

Address

Before The State Sunday School

Union Baginaw District

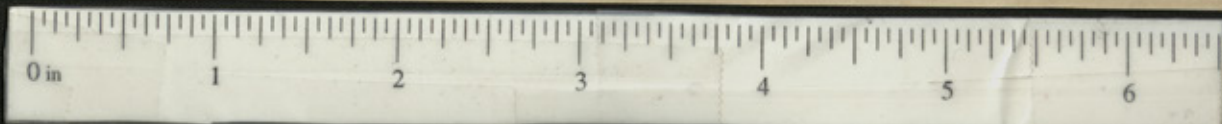
Nov 16, 1898

No. 23, Vol 8.

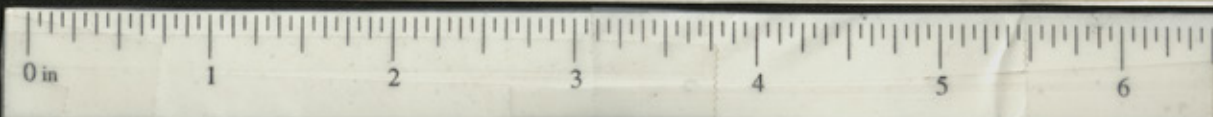
Subject

The Nation's Safety and our

Sunday Schools



Two of our



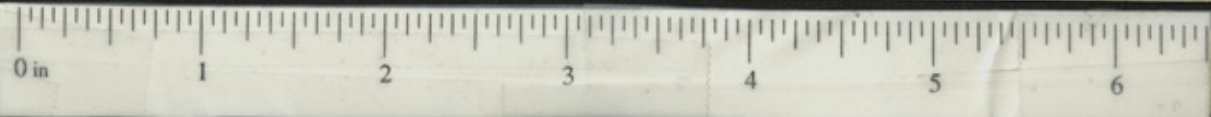
State Sunday School Union

Michigan (Bagshaw)

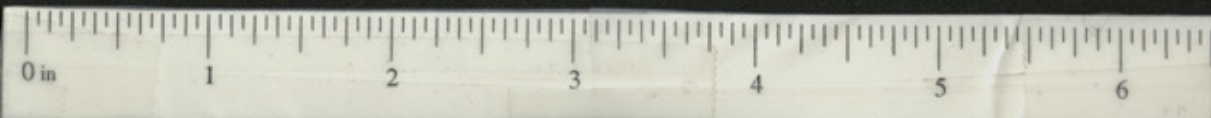
Nov 16. 1898 I. (Introduction)

July: The National Society
of Sunday Schools

It always affords me especial pleasure to be called to Michigan. In the first ^{Army} Division that I ~~xxxxxxx~~ had during the Civil War was a brigade commanded by Col. Hall of the Seventh Michigan Volunteers, holding his place as Senior Colonel. Col. Hall was a pupil of mine at the Military Academy, a gallant and capable officer, so that I was doubly gratified to have him as a brigade commander. The Seventh Michigan has always rested in my mind as my beau-ideal of a regiment of volunteers. At Frederickburg, in December, 1862, Burnside's men had worked all day, beginning before the dawn to throw a bridge across the Rappahannock. The Confederates, in rifle pits on the other shore, had killed and wounded the engineers and all who aided them while attempting to push out their batteaus. Lieut. Col. Baxter, in immediate charge of the 7th, had been talking with his men. He and Col. Hall brought to me, and to the Corps Commander, Gen. Couch, a proposition to get the batteaus ready under cover; as soon as ready, the members of the regiment would seize them, fill them, and push for the other shore, and clear out the Confederates who were holding the rifle pits and making it impossible for our engineers to lay a bridge. The ^{was} work ~~was~~ promptly undertaken, and in less than fifteen minutes from the words "push off", the whole opposite bothersome line was rooted out and captured, or driven back beyond the houses of the City of Fredericksburg. There were a few wounded, and among them, Baxter himself. He was immediately promoted to a Brigadiership, and as you know, ^{thereafter} held a distinguished place among us. There are other connections and comradeships with Michigan that make my heart glad, derived from fields like Gettysburg, but I will not detain you except to say that our country can not furnish better men in Army or Navy than you can from



