

# A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE BY THE  
REV. M. W. STRYKER.

"Democracy and Christianity," the Subject of a Forceful Argument by the President of Hamilton College, Clinton, N. Y.—The People's Day Advances.

NEW YORK CITY. — "Democracy and Christianity" was the subject of a forceful sermon by the Rev. Dr. M. W. Stryker, President of Hamilton College, Clinton, N. Y., in the Brick Presbyterian Church, Sunday morning. Dr. Stryker said:

It is not always remembered that, on its human side, Moses founded a republican form of government. It was to be maintained through popular representation. The failure was in Israel, not in the idea. When Samuel anointed Saul he did it under solemn protest. It was a relapse from privilege to a makeshift and it turned

into a sound philosophy of man and his place in the universe. I would attempt the canonization of the man which state—each in its own way—with the strongest mutual bearing on the whole of mankind: Democracy and Christianity. You may run out, but you may not run out, and which and width, the many proposals which I can now only utter, not attempt. I have only time for the broadest and the best.

I used the word "mankind"—that is, man-kind—related, cousins, brothers. When Paul, the apostle, speaks (literally) of "the whole fatherhood in heaven and earth"—he affirms the broad and elemental gospel theorem of the common origin, the common opportunity, the common concern of all humanity. "God hath made of one blood."—In one spirit all baptized into one body—such phrases characterize this whole new covenant and contemplate the rearrangement of the world.

A unity of privilege, duty, affection—a common derivation, development and goal—the doctrine of the essential solidarity of man. To affirm this is the instinct, the infrangible purpose of the gospel. Either this mutuality, this cohesive and integrating impulse, working its way steadily, however slow its stages, or at last a sterile race and a shattered star!

Economics? It is the law of the world's housekeeping. Politics—it is man's common citizenship. Philanthropy, equity, law, ethics, religion—these are the bonds that transcend race and region and date. Before their scope provincialism passes into insignificance. History is the record of the painful but steady evolution of human unity—homogeneity. Sociology is ethics.

This is the "increasing purpose" of time. Man's nature involves society. He is environed by his fellows. He is born into and constructed for their close relation. This is his irrevocable constitution—the means toward it, better or worse, are but by-laws. The one inevitable, the others provisional and tentative. These are changed and shaken, that remains. The definition and practical ordering of this relation, whether by means better or worse, the assertion of partnership and federation, in whatever degree of wisdom—the assertion of a common weal (or woe)—this is government.

However they have blundered, or stutted, or fumbled, the experiment toward the organizing of human life and its activities have been experiments in search of fair and fruitful terms under which men may live together. Perceived or unperceived, the ends of government are to secure the well being of men as men, and that must be the best government which most effectively seeks the utmost welfare of all within its control—which seeks a right and equitable society. As a means to this end it is strong and sacred, as a means to any other ends it is stultified.

It concerns us, then, at once to note the names and essential implications of the several schemes and forms of government (or ways of getting on together) which men have attempted and exhibited.

Autocracy—the rule of one man, centering all power in his own person and responsible only to himself. "L'etat c'est moi." Absolutism—an imperfect man cannot, a perfect man would not; for either way individually is frustrated. Despotism is misanthropic.

Monarchy—which ordinarily implies a degree of consent and delegation of power, and has wide limits according as the subjects have great or small influence. The forms of monarchy are not inconsistent with real popular power, only when their terminology is an anachronism and their retention a superfluous and absurd expense.

Plutocracy is the rule of wealth—the power of money holders as such. It is subtle and subversive of men. That it goes by "community of interest," by silent arithmetic, does not indeed necessitate, but makes possible oppressions not less actual because insidious and unavowed. It has ruined great peoples. For "community of the interested" is widely diverse from the interest of the community. The peoples also "cannot serve God and mammon." Plutocracy is not a commonwealth. Weal itself is not mere wealth. The word "wealth" begs the question. Plutus was blind!

Oligarchy, the "few" in power, whether a clique, a bureau, a "machine," or a ring, and by whatsoever means installed and tolerated. Its selectness and separateness and virtual assumption is its odium. Its responsibility is its vice. Its selfishness is its defeat. It refuses to share.

