

SUNDAY
THE WORLD'S REST DAY



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SUNDAY
THE WORLD'S REST DAY





JUDGE ALTON B. PARKER
Chairman of the Congress

International Congress on Sunday rest

SUNDAY

THE WORLD'S REST DAY

*An illustrated story of the Fourteenth International
Lord's Day Congress held in Oakland, California,
July 27th to August 1st, 1915, during the
Panama-Pacific International Exposition*

EDITED BY
A COMMITTEE OF SEVEN
APPOINTED BY THE CONGRESS

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PREFACE

The Lord's Day Congress, while in session in Oakland, California, appointed an Editorial Committee consisting of the Rev. Drs. Duncan J. McMillan, George U. Wenner, Wm. M. Rochester, Alexander Jackson, Wm. S. Hubbell and Harry L. Bowlby, and Mr. E. Francis Hyde, with instructions to publish, in a suitable volume, the papers and addresses of the Congress.

These papers were written by men and women who are eminent in their respective professions and spheres of life. They have brought to this work the mature products of earnest thought, the results of diligent research and the testimony of varied experience.

The Sabbath question is approached from every point of view, by the Jew, the Greek, the Catholic, and the Protestant. It is treated in every aspect—civic, economic, educational, domestic, ethical, industrial, legal, religious, secular, social, scientific, and historical.

Neither the Congress nor the Editorial Committee is responsible for any of the views presented. The authors of the papers have been unrestricted in the treatment of their themes. But the Committee, exercising their editorial privileges under their instructions, have found it necessary to alter or entirely remove certain passages which would appear irrelevant or redundant.



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SUNDAY
THE WORLD'S REST DAY



CHAPTER I

THE FOURTEENTH INTERNATIONAL LORD'S DAY CONGRESS, HELD IN OAKLAND, CALIFORNIA, 1915

IN CONNECTION with the Panama-Pacific International Exposition, in which were assembled exhibits of the resources of the world and the achievements of mankind, there were scheduled eight hundred and forty-three congresses and conventions, intending, as nearly as possible, to compass all human interests. Prominent among these interests were those which relate to the world's Weekly Rest Day, to which the complex conditions of modern life give increasing importance.

These questions, in varying aspects, have been the subjects of congresses and conferences held in connection with previous expositions, national and international, in Europe and America. Since the latest previous Congress was held, progress has been made, but new conditions and new issues affecting the Sabbath have arisen and are continually arising, which demand serious consideration. To meet these new conditions and issues, the friends of the Sabbath were impressed with the conviction that a general conference or congress was imperatively needed, and that the proposed Exposition, to be held in California, would afford an inviting opportunity. Correspondence was opened early with representative men who had charge of Exposition interests in Washington, and with the men in San Francisco to whom had been committed the management of the Exposition. This correspondence began in January, 1912, and continued until all arrangements were completed.

In this correspondence two objects were aimed at:

first, favorable accommodations for the Congress, and, second, a Sunday-closing clause as a condition of the Government appropriation in aid of the Exposition. The first object was easily attained. Every reasonable encouragement and accommodation were freely offered by the Exposition authorities and the citizens of California. But the second object, though strenuously pursued, proved impossible of attainment. A few paragraphs of the correspondence will give the best history of the development of the Congress.

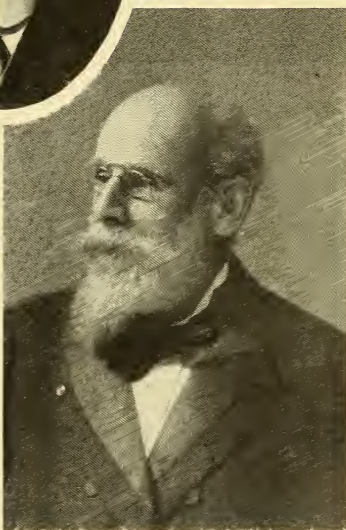
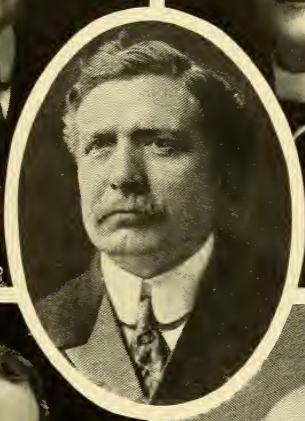
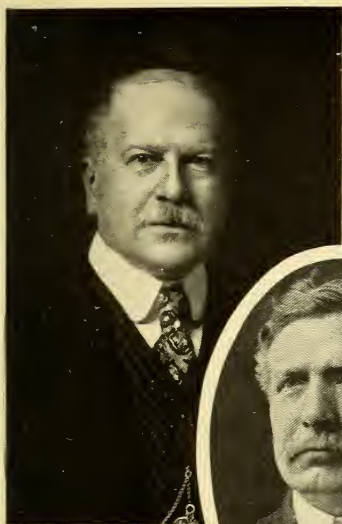
HISTORY OF THE CONGRESS

January 27, 1912, Dr. Swartz to the Hon. R. E. Connell, House of Representatives, Washington, D. C.: “. . . Can you give some information concerning the San Francisco Panama-Pacific Exposition, which is to be held in 1915, especially in so far as any acts of the national Government concerning it may have been taken?”

January 27, 1912, Dr. Swartz to the President of the Panama-Pacific International Exposition, San Francisco, Cal.: “. . . May I ask for the favor of the official prospectus of the Exposition, and also make inquiry whether you have considered the holding of a series of International Congresses on important lines of national development and of popular welfare? If so, have you assigned a place to the question of the Weekly Rest Day? . . .”

January 30, 1912, Mr. J. Sanford Mullins, Clerk, Committee on Industrial Arts and Expositions, House of Representatives, Washington, D. C., to the Hon. R. E. Connell of the House of Representatives: “. . . I have your letter dated the 29th with enclosure from Dr. Swartz. Replying to the same, I beg to advise that to date the only Act relating to the Panama-Pacific Exposition is the one making San Francisco the city in which it shall be held. . . .”

February 1, 1912, Mr. Joseph M. Cummings, Secretary



E. FRANCIS HYDE, ESQ.

REV. WILLIAMS S. HUBBELL, D.D.

REV. WILLIAM P. SWARTZ, PH.D.

DR. WILLIAM J. GIES

GEN. RALPH E. PRIME

to the President of the Panama-Pacific International Exposition, to Dr. Swartz: “. . . I beg to acknowledge receipt of your letter of January 27th, and would state that we have not issued what might be called an official prospectus, but I send you under separate cover copies of pamphlets that we have already issued. Our Committee on Congresses has not yet been appointed, but when it is, your letter will be brought to their attention, and as soon as anything definite is decided we shall be very glad to let you know. . . .”

February 6, 1912, Dr. Swartz to Rev. Wm. I. Haven, D.D., Corresponding Secretary of the American Bible Society, New York City: “. . . Following your request made during our conversation yesterday concerning the Sunday interest of the Panama-Pacific Exposition that I write you a letter that you may present the subject at the Executive Committee meeting of the Federal Council of the Churches of Christ in America, I am pleased to say that some days ago I wrote a letter to the Hon. Richard Connell, a friend of mine who is a member of the House of Representatives. . . . I have also written to the President of the Exposition at San Francisco, and have asked for a program or a list of the special international conferences which it has proposed to hold in connection with the Exposition.

“In response to the letter to Mr. Connell, I have received the information that at the extra session last summer, two resolutions were offered appointing a Commission of five members whose duties it should be to represent the Government at the Exposition. These resolutions were both referred to the House Committee on Industrial Arts and Expositions, and no action has yet been taken upon them. . . .”

February 6, 1912, Dr. Haven to Dr. Swartz: “. . . I will take the matter up with our Committee at its meeting which is to be held on the 29th of this month and then ask our Secretary to write you as to the action of the Com-

mittee. Possibly before that I will have a little conference with you. . . .”

March 11, 1913, Mr. James A. Barr, Manager of the Bureau of Conventions and Societies of the Panama-Pacific International Exposition, to Dr. Swartz: “. . . After taking charge of the Bureau . . . among the interesting letters that I found was one from you under date of January 27, 1912. In this letter you expressed, both for yourself personally and for the New York Sabbath Committee, a deep interest in the Congresses to be held under the auspices of the Exposition. You also inquired whether or not a place had been assigned to the question of the weekly day of rest.

“Let me say that up to this time no such Congress or Conference has been arranged. We shall be glad to provide a place for it if it can be worked out under the auspices of your Society or of other organizations interested. Under the plan we are following we expect to have a number of national and international Congresses arranged and financed by particular societies. Ten such Congresses have already been worked out in a preliminary way.

“At your convenience, I shall be glad to hear from you further regarding the matter. Should such a Congress or Conference be arranged the Exposition will undertake to provide suitable meeting places without expense. . . .”

March 24, 1913, Dr. Swartz to Mr. Barr: “. . . I beg to acknowledge the receipt of your favor of March 11th, which came to hand on the 18th, and in which you request me and the New York Sabbath Committee to take up the matter of a World's Congress on Sunday Rest to be held in connection with the Exposition.

“Your letter was laid before the Sabbath Committee at its regular meeting, which occurred on the afternoon of March 18th, and they appointed a sub-committee to advise with me in regard to the steps which we ought to take in view of your request and appointment. The members of

this committee are: Dr. Wm. S. Hubbell, who was for many years the Secretary of the New York Sabbath Committee, and is a gentleman of distinction in both Church and State; E. Francis Hyde, Esq., the Vice-President of the Central Trust Company of New York, one of our great banking institutions, and Eugene A. Philbin, Esq., one of the most prominent members of the New York Bar.

"If it is your pleasure to appoint us a provisional executive committee on Sunday Rest Congress, we will immediately, upon receiving your official appointment, sound the other organizations and Church representatives to see whether they will join in such a Congress, and will request nominations for a general committee or commission of the most representative and official character.

"We will act together with such others as we may associate with us as an executive committee until this general commission is able to organize and designate its officers and sub-committees. As soon as the names of those who should constitute the general committee or commission on this Congress are ascertained, we will transmit them to you. They will be thoroughly representative of all the Sunday organizations and the churches which may be enlisted in arranging for the Congress.

"I am sending you in this mail a copy of the report of the New York Sabbath Committee, in which reference is made to the Chicago Congress on Sunday Rest, and the method which we pursued at that time. With it, I am also forwarding a copy of the 'Sunday Problem,' which is a report of the Chicago Congress.

"Awaiting your formal appointment, I am, in behalf of the New York Sabbath Committee, . . ."

April 4, 1913, Mr. Jas. A. Barr to Dr. Swartz: "Acknowledging receipt of your favor of the 24th ult., let me say that we shall be glad to have a Sunday Rest Congress arranged under the auspices of the New York Sabbath Committee or of other organizations interested.

"In scheduling congresses we are following the general plan carried out by past expositions. All congresses, up to this time, have been promoted and financed by interested societies. We have not, in any case, made any official appointments, feeling that it was best for the various societies to conduct the congresses directly under their own auspices. The bureau has, however, helped in every feasible way in making arrangements.

"As I wrote you, we are ready to provide congresses and organizations with suitable meeting places for all formal sessions that may be held. It will be entirely proper for the New York Sabbath Committee to take the initiative; get in touch with other organizations and request nominations for a General Committee or Commission to arrange for the Congress. The high character of the subcommittee to act with you gives ample promise of a great Congress.

"Assuring you that we shall be glad to assist in every feasible way in this most important matter, . . ."

Rev. Edward Thomson, LL.D., Secretary of the Sabbath League of America, wrote under date of May 15, 1913, to the New York Sabbath Committee: "On May 2d James A Barr wrote me that the New York Sabbath Committee had written to them soliciting the opportunity to prepare for such a meeting, in which they trust that this office will co-operate 'with you in the matter should such a Congress be held.' I now write to say that we shall be pleased to co-operate with you, and invite correspondence on the matter."

SUNDAY CLOSING

From the first, vigorous and persistent efforts were made to obtain from Congress a Sunday closing condition of Government appropriation in aid of the Exposition. This is manifest in the following correspondence:

January 27, 1912, Dr. Swartz to the Hon. R. E. Connell, House of Representatives, Washington, D. C.: ". . .

It has been the custom at American International Expositions to close the expositions on Sunday in deference to our well-known National practice of Sunday observance. Congress had conditioned its appropriations to a number of expositions upon Sunday closing. . . .”

January 30, 1912, Mr. J. Sanford Mullins, Clerk, Committee on Industrial Arts and Expositions, House of Representatives, Washington, D. C., to the Hon. R. E. Connell of the House of Representatives: “As no bill for an appropriation for this Exposition has been introduced, I am unable to advise Mr. Swartz whether or not it will be conditioned upon the Exposition closing on Sundays. But it is more than likely that customs prevailing at former American International Expositions will prevail at this one; however, this is only a conjecture. . . .”

February 6, 1912, Dr. Swartz to Rev. Wm. I. Haven, D.D., Corresponding Secretary of the American Bible Society, New York City: “. . . Some days ago I wrote the Hon. Richard E. Connell, a friend of mine who is a member of the House of Representatives, taking up the subject of the relationship of this exposition to the United States Government and asking whether Congress had appointed a committee from its own members, or had before it any bills for appropriation, and whether these bills contained the customary provision that the appropriation should be made subject to the closing of the gates upon Sunday.

“I am keeping watch of this matter and will be glad to keep the Federal Council informed if I may be of any service to them in that direction, and I shall be very glad to have some letter from the Council which I might use in an emergency to stave off appropriations if they are proposed, unless they include the Sunday-closing provision which has prevailed heretofore. If a hearing should be proposed on this subject, the Chairman of your Committee on Sabbath Observance ought to attend and speak for the Churches represented in the Council.

"This will give you the information you have desired, and I will be glad of any letter which the Council may care to give to be used as indicated above. . . ."

February 6, 1912, Dr. Haven replied to Dr. Swartz: ". . . I thank you very much for your favor of the 6th of February, and I will take the matter up with our Committee at its meeting which is to be held on the 29th of this month."

January 24, 1913, Rev. Wilbur F. Crafts, Ph.D., of the International Reform Bureau, of Washington, D. C., to Dr. Hubbell: ". . . I wish to inform the leaders of the Sunday Rest movement that a bill has been introduced in Congress appropriating two millions of dollars, nominally for the Government exhibit at the Panama Exposition. . . . The Government does not usually spend more than a quarter of a million on its exhibits at expositions, and when the appropriation rises to the dimensions of millions, it is suitable that we should ask the usual condition be attached to such appropriation, that the gates shall be closed on Sunday, following the precedent established at the Centennial, at St. Louis, and at Jamestown.