It always affords me especial pleasure to be called to Michigan.
In the first division that I xxxxxxxx during the Civil War was a
brigade commanded by Col. Hall of the Seventh Michigan Volunteers.
holding his place as Senior Colonel. Col. Hall was a pupil of mine
at the Military Academy, a valiant and capable officer, so that I
was doubly gratified to have him as a brigade commander. The Seventh
Michigan has always rested in my mind as my best-ideal of a regiment
of volunteers. At Fredericksburg, in December, 1862, Burnside's men
had worked all day, beginning before the dawn to throw a bridge across
the Rappahannock. The Confederates, in rifle pits on the other shore,
had killed and wounded the engineers and all who aided them while
attempting to push out their batteries. Lieut. Col. Baxter, in immediate
charge of the 7th, had been talking with his men. He and Col. Hall
brought to me, and to the Corps Commander, Gen. Couch, a proposition
to get the batteries ready under cover; as soon as ready, the members
of the regiment would seize them, fill them, and push for the other
shore, and clear out the Confederates who were holding the rifle pits
and making it impossible for our engineers to lay a bridge. The
work was promptly undertaken, and in less than fifteen minutes from
the words "push off", the whole opposite batteries line was rooted out
and captured, or driven back beyond the houses of the City of Fredericks-
burg. There were a few wounded, and among them, Baxter himself.
He was immediately promoted to a Brigadiership, and as you know, held
a distinguished place among us. There are other connections and con-
nections with Michigan that make my heart glad, derived from fields
like Gettysburg, but I will not detain you except to say that our
country can not furnish better men in Army or Navy than you can from



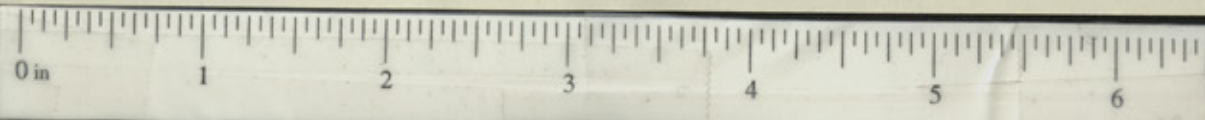
this state; The prerequisite always being that they be properly commanded.

(2) These reflections lead directly to my subject, to-wit "The Nation's Safety and our Sunday Schools."

My first inquiry is: "What do we mean by the Nation's safety? Most of us, I think, have in mind the fall of our Republic, which compared with most other nations on the Globe to-day, is yet in its youth. All public writers say that this republic, a government of ^{only} the people, where liberty is ~~xxx~~ restrained and regulated by law, is yet an experiment. The fundamental law is our Classic constitution, and all other laws, federal and state which will stand the test of ^{glorious} time, are under and in harmony with our constitution. ^{CONTINUE THIS GOVERNMENT!} In 1861, the life of the nation as a nation was threatened. Its safety was then in danger. For a time we depended upon the Statesmanship of the President and Congress, and, under the president, upon the Army and Navy. It was a long struggle, but the loyalty of the army and the navy, recruited from the people, stood the test. It was an enormous cost, a devotion, that counted no treasures too precious, nor blood too sacred to give, that the integrity of the Republic might be maintained. You may ask me here if the schools bore any part in that struggle? You may assert that the schools were on both sides. Virtue was on both sides. Devotion, self-sacrifice, conviction, concentration, ^{were everywhere.} and courage. Yes, That is true, yet the Lord knows that there was a right and a wrong in the struggle. Every University, College, Academy, and Public School where our men were educated as statesmen, or as defenders of the republic bore their part in fitting their votaries and their pupils for the work that was before them. I have in mind

(2)

(4)



this state; The prerogative always being that they be properly com-
manded.

These reflections lead directly to my subject, to-wit "The Nation's
Safety and our Sunday Schools."

My first inquiry is: "What do we mean by the Nation's safety?"

