistic. Its sensationalism is intense and rabid: its atmosphere always secularizing, emasculating, spiritually-benumbing 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 to-day. 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 insidious poison of Sunday-traffic, which is debasing and debauching 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 is in the direction of anarchy and the consequent destruction of our national liberties. In most of our states, it is sold 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 down wise and helpful laws—yes, may we not say, that to the extent of *particeps criminis*, 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-