Aristocracy, literally the rule by the best, ideally an excellent term and thing, practically, however, the self-elected at their own rating—what one has called "the fine irony of an entailed nobility!" Hereditary privilege tainted with pride and superciliousness and snobbery and the dry rot of these—a non-sequitur, still exploiting the many for the few, class prerogative and the non-human prescriptions of caste. The "best" should rule in the interests of what is good, but the self-styled best, nursing their own exclusiveness, may become the worst.

Anarchy! Contradiction in terms! The law of lawlessness, the rule of caprice and all violence, denying authority in that license which is the parody and ruin of true liberty! Freedom crushed under the absolutism of the mob!

Theocracy—the reign of God, actual while God is God, truly realized in universal recognition of Him "the first and the last and the living one;" but never delegated to any viceregent, installed in the common consent of free consciences and when usurped by kingcraft or priestcraft the basest perversion of the highest truth.

Democracy: Self-government by the people. The dignity of the people is the intention of their Creator. He who is the source of this self-rule, is also its only security. Each man with, not apart from, every other, directly and jointly responsible to God. The highest law final—man absolved from all usurpations, and, as a man, secured in the perfect freedom of the largest obedience. Democracy may be a name for the mere tyrant of the multitude—a subservient mass prey to passion and to schemers who exploit the people's returning will to their own ends.

the "rule" is lost, and the demos is by his means thwarted of his ends. Democracy is ideal when it meets all the conditions of total responsibility to God—when in the high peerage of that loyalty of creature to Creator all neighbors love all neighbors as one family of the highest! Love, vertical and lateral, is its law—the "perfect law of liberty."

Therefore, I hold both that Christianity intends democracy, and that only in its reality can democracy thrive or endure. Other foundation it cannot lay. If the Son of Man shall make the peoples free they shall be free indeed, and not otherwise. His autonomy is theirs. His valuation exalts them. His rights secure theirs. In Him, who is all in all, they are complete.

A republic is a democracy conveniencing its self-rule by representatives who are its agents. These are but trustees and stewards—accountable to the people's intelligent will. Other, they are defaulters. Believing that under God man shall not fail, I believe utterly in democracy as the final experiment of time, up to which all others have led. If this idea is bankrupted all goes down. Only as it reasons deeply as to the source of its rights and the scope of its duties shall it avert failure and cataclysm. God, or the deluge!

I believe in democracy because I hold that man is not a mechanism but a mechanic—that every individual soul of the race is sacred, that the probation of mankind lies in the full consent to human equality before God, and to all the equities which that involves. Here stands the last bulwark against tyranny. This must be the method, if there be any, before which a false subordination and a false insubordination are both to be banished. The salvation of the peoples is in a divine human society which at last shall realize the whole purpose of Jesus Christ. It has not yet been seen; but "to this bear all the prophets witness"—a society feeling all its common responsibilities, and "each for all" fulfilling every relation—this, and because it is "ideal," is the finality. In it democracy and Christianity would meet, and righteousness wed peace!

To conquer this ideal into actuality is the task and travail of time—to doubt that it can be is to surrender the cause of mankind.

There is now in some quarters a sickly and sentimental dissent from the goal of democracy, and a cowardly whispered preference against the substantive claim of man as man. This reluctance from the burden of the problem and disregard of the good of the many is ordinarily traceable to a selfish and absentee spirit. It assumes to distrust what love of ease dislikes, and what comfortable and complacent apathy would postpone. Its investments are all in the present, as it is, and it will take no stock in the future as it should be. It interprets the major considerations of life by the minor. "The offense of the cross is not ceased." But it is crucifixion that leads to resurrection. Away with this droning and whining pessimism!

And, on the other hand, there are those who applaud democracy without reckoning its principles and its foundations. Between it and absolutism there is, in time's long run, no logical half way. Can man learn that democracy brings no one down, but every one up? Can man learn its reciprocities and its emancipations? Will man see the basilar doctrine of the inherent value and birthright of each several soul—value to itself, to all others and to the one God of all?