"We hope therefore that the Secretary of the Sabbath associations will at once send a letter on this subject, writing to Hon. J. Thos. Heflin, Chairman of the House Committee on Industrial Art and Exhibitions, who is greatly interested in Sabbath observance and likely to take an active interest in the matter. A letter should also be written to the Chairman of the Senate Committee on Industrial Arts, Hon. Elihu Root, who is likely to give great weight to the long line of precedents in favor of Sunday closing, not only of the Government exhibit itself, but of the entire exposition whenever the Government gives any considerable aid. . . ."

February 7, 1913, Dr. Swartz to Dr. Crafts: ". . . Your favor of the 6th inst., to Dr. Hubbell, my predecessor, has been handed to me by him.

"I have been expecting that some such appropriation

for the Panama Fair would be asked. On the 27th of January, 1912, I wrote to the Hon. R. E. Connell, a member of the House, who was also a friend and neighbor of mine. Through his inquiry, I learned directly from the Committee on Industrial Arts and Expositions that there had as yet been no appropriation made for the Panama Fair. Mr. Connell promised to keep watch of the matter for us and inform us of any movement. I learned some three or four months ago of Mr. Connell's death.

"We will take action on the matter, as per your letter, and will co-operate with the International Reform Bureau in any way to secure the end contemplated. . . ."

February 12, 1912, Dr. Crafts to Dr. Swartz: ". . . As to the Sunday closing: The bill came up last Wednesday and the afternoon was spent in debate, but they did not reach the point of amendments, otherwise Mr. Ames would have introduced the St. Louis-Jamestown amendment, of which I probably sent you a copy. The bill is likely to come up on the next full calendar Wednesday, the 19th. I suggest that you send a duplicate letter with reference to the precedents in this matter to all members of the New York delegation in the House, and if the bill should pass the House, where it must pass first as an appropriation bill, you would then, of course, want to get busy on the Senators. Dr. Atterbury of your Committee gave great attention to this matter, and you will doubtless find in your files some interesting letters which he has written, giving numerous precedents in regard to Government action, but really the sufficient precedent for practical use is the action of Congress in the case of St. Louis and Jamestown. . . ."

February 19, 1913, Drs. Swartz and Hubbell to Congressman F. W. Sims, House of Representatives, Washington, D. C.: ". . . The New York Sabbath Committee, whose names appear on this letterhead, respectfully urges you in reference to the appropriation of Two Million Dollars for the Panama Fair, ostensibly for a Government

exhibit, but apparently by reason of its large amount to aid the Fair itself, for you to introduce and push an amendment providing that it shall be a condition precedent to the payment of any and all appropriations made by Amendment House of Representatives No. 27876 'that the Panama-Pacific International Exposition Company shall contract with the Secretary of the Treasury to keep the gates closed on Sundays during the entire period of the Exposition.' . . ."

March 31, 1913, John E. Parsons, Esq., Acting Chairman of the New York Sabbath Committee, and Drs. Swartz and Hubbell, to Hon. Wm. J. Bryan, Secretary of State, Washington, D. C.: ". . . In behalf of a very large number of our fellow citizens, we respectfully ask that the representatives of our Government at the Panama-Pacific International Exposition, to be held in San Francisco in 1915, be instructed in their official capacity to pay that respect to the observance of Sunday which is paid by our National and State Governments, and which is in accordance with the customs and laws of the American people, by the closing of their Bureaus and Exhibits, and by the suspension of official business on Sunday.

"For precedents in the action thus asked, permit us to refer to the instructions given by the Department of State to the representatives of this Government at the International Expositions at Paris in 1878, 1881, 1889, 1900, and also to the action of the Government in reference to its exhibits at the Trans-Mississippi Exposition at Omaha. The other principal American Expositions were entirely closed on Sunday by action of Congress in connection with the appropriations made for them.

"This whole question of Sunday rest is receiving renewed emphasis; not so much possibly because of any greater respect for the conscientious convictions of the Christian people, for the Government has uniformly shown this consideration from the beginning of our history, but especially now because also of the industrial and

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social importance of a day of rest, and because of the conviction that such a rest day with the privileges of worship is essential to the formation of that high personal character and of that morality which are fundamental to the welfare and prosperity of a democracy.

“America has consistently adhered to these principles, and has thus become an example of the new liberty to the world, from which honorable position we trust our Government will not recede by any other course at San Francisco.

“We are directed to sign this memorial in behalf of the New York Sabbath Committee, and beg to remain, . . .”

Conference of Sabbath Societies

Following this correspondence Dr. Swartz conferred with the various Sabbath and Reform Organizations both in Europe and America, in regard to the advisability of holding such a Congress. On December 13, 1913, Dr. Swartz addressed letters to all the organizations inviting them to a conference to be held on January 22, 1914, in the Managers' Room of the Bible House, New York City, and requesting each organization to send a representative. The meeting was held on the day mentioned. There were present:

Rev. H. C. Minton, D.D., of the National Reform Association;

Rev. Wilbur F. Crafts, Ph.D., of the International Reform Bureau;

Rev. Martin D. Kneeland, D.D., of the Lord's Day League of New England;

Rev. T. T. Mutchler, D.D., of the Lord's Day Alliance of Pennsylvania;

Rev. Wm. M. Rochester, D.D., of the Lord's Day Alliance of Canada;

Rev. H. L. Bowlby, of the Lord's Day Alliance of the United States;

- Mrs. Wm. H. Danielson, of the Woman's National Sabbath Alliance;
Mrs. Don O. Shelton, of the Woman's National Sabbath Alliance;
Rev. Wm. S. Hubbell, D.D., of the New York Sabbath Committee;
Rev. Wm. P. Swartz, Ph.D., of the New York Sabbath Committee.

The meeting was called to order by Dr. Wm. S. Hubbell. Rev. Wm. M. Rochester, D.D., offered prayer.

Dr. H. C. Minton was elected Chairman of the meeting, and Rev. H. L. Bowlby, Secretary.

The purpose of the conference was stated by Dr. Swartz. The question arose as to the authority for the call of such a conference, and Dr. Swartz stated that Mr. Jas. A. Barr, Manager of Conventions and Societies, wrote him that it would be entirely proper for the New York Sabbath Committee to take the initiative in trying to bring about the holding of such a conference. Dr. Swartz moved that such a conference be held in California. The motion was seconded by Dr. W. F. Crafts.

After much discussion, the motion was carried in the following form:

Resolved, That there be held a World's Sabbath Congress in San Francisco at the time of the Panama-Pacific Exposition."

Organization of Committees

It was then decided on motion that there be an Advisory or Honorary Council, a General Committee on Arrangements, and an Executive Committee to be chosen from the General Committee of Arrangements with power to arrange a program and to appoint such other committees as may be necessary. On motion, the Committee of Arrangements was made to include all present and others who answered the letter announcing the call of the meet-

ing, such others to be selected who may in the judgment of those already on the Committee be deemed properly interested in the movement.

Dr. Swartz was elected Chairman of the Executive Committee, and Rev. Henry C. Minton, D.D., was elected Chairman of the General Committee of Arrangements.

At the meeting of the Executive Committee held on April 2, 1914, Dr. Minton was elected as the representative of the Congress to Europe, in the interest of the program. The sudden breaking out of the European War prevented Dr. Minton from accomplishing the full purpose of his errand and hastened his return to America. Frequent meetings of the Executive Committee were required in the development of plans for the Congress.

The sudden death of Dr. Swartz, which occurred on April 3d, deprived the movement of leadership. At a meeting of the Executive Committee held April 14, 1915, E. Francis Hyde, Esq., was elected Chairman of the Executive Committee.

The Executive Committee, being charged "with full power and responsibility for all the arrangements and conduct of the Congress," appointed two sub-committees to carry into effect the plans for the Congress:

1. The Committee on Program: Rev. Wm. S. Hubbell, D.D., Chairman; Rev. D. J. McMillan, D.D., Secretary.

2. The Committee on Exhibits: Rev. Harry L. Bowlby, Chairman; Rev. Edwd. Thomson, Rev. Elie Deluz and Rev. J. E. Squires.

3. The General Committee of Arrangements had advisory power. On it all co-operating organizations were represented.

4. The Pacific Coast Committee was auxiliary to the Executive Committee.

5. The Council of Honor consisted of the presiding officers of the co-operating organizations, and of a number of great leaders in State, in Church, in education and in affairs representing the thoughtful Christian sen-

timent of all the principal churches and countries of the world.

6. Royal and Ruling Patrons. Because of the importance of the Sabbath to governments and to the welfare of the people, the patronage of the most esteemed rulers of the Christian nations of Europe was invited for the sake of the helpful influence which such an act of piety will exercise in behalf of the right throughout the world.

TIME AND PLACE OF THE CONGRESS

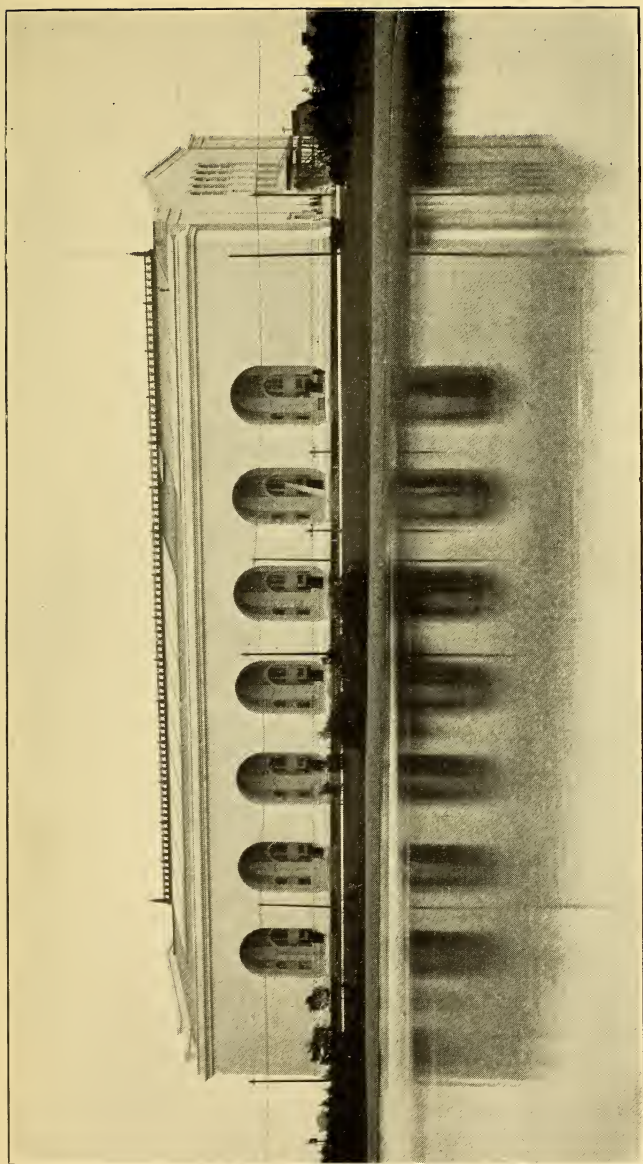
Several invitations for the Congress were received, and that of the Mayor and Chamber of Commerce of Oakland, California, was accepted. The sessions of the Congress were therefore held in the beautiful new Convention Hall in that delightful city.

The sessions of the Congress began on Tuesday evening, July 27th, and closed on August 1, 1915.

THE PLATFORM OF PRINCIPLES

First—We hold the Sabbath or Weekly Day of Rest to have been founded by the Creator in the beginning; embodied in a commandment of the Decalogue; confirmed by the Lord Jesus Christ, by Him dedicated to the welfare of all mankind; and finally to have appeared in the Lord's Day of the Christian Church, all whose great, historic branches, however otherwise divided, are united in the observance of Sunday as the Day of Rest and Worship.

We aim to promote the fullest recognition of the Divine purpose, to conserve this priceless heritage for all men, and to secure the proper and conscientious observance of the day in the interest of those high attainments in religion and morals upon which the stability of political institutions and national well-being depend; and therefore we set ourselves earnestly to contend against the adverse influences arising both from business and pleasure, which so strongly assert themselves, and which threaten the integrity of this blessed day of rest and worship.



.MUNICIPAL AUDITORIUM, OAKLAND, CALIFORNIA
Where the Congress was held

Second—While it is not the function of the State to enforce or to interfere with the religious observance of the Lord's Day, yet for the maintenance of the religious liberty of the people, that their right to worship may not be infringed by the distractions of pleasure or by the demands of business and labor, and that the physical well-being and the social privileges of all citizens may be safeguarded to them, the Weekly Rest Day has been made a civil institution, embodied in law and custom; so that the State in this manner relates itself vitally to the welfare of individuals and of society, to the stability of free institutions, and to the peace and prosperity of governments.

We aim to promote among all classes such a true understanding of the value of the Sabbath to themselves, to their families, and to the State, as shall lead them to resist whatever tends to deprive them of it, and to secure and enforce such laws as shall protect the people in their right to this day of religious privilege and of freedom from toil.

MEMBERSHIP

Associations of trade, manufacture, commerce, reform, civic and social betterment, and workingmen's unions, as well as churches, Sunday-schools, ministers' associations, religious societies, educational and all Lord's Day and Sabbath organizations, are invited to enroll among those promoting the Congress and to send delegates to its meetings.

CO-OPERATING SABBATH ASSOCIATIONS

American

- Commission on Sunday Observance of the Federal Council of the Churches of Christ in America.
- The Lord's Day Alliance of Canada.
- The Lord's Day Alliance of Maryland.
- The Lord's Day Alliance of New Jersey.

- The Lord's Day Alliance for the South.
 The Lord's Day Alliance of the United States.
 Lord's Day League of New England.
 Mid-West District of the Lord's Day Alliance.
 The National Reform Association.
 The New York State Sabbath Committee.
 The New York State Sabbath Association.
 The Northwest Sabbath Association.
 The Sabbath Observance Department of the National
 Woman's Christian Temperance Union.
 The Sunday League of America.
 The Weekly Rest Day League of the Pacific Coast.
 The Wisconsin Sunday Rest Day Association.
 The Woman's National Sabbath Alliance.