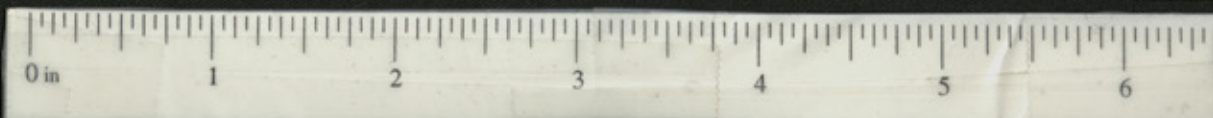
Most of us, I think, have in mind the fall of our Republic, which
compared with most other nations on the globe to-day, is yet in its
youth. All public writers say that this Republic, a Government of
the people, where liberty is ~~xxx~~ restricted and regulated by law, is
yet an experiment. The fundamental law is our classic constitution,

and all other laws, Federal and state which will stand the test of
time, are under and in harmony with our constitution. In 1861, the
life of the Nation as a Nation was threatened. Its safety was then
in danger. For a time we depended upon the State-manship of the
President and Congress, and, under the President, upon the Army and
Navy. It was a long struggle, but the loyalty of the Army and the
Navy, restricted from the people, stood the test. It was an enormous
cost, a devotion, that counted no treasures too precious, nor blood too
sacred to give that the integrity of the Republic might be maintained.

You may ask me here if the schools bore any part in that struggle?

You may assert that the schools were on both sides. Virtue was on
both sides. Devotion, self-sacrifice, conviction, concentration,
and courage. Yes, that is true, yet the Lord knows that there was a
right and a wrong in the struggle. Every University, College, Academy,

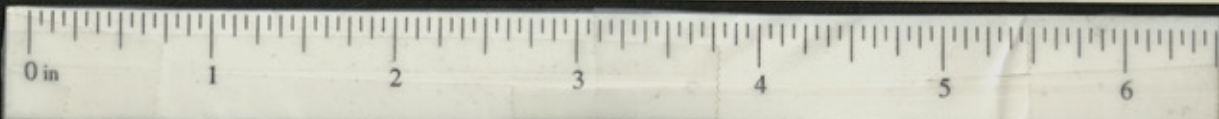
and Public School where our men were educated as statesmen, or as
defenders of the Republic bore their part in fitting their voices
and their pupils for the work that was before them. I have in mind



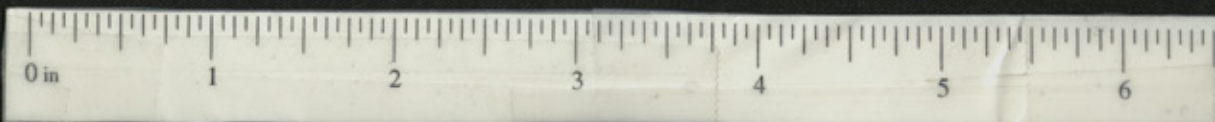
the 9th Indiana Volunteers. The rank and file were composed of intelligent, educated, thinking men. They went together as a unit. Their declaration was "The Union Shall Be Preserved". They would intrench their front like engineers. They would catch the sound of hostile men; drop their shovels and picks, and seize their rifles while they called one to another "They are coming boys." They would hold on to any point given them, without flinching, or they would advance to points where the bullets were flying too thick for all of them to escape death or injury. It is this description of intelligent sturdiness which constituted the main body of the army and the navy made up principally of volunteers, which recovered lost forts, lost states, and finally prevailed in a complete restoration of the American Union, which was thus purged as by fire.

(5) What part, you may now ask, had the Sunday Schools to bear in that struggle? My answer is that they bore no small part in leading up to the crisis. A republic without a Godly basis, without the spirit of morality and religion in it, is like a body without a soul; like an intelligent selfish thinker who has no heart. It was, I think, the first place I learned to speak at school "Stand, The ground's ~~are~~ your own, my braves. Will you give it up to slaves?" The second that I remember in a christian school was about a slave chained in the market place. The words "his heart was broken crazed his brain." "He whispered, wept, and smiled," and soon "they drew him forth upon the sands the foul Hyena's prey &c." Think of the impression of such words on the heart of a child.

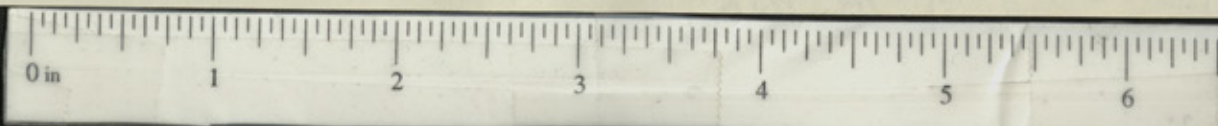
(6) Millions of youth were impressed like me. At the Sunday School I learned such words as these: "Love the Lord, thy God with all thy heart and mind, and strength, and thy neighbor as thyself." I was taught that my neighbor was any man in need of my help. I had great admiration