If not, then all falls apart and a society not made up of a bulk of subservients and a few preferred creditors is a fatuity and a dream, and the Nazarene was a dreamer. But that way lies the madness of anarchy.

Any government is, at a given time, strong, as the ratio is of its people (or parts) who believe in it and are ready to back that belief. Ultimately it is as strong as it has principles worthy to be believed in. The bottom idea of democracy is the utmost diffusion of two things: (a) authority, (b) responsibility. Both of these. Neither goes well or far, or can stand fast, alone. These balanced centrifugal and centripetal forces maintain the orbit. All the phases and hopes of a genuine and rational democracy are reducible to the balance of this double idea. The duality is critical.

By this as a definition I will stand—that true democracy is a government in which every whole man, and because a man, counts one. Persons are the units, and government of, by and for these is the sum of all its parts. Its spirit is as great as the number of spirits that share it, and as good as the number of good spirits that share it. Its division exactly equals the dividend, and the quotient is one.

"Division of labor," which is made to mean "you labor and I divide," is not democracy. Since, in this long division of "authority and responsibility," every man should be fitted to count one. Democracy menaces itself, denies its raison d'etre, when it for a moment neglects to seek this fitness of its merits. Representation is of these fit merits. The proxy is valid only in this. The ballot affirms the importance of each integer. Its qualified intelligence and its unobscured freedom is its safety, that always it shall be counted as one, and never more or less. Less or more is the suppression somewhere of manhood; less, it were tyrannized; more, it were tyrannical. To corrupt, to seduce, to intimidate or to suppress it is to violate democracy. Democracy alone causes the rights of a minority to fear a majority. For all and by all this recognition of man declares that because every man should count one he shall! No other method of government declares this, or attempts to realize it. Resting its case upon "the right assessment of what constitutes human value," it implies that rights and duties are strictly correlative and reciprocal. It studies its rules in the daylight of its principles. Our Supreme Court is governed by this overruling equity. Democracy is its test and its dictum. It is the ultimate national refuge of the people. It gives the higher law.

The distributive assignment of government is the radical end of democracy, not descending to man, but ascending with him. It is not paternal, but fraternal. Human ethics rising from loyalty to one mere tribe or clan—Ismael's light—rises toward the comprehension of man-right. The history of this growth of human institutions, making and remaking themselves, discovers that they move with the instinct of a generic human life. The impulse strengthens as if by hydrostatic pressure. That great democrat, Lincoln; that splendid representative of the fine old aristocratic family of man, said well, in 1836, what has the broadest possible application: "They who deny freedom to others deserve it not for themselves, and under the rule of a just God cannot long retain it." The paramount doctrine of equal rights is that each soul has a divine right, a kingly and knightly right, to all the liberty he can use, and has the right to stand up, in his Maker's image, to show what he can use. Its formative proposition is that a just society lies in the good of all its elements, and that this good lies in the removing, by pick or powder, of all avoidable hindrances to the affirmation of each personality, lies in its

circumstances can) each unitary being to give the fullest possible life.

All "liberty" has social limitations, and its problem is to reduce these limitations to the lowest terms necessary to and consistent with its own utmost diffusion. Freedom also is law.

It is not the commercial, the strategic, bearings of the Monroe doctrine that makes it strong in our American hearts and determination, but its immense moral meaning that democracy shall not have its providential arena narrowed, nor its scope thwarted by the imposition of another theory of the people. America (noble America) is the vantage ground and the submark of popular free government, and to maintain this high theory of man unendangered, we will fight if need be (though God forbid the need) if all the seas are to run red! It was this tremendous instinct in which, in one of the noblest wars of time, we rose up to lift Cuba from under the bloody heel of the line of Philip H. and of Alva. The people's day advances.

I come, therefore, to assert that which I have tried to approach, and that this is: that the aim of a true democracy is in the most complete accord with the aims of the gospel. Both are emancipative. Their implications are mutual. They alike stand or fall upon the proposition of the universal spiritual rights of all men as men, each breaks down all "middle wall of partition," and unlooses "the yoke of bondage," opens the gates of day to "every creature under heaven!" Each seeks the greatest quantity of the highest quality. Christianity, truly measured, comes (in the strong words of Henry Nash, in that splendid little volume, "The Genesis of the Social Conscience"): "To make the best the world knows native to the humblest."