European

- Belgium—Association for Sunday Rest in Belgium.
 Denmark—The Danish Sunday Rest Society, Copenhagen.
 England—The Central Sunday Closing Association,
 London.
 The Imperial Sunday Alliance, London.
 France—The French Protestant Society for Sunday
 Observance, Paris.
 The French Social League of Buyers, Dijon.
 Germany—The German Central League for Sunday
 Observance, Heidelberg.
 Scotland—Scottish Churches' Lord's Day Association,
 Edinburgh.
 Switzerland—Central Swiss Committee for Observance
 of Sunday, 7 rue de Candolle, Geneva.
 Committee for the Observance of Sunday, Lausanne.
 Committee for the Observance of Sunday, Basle.
 Committee for the Observance of Sunday, Berne.
 Committee for the Observance of Sunday, Zurich.
 Committee for the Observance of Sunday, St. Gall.
 Committee for the Observance of Sunday, Thurgovie.

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Committee for the Observance of Sunday, Argovie.
Committee for the Observance of Sunday, Coires.
Committee for the Observance of Sunday, Glarus.
Committee for the Observance of Sunday, Vevey.
Comite Central de la Jeunesse Catholique Swiss,
Thurgovie.
League for the Observance of Sunday, Neuchatel.
Ligue Universelle pour L'Observation du Dimanche,
Geneva.

ENDORSEMENTS

The International Sunday School Association, at
Chicago, June, 1914:

"We also endorse the plan to hold an International
Lord's Day Congress at San Francisco during the said
exposition, and indulge the hope that it will so quicken
Christian conscience as to give California a weekly rest
day."

Action of the Northern Baptist Convention, at Boston,
Mass., June, 1914:

"We welcome the proposition for an International
Lord's Day Congress in connection with the Exposition,
with the hope that it may strengthen the hold of the
Lord's Day upon the consciences of the people, and we
recommend the appointment of Mr. Henry Bond as a
member of the Honorary Council of the Congress."

Resolution of the General Assembly of the Presby-
terian Church in the United States of America, adopted
May, 1914, at Chicago:

Resolved: That this Assembly learns with pleasure
of the purpose to hold an International Lord's Day Con-
gress in San Francisco in July, 1915, at the time of the
Panama-Pacific Exposition in that city, and that it com-
mends this Congress to all the people of our churches,
with the hope that it may be the means of strengthening
the hold of the Lord's Day upon the Christian conscience
and of awakening the public mind generally to a fuller

appreciation of the industrial and economic value of a weekly rest day, as well as of the proper religious observance of the Holy Day of Rest and Worship."

Similar action was taken by each of the following general church bodies to which the plans of the Congress were presented:

The General Assembly of the Presbyterian Church in the United States, at New Castle, Pa., May, 1914.

The General Assembly of the United Presbyterian Church of North America, at Kansas City, May, 1914.

The General Synod of the Reformed Church (Dutch) in America, at Asbury Park, N. J., June, 1914. Rev. John G. Fagg, D.D., President, was made by vote of the General Synod a member of the Honorary Council.

The Convention of Free Baptists, at Ocean Park, Me., July, 1914, also named their President, Rev. Dr. J. W. Mauck, President of Hillsdale College, Mich., as a member of the Honorary Council.

The Federal Council of the Churches of Christ in America, by its Executive Commission.

The General Assembly of the Presbyterian Church in Canada, by its Moderator, Rev. W. T. Herredge, D.D.

The Union American M. E. Church elected Bishop P. A. Boulden, A.M., D.D., to represent it.

DEFINITION OF TERMS

SUNDAY designates a particular day of the week regardless of its character or use, as Sunday Work, Sunday Rest.

SABBATH refers to the common weekly rest day observed with religious sanctions. Its personal and social observance is required by the divine commandment, and usually also by the civil law.

LORD'S DAY is the weekly festival of the Resurrection, kept joyfully and voluntarily by the Christian, in token of his love for, his

loyalty to, and his faith in our Lord Jesus Christ. The Lord's Day would, like any expression of love, lose its sweetness if exacted by law.

Throughout Christendom all these are the same day of the week. Often all these meanings are blended. The term used therefore follows the dominant thought, but must not be taken as excluding the other characteristics of the Day.

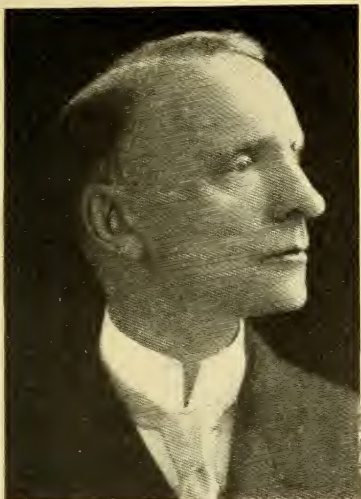
CHAPTER II

THE OPENING OF THE LORD'S DAY CONGRESS, OAKLAND, CAL., JULY 27, 1915

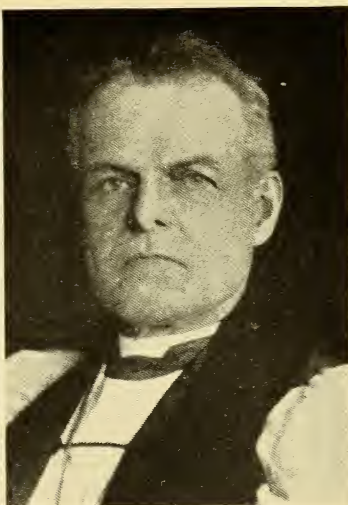
THE meeting was called to order by Rev. Duncan J. McMillan, D.D., Secretary of the Program Committee. Scripture from Deut. 5:12-16 was read by Rev. Wm. M. Rochester, D.D. Rev. Warren H. Landon, D.D., then offered the following prayer:

"Almighty God, our Heavenly Father, we give Thee hearty thanks for this gathering of Thy servants. Thou hast watched over us in our journeying, and brought us in safety to this place. We thank Thee for Thy holy Sabbath, for the refreshment and gladness it has brought to many hearts through the ages. It was a comfort and blessing to our fathers. May it continue such to us and to our children. Stay all the forces that would violate its sanctity and turn this holy day into a holiday. Quicken and deepen the churches' regard for the day. May all who love Thee love Thy holy day, and teach their children to love it. Guide all rulers in its observance and aid them in the enforcement of all laws enacted for its preservation. Especially help us in this favored land to keep all Thy commandments for our good always. Guide us now in our counsels and discussions, and bring us to wise, just conclusions. And when we have ended our conference, send us on our way with a stronger purpose to keep the Sabbath better ourselves, and to use all proper effort to make it a day of the truest pleasure and profit to all people. In the name of our Lord Jesus Christ. Amen."

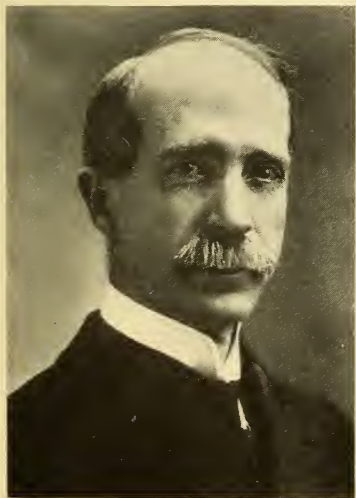
The audience, led by the Edna White Trumpet Quartette, sang "America."



REV. WARREN H. LANDON, D.D.



RT. REV. WILLIAM F. NICHOLS, D.D.



REV. SIDNEY L. GULICK, D.D.



REV. EDWARD L. PARSONS, D.D.



Dr. McMillan then said:

Ladies and Gentlemen:

Mr. E. Francis Hyde, Chairman of the Executive Committee, was expected to be the temporary Chairman of this Congress, but he was prevented by important interests from coming at this time. He regrets that he cannot be with us to-day, and I regret it more than he does, or than you do. With your permission I shall read a letter from him which explains his absence:

*31 Bible House, New York City,
July 14, 1915.*

Rev. Duncan J. McMillan, D.D.

DEAR DOCTOR McMILLAN:—The program of the International Lord's Day Congress to be held at San Francisco, California, from July 27th to August 1st, indicates on the first page that at eight o'clock on the evening of July 27th the meeting of the Congress will be called to order by the Chairman of the Executive Committee.

As it will be impossible for me to be present at that time, I ask you to call the meeting to order and to introduce Judge Alton B. Parker as the permanent Chairman.

When the arrangements for the Congress were instituted in the early part of last year and the Executive Committee was appointed to carry out the arrangements, I consented to act as Treasurer of the Committee and to be responsible for the raising of the funds necessary for the expenses of the Congress. I then said it would be impossible for me to attend the Congress on account of the inability of my wife to make the journey. I, however, undertook to provide the funds necessary for the expenses of the Congress. Doctor Swartz was elected Chairman of the Executive Committee, and served as such until his death in the spring of this year.

After the death of Doctor Swartz, the members of the Executive Committee very kindly asked me to take his place as Chairman of the Executive Committee. I did so, as it was their unanimous wish. But it was with the

understanding that I had had from the first that I would be unable to attend at San Francisco. I therefore now request that you would act for me as my substitute in calling the first meeting to order, and also in giving such advice as to the conduct of the Congress as would be proper for me to give if I were present.

With full confidence in your efforts for the success of the Congress, as well as in the co-operation of the other workers who are going to make the Congress a success, I remain,

Very truly yours,

E. FRANCIS HYDE,

Chairman of the Executive Committee and Treasurer.

You see our Chairman assigns to me the duty of calling the meeting to order. For your comfort of heart and my peace of mind I point you to the fact that Mr. Hyde does not require nor even authorize me to make a speech. I shall detain you, therefore, only long enough to say a few words by way of introduction.

We are here as representatives of thirty-nine organizations—nineteen in America and twenty in other countries—which exist for the promotion of Sabbath observances. There are also, represented here, societies and Churches which are not organized exclusively for that purpose. At least thirteen different religious denominations are here by representation. There are also industrial, scientific, social, and educational organizations enrolled in this Congress whose representatives will be heard. We are here for the purpose of promoting and defending the Sabbath—the weekly rest day of the ages and of the civilized world.

The Executive Committee, to whom was given plenary power, was glad to accept the cordial invitation of Mr. James A. Barr, the Commissioner of Congresses, to hold our Congress in connection with this great Exposition.

The committee was somewhat embarrassed by the many hospitable offers of accommodations for the Sessions of

our Congress. They accepted the offer of this beautiful, new building partly because it is so well adapted to our purpose, partly because they wanted to dedicate it to a wise and holy use, partly because they were willing to meet the City Council half way on the Sabbath question, and partly because we could not well resist the attractions of the beautiful city of Oakland.

I am informed that there are present, gentlemen who represent various interests—the Exposition, the civic, the industrial and the religious forces of this great state, who have come here to welcome us to California. I have the privilege and honor of introducing Mr. Florence J. O'Brien, who officially represents the distinguished Governor of California.

Mr. Florence J. O'Brien (Governor Johnson's representative) spoke as follows:

Delegates to the Lord's Day Congress, and Ladies and Gentlemen:

The State of California is proud and glad to have within its borders a body like this, devoted to the uplift and betterment of humanity. It is a little early yet in the proceedings to catch the spirit of this Congress, but what I have seen of its literature, convinces me that it is composed of men and women who have come here unselfishly devoted to the work. It is therefore meet and proper that a congress of this character should be held within the borders of this state; it is proper that it be held in California, because California is one of the states of the Union which has a law providing that one day in seven shall be a Day of Rest. This law has stood since 1893. It is not, I regret to say, observed as it should be but it is there. One of the other states, I am proud to say, is the State of Massachusetts, the state of my birth. By these enactments both states are honored and distinguished. It is proper that this Congress should be held within this state,

where for the past five years so much has been accomplished along the lines of social betterment for human beings. It is proper that this convention should be welcomed by a representative of a Governor whose chief concern since his election has been the improvement of the living conditions of men, women, and children.

As an official of the Commission of California of the Panama-Pacific International Exposition it is my privilege to welcome you also to the World's Fair across the bay. Some of you who are here from a distance may not know that the State of California is a one-third financial partner in that enterprise. The people of this state raised five years ago by a Constitutional Amendment the sum of five million dollars as their contribution to the Exposition. They knew what they were doing. It was with full knowledge and confidence that the Exposition would bring to California leaders of thought and that California would profit thereby.

A feature of this Congress that has caused me no small gratification is the discovery of the broad scope of the Program. Men of many different and widely varying creeds are here scheduled to present their views. I note the names of numerous dignitaries, and distinguished prelates of the Protestant Church; of Archbishop Farley, Archbishop Hanna, and Rev. Father J. J. Burke as Catholics, and a number of leading adherents of the Jewish faith. I am more than gratified at the liberal character of this Congress.

I earnestly hope that those of you who have come from distant points will be able to see something of California, its valleys, hills, and mountains. I hope that you will be able to see something of the thirty million dollar state highway that is being constructed. So, my friends, on the part of the Governor of the state, whose written words of regret were that he would like to be here in person were it possible (and those who know him know he would not have written them unless he fully meant every word), we

welcome you to the San Francisco Bay region, to the Exposition, and to the State of California.

Dr. McMillan: About all the organized forces of righteousness in the State of California are extending welcoming hands to receive us. The President of the great Exposition cannot be here in person, but he has sent just as good a man to represent him. It is my privilege to introduce Mr. Frank L. Brown, who came all the way across the bay to extend President Moore's greetings.

FRANK L. BROWN'S SPEECH

It is not alone our loyalty to our chief, Mr. C. C. Moore, President of the Panama-Pacific Exposition, that makes us believe that there is nothing like his equal on the Pacific Coast. While I appreciate the honor of representing him I beg to say that it is my privilege and pleasure to greet you. You may have noticed from the daily papers that we have had a busy week at the Exposition. There has been a constant run of business, and we have been receiving distinguished people who have honored us with their presence. It is President Moore's great regret that he cannot be here this evening. I was detailed to come over and welcome you in his place. I wish that we may have the pleasure of welcoming you in "the Jewelled City" across the bay. We want you to know and appreciate the message and purpose of the Exposition. Furthermore, we want you to know that we appreciate most highly your coming here.