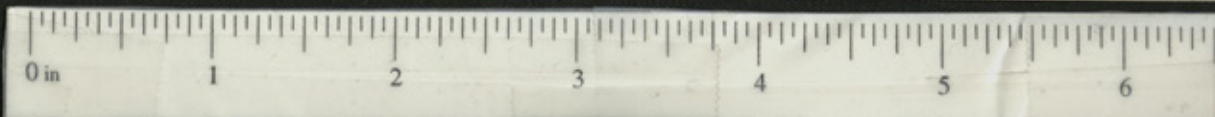
the 9th Indiana Volunteers. The rank and file were composed of intelligent, educated, thinking men. They went together as a unit. Their declaration was "The Union Shall Be Preserved." They would in- trench their front like engineers. They would catch the sound of hostile men; drop their shovels and picks, and seize their rifles while they called one to another "They are coming boys." They would hold on to any point given them, without flinching, or they would ad- vance to points where the bullets were flying too thick for all of them to escape death or injury. It is this description of intelligent sturdy men which constituted the main body of the army and the navy made up principally of volunteers, which recovered lost forts, lost states, and finally prevailed in a complete restoration of the Amer- ican Union, which was thus purged as by fire. What part, you may now ask, had the Sunday School to bear in that struggle? My answer is that they bore no small part in leading up to the crisis. A republic without a Godly basis, without the spirit of morality and religion in it, is like a body without a soul; like an intelligent selfish thinker who has no heart. It was, I think, the first place I learned to speak at school "Stand by your own, my braves. Will you give it up to slavery?" The second that I remember in a Christian school was about a slave chained in the market place. The words "his heart was broken" entered his brain. "He whispered, wept, and smiled, and soon they drew him forth upon the sands the foul hyena's prey &c." Think of the impression of such words on the heart of a child. Millions of youth were impressed like me. At the Sunday School I learned such words as these: "Love the Lord, thy God with all thy heart and mind, and strength, and thy neighbor as thyself." I was taught that my neighbor was any man in need of my help. I had great admiration



for Joshua, who had convictions, and like Col. Roosevelt of the Rough Riders, had also the courage of his convictions. I admired David, who never counted numbers when his cause was right, and who went against the foes of righteousness in the name of the Lord of Hosts. Of course I did not ^{in Sunday School} learn to love war and bloodshed; ~~xxxxxxx~~ I knew the commandments, and I knew that the spirit of the Saviour's teaching was always in favor of peace, but peace as an ultimatum. His own declarations showed that upheavels would come and that his servants must be ready for any sacrifice even of life itself in defense of right principles and a righteous government. The instruction given me was the same given to millions of children. Instructions which bore fruit; not perhaps the fruit of full fruition, but a fruitage which did not sap the manhood of the nation or prevent the nation's sons from doing their duty regardless of the consequences to themselves. Possibly there was a better way, but we of '61 could not see it, and do not yet see it; the teaching not only led up to the crisis, but after the crisis it gave us a man like Grant, who sought not to be King, or Czar, but who said with all his soul to the people of the whole land "Let us have peace". In the mother's home, and in the Sunday School, he learned that, and he did all in his power to bring about a veritable peace established in righteousness. "Righteousness exalteth a nation but sin is a reproach to any people."



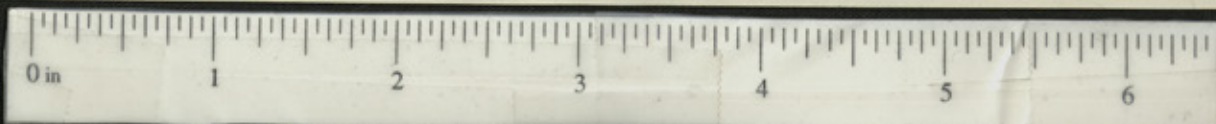
for Jesus, who had convictions, and like Gol. Roosevelt of the Rough Riders, had also the courage of his convictions. I admired David, who never counted numbers when his cause was right, and who went against the loss of righteousness in the name of the Lord of Hosts. Of course I did not learn at Love Day and bloodshed, XXXXX I knew the commandments, and I knew that the spirit of the Saviour's teaching was always in favor of peace, but peace as an ultimatum. His own decisions showed that upheavals would come and that his servants must be ready for any sacrifice even of life itself in defense of right principles and a righteous government. The instruction given me was the same given to millions of children. Instructions which bore fruit not perhaps the fruit of full fruition, but a fruitage which did not sap the manhood of the nation or prevent the nation's sons from doing their duty regardless of the consequences to themselves. Possibly there was a better way, but we of '61 could not see it, and do not yet see it, the teaching not only led up to the crisis, but after the crisis it gave us a man like Grant, who sought not to be King, or Cesar, but who said with all his soul to the people of the whole land "Let us have peace". In the mother's home, and in the Sunday School, he learned that, and he did all in his power to bring about a veritable peace established in righteousness. "Righteousness exalteth a nation but in is a reproach to any people."