"In His name—"Son of Man"—the great Emancipator has "authority to execute judgment" upon all oppressions. He is man's Man! His authority intends the commonality of all souls yielding to Him a supreme loyalty. His church is the democracy of freed men. Abolishing barriers, rending divisive artificialities, leveling up, not down. He introduces the autonomy of those He redeems from every inhuman bondage, and recalls every child of Adam, every "prisoner of hope," to be in his true birthright a prince and a priest. All for each and each for all is the bold and beautiful charter to which His signature is given, and which is sealed with the sign of the cross! Under it all "suffer and rejoice together."

Democracy is not "the multitude in power, with no adequate ideal to elevate and to guide;" for that is not rule; but it is the people bound in a fraternity, an equity, a unity, in which all are common shareholders in an uplifted and celestialized manhood.

Democracy, justly conceived, is indigenous to Christianity—Christianity implies democracy and nothing short of it. Dependence (upon God); interdependence (of all insalubrious dress); interdependence (as members of one great human body); these are the three august watchwords of what the Son of Man prepares and will perform. They are cardinal. All temporizing expedients will fail. They are dozy and brittle. Paresis stamps them. They are judged.

All the real progress in the idea of what a genuine democracy includes, and what it excludes, has been, consciously or not, an appreciation and incorporation of Christ's ideas of man. It has been a painful process, slowly penetrating the intricate processes and sodden politics of the world, attended by harsh parodies and bitter failures; but it has been continuous and culminating, and at last it will conquer.

The errors and follies of men in the sacred name of mankind have been appalling. Liberty has been declared, and those who were "themselves the servants of corruption," but the very currency of the counterfeit is a testimony to the value of the true coin.

Timid souls shrink back from the birth-pangs of change. The near-sighted and ease-loving refuse to think large enough to see what lies in that proposition, in which the evangel is cognate with the law of liberty—that every man is a man. But the virgin's magnificent is the enunciation of a new society. It is a prophecy. An apocalypse is folded in it. "He hath put down the mighty from their seats and exalted them of low degree."

That cause of the people, which by the utmost widening of responsibility engages and educates the largest number, grows with each latest day. Before its "awful roars of dawn" the lanterns of groping years are superseded. The law of the spirit of life, as Christ, the people's Man, interprets it, making all classes "dangerous classes" and those the most so who must absent themselves from the concerns of men at large; it instills the conviction that an usually human relationship yields to no "adverse possession" of privilege, and that the dynasty of the minority must pass.

For democracy America stands. To it we are shut up. This is the people's land. By Christianity democracy shall stand and by naught else. If it denies the law of Christ, it denies that which begat it. A divinely human society, from God and through men, with the two great and last commandments as its pillars, is that to which we are summoned if we are to keep faith with men and God.

Signally, before the envious nations, we are to chasten, uphold, defend that idea, wide as the earth is. We cannot evade the duty, and we must not sell the blessing. To retreat or to retract would be to relinquish that opportunity of which America is the trustee—not to exploit a continent, but to unlead a world. New and emphatic providences thrust this double faith upon us.

The cause of the peoples—of all the people, the cause of mankind and of every man, specially the lowest and the least—is the cause and the only cause of democracy, and it also is the cause of Him whose errand was liberation, and who, as the eternal deliverer, lives to accomplish all His invincible decree.

Hail, Thou Son of Man! Let all the people praise Thee! Men shall the earth yield her increase! The enlargement of all the sons of men is Thy supreme argument and evidence. They shall walk at liberty because they seek Thy precepts. If Thou shalt make us free we shall be free indeed. Love is Thy law and the fellowship of love its answer. Unto Thyself save Thou this America.