In looking over the roll of your Honorary Vice-Presidents, I find the names of several who have visited this city. Two-thirds of them have been with us. It is a very great pleasure to have you with us to-night. In honoring us, you are welcomed as you were at similar conventions at the World's Expositions at Chicago, St. Louis, and Jamestown, and surely it is most fitting that you should be with us in 1915, on the shores by the

Golden Gate. There is need of a better understanding of the people of this nation and of this world respecting the Pacific Coast. Now is the time, and the future must spell the word "opportunity" and service for us. Take the message of the previous Exposition held in Chicago, studied and best expressed in parliaments of the Exposition and especially in parliaments of religion, which sent out their influence to all the world and did great work. St. Louis stood for learning. This great Exposition stands for the new gospel of service to men and to God through man. This is the message as correctly interpreted by one of the best manufacturers in behalf of the Exposition.

Ten years before the great fire, we had planned to hold in 1913 a celebration of the four hundredth anniversary of the discovery of the Pacific Ocean by Balboa. In 1906 the city was devastated by the greatest conflagration of all ages. After the city was rebuilt, there came into view the great thought and purpose of the completion of the Panama Canal, man's greatest achievement. Then there came into our minds something of what the great undertaking stood for. Four hundred years they had been seeking to unite the Atlantic and the Pacific. In 1522 the King of Spain appointed the first Panama Commission. In 1534 there were not men and not money enough to dig the canal. We realized then what the message that this nation had to give to the world was. In less than four hundred years a nation unborn and unheard of at that time built it with little effort and little financial obligations. So this nation under the providence of God has linked together the oceans and given to the world a new expansive thought.

Nine years ago our city lay prostrate because of the fire, but through the help of friends our city has been restored. So there comes into our hearts a deep, religious thought that this Exposition should not only commemorate the building of the canal, but should be the best expression of the gratitude of the people that under the

providence of God our city has risen out of the ashes grander than before.

Another fact is that we realized that the people of the western coast were face to face with the problem of the Orient. Out in the Pacific Ocean was a race greater in number and with a longer history than any other in the world. The new Emperor of Japan in the forefront of the nation was watching with careful eyes what the United States were doing. China, the oldest nation on earth, was amazed that by the mingling of races and the contributions of all nations, has been built, in less than one hundred and twenty-five years, the greatest nation of the world. The western coast only seventy years ago began the foundation of civilization, of industry, of commerce, and of religion. We have invited you to come and see what we have accomplished.

So, members of this great society, I ask if it is not most fitting that you should hold your Congress here with us to-day, because your deliberations, the results of your efforts, and the words of these men whom you have assembled, sent out during this week will re-echo throughout the whole world. We of the Exposition are proud to welcome you here to-day, we are glad to express our gratitude for your coming, and to assure you of our hearty co-operation in the work you have in hand, and we bid you Godspeed. Take back with you pleasant memories of California. We of the West ask you to help us to uphold the flag and the best things of this life.

Dr. McMillan: This lifts us up to the genial fellowship of the churches of California who have outdone the civic and industrial powers, in sending two of their most eminent and honored representatives: the Right Rev. Wm. F. Nichols, D.D., Episcopal Bishop of California, and the Right Rev. E. H. Hughes, D.D., Methodist Episcopal Bishop of the state. We shall first hear Bishop Nichols, whom I have the honor of introducing."

BISHOP NICHOLS' ADDRESS

I think Californians have been learning that among the lasting and sweet memories of this Exposition and this Exposition year may stand out in the minds of all who come to us the memory of California's welcome. We flash it out from the buildings, flash it out on the waters where it sparkles; it blooms in the flowers of that great Exposition; and if it were possible we would hitch it to a star. We do welcome you. And how significant it is that in an Exposition which is giving days for so many persons and institutions and so many things should be signalized by the fundamental day of all.

When Li Hung Chang was visiting our country, they took him to Philadelphia to see the Liberty Bell. He noted the bell and the crack in the bell. His observation was, "Is liberty in this country cracked?" Now we have a liberty-day bell, which we all rejoice in. It thrills our hearts. It is a day of which we are all proud. We are told to "Remember the Sabbath Day to keep it holy." If we merely have a liberty bell without a Lord's Day celebration, there may be some danger of having liberty in this country cracked. We welcome you in the special way that I am honored to speak for the churches. We welcome you as fellow helpers toward a great ideal congregation. Remember religious idealism proposes the Lord's Day for worship and rest—religious worship. Columbus first landed with the banner of the Cross. Then he knelt and prayed. The Atlantic and the Pacific are consecrated by idealism of God in the new world. Who can forget! Out under God's sky the first Sunday after we were shaken and burned—we were forbidden to gather in churches, so we gathered in parks, prayed and gave thanks for having been saved. That instinct and idealism of prayer brought peace and comfort. That was religious idealism. Remember the Sabbath day. The Old Continent has very poor observance of Sunday. Certain great coun-

tries kept Sabbath fairly well. But we have not had here the Continental Sunday. We have had only disobedience of the law of rest and worship. Rest is conspicuous, while worship is not. But we welcome you with your idealism, we hope you will see dreams and visions of saving not only our rest day, but that you will also contribute to other problems of the country. Liberty is not cracked. The Exposition was brought here for this opportunity.

I am afraid, however, that this Congress will have to take cognizance of our churches. In these days people live outdoors. Our climate has in it the element of rest. I fear that but few Christians went to church when our city lay in ruins from fire. Christians go to church when it is raining outdoors, and they can't go anywhere else. But that which brings problems to us, not a few, and not easy, also brings encouragement to us, because there is something about our sky, our flowers, our air that suggests Heaven. The federation of the world is not far off. I believe it is only intermitted by the great struggle. . . . Permanent peace will be the contribution of the great war. In the seventeenth century we find William Penn forecasting a Peace Congress in Independence Hall. . . . I doubt not that through the ages one increasing purpose was, and the thought of man is widened by the realization of this sense.

I believe that idealism of federation is working by units toward which we contribute, converting all the minds that are omnipresent, proving that man needs one day of rest in seven—a conviction almost universal to-day.

I want to plead for the special character of California in idealism. We do not want you to understand that your pioneers left all religion on the other side of the Rockies. Let us credit the other side, but let us see what was left. . . . We welcome you because you have inherited something which the pioneers left on their way. But that they did not leave all there is evident to any one who studies the origin of religion around the Bay. You will

find striking evidence of religious idealism in the origin of the churches in San Francisco. Nearly forty young men who came here at that time banded together, July 22, 1849, was signalized by forming the first church in San Francisco. It was formed with distinct purposes to have domain extended broadly not selfishly for themselves.

We welcome you to our ideals; ideals that belong to the present and the future. We believe you can help us in our problems. You will give us an impetus which will help us to keep the Lord's Day better and bring us together. We welcome you one and all here. We feel the touch of shoulder to shoulder, spirit to spirit, the uplift of life to life, which makes us one, and together we can say, "This is the day the Lord has made, we will rejoice and be glad in it."

Dr. McMillan: Now we are warmed up to the temperature in which a Methodist feels most at home. I give way for Bishop Hughes.

BISHOP HUGHES' ADDRESS

Mr. Chairman and Dear Friends:

A welcome to a Congress is simply a welcome to a new emphasis of a cause. However distinguished the delegates and speakers may be, they are the subordinates. The cause which they meet to promote is their chief. It would be easy now to indulge in the commonplaces of greeting and congratulation—to say how glad we are to have the representatives of this Lord's Day Congress as the guests of the Bay Cities and of California. But the deeper sense of welcome is more than personal. We must take the meaning of your own coming. You have travelled over mountains and deserts in order that you may speak and plan for a holy cause represented by a sacred Day. This is not a Persons' Congress but a Lord's Day Congress! We would to God that our welcome of you would

mean the speedier welcome of a real Sabbath to our beloved Cities and State.

It was the word of Our Saviour that "the Sabbath was made for man." Ordinarily, our thought and speech insist on recognizing that the human emphasis is greater than the calendar emphasis; God's care for the day is but his care for men. But there is another thought somewhat hidden in the Lord's statement, a thought gained by emphasizing the word "made." The Sabbath was *made* for man. Many of his institutions have been wrought out by the painful processes of his own social evolution. But the Sabbath in a deep and divine way is a gift. God made it and passed it to us in his gracious hand. It would be quite possible to press this conception too far, and so to lose sight of the fact that the day has been modified in the course of history by human influences. Yet the fact abides that the Sabbath is God's gift to man. Man makes many things for himself; in the kindness of God the Sabbath was made for him. Perhaps there is no institution that could more properly be called a direct gift, one that came without the working of indirect forces. The Bible was long in its making. The Church was long in its building. The Sabbath came at the command of God, girded at once by the divine authority because it stood for the divine gift.

When, therefore, we handle the Sabbath, we handle the gift of God Himself. He made it for us. His hand fashioned its place in the calendar. He provided it as a gift of rest between the weeks of work, as a gift of spirituality amid seasons of tempting materialism. Men touch the Sabbath as if they had made it for themselves; what they must learn is how to touch the Sabbath as if God had made it for them. It is precisely this principle, Mr. Chairman, that alone can recover the day to its meaning and purpose. We treat the day as if it were a human convenience rather than a divine gift. We stress so much the fact that the "Sabbath was made *for man*" that we

slur the fact that the Maker of the Day is God, and that in a unique sense the Day is *God's gift to man*.

The illustration of the gift may lead us on to some rather simple and practical applications. The very essence of ingratitude is to use a gift in such a way as to injure the giver. Our friend gives us a walking stick, and we employ it directly as a weapon wherewith to maim *him!* He gives us a pen, and with it we write slanders against *him!* He gives us a watch, and we use it so that we may meet him at a secluded spot at a given time and there way-lay and murder *him!* He gives us a jewelled knife, and we place its sharpness against his throat in an effort to gash *him!* The illustrations are strong, but they are suggestive, too. God made the Sabbath for man; while man in his turn too often remakes the Sabbath against God! The gift is turned against the Giver. Under this conception Sabbath-breakers are ingrates. Perhaps when they break a day, they likewise break a heart.

And now, Mr. Chairman and Gentlemen, we welcome you as persons, but we welcome you more heartily as crusaders in one of the most reverent of reforms. We welcome you to a state that needs the influence of your meeting. We trust that after you yourselves have left, your opinions and convictions will abide with us to the end that California may ere long transcribe the Fourth Commandment in her statute books and in the hearts of her people. So shall we unite the authority of Sinai with the tender appeal of the Lord who died and rose again so that our citizenship may recognize the new Sabbath as still more truly a gift of the grace of God for man.

Dr. McMillan: We have been invited to make our home in the city of Oakland during our stay in California, and its hospitable Mayor, who, I am told, is too modest to speak in public on the stage, has sent his friend, Mr. Higgins, to express his welcome. I have the pleasure to introduce Mr. Preston L. Higgins.

Mr. Higgins (Mayor Davie's representative) then said:

I desire to express my profound regret that Mayor Davie is unable to be present at this great gathering. Standing here, as his representative, I know that I speak his sentiments as well as my own when I say that, with pleasant anticipations, we have looked forward to the coming of the International Lord's Day Congress, knowing that it would bring to us and leave with us a lasting blessing. We have a great state and Oakland is one of its great cities, but we are not perfect. We need to advance along many lines and improve in many respects. We freely admit that we have not lifted our standard of Sabbath Observance up to the full measure of divine requirements and human well-being. Your presence is an impressive reminder of our shortcomings; your counsels will stir us to new endeavor and help us to attain to better things. By actions rather than by words, we shall show our hospitality. It is our wish that this convention may long be remembered for its accomplishments, achievements, and treasures.

We greet you with a hearty welcome.

Dr. McMillan: Some years ago many of us desired and expected to see Judge Parker in the White House in Washington, and we could not then understand why a kind Providence denied us the satisfaction. We now see a reason. He had a higher honor in store for His servant. Here in this Congress are gathered, by representation, all the continents and the Islands of the Sea. I have the distinguished honor of introducing the man who has been chosen to preside over this Congress of the civilized world, the Honorable Alton B. Parker.

ADDRESS OF HON. ALTON B. PARKER

Certainly no member of this Congress ever doubted the wisdom of holding this meeting at the Golden Gate. But if there were any among us who did doubt, that doubt

must have passed away as he or she listened to the golden words of welcome and of inspiration that fell from the lips of the eloquent representatives of the Governor of the State, the Mayor of the City and of the Pacific Coast churches, speaking through the Right Reverend Bishop Nichols and the Right Reverend Bishop Hughes.

Moreover, there is inspiration in the fact that this Congress meets in the shadow cast by a great catastrophe, the outcome of earthquake and fire, but which could not overwhelm the dauntless spirit of the people of San Francisco, for they have builded upon the ashes of the old a new and far more beautiful city. If there be any place in the world where we ought to be inspired to press on with the work that confronts this Congress it is in the State of California, and this godly City at the door of San Francisco.

The prototype of our Sunday or Lord's Day was, of course, the Seventh day, set apart at the Creation of Man as a day of rest, hallowed and blest. The observance of that day was one commandment of the Divine ten, and our Hebrew brethren all did, down to the last century, and many do still, devote that day to rest and worship.

The Christians from the first assembled on the first day of the week for worship.

The first statutory recognition we find of the Lord's Day dates from 321 A. D., when Constantine commanded its observance in an edict, calling it "the chief and best of days." The edict enjoined rest from all labor, but only in cities and towns.

Plainly, upon the earliest recognition of Christianity by a government, the wisdom of requiring observance of the Christian Day of Rest was clearly recognized.

The first statute on the subject of which we have any record in England is one of Ina, King of the West Saxons, who, in 694, made a statute prohibiting "all worldly work" on the Lord's Day.

King Canute, the Dane, made a similar law, and the laws

of King Altelstane forbade "merchandizing" on that day. Later statutes laid down further rules intended to safeguard the day.

Queen Elizabeth and James I sanctioned statutes which sought to compel not merely a negative but a positive observance of the religious character of the Lord's Day. There were four of these statutes and they required all persons having no legal excuse to attend public worship on Sundays.

Anglo-Saxon government recognized very early, therefore, that good government had a faithful ally in Sunday observance.

At this time it was the custom in England, and indeed all over Europe, to attend church service in the morning, and spend the remainder of Sunday in healthful outdoor recreation. In England cricket bats were taken to church, and after service the young men played cricket on the village green close or near to the church, under the eye, or even with the help, of the parish priest.