(8) After the great crisis of the Civil War, behold again, the power of the Christian Schools. They effected a veritable union, a union of hearts. With co-workers, christians flooded the country with them. As the captain of the Freedman-Schools, I was the means of starting over seventy of the higher grades, as Universities, Colleges, and Normal, and they are all to-day in full operation. None of them are without the Sunday teaching. The Bible forms no small part even in the week-day instruction.

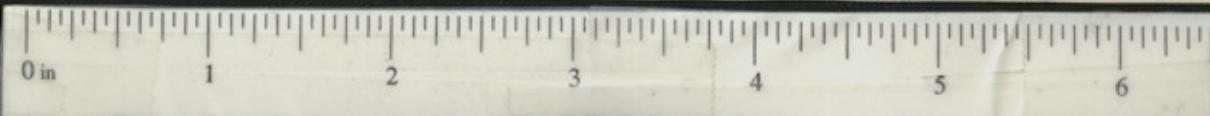
(9) The Christian spirit begins, of course, in the Christian home, but Christian homes, even in our beloved land are yet in great minority. So, diligent attention by all Christian teachers and workers is had and needed to extend their privileges to the hosts of other children.

(10) A test was made by a public educator, very recently, in all the public schools of Cleveland, Ohio, every child was asked: what he or she thought was the object of the instruction in the common schools. Out of fifty per cent and over came the reply of each "to make money". A small proportion answered "to make my way in the world," and a still smaller proportion declared that it was "to fit me to help others." If this be a fair sample of the instruction, moral and religious, that comes to all children of the land who have only the public schools, it is plain that we can not rely upon them for teaching God's truth. I believe they all do allow the sentiment to be written on the black-board contained in the brief eighth commandment, to-wit: "Thou shalt not steal", and possibly another commandment may not be positively forbidden, viz: "Honor thy Father and thy Mother that thy days may be long in the land which the Lord thy God giveth thee." I know, however, that where teachers are Godly men and women, teachers in the public schools



After the great trials of the Civil War, behold again, the power of the Christian Schools. They effected a veritable union, a union of hearts. With co-workers, Christians flooded the country with them. As the captain of the Freedmen-Schools, I was the means of starting over seventy of the higher grades, as Universities, Colleges, and Normals, and they are all to-day in full operation. None of them are without the Sunday teaching. The Bible forms no small part even in the week-day instruction.

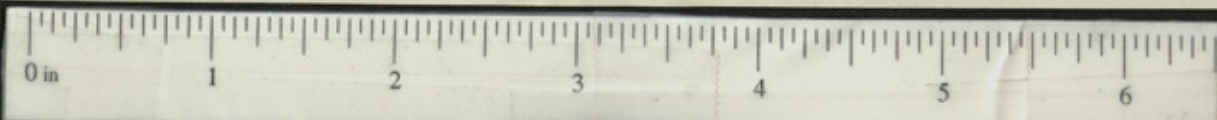
The Christian spirit begins, of course, in the Christian home, but Christian homes, even in our beloved land are yet in great minority. So, diligent attention by all Christian teachers and workers is had and needed to extend their privileges to the hosts of other children. A test was made by a public educator, very recently, in all the public schools of Cleveland, Ohio, every child was asked: what he or she thought was the object of the instruction in the common schools. Out of fifty per cent and over came the reply of each "to make money." A small proportion answered "to make my way in the world," and a still smaller proportion declared that it was "to fit me to help others." If this be a fair sample of the instruction, moral and religious, that comes to all children of the land who have only the public schools, it is plain that we can not rely upon them for teaching God's truth. I believe they all do allow the sentiment to be written on the black-board contained in the brief eighth commandment, to-wit: "Thou shalt not steal," and possibly another commandment may not be positively forbidden, viz: "Honor thy Father and thy Mother that thy days may be long in the land which the Lord thy God giveth thee." I know, however, that where teachers are Godly men and women, teachers in the public schools



