God in any manner bearing directly on public life or morals. The place to worship God on God's day is in God's house.

The second argument advanced in support of the excursion was that of necessity, the professor declaring that the teachers with him would find it impossible to make the trip at any other time. This is one of the popular arguments whereby many take advantage of the day for other than Christian worship. So far as that is true in this country it is due to a very wrong system. We have got to change the system or lose our American Sunday. By a very large class this argument could not be rightly used, for we find that by far the larger number of violaters of the Lord's day are of the leisure class.

In this particular case, said Mr. Spencer, there was not a necessity. There was pleasure, and I do not for a moment dispute the contention of the professor that the occasion was one of profit, even in a worshipful sense.

If the preservation of the Sabbath is in danger, as I contend it is by so many purposes other than regular Christian worship, then there should be a willingness to sacrifice pleasure and profit. The greatest menace to our American Sunday is not the direct attacks of open foes, but the pleasure and profit of good and respectable people.

The considerations on our side were in the first place the example. In our city the spectacle of a barge full of people going up Greylock meant so many more people going out to pleasure. It would not occur to one in one hundred that they were going into the woods to worship God. It was the influence of just so many more Christians against the worship of Sunday. On account of the position of Prof. Barton and his teachers, the injury done was the greater. The example was all the worse on account of their prominence.

In regard to this sermon, Professor Barton consented to talk with a representative of The Tech. He showed that the sermon contained, in effect, three points of argument against his action. The first one is found in the sentence, "The place to worship God on God's day is in God's house."

"'God's house' said Professor Barton, means, plainly enough, their house." That, then, expresses the opinion of one sect only. Whether the church or the fields or the woods or the hills is the correct place can depend only upon the sincere opinion of the worshippers. The church people have stated their opinion; Professor Barton has not tried to prevent them from practicing according to it. He claims only an equal consideration for his own beliefs.

The second point is that the necessity for the trips being on Sunday "is due to a very wrong system." "This," said Professor Barton, "may or may not be true. Our necessity was certainly due to a system. It is not for us here to qualify that system. In any case, the fact remains the same, and it is the fact that I used as my reason for taking the trip on Sunday." Whether the statement in the sermon is true or not, the reason given by Professor Barton remains good.

The third point is given in the last paragraph: "The immoral effect upon the community of the sight of a barge full of people starting off on Sunday." At this point, Professor Barton had to smile. With a considerate regard for the feelings of the church people, he had arranged the barge ride so that the bad moral effect, if any, was reduced to a minimum. The party, he said, started about six o'clock in the morning; and at that time there was no one to be seen, or rather to see, but the policemen. Any person who would get out of bed to look, it may safely be presumed, would be too depraved naturally to suffer serious demoralization from the spectacle. The return trip was planned by Professor Barton to occur between eleven and twelve o'clock in the morning, so that all of the party were in the house by noon. "This was before church let out," said Professor Barton, "and so, was a time when, according to them, all respectable people would be in church." It may be judged, then, that the moral effect was not very wide-spread in its pernicious influence.