Thus the common sense so characteristic of the Anglo-Saxon mind found in that early day and without experimentation a normal and sensible way to keep this day of rest and devotion which we would be wise to advocate now if we could insure against divorce such a marriage of recreation and devotion. The picture is wholesome. Such Sundays would draw us closer to Heaven and closer to each other and equip us morally and physically for the business of this life and the advent of the next.

When the Puritans flocked back from the continent, they viewed church and parish priest and games on Sunday with intolerant eye. Growing strong and bold they interfered by word and force with the Sunday games, insomuch that in 1618 James I issued his "Book of Sports," setting forth in order the sports which were lawful on the Lord's Day, and prohibiting the disturbance by people or magistrates of those playing such games after divine service on that day.

It was the Puritan alone who then advocated a devotion of the whole day to religious services, reading and thought. His more scrupulous and narrow attitude toward the day was copied from the strictest Hebrew teaching as to the observance of the Sabbath Day of the Decalogue. The Puritan was almost exclusively a reflection of the Old Testament. Like an Old Testament here he called upon Jehovah to smite his enemies and to fight with him in his battles. He named his children after the patriarchs. He talked an Old Testament dialect, and lived altogether in that atmosphere. He named the Lord's Day the Sabbath, and made it a day of long sermons, sanctimonious faces, tedious catechisings, and cold victuals.

By 1656 the Puritan had things pretty well his own way about Sunday observance, for an act of Parliament was then passed compelling all persons, not excused by a magistrate, to attend church service at a place of worship not differing from the public profession of the nation.

The Puritans who colonized New England enforced here the strict observance of Sunday which they had advocated in England. Some of the Pilgrim Fathers were in favor of capital punishment for disobedience of their Sunday regulations. Among the other colonies the Lord's Day was observed more cheerfully.

Our present tendency to Sunday desecration is, of course, the result of the excess or violence of observance during the period of dominance of Puritan thought, and of course again, the result is strongly emphasized by the importation of a population that has known no Sunday but the extreme opposite of the Puritan Sunday—the type of Sunday we call the Continental.

We must, of course, seek to steer safely somewhere between the Continental error and the Plymouth error. In my judgment the day is lost unless we attend divine service at least once. With this for a habit and the rest of the day spent consistently, your Sunday, if not an

inspiration, will, at least, be a decent example to others, and especially the young. Your patriotism should not be satisfied with less.

The continuance of our national life in its primal vigor absolutely demands that the first day of the week be set aside and forever observed and celebrated as a day devoted to rest, religious services, and humanitarian work.

It is easy to show, on ample and unassailable authority, that physically man needs the rest.

It is easy to demonstrate that morally man needs his attention devoted at least so often to his religion and the needs of his brother men.

Just now, however, we will pass all that and consider how our country's future demands our faithful stewardship of the hours of the Day that is called The Lord's.

The faithful observance of that day is one of the chief characteristics of our civilization. It is one of the distinctive things that makes our civilization the conceded superior of every civilization of the past. It is one of the mightiest of the forces that has placed Anglo-Saxon civilization upon a height never before attained.

This civilization is single in offering to the masses full liberty, equality of opportunity, and a taste for the finer things of life.

I need not say that the standard of liberty unfurled in Philadelphia in '76 was not the first to gladden human hearts. History tells us that many a people has risen in might, thrown off an oppressive yoke, declared and sought to perpetuate their independence. The Romans in ancient times overthrew their kings, established a republic and declared the rights of the people which might not be denied them, but in less than a century the declaration in the Twelve Tables were about all that survived of their coveted liberties. They did not pay the price, of eternal vigilance, and so lost the prize.

Magna Charta was wrung from an unwilling monarch. Through it pledges were made that many trespasses upon

the natural rights of individuals should cease and many remedies were provided. The pledge which seems to us to present the most shocking picture of the time is the fortieth: "To none will we sell, to none deny or delay, right or justice." Thank God, that, natural faultfinders as we are, none can truthfully say that right or justice is sold in this country.

The charter is claimed, and probably rightly, by careful students of history, to be the corner stone of English liberty. Yet four and three-quarter centuries were to pass before the Bill of Rights should be enacted—a period which witnessed a constant struggle by the people to secure a greater, and still greater measure of protection and freedom.

And the American Colonies were able to obtain their birthright of liberty only by manful and entire rejection of the parental control of the English Government.

Therefore, when the colonial statesmen prepared a governmental framework in state or nation they strove not merely to make a substantial and eternal record of rights, but above all things to incorporate the great principles of liberty and the framework of government in a supreme law promulgated by the people themselves and capable of change only by the people—beyond the reach of either the executive, legislative, or the judicial departments of government or all of them acting together to amend.

Thus was created a government under the complete control of the sober, second thought of the people, and in full confidence that the people would themselves assure the every-day enjoyment of liberties and rights conceded them long and universally, but accorded them in the past so uncertainly and grudgingly.

Their purpose was magnificently fulfilled. The governmental structures wrought by them have been the envy and admiration and have inspired the emulation and hope of the civilized world and the barbarian hordes.

The complete liberty and equal opportunity secured by their efforts to insure to posterity not alone a perfect recital of man's liberties but also and primarily a realization of the dream of the centuries: a great community where all men might be born, might mature and might live and work perfectly free and equal—their achievement, has made this land the Promised Land for all the enslaved and oppressed.

The demonstration made in this new land that a people may govern without hereditary monarch or landed aristocracy, and that under their rule individual liberty is secure, has inspired efforts—some of them successful in every quarter of the globe, to wrench power from ancient and hitherto secure dynasties and place it in the hands of the people.

All the world should know by now that liberty is every man's birthright only where the people are supreme, under Heaven, and where the people create a government by a charter whose every provision is sacred from profaning hands of any servant of the people and from any hasty conclusion, even, of the supreme people.

And we who love the land, and love the people, who enjoy its unexampled freedom, and love the sacred document that protects that freedom, *we* know that to insure its complete protection from the many assaults which from time to time threaten its very life, we must have back of our constitutions and the governments they control a people not supreme alone, but intelligent, instructed, conscientious and sober minded.

And it is to secure intelligent, instructed, conscientious, and sober-minded control of our constitutional government that our people need the pause in the week's occupation and the quiet, peaceful and sacred hours that we call Sunday.

Rest, quiet, a little prayer, a bit of sermon, a deal of heartfelt worship, a hearty tightening of family ties, some contemplation on man's duty to God and his neighbor

and the citizen's duty to his state, a deed or two of kindness—make a perfect Sunday.

Who can doubt that one such day in seven makes a man a better citizen, a more intelligent, instructed, conscientious and sober-minded member of the supreme governing body.

Who can doubt that without some such pause in the daily routine—some such separation from self and work—we shall develop into a people that cannot appreciate or deserve the liberties so hardily won, until they are lost to us. That is the historical and logical result when a nation holds its freedom loosely and indifferently, being mentally absorbed in meaner and more material matters.

Our greatest advantage over many of our sister nations lies in the fact that the people rule our land, and that the people are themselves ruled by a high morality instructed and guided by individual conscience.

To maintain our place in the sun we must forever live up to our standards of morality. We can accomplish this only through the complete and regular digestion and assimilation of those standards, weekly, upon the day set apart from our daily work, personal projects, and selfish thoughts, and devoted to restful, religious contemplation and worship, and to soul-nourishing attention to the projects and interests, thoughts and words, troubles and joys of others.

We do not need for this more drastic Sunday Laws. We are now be-lawed to a ridiculous degree.

We do need an awakening of the public conscience and an enlightening of the public opinion to the end that the distracting work and dizzy frivolities and self-interest that interfere with a decent and wholesome keeping of Sunday shall be "scrapped" and replaced by more restful and old-fashioned practices.

Without the weekly separation that a well-spent Sunday provides from self-consideration and the continuous attention to and service of selfish interests (which, of

course, includes family and social matters), any man or woman will sink in a sea of selfishness all love of Deity, all love of humanity, all love of his country—the three great forces for good in the world, to which love of home, love of family and other splendid traits of character are subsidiary or incidental.

The tendency of much of the new teaching—near-religious and not-near-religious—looks toward self-deification, the setting up of a little brass idol of self to adore and celebrate.

New Thought—so-called—is but a new name for a cultivation of egotism that is as ancient as man.

There is deep inspiration in the knowledge that we hold within us the embryo of a divine and heroic life which need not and should not wait for its birth until Death opens to us the door of the tomb beyond which lies the world we are some day to explore.

The realization that we may, day by day, live the perfect life if we but will it finally; that we may build from our days a character that shall satisfy the soul and command the respect of God and man, is rife with good. The conviction that the human mind is the monarch of the physical world is the lever that utilizes the strength of man to its fullest capacity. Therefore all teaching that makes a man realize his personal power is light banishing the black night of ignorance. But the darkness is better than that light unless the light shines for all men. If you are going to hide it under your little bushel you might better never have lighted it. If you are going to devote the all but supreme power you find in yourself to your selfish interests and ambitions, it were better you had never felt that power.

We have departed a long way from the simple life of our forebears. We have fled far from the old-fashioned ideas of duty to Heaven and our neighbor.

We seek to surround ourselves with luxuries: automobiles, period furniture and an infinite variety of clumsy

bric-a-brac, we travel to find no culture, we read and absorb no good, we spend and spend like the proverbially intoxicated tar, and what shall we answer when Heaven demands an account of our stewardship?

We devote the precious hours and the fleeting days of our too brief opportunity in this world to petty details and selfish ends.

And we come thus short of the height we might attain, the greater elevation we are fitted to move in, primarily because we have forsaken the old-fashioned custom of laying aside upon the First Day all weekly, worldly and selfish matters and devoting the brief space of a day to the contemplation of Deity, the hearing of wholesome homily, the weighing of deeds, good and evil, that made our past and the aspiration and determination to endeavor and do the right in the busy days still before us.

The office of the First Day in the sacred and secular calendar is to lift our eyes and thoughts to the highest point, a point to which human thought uninspired and unaided would never reach.

And it is the Sunday-cultivated character that we need to give us a citizen body fit to guard and preserve civil liberty. Every unit in our electorate ought to be guided by the highest motives and the clearest wisdom. So only can we hope to put in office the choicest men. So only can we hope to put behind our government that moral punch which may one day be successor of the mailed fist. So only may we hope indeed to make this a government such as the Fathers planned.

A country and government such as they conceived is utterly impossible unless the electorate is composed of men of character, conscientiously, patriotically and wisely exercising the franchise, after due deliberation and discussion.

We are continually hearing of new laws or other reforms which will cure every ill of the body politic. Of course they never do. And indeed we need no laws or

reforms, so-called. We need only character at the polls and careful application of the character test to candidates for public office.

And we cannot have character in public office, or character in the electorate while we are individually and collectively devoting our minds, our hopes, our time and our hands to self and selfish interests—*myself, my business, my home, my family, my town, my pleasures, my health.*

Nor can we serve God instead of the Mammon of Selfishness unless we set aside one day in seven as Sacred to Him—devoted to worship, rest, peace, and good deeds.

Let us then make our Sundays days of character building. Let us spend their golden hours profitably, communing with Heaven and nature, resting from the toil and thoughts and banalities and frivolities of the other six days, reading those things that lift the mind above all that is sordid and useless, and teaching the little ones by precept and example the peace and joy that a well-spent Sunday brings to tired soul and body.

Take care of your Sundays and the week days will take care of themselves. A well-spent Sunday will permeate your whole week.

Build as your character bids for six days; work hard, play hard, cut your coupons, earn your daily bread by the sweat of your brow, drive your auto, enjoy the "movies"—fragile blocks these. They build but toy houses. With them you are rearing a structure but as a child builds—for present destruction. But a character, to the construction of which you devote each Sunday, realizes the dream of the mob of Babel. Stone by stone, week by week, it rears its front, till presently those near at hand espie it and acknowledge the strength of the material and the care of construction, and ere long, they that are afar off stop each in his task or dalliance to shake the head of approval and acknowledge the majesty of your looming edifice: and one day the patient and engrossing task carries you

unknowing to an unseen height—your Sabbath masonry towers to Heaven, its crest is lost to the sight of man, high above the clouds: and they who have but begun, and even they who have likewise reared their Heaven-piercing shaft, all men alike with bared head and reverent voice acknowledge the beauty, strength and utility of the noble structure made with your hands but eternal in the Heavens.

Rev. Duncan J. McMillan, D.D., was elected Secretary of the Congress, and the session adjourned with music by the Edna White Quartette.

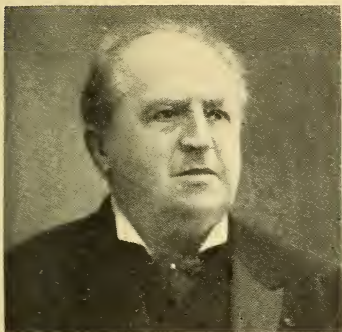
CHAPTER III
FOUNDATIONS OF THE SABBATH
Rev. Warren A. Landon, D.D., presiding
THE LORD'S DAY OBSERVANCE
BY ABRAHAM KUYPER, D.D., LL.D.

A general Treatise on the observance of the Lord's Day, in order to do justice to all sides of the subject, should have a threefold character: formal, material and institutional.

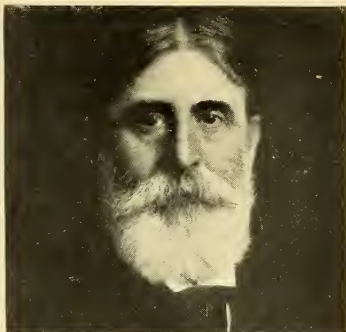
1. FORMAL: Its formal character has to deal with a combination of seven days, cut in six and one. This formal character cannot have been the result of any human arrangement, but must have been a divine ordinance; the succession of the six days, as reported in the first chapter of Genesis, ending in, not following, the creation of man. Even the whole universal system of measures, numbers and moments, as inherent in the movement of life, cannot but be of a divine origin. Life cannot exist without its movement, and in its higher order this movement of life, as a rule, bears a rhythmical character. Life is undulating as the wave undulates, when it is pushed on by the wind. As poetry is higher manifestation of what moves inwardly in our hidden being, so in all that is, there is a manifestation of the life in God; the action always corresponding with this rhythmical form of poetry. Ποίησις means creation. Hence also in the first divine action that led to the creation of the Universe, the rhythmus necessarily was an inherent phenomenon. Of course, if you consider only the divine Almighty power, God could have created the whole universe in one single

day, even in one instant ; but it happened, as the Scripture tells us, quite otherwise. God performed the fundamental work of his creation not in one day, but in a certain period, and this period was of six days, concluded for the rhythmus of the seven, by one day of divine rest. That God is said to have rested, does not mean that he passed the final day of the rhythmical complex in doing nothing, but indicates merely, that he ceased to do what he had done in the preceding period of six days. And so the creation being brought to its end, the Lord now went on to a second act of his Almighty power, just as Jesus said: "My Father worketh hitherto and I work."