General Andre, the French Minister of War, has decided to take steps to secure the registration of automobiles owned by all Frenchmen liable to army service, so that the military authorities could immediately requisition them in time of war. During the annual training of reserve and territorial regiment officers are to ascertain and register the names of all men holding chauffeur's certificates, and these names are then to be communicated to depot commanders so as to

# THE GREATEST OFFER OF THE YEAR!

The WEEKLY CONSTITUTION

Circulation Over 150,000

The SUNNY SOUTH, Weekly

Circulation Over 100,000

Thomas E. Watson's

Life of THOMAS JEFFERSON

And TWO Estimates at the CASH

\$10,000 COTTON CONTEST

All Four

for

Only

\$1.25

The WEEKLY CONSTITUTION

Is the world's greatest and most widely read weekly newspaper—the farmer's friend, the woman's companion, the children's joy—one dollar a year.

The SUNNY SOUTH

Is the recognized standard Southern Literary weekly—devoted to Fiction, Romance, Literature and Household reading especially adapted to the fireside—fifty cents a year.

LIFE and TIMES of THOMAS JEFFERSON

By Hon. Thomas E. Watson, written for The Weekly Constitution as the first volume of WATSON'S HISTORY OF THE UNITED STATES, the greatest of all of Watson's great Histories. THE LIFE OF JEFFERSON was begun in The Weekly Constitution in July—being published weekly and to be completed between now and Christmas. All subscribers to The Weekly Constitution at \$1.00, or to both The Weekly Constitution and The Sunny South at \$1.25 for the two, will be sent FREE, upon request made accompanying subscription, a COMPLETE PUBLICATION OF ALL THE BACK INSTALLMENTS OF THIS GREAT HISTORY, which should be in every household. You thus get TWO INVALUABLE WEEKLY PERIODICALS, one news, the other fiction and literature—and in addition, a publication of all back installments of THIS GREAT HISTORY, bringing you to the date of your subscription—all for the trifle of \$1.25.

The \$10,000.00 PORT RECEIPTS CONTEST

Is upon the TOTAL RECEIPTS OF COTTON at all U. S. Ports from 1 Sept., 1903, to 12 January, 1904, both inclusive. It is offered only by the Constitution and not in connection with any newspaper syndicate, and hence is limited to the Constitution's Circulation.

The prizes are \$3,000.00 for the exact or nearest to exact figures, \$1,500.00 for the next best, \$500.00 for the next, \$200.00 for next, and \$125.00 for the next best estimate, for five next nearest \$50.00 each, 10 next \$25.00 each, 20 next \$15.00 each, 50 next \$7.50 each and 100 next best estimates \$5.00 each. Total of set prizes \$7,000.00. IN ADDITION \$1,000.00 in five \$200.00 prizes for the best estimates in five monthly sections of contest and \$2,000 in two great consolation offers for 500 bales and 1,000 bales each way from exact figures.

The Statistics covering the contest for last few years are:

Cotton Year.	Total port receipts September 1 to 12th of following January, both inclusive:
1897-1898.....	6,070,773
1898-1899.....	6,259,178
1899-1900.....	4,261,365
1900-1901.....	4,846,751
1901-1902.....	5,279,507
1902-1903.....	5,316,879

WRITE BY THE NEXT MAIL if additional particulars wanted, or, what is better, send subscription remittance, with estimates, direct by money order or registered mail to THE CONSTITUTION, Atlanta, Ga.

By special arrangement with the publishers of The Constitution and Sunny South, we offer a year's subscription to our own paper in addition to the above great offer, and will furnish all for ONLY TWO DOLLARS. Such orders must come direct to this paper. THE CHRONICLE, Camden, Tenn.

# Every Man HIS OWN DOCTOR.

By J. Hamilton Ayers, M. D.

A 600-page Illustrated Book, containing valuable information pertaining to diseases of the human system, showing how to treat and cure with simplest of medicines. The book contains analysis of courtship and marriage; rearing and management of children, besides valuable prescriptions, recipes, etc., with a full complement of facts in materia medica that everyone should know.

This most indispensable adjunct to every well regulated household will be mailed, postpaid, to any address on receipt of price, SIXTY CENTS.

Address,

Atlanta Publishing House, 116-118 LOYD STREET, ATLANTA, GA.

**We Do Job Printing Of All Kinds. We Can Please You.**