I mean, they can not help by precept and example, ~~the~~ going beyond the permission of their system, and that pupils do receive from them an inspiration against irreverence, profanity, sabbath-breaking, murder, licentiousness, and covetousness. But, it is the Sunday School that teaches these things out-and-out. They teach that the ten Commandments are not mere precepts, epigrammatic phrases, or the statements of philosophers, but they are the commandments of the Living God, who is everywhere present, and that by them He reaches, seizes, and holds the human ~~existence~~ conscience.

(11) The dangers, however, to the life of a Republic, are not always found in the action of the violent, or in times of revolution. They lie far back of these things. They are like a slow poison, which little by little enervates and weakens the system of a man till at last his energy and usefulness are destroyed, and by and by the last spark of vitality disappears.

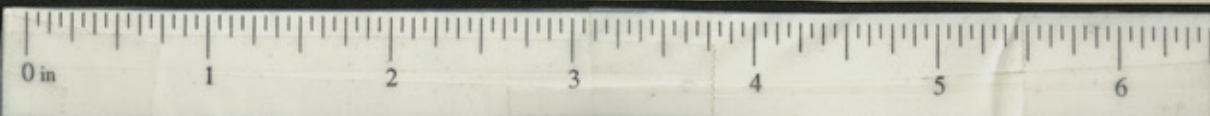
(12) Men come to us from other lands, from one of a hundred different motives, perhaps. For example, for escaping the consequences of crime committed; for making a better living for self and family; to satisfy a discontented heart; possibly with a view of continuing robbery, or other crime already indulged in, in some new way. Whatever be the motive, we find often a large grouping of them in a city. They gather together in some secret assembly, and preach to each other. I have known some of them to advocate the doctrine of hate; the doctrine that capital and labor are essential enemies that the interest of capital is mean and selfish, and griping and heartless, and that the interest of labor is to combine against every man that holds any capital, to regard him as an enemy of mankind, and to do him all the injury possible in his business consistent with what may be wrung out of him for themselves. A young man no longer ago than yesterday said to me that he was always watching



I mean, they can not help by precept and example, in going beyond the permission of their system, and that pupils do receive from them an inspiration against irreverence, profanity, sabbath-breaking, murder, licentiousness, and covetousness. But, it is the Sunday School that teaches these things out-and-out. They teach that the ten Commandments are not mere precepts, epigrammatic phrases, or the statements of philosophers, but they are the commandments of the living God, who is everywhere present, and that by them He rescues, saves, and holds the human conscience.

The danger, however, to the life of a Republic, are not always found in the action of the violent, or in times of revolution. They lie far back of these things. They are like a slow poison, which little by little enervates and weakens the system of a man till at last his energy and usefulness are destroyed, and by and by the last spark of vitality disappears.

Men come to us from other lands, from one of a hundred different motives, perhaps. For example, for escaping the consequences of crime committed; for making a better living for self and family; to satisfy a discontented heart; possibly with a view of continuing robbery, or other crime already indulged in, in some new way. Whatever be the motive we find often a large grouping of them in a city. They gather together in some secret assembly, and preach to each other. I have known some of them to advocate the doctrine of hate; the doctrine that capital and labor are essential enemies; that the interest of capital is mean and selfish, and gripping and heartless, and that the interest of labor is to combine against every man that holds any capital, to regard him as an enemy of mankind, and to do him all the injury possible in his business consistent with what may be wrong out of him for themselves. A young man no longer so than yesterday said to me that he was always watching



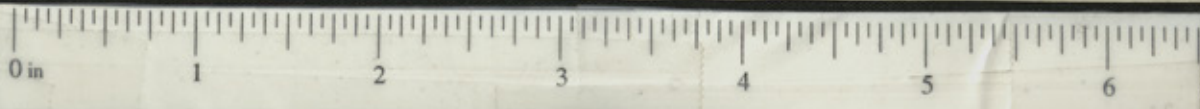
(7)

out against the man that had wealth, and if he found which way that man voted, he would vote the opposite ticket. Monopolies are equally bad.