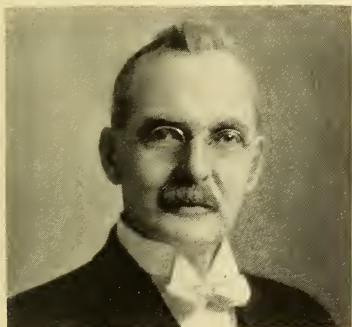
So the transition from the six days into the seventh day indicated not a never-ceasing outflowing of creative power, but meant that creation had been an expression of the divine will, ceasing where the result aimed at by God's wisdom, had been attained. And so the working of God now passed over to a quite different form of operation, leading no more to any further creation, but to the maintaining and the directing of what had come to exist. Now as such was the rhythmical succession in the divine action, the imitation thereof was impressed, and even implanted, in our human self-consciousness. God created man not only in his image, but also after his likeness, and so it came to pass that man in the state of original righteousness perceived in himself the same rhythmical succession of the period of seven days, and of the exceptional position of one in the seven. This sensation was an instinctive one, and to a certain degree to be compared with the successive enjoying of man in his work during day-time, but spontaneously followed by a consequent longing for rest, as soon as the night is approaching. Instinctively every pair of birds knows when it is the time for building their nest. Just as "the stork in the heaven knoweth his appointed times, and the turtle and the crane and the swallow observe the time of their coming," so man before



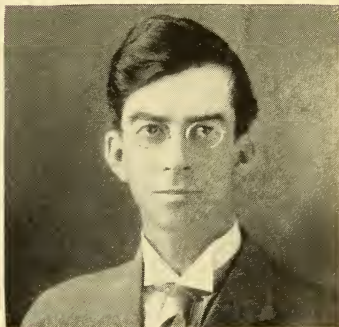
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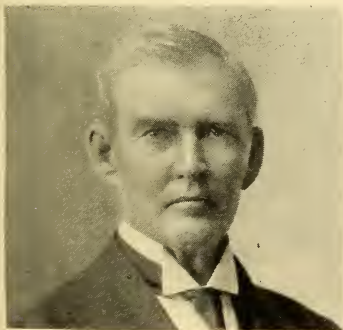
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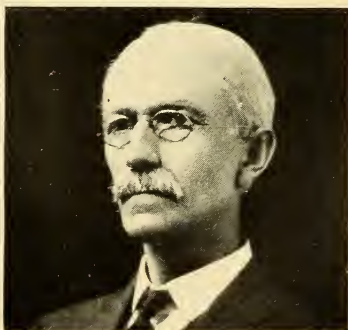
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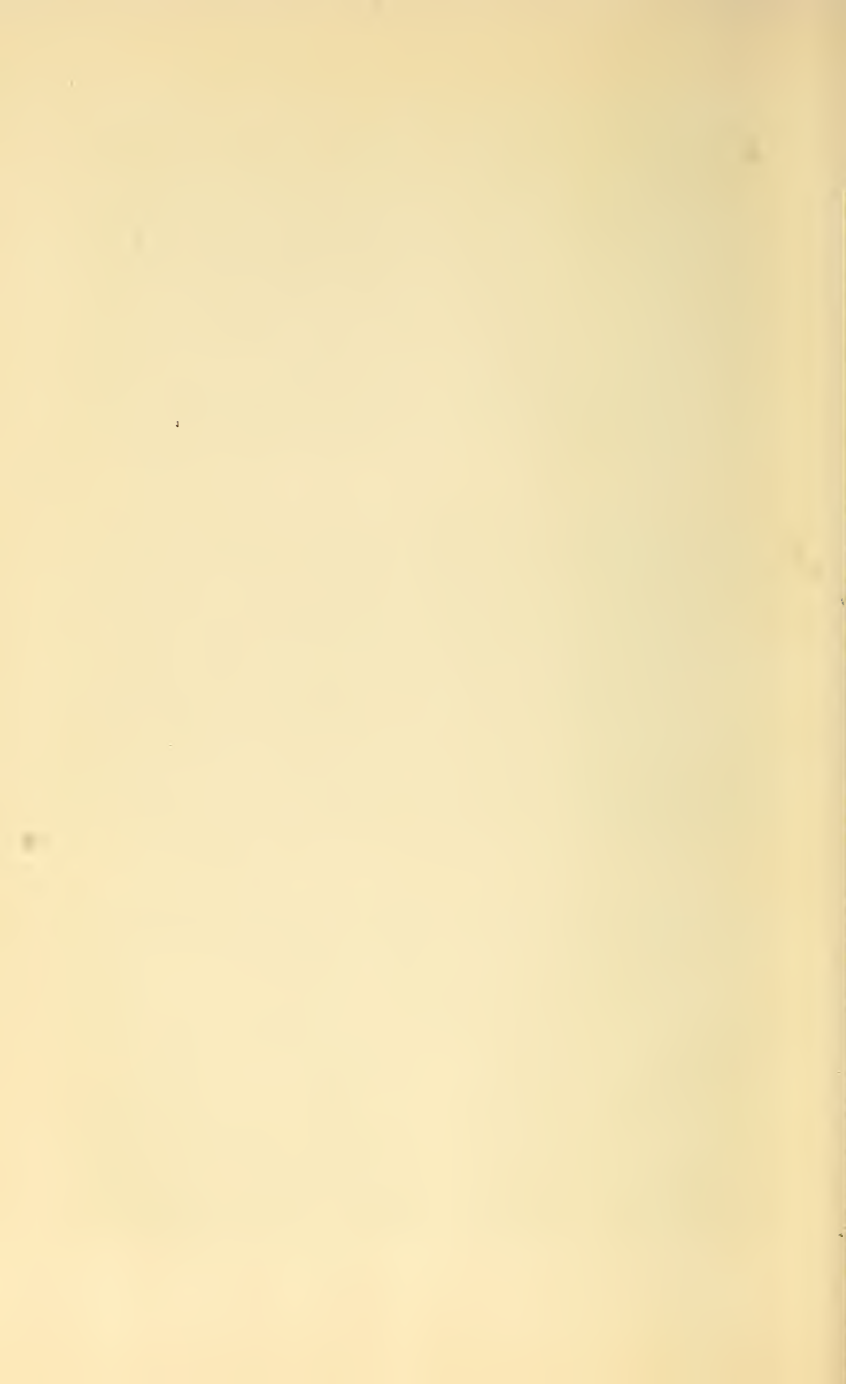
CHARLES R. OSBURN



REV. S. W. GAMBLE, D.D.



MAURICE S. LOGAN



the fall felt instinctively the rhythmus of the complex of seven days in his inner being.

Therefore no commandment for the rest of the Sabbath had been proclaimed in the garden of Eden. The rhythmical period throbbed in what the Lord did, himself, and so it made itself felt instinctively in the consciousness of man. Hence in the second chapter of Genesis it is not said that God ordained a seven days' cyclus, with one day's rest, but the sensation of the period came to Adam and Eve spontaneously from their likeness to God. The objection that the wearying hardship of Labour was not imposed until after the fall, and that for this reason no day of rest was required, does not stand the proof. Even before man's creation God in a preceding ordinance destined for us a heroic task to be fulfilled for God's glory, and this task was expressed by the Lord himself in this sentence: "Let men have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." (Gen. 1:26.) Even clearer still in what we read in Gen. 2:15: "And the Lord God took the man, and put him in the garden of Eden *to dress it and to keep it.*" So, even if man could have remained in the garden of Eden, he would by no means have passed his days in idleness, but in the accomplishment of the magnificent task for which the divine ordinance intended him.

Now in the rhythmical period of seven this relation of man to God found its adequate expression. Three is the divine number of the holy Trinity and four is the dominant cipher for the expansion of human life in its four opposite directions, as best known in the names of the winds. So the combining of three and four expresses the happy existence of a mutual harmony and union between God and man. Spontaneously therefore in a sinless state the sensation of the Sabbatical period would have accompanied, till the end, the development of our human nature in its conscious communion with our Creator. On the contrary, as sin broke out, and disturbed the union between

God and man, this Sabbatical sensation of higher harmony gave way and declined so irresistibly that when the Flood came, there was only one family in which the observance of the Sabbath continued.

Already from Cain and Enos dates the separation between the Godfearing portion of our race and the profane mass. When we are told that in the days of Enos the sons of God "began to call upon the Lord," this did not indicate that it came to some private worship, but pointed as a gathering in common for the celebration of the Sabbath. The words do not allow another interpretation. But in the sixteen centuries which preceded the Flood, the Godfearing portion of mankind lost by degrees its predominant influence. When the Flood came, Noah's family was the only one in which the observance of the Sabbath still was to be found. In the remainder of mankind an overpowering wickedness had extinguished every higher sensation. "God saw," so it is delivered in Gen. VI:5, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Of course in such a state of public mind even the slightest sensation of the divine harmony had disappeared, and at last even the slightest recollection of the holy Sabbatical period must have been extinguished. Where it is said that, "the Lord repented that He had created man, and that it grieved Him at his heart," it is clear that the observance of the Sabbath, comprehended as a product of the original sensation in our human nature of our harmony with God, had ceased completely, with the sole exception of Noah's family.

But after the Flood everything changed, and the "Common grace," as Calvin called it, introduced a quite new state of life. The wickedness now was tempered, sin restrained, and a grace, extending itself to all mankind, and spread by and by over all nations, allowed the Sabbatical sensation of our human nature to revive. The old

monuments and stone-inscriptions in Central Asia and Egypt still show to what an intense degree the sevenfold division of days was diffused again. We are told of it by the ruins and remains of the Babylonians, the Assyrians, the Persians, the Egyptians, and even by those of the Peruvians in South America. Among the Greeks and the Romans the sevenfold observance grew weaker and finally dwindled away. In Egypt and elsewhere the priests tried to establish a period of a decimal character, just as the Parisian revolutionists did in 1797, but after a past of almost 45 centuries, since the Flood, the sevenfold sensation could no more be extinguished, and the Sunday came back. More still. Not only the holy day's observance came back, but it may even be stated, that since the social question became more prominent in our politics, the general sympathy for the humanitarian side of the Lord's Day's observance proved once more, how deeply the rhythmical sensation for the rest of one of seven days is rooted in our very nature.

Still it was not the Common grace alone, to which we are indebted for this happy result. The Common grace as it worked in all mankind could help us but halfway, and it was not among the Gentiles, but through the means of the Special grace in the elected people of Israel, that the observance of one of the seven days became a general rule among the civilized world, as it is now. The Fourth Commandment, proclaimed by the Lord himself from the mount Sinai, is in its form not of a generally human, but of a national and therefore special character. It addressed itself to one people only, that is to say, to the people as it was said in the preamble, that "God had brought out of the land of Egypt, out of the house of bondage." That in the Fourth Commandment no mention for instance is made of the horse, points in the same direction to the Jewish people of that time, where horses were not in use. This however does not prevent the ten Commandments of Sinai from having also a general mean-

ing for all mankind. They may not be undervalued as if they referred merely to the conditions of life in Israel. This may be true of the remainder of the ceremonial and symbolical institutions, as prescribed in the Mosaic law, but the same cannot be presumed of the law of Sinai.

The purport of the ten Commandments is of a perfectly general character; it is as if they were appropriate to the rules of the Common grace and only proclaimed in a more definite form for Israel. This applies especially itself to the Fourth Commandment. Here also the Sabbatical sensation prevails as a general trait of our human nature, but still it defines more exactly the duty imposed by it. Two special points should be observed here. The first is, that the holy rest of the Sabbath-day was not engraved on the *second* but on the *first* table of the law. Now on the hypothesis that the humanitarian side of the Lord's day was predominant, of course the right place for the Fourth Commandment should have been on the second table. But since, on the contrary, as graven on the first table, it is combined with the three strictly religious commandments, there can be no doubt that the main end of its proclamation was, that by its observance the Name of the Lord should be honoured. Even the human side of the Commandment should honour the Creator in his merciful care for servants and slaves. Doubtless therefore in the whole Fourth Commandment the sanctification of the name of Jehovah occupies the first place. And the second point to be more especially observed is, that the Fourth Commandment in the law of Sinai aims at a state of perfection, such as it were only to be attained in the symbolical and ceremonial, not in the real sense. According to the Mosaic law the national existence in the symbolical sense should be a perfect one. There should be not only an endeavour to realize the fullness of holy life in the eternal state after death, but an earnest effort to realize it symbolically already here on earth. Hence it explains itself, that the

reference to the future life and to the eternal issue remains, even in the prophecies, so very rare.

The real national life of the people of God, here on earth, could not but be a very defective one, but in its symbolical form it should exhibit a perfect state, to be realized not under the Law but by the coming of the Messiah. Therefore also the formal sanctifying of the seventh day should be a perfect and absolute one. In the six days the Jew had to finish *all* his work; and on the seventh day the holy rest, in the same way, should be an *absolute* rest, not only for the head of the family self, but also for his wife and children, for his servants and slaves, and even for animals in his possession.

