

10,000 WILL NOT VOTE

The Covenanters' Attitude Toward the American Constitution.

Reject the Principle that Supreme Authority Comes from the People

—Mr. Foster's Sermon.

"You had to make a choice between King Jesus and the Constitution of the United States, and you chose King Jesus."

It was thus that the Rev. Fleming M. Foster, pastor of the Third Reformed Presbyterian Church, at 238 West Twenty-third Street, addressed his congregation at yesterday afternoon's service. The Reformed Presbyterians, who are known also as Covenanters, and who number about 600 in New York City and 10,000 in the United States, will not vote at the coming election, because they cannot in conscience give allegiance to the Constitution of the United States. The pastor of the Third Church explained in his sermon yesterday why Covenanters could not support the Constitution, and consequently will not vote in November.

"It is not through lack of interest in government that Covenanters deny themselves the use of the ballot," he said. "Nor is it because of what is or what is not in party platforms. The Democrat who is dissatisfied with the platform of his party may leave his party, and so, also, the Republican. But the Covenanter has a contention with the Constitution of the Nation—the great platform adopted by all the people as a basis of government; and, as a matter of conscience, is forced to deny himself the right of suffrage under it. We reject the fundamental principle upon which the Constitution rests, namely, that 'we the people' claim to be the source of authority. This is rejected as untrue in fact and as hurtful in application."

The Rev. Mr. Foster went on to say that three positions as to authority may be maintained: 1. That it resides in and emanates from the ruler. 2. That it resides in and emanates from the people. 3. That it is of God. The first, he said, was the theory of government held by despots; the second that upon which the United States Government had been established, and the third that which the Covenanters uphold and seek to have established. Speaking of government by the will of the people, he said:

"It does not safeguard the liberties of all the people. Our own enlightened Government held in bondage 4,000,000 blacks. Even now the Christian cannot take the Postmaster's oath, for it swears him to open his office on the Lord's day. This is a hardship, and looks toward ruling all Christians out of office. All Christians who vote are now upholding the liquor traffic, the Raines law, mail service on the Sabbath, and, in some places, licensed immorality. The Covenanter declines to become particeps criminis in these wrongs to God and man. He rejects the foundation principle that man's will is supreme and insists that the law of Almighty God, as represented and revealed in the Person of His Son, Jesus Christ, is the law to which nations should bow and is the source of all legitimate authority.

"The question resolves itself, finally, into one of allegiance; and the Covenanter declines to give allegiance to a Constitution which is based upon the assumption that 'we the people' are supreme and independent of the authority and law of Almighty God. Therefore we do not vote."

The Rev. Mr. Foster was seen at the conclusion of his sermon and a few questions as to the Covenanters' theory put to him.

"How would you apply the law of Jesus Christ to government?" he was asked.

"Make the law of Christ the law of the land. Everything that Christ's law forbids have the Nation forbid. Accept Christ as the authority for law."

"In order to do that, Congress would have to enact the laws of God into statutes," was suggested.

"Just so," he responded.

"But would not this be making Congress the interpreter of God's law?"

"Yes; that would be all right."

"Would it not result in a State Church?"

"Not at all. We are as much opposed to a union of Church and State as anybody. All we want is a union of religion and Church."

"Do you think Congress could interpret the law of God so as to please members of all denominations?"

"Yes; we think so. It would come a little hard at first, but it would work out all right. Of course, to have the teachings of Jesus Christ made the law of the land would mean a great reform in our social system, but that is what we are aiming for and hope to see brought about."

THE HALL OF FAME NAMES.

The Rev. Dr. Robert S. MacArthur, pastor of Calvary Baptist Church, preached last night on "The Religious Lessons from the Choice of Names for the Hall of Fame,"

He said in part:

"If we include Elias Howe, thirty names are chosen for the Hall of Fame. Five were born in the State of Virginia. The names of the five indicate the great honor which comes to Virginia. Kentucky gives us the immortal Lincoln. Massachusetts bears off the honors from all the other States, that State having given birth to one-third of all the men thus far chosen. If we call the number thirty, sixteen were college graduates. Colleges do not make men, they only help men to make themselves. All men who are made at all are self-made. Some of the greatest men in this list did not have the advantages of a college education. Harvard and Yale each contribute four graduates to this number; West Point, 2; Bowdoin, 2; Dartmouth, 1, the immortal Daniel Webster; Brown, 1, Horace Mann; William and Mary, 1, Thomas Jefferson and Amherst 1, the eloquent Henry Ward Beecher.

"What are the religious affiliations of these men? There are various kinds of shallow skeptics who assert or insinuate that all the great thinkers are on the side of infidelity, or at least agnosticism. Nothing could be further from the truth. Either by direct profession or by family affiliation several of the leading Protestant denominations are represented. Among these are the Baptist, Congregational, Episcopal, Methodist, Presbyterian and Unitarian. Several of the men were the sons of clergymen. Some of them are distinguished for great religious devotion. The remark will apply especially to Jonathan Edwards, who, without doubt, takes rank with the brightest lights of the Christian Church since the days of the Apostles. It will apply also along a different line both to Channing and Beecher. There is not an atheist in the entire list. The foremost thinkers of the world to-day are on the side of Christ and the Church."

TYPHOID IN A BOYS' SCHOOL.

Typhoid fever has broken out in the Boys' Disciplinarian School, Eighteenth Avenue and Fifty-fourth Street, Brooklyn. One death has already occurred, and there are a half-dozen cases of the disease, several of those afflicted being now at the point of death. The epidemic broke out last Tuesday. There are several hundred boys in the school, and already, it is said, the greater part of this number have been exposed to the disease. Those known to have been exposed have been isolated.

At the school the officials maintain reticence regarding the epidemic. Superintendent Sumwald, when seen last night, admitted that there had been one death in the institution and that several of the inmates were afflicted with the disease, but he refused to go into details. The name of the first victim was William Jones and his death occurred Saturday night.

The outbreak of the fever is said to be due to the defective plumbing and the generally poor sanitary condition of the establishment. This lack of sanitation has been notorious for a long time, it is said.

On Oct. 8, Louis Firuski of the Board of Managers of the institution, appeared before the Board of Estimate and asked for an appropriation for the construction of a new building, saying that the present structure was a disgrace to the city. Mr. Firuski's description of the condition of the building led Mayor Van Wyck, who was present at the meeting, to remark that under such conditions the inmates should be removed at once. Since that time nothing has been done in the matter.