We are familiar also with the anarchists who go a step further than the pessimist, and the criminal. They declare our social organization a failure, and Christ's teaching a fraud. They insist on wiping out all government, all present forms, property and possession, by fire, by dynamite, or other explosives. Just what government they would establish, or what social existence they would allow they have not yet very clearly recorded. Now, these are ~~the~~ spots and blemishes. Such ^{is} teaching, likely to spread among large classes of men who can not see anything beyond a present distress. How can these things be counteracted? My answer always is "they can be counteracted in this country by our institutions, viz: our Christian homes, or if you please, our Godly homes, our Christian schools, or schools which have the spirit of Christ in them, our churches, which may include every organization that embraces the love of God and of man, and operates for the benefit of humanity, and finally our system of suffrage, where men by voting learn how to vote, as by thinking they learn how to think, or by working at any business, they learn how to work. Again, my mentor says "Well, General, what has this to do with the Sunday School? " My answer is simple and plain, that either of the organisms that I have mentioned would be utterly futile to prevent a poison from working, a decay from extending, or foul insects from creeping in, penetrating and corroding our social life. Every one ^{of them} the family, in its home life; the school, in its school life; the church in its interior life, and outward effort, and the ballot in its community-life, would be barren and useless, or positively harmful and destructive, if they were not one and all penetrated with the spirit of Him whom we must worship in spirit and in truth.

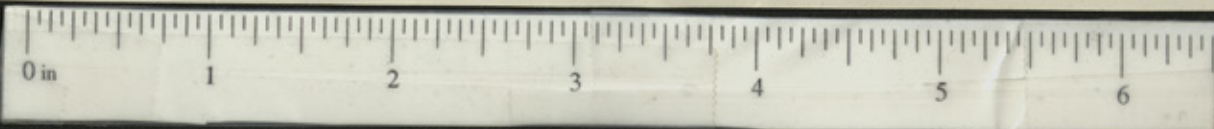
out against the man that had wealth, and if he found which way that man voted, he would vote the opposite ticket. Monopolies are equally bad.

We are familiar also with the anarchists who go a step further than the beatniks, and the criminal. They declare our social organization a failure, and Christ's teaching a fraud. They insist on wiping out all government, all present forms, property and possession, by fire, by dynamite, or other explosives. Just what government they would establish, or what social existence they would allow they have not yet very clearly recorded. Now, these are the spots and blemishes. Such teaching likely to spread among large classes of men who can not see anything beyond a present distress. How can these things be counteracted? My answer always is "they can be counteracted in this country by our institutions, viz: our Christian homes, or if you please, our Godly homes, our Christian schools, or schools which have the spirit of Christ in them, our churches, which may include every organization that embraces the love of God and of man, and operates for the benefit of humanity, and finally our system of suffrage, where men by voting learn how to vote, as by thinking they learn how to think, or by working at any business, they learn how to work. Again, my mentor says "Well, General, what has this to do with the Sunday School?" My answer is simple and plain, that either of the organisms that I have mentioned would be utterly futile to prevent a poison from working a decay from extending, or foul insects from creeping in, penetrating and corroding our social life. Every one of the family, in its home life; the school, in its school life; the church in its interior life, and outward effort, and the ballot in its community life, would be barren and useless, or positively harmful and destructive, if they were not one and all penetrated with the spirit of Him whom we must worship in spirit and in truth.



It is necessary that Divine love and human love be comingled ~~and~~ harmonious and true. How can it be brought about? I know of no other way than by teaching to the children the Bible, which is the word of God.

(14) To make this teaching universal, the soul must become receptive, ^{more generally than now} the soul of the child, it will be necessary to recognize the need of the new birth. The Sunday School brings the truth of the ever present Spirit to the child's mind by implanting in his mind and heart the Holy Word, especially the teachings of our Lord and Saviour.



It is necessary that Divine love and human love be mingled and harmonious and true. How can it be brought about? I know of no other way than by teaching to the children the Bible, which is the word of God. To make this teaching universal, the soul must become receptive, the soul of the child, it will be necessary to recognize the need of the new birth. The Sunday School brings the truth of the ever present Spirit to the child's mind by implanting in his mind and heart the Holy Word, especially the teachings of our Lord and Saviour.

Adm. not
 Journal of
 S. S. (Stark)
 S. S. Convention
 Begun -
 Week -
 Nov 15 / 98
 French Journal
 With additions
 8.0.10