The distinction between the ceremonial and moral meaning of the fourth Commandment may therefore never be neglected. Christ himself repeatedly criticised the scribes, who by neglecting this distinction diverted their adherents from the spiritual meaning of the Law. Christ could not spare them. His coming to Israel included the abrogation of every ceremonial and merely symbolical use of the Law. His cross was planted by the Jews of that time as showing the revolt of the Scribes against the Messiah. So the ceremonial service came to its end. The Veil of the Temple was rent. The new Covenant of *real* redemption succeeded the old *symbolical* one. And in the new life of Christ's resurrection and in the pouring out of the Holy Spirit the Jewish Sabbath lost even its ceremonial value, and the Lord's Day made its entrance. Always still in accordance with the sevenfold rhythmical sensation of our human nature, but now leaving out the *creation*, and taking its starting-point in the *re-creation*, as initiated in Christ's resurrection, this being the beginning of the life to come. Summing up what has been said, we therefore conclude: (1) that the formal binding of the service of the Lord to the complex of seven days, with one of the seven as a day of holy rest, owed its origin to the rhythmical movement of the action of God himself

in the universe; (2) that God implanted in our human nature, creating us in his own image and after his own likeness, a corresponding sensation, answering to a rhythmus of seven days, one of the seven occupying a special position; (3) that as a consequence hereof in the garden of Eden the seventh day was sanctified and blessed, without any special Commandment; (4) that the fall abated the harmony between the rhythmical action in God and the sensation of it in our human nature; (5) that when the Flood came, in one family only the observance of the holy day continued; (6) that after the Flood the "Common grace" came in and restored in human nature of mankind the sevenfold rhythmus almost everywhere; (7) that nevertheless by and by this sensation was again weakened and finally almost lost in more distant nations; (8) that the Lord then came to select one of the nations as his own and gave to his people of Israel a ceremonial institution for his whole service, and so also for the seventh day—this day therefore in the Sinaitic law bearing a ceremonial form of absolute perfection, but wanting the real benefit for eternal life; (9) that our Lord Jesus Christ by his Cross abrogated the ceremonial service in Israel, and by his resurrection initiated the new Covenant, not of symbols but of real life; and (10) that the aim of what lies behind us in the past, now is to be considered as a failure, sin and fall having turned aside the creation from its true aim. Therefore now by Christ's resurrection a new life began. So what had been *the last* day of the seven under the Mosaic Covenant, because man did not come before the creation was finished, now became *the first* day, as the beginning of a new Covenant, initiated on the day when Christ rose from the grave. The creation had been closed as the first week came to its end. Here on the contrary in the *re-creation*, as Milton calls it, of what had failed, a new sowing cannot be reaped before Christ's coming again in the consummation of times. And so now *the first day* of the week became the Lord's day.

just as *the last day* had been the Sabbath in the garden of Eden. There the creation was finished before man came; here under the new Covenant the re-creation has begun only and shall not be finished until the eternal Sabbath comes.

2. MATERIAL: The second point to be examined, in distinction from the *formal* side of the Sabbath-problem, is its *material* meaning. I cannot employ here the more usual distinction between *ceremonial* and *moral*, because this distinction refers merely to the Israelitic Sabbath, and does not take into consideration the implantation of the Sabbatical rhythmus in our human nature as such, and therefore aiming at our whole mankind. Now our human nature partly operates in the *visible* and partly in the *invisible*. You cannot say that its activity is physical and psychological, because our mental actions are directing our physical forces, and even a considerable number of the movements in our physical existence escape our organic perception. Nearest to the reality comes the distinction between our *inward* and *outward* life, and in this sense the Sabbatical rhythmus brings us to a division of our days in such a sense, that in every period of seven days, in the six days being set apart for labour, that which concerns our *outward* life steps into the foreground, but one day is more exclusively dedicated to the care of our *inward* life. This division corresponds with the antithesis between God's hidden being and the visible universe He called into existence. Six days we have to spend in the fulfilment of our earthly duties, and one of the seven we have to consecrate to the more special service of the Lord. In this division however there is not an absolute separation, the distinction merely aiming at a *preponderance* of one element during the six days, and the other on the one day. Of course we should serve the Lord all the seven days, and in the same way we should also take care of our outward existence all the days of the week. The difference between the two can never be other than a partial

one. During the six days appointed to labour, all that concerns our outward life is prominent, and meanwhile the inward life proceeds almost unobserved. On the Lord's day on the contrary it is the special service of the Lord that should dominate us, although on the same day the care of our outward life, not only when we are ill, but also when we are perfectly well, asks our attention for food, shelter, heating and clothing. We may even add, that on the Lord's day our Sunday-clothing asks a special attention and represents a real interest. As a rule our Sunday clothing is of a high order and means to express a higher outward form of appearance, not only in public but also in our family-circle. Among the civilized nations, at least, nobody can say that the outward form of his appearance on the Lord's day is considered as indifferent. Outwardly also on the Lord's day in a Christian village the population makes the impression of a more joyful existence.

The conception of the day of rest, as our Lord gave it to his disciples, leaves the same impression, not of an absolute antithesis between the six days and the one day, but of a carefully observed superiority of the Sabbath. In the six days there should not be the slightest appearance of an entire extinction of our invisible life, but a prominent devoting of our strength and time to our outward task which, for the greater part of the people, consists in handicraft, but always under the direction and guidance of mind and soul. And so in the same way on the Lord's day a concentration is required of our mental and spiritual faculties on the spiritual service of the Lord, but without neglecting the indispensable needs of our outward existence. So our service of the Lord bears distinctly a double character. God created the universe, and in that universe our earth. In that earth an immense quantity of powers and treasures were hidden, and not on the angels but on our human race He imposed the duty to discover, to develop and to administer these powers and

treasures to His glory. The all-embracing cultivation of the outward earthly treasures does not subserve exclusively our human wants, but in a higher measure even the glorification of the almighty power and majesty of the Creator. In perfect harmony herewith the Commandment states, that in the six days destined for our outward life we should not only work, but do every six days *all* our work. What is left undone should accuse us of a sinful shortcoming for our divine Master. For not only the Sunday is to be consecrated to His praise, but every day of our life should be passed, from sunrise till night, in His service. And the difference between the six and the one should only be, that during the weekdays it is to a great extent a *mediate* serving of the Lord, during and in our work, and that on the day of rest there should be an almost *exclusive* serving of our God in the *immediate* form of adoration and of drinking out of the Fountain of Life. Pantheism involves the soul in the most dangerous misconception. The distinction between the Creator and his creature never may be left out of sight for a moment; and it is this distinction between God and the Universe, that lends its brilliancy to the rhythmus of our Sabbath. Our labour of the six days is a serving of the Creator with a preponderance to his visible universe; the quiet passing of the one day is a consecration of our personal existence to the Triune God.

So in this rhythmical succession we have to aspire toward the fulfilment of the two ordinances in which Christ concentrated the entire law of Sinai. You should love the Lord your God with the intense devotion of every element that enriches your personal existence, this is the first and the great Commandment. And the second, equal to this, is that you should love, *for God's sake*, your neighbour in the same degree as you love yourself. Here you feel the humanitarian side of the problem. As for yourself, there should be a pious devotion and consecration of a seventh part of your life for the special expression

of your love for your God; but at the same time there should work in your heart the love for your neighbour, that he also may enjoy, for one day at least, a perfect rest, in order to regain the full strength of his physical energy, and at the same time be able to consecrate, he also, a due portion of his life in an exceptional intensity to his Creator. Not, I repeat it emphatically, as if the duty to love your God with your whole heart and your whole understanding could be restrained to the one day, but in this sense that both our physical and spiritual faculties are subjected to the law of decreasing and recovering their plenitude, and that a rhythmical undulation between the days of labour and the days of rest, leads to the wonderful result, that the one day of rest should produce the double gain, physically that what was decreasing below the normal should be restored, and spiritually that you should return into the nearer communion with your God, "thirsting for Him as the hart is panting after the waterbrooks." In this higher aspect of the problem everybody will feel, that a dispute without end over the definite limitation of what on the Lord's day should be permitted and what ought to remain forbidden, becomes a trifling quarrel beneath the dignity of the holy problem.

3. INSTITUTIONAL: The third and last aspect of our problem is the *institutional* one. The Lord's day's observance needs a threefold institution: (1) in the Family, (2) in the Church, and (3) in the State. A fourth regulation might be added concerning the way and manner in which we, personally, shall pass our Sabbath-day, but this bears a quite private character and cannot therefore be considered as *institutional*. A regulation of the Sabbath by ordinance such as prevailed among the Jews could not but be in the highest degree unvarying and uniform, and therefore could not satisfy the endless variety and difference of our spiritual life. Life never is uniform. Life is sparkling in an endless variety even in the vegetable and animal kingdom, and more still in our human race.

Already our outward, physical appearance is always varying in its form, and sharper still is the endless differentiation of our character and our spiritual life. Not in that which is uniform and monotonous, but in that which sparkles by its never-ending variation, does human life exhibit the superiority of its order. So also for the best employment of the weekly day of rest never the same rule can be applied to every Christian. Much more still we differ in the whole line of age, temperament, occupation, development, and social position. Therefore every full-grown person has to decide for himself what employment of the Lord's day will answer, personally for himself, to the design for which the Sabbath-rest has been ordained and is put at his personal disposition. Personally everybody has to decide for himself and to learn by experience what kind of Sabbath observance leads him in a higher sense to the inward adoration of his God, to the strengthening of his religious and moral feelings, and to effectuate the greatest benefit for his neighbour. One and the same rule imposed upon all kills the nerves of our spiritual life. The higher expansion of our life therefore wants a *personal* and hence an *ever-varying* accommodation and application of our time and our talents.

The need of an institutional rule on the other side is inherent to our living *together*, first in the Family, and then in the Church and in the State. Where a certain number of persons are bound by one and the same tie to live together, it is excluded of course, that everybody should follow his own desire and his own way, but they all together have so to arrange themselves that they can walk together and do it in such a manner, that everybody personally can satisfy as much as possible the wants of his own individuality. Now this want cannot be satisfied but in the institutional way. The father has to regulate the Sabbath life in his family. He should do this differently for the children, for the younger ones, and for the assistants in his house, in his office, and on his field, in his fac-

tory or in his shop. He has to understand that the Lord's day should promote public worship, the cherishing of family ties and ties of friendship, the enjoying of what surrounding nature can contribute to the strengthening of the physical forces, and above all what can promote the sound development of the higher life in his family. All this the father, as the head of the family, has to rule, to regulate, to ordain, and to maintain. His duty is included in his paternity, and the Christian head of a family who forsakes his duty is a worse profaner of the Lord's day than the over-occupied man of business who hardly can abstain from looking in his commercial books.

The second power, entitled to give to the Sabbath-day an institutional character, is the Church. It is the Church which has to arrange the public services for the adoration of the Lord in common prayer, for the preaching of the holy Scripture, for the administration of the sacraments, for the study of the Catechism, for the Sunday schools and Bible classes. Through the means of the Confession and the Catechism she has to fasten and to fix the right convictions and views on religious subjects and moral principles, and so also on the celebration of the Sabbath-day, in order to prevent the Sabbath-day from becoming of a deadening tediousness and to make it on the contrary an invigourating fountain of life. The Church should censure all public underestimating, despising and violating of the Sabbath by her members, only never in a legal, always in a pedagogical way, every pastor looking at the different position of the members of his flock. Through her deacons she should enable her poorer members to abstain on the Lord's day from every wage-paying work. And finally she should encourage the publication of Sunday magazines, of Sunday papers and of Sunday literature for the different classes of her people.

Finally in the third place the Magistrate has to impress an institutional mark upon the Sabbath-day *by law*. The government has to deal with the day of rest on a double

ground. In the first place the Magistrate is acting under the reign of the *Common grace*, and as the periodical celebration of a holy day of rest is inherent in our common human nature, in stating a rule for the Sabbath-day, the government remains on its own territory and cannot be accused of arrogating to itself what belongs not to the government, but to the Church. And the second ground for its interference on this point is, that the different religious bodies do not follow always the same rite, and so vary also in the observance of the day of rest. Christians, Jews, Sabbatarians and Mohammedans follow each their own line. This could and would lead in the life of society to all kind of conflicts, and in order to avoid and even to prevent those annoying conflicts, especially in such a holy matter, the Magistrate is obliged to state by law which shall be the public day of rest in the country and in what manner it shall be observed publicly. More especially the Government is bound (1) to assure the possibility of a Sabbath observance for all officers, clerks and workmen in its own service; (2) to limit the public traffic to what is absolutely needed; and (3) to protect the factory and agricultural labourers against capitalistic abuses. These are legal humanitarian measures, which every Christian and every clergyman should defend and help to promote, not only on social but first of all on religious grounds, the Lord being the divine protector of every social class that is suffering from oppression. The Magistrate in a non-Christian land has in the same way to regulate by law the observance of the day of rest that is accepted by the nation; so in Mahommedan lands the Friday. Of course in a Christian country the Lord's day prevails and neither the indulgence in favour of the Jews, nor the acquiescence in what the Sabbathists urge, may lead the Magistrate to weaken the law. He could do so, and for the sake of liberty even could be obliged to do so, in case the institution of the day of rest were of dogmatical origin. But he has no right to do so, in view of the

fact that the rhythmical period of seven is implanted in our human nature as such.

Two observations may conclude what I have to say on this point. The first is that in countries where, nominally at least, only one religion is the religion of almost the whole population, as in Spain, Portugal and so on, the ruling of the Lord's day by law is not so strictly indispensable as in Holland and the United States, where a dozen of Church formations and more are competing. And in the second place it should be added, that the important question whether on the Lord's day the theatres and other places of amusement should be allowed to open, depends a good deal on the higher or lower moral stage of the population. In places of a higher Christian culture the public could very well do without. On the contrary in towns of a lower stage the peremptory shutting of all such halls might encourage worse scandals. A really Christian man, of course, on the Lord's day will never frequent such theatres. We in Holland do not even frequent them in the weekdays, unless the burgomaster provides strictly that immoral pieces shall never be given. Now although in other countries the Christian rule might be less severe, still the permission to open the halls on the Lord's day should be restricted to classic operas, oratorios, historical dramas and first-class concerts. On this condition the permission to open such places for pieces of a high classic character only, would justify better still the severely shutting on the Lord's day of all spoiled and spoiling halls and saloons.

The purpose of my paper is to reprove any un-Evangelical narrowness in the conception of the Lord's day, without loosening a single thread of our most serious obligation to observe it. Now this point could not be carried but by tracing back the Fourth Commandment to its deeper ground in the rhythmical sevenfold undulation of our human nature. So the observance of the Lord's day becomes a problem not exclusively con-

cerning the Church, but a *world problem of universal importance*.

I shall feel happy if my paper may contribute something to the sound and more general sanctification of the glorious Lord's day.

(Judge Alton B. Parker, presiding)

THE FOUNDATIONS OF THE SABBATH IN THE WORD OF GOD

BY BENJAMIN B. WARFIELD, D.D., LL.D.

I am to speak to you to-day, not of the usefulness or of the blessedness of the Sabbath, but of its obligation. And I am to speak to you of its obligation, not as that obligation naturally arises out of its usefulness or blessedness, but as it is immediately imposed by God in His Work. You naturally dwell on the joy of the Sabbath. This is the day of gladness and triumph, on which the Lord broke the bonds of the grave, abolishing death and bringing life and immortality to light. As naturally you dwell on the value of the Sabbath. This is the day on which the tired body rests from its appointed labor; on which the worn spirit finds opportunity for recuperation; an oasis in the desert of earthly cares, when we can escape for a moment from the treadmill toil of daily life and, at leisure from ourselves, refresh our souls in God. I am to recall your minds—it may seem somewhat brusquely—to the contemplation of the duty of the Sabbath; and to ask you to let them rest for a moment on the bald notion of authority. I do not admit that, in so doing, I am asking you to lower your eyes. Rather, I conceive myself to be inviting you to raise them; to raise them to the very pinnacle of the pinnacle. After all is said, there is no greater word than "ought." And there is no higher reason for keeping the Sabbath than that I ought to keep

it; that I owe it to God the Lord to keep it in accordance with His command.

It may nevertheless require some little effort to withdraw our thoughts even for a moment from the utility of the Sabbath and fix them on its bare obligation. Since Prudhon taught the world the natural value of the Sabbath, its supernatural origin and sanction have, in wide circles, passed perhaps somewhat out of sight. In its abounding usefulness to man, it may seem so obviously man's day that we may easily forget that it was for two thousand years before it was discovered to be man's day already the Lord's day; and, stretching back from that, from the creation of the world God's day. The Sabbath is undoubtedly rooted in nature; in our human nature and in the nature of the created universe. Unbroken toil is not good for us: the recurrence of a day of rest is of advantage to us, physically, mentally, spiritually. But had we been left to find this out for ourselves, we should probably have waited very long for it. Certainly Prudhon tardily learned it from observation, not of pure nature, but of the Sabbath-rest ordained by God. We are told on the highest authority that "the Sabbath was made for man." Man needs it. It blesses his life. But man apparently would never have had it, had it not been "made" for him; made for him by Him Who from the beginning of the world has known all His works, and, knowing man, has made for him from the beginning of the world the day of rest which he needs. He Who needed no rest, in the greatness of His condescension, rested from the work which He had creatively made, that by His example He might woo man to his needed rest.

The Sabbath, then, is not an invention of man's, but a creation of God's. "This is the day that Jehovah hath made"—a verse than which none in the Psalter has had a more glorious history—does not refer to the Sabbath; but it is not strange that it has been so frequently applied to it that it has ended by becoming on the lips of God's.

people one of its fixed designations. It is Jehovah who made the Sabbath; though *for* man, the Sabbath is not *of* man, but has come to man as a gift from God Himself. And, as God has made it, so He has kept it, as He has kept all else that He has made, under His own hand. It is in the power of no man to unmake the Sabbath, or to remake it—diverting it from, or, as we might fondly hope, adjusting it better to, its divinely appointed function. What God has made it, that will He Himself see that it shall remain. This in effect our Saviour tells us in that very saying to which we have already alluded. For, immediately upon declaring that “the Sabbath was made for man”—with the open implication, of course, that it was by God that it was made for man—He proceeds to vindicate to Himself the sole empire over it. “So that,” He adds, “the Son of Man is Lord even of the Sabbath.”

The little word “even” should not pass unobserved in this declaration. “The Son of Man is Lord *even* of the Sabbath”; or perhaps we might translate it “also” or “too”—“the Son of Man is Lord also of the Sabbath,” “of the Sabbath too.” In the former case, it is the loftiness of the lordship which is Lord even of the Sabbath that is suggested; in the latter, it is the wideness of the lordship which our Lord asserts for Himself which is intimated. Both elements of significance are present, however, in either case. The emphasis in any event falls on the greatness of the authority claimed by our Lord when He declared His lordship over the Sabbath, and the term “Lord” is in the original thrust forward in the sentence, that it may receive the whole stress. This great dominion our Lord vindicates to Himself as the Son of Man, that heavenly being, whom Daniel saw coming with the clouds of heaven to set up on earth the eternal kingdom of God. Because the Sabbath was made for man, He, the Son of Man, to whom has been given dominion and glory, and a kingdom, that all peoples, nations, and languages should serve Him—Who reigns by right over man and all things

which concern man—is Lord also of the Sabbath. There are obviously two sides to the declaration. The Sabbath, on the one hand, is the Lord's Day. It belongs to Him. He is Lord of it; master of it—for that is what "Lord" means. He may do with it what He will: abolish it if He chooses—though abolishing it is as far as possible from the suggestion of the passage: regulate it, adapt it to the changing circumstances of human life for the benefit of which it was made. On the other hand, just because it is the Lord's day, it is nobody's else day. It is not man's day; it is not in the power of man. To say that the Son of Man is Lord of the Sabbath is to withdraw it from the control of men. It is to reserve to the Son of Man all authority over it. It is not man but the Son of Man who is Lord of the Sabbath.

When we wish to remind ourselves of the foundations of the Sabbath in the Word of God, it is naturally to the Decalogue that we go first. There we read the fundamental commandment which underlay the Sabbath of which our Lord asserted Himself to be the Lord, and the divine authority and continued validity of which He recognized and reaffirmed when He announced Himself Lord of the Sabbath established by it. The Ten Commandments were, of course, given to Israel; and they are couched in language that could only be addressed to Israel. They are introduced by a preface adapted and doubtless designed to give them entrance into the hearts of precisely the Israelitish people, as the household ordinances of their own God, the God to Whom they owed their liberation from slavery and their establishment as a free people: "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." This intimacy of appeal specifically to Israel is never lost throughout the whole document. Everywhere it has just Israel in mind, and in every part of it it is closely adapted to the special circumstances of Israel's life. We may, therefore, read off from its text many facts about Israel. We may learn

from it, for example, that Israel was a people in which the institution of slavery existed; whose chief domestic animals were oxen and asses, not, say, horses and camels; whose religious practices included sacrificial rites; and who was about to enter into a promised land, given to it of the Lord for its possession. We may learn from it also that Israel was a people to whom the Sabbath was already known, and who needed not to be informed but only to be reminded of it: "*Remember* the Sabbath day. . . ." Nothing can be clearer, then, than that the Ten Commandments are definitely addressed to the Israelitish people and declare the duties peculiarly incumbent upon them.

Unless it be even clearer that these duties, declared thus to be peculiarly incumbent upon the Israelitish people, are not duties peculiar to that people. Samuel R. Driver describes the Ten Commandments as "a concise but comprehensive summary of the duties of the Israelite towards God and man. . . ." It does not appear but that this is a very fair description of them. They are addressed to the Israelite. They give him a concise but comprehensive summary of his duties towards God and man. But the Israelite, too, is a man. And it ought not to surprise us to discover that the duties of the Israelite towards God and man, when summarily stated, are just the fundamental duties which are owed to God and man by every man, whether Greek or Jew, circumcision or uncircumcision, barbarian, Syethian, bond or free. Such, at all events, is in point of fact, the case. There is no duty imposed upon the Israelite in the Ten Commandments, which is not equally incumbent upon all men, everywhere. These commandments are but the positive publication to Israel, of the universal human duties, the common morality of mankind.

It was not merely natural but inevitable that in this positive proclamation of universal human duties to a particular people, a special form should be given their enunciation specifically adapting them to this particular

people in its peculiar circumstances; and it was eminently desirable that they should be so phrased and so commended as to open a ready approach for them to this particular people's mind and to bring them to bear with especial force upon its heart. This element of particularity embedded in the mode of their proclamation, however, has no tendency to void these commandments of their intrinsic and universal obligation. It only clothes them with an additional appeal to those to whom this particular proclamation of them is immediately addressed. It is not less the duty of all men to do no murder, not to commit adultery, not to steal, not to bear false witness, not to covet a neighbor's possession, that the Israelite too is commanded not to do these things, and is urged to withhold himself from them by the moving plea that he owes a peculiar obedience to a God who has dealt with him with distinguishing grace. And it is not less the duty of all men to worship none but the one true God, and Him only with spiritual worship; not to profane His name nor to withhold from Him the time necessary for His service, or refuse to reverence Him in his representatives, that these duties are impressed especially on the heart of the Israelite by the great plea that this God has shown Himself in a peculiar manner his God. The presence of the Sabbath commandment in the midst of this series of fundamental human duties, singled out to form the compact core of the positive morality divinely required of God's peculiar people, is rather its commendation to all peoples of all times as an essential element in primary human good conduct.

It is clearly this view of the matter which was taken by our Lord. How Jesus thought of the Ten Commandments we may easily learn from His dealing with the rich young ruler who came to Him demanding: "Good Master, what shall I do to inherit eternal life?" "Thou knowest the commandments," our Lord replied; "if thou wouldst enter into life, keep the commandments." Nothing new is

suggested by our Lord: nothing but the same old commandments which Jehovah had given Israel in the Ten Words. "*Thou knowest* the commandments," says he: "*the* commandments." They are the well-known commandments which every one in Israel knew well. "I have nothing else to say to thee except what you already know . . ." so one of the most modern of modern commentators (Johannes Weiss) paraphrases our Lord's response: "He who would be worthy of the kingdom of God must keep the primeval commandments of God." And that no mistake might be made as to His meaning, our Lord goes on to enumerate a sufficient number of the Ten Commandments to make it clear even to persistent misunderstanding what commandments He had in mind. "Thou shalt not kill," He specifies, "Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother," and, He adds, summing up as much of them as He had repeated, "Thou shalt love thy neighbor as thyself." So little does Jesus imagine that the Ten Commandments were of local and temporary obligation that He treats them as the law of the universal and eternal kingdom which He came to establish.

Nor has He left us to infer this merely from His dealing with them in such instances as this of the rich young ruler. He tells us explicitly that His mission as regards the law was, not to abrogate it, but "to fulfil it," that is to say, "to fill it out," complete it, develop it into its full reach and power. The law, He declares in the most solemn manner, is not susceptible of being done away with, but shall never cease to be authoritative and obligatory. "For verily I say unto you," He says, employing for the first time in the record of His sayings which have come down to us, this formula of solemn asseveration—"Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." So long as time endures, the law shall endure in full validity, down to its smallest

details. The concluding phrase of this declaration, rendered in our Revised Version, "until all things be accomplished," and perhaps even more misleadingly in the Authorized Version, "till all be fulfilled," is not a mere repetition of "Till heaven and earth pass away," but means, in brief, "until all which the law requires shall be done, until no item of the law shall remain unobserved." So long as the world stands no iota of the law shall pass away—till all that it prescribes shall be performed. The law exists not to be broken or to be abrogated, but to be obeyed; not to be "undone," to employ an old English phrase, but to be "done." It is to be obeyed, and it shall be obeyed, down to the last detail; and therefore in no detail of it can it be set aside or safely neglected. "The thought is," remarks H. A. W. Meyer justly, that "the law will not lose its binding obligation, which reaches on to the final realization of all its prescriptions, so long as heaven and earth remain." Now, the law of which our Lord makes this strong assertion of its ever-abiding validity includes, as one of its prominent constituent parts, just the Ten Commandments. For, as He proceeds to illustrate His statements from instances in point, showing how the law is filled out, completed by Him, He begins by adducing instances from the Ten Commandments: "Thou shalt not kill"; "Thou shalt not commit adultery." It is with the Ten Commandments clearly in His mind, therefore, that He declares that no jot or tittle of the law shall ever pass away, but it all must be fulfilled.

Like Master, like disciple. There is an illuminating passage in the Epistle of James, in which the law is so adverted to as to throw a strong emphasis on its unity and its binding character in every precept of it. "For whosoever shall keep the whole law," we read, "and yet stumble in one point, he is become guilty of all." "The law is a whole," comments J. E. B. Mayor; "it is the revelation of God's will; disregard to a single point is disregard to the Law-giver, it is disobedience to God, and a spirit of

disobedience breaks the law as a whole." If, then, we keep the law, indeed, in general but fail in one precept, we have broken, not that precept only, but the whole law of which that precept is a portion. We might as well say, if we have broken the handle or the lip or the pedestal of some beautiful vase, that we have not broken the vase but only the handle or the lip or the pedestal of it, as to say that we have not broken the law when we have broken a single one of its precepts. Now, the matter of special interest to us is that James illustrates this doctrine from the Ten Commandments. It is the same God, he declares, who has said, Thou shalt not commit adultery, and Thou shalt not kill. If we do not commit adultery but kill, we are transgressors of the holy will of this God, expressed in all the precepts and not merely in one. It is obvious that James might have taken any others of the precepts of the Decalogue to illustrate his point—the Fourth as well as the Sixth or Seventh. The Decalogue evidently lies in his mind as a convenient summary of fundamental duty; and he says in effect that it is binding on us all, in all its precepts alike, because they all alike are from God and publish His holy will.

An equally instructive allusion to the Decalogue meets us in Paul's letter to the Romans. Paul is dwelling on one of his favorite themes—love as the fulfilment of the law. "He who loveth his neighbor," he says, "hath fulfilled the law." For, all the precepts of the law—he is thinking here only of our duties to our fellow-men—are summed up in the one commandment, "Thou shalt love thy neighbor as thyself." To illustrate this proposition he enumerates some of the relevant precepts. They are taken from the second table of the Decalogue: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet." Clearly the Ten Commandments stand in Paul's mind as a summary of the fundamental principles of essential morality, and are, as such, of eternal validity. When he declares that love is

the fulfilment of these precepts, he does not mean, of course, that love supersedes them, so that we may content ourselves with loving our neighbor and not concern ourselves at all with the details of our conduct toward him. What he means is the precise contrary of this: that he who loves his neighbor has within him a spring of right conduct towards his neighbor, which will make him solicitous to fulfil all his duties to him. Love does not abrogate but fulfils the law.

Paul was not the originator of this view of the relation of love to the law. Of his Master before him we read: "And He said . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets." That is to say, all the precepts of the law are but the development in detail, in the form of announced obligations, of the natural workings of love towards God and man. The two tables of the Decalogue are clearly in mind as respectively summed up in these two great commandments. And the meaning is, again, not that love to God and man supersedes the duties enumerated in these two tables, but that it urges prevailingly to their punctual and complete fulfilment. As loving our fellow-men does not so fulfil all our duty towards them that, loving them, we are free to rob and murder them; so loving God does not so fulfil our whole duty to Him that, loving Him, we are free to insult His name or deny Him the time necessary for His service. Love, again, means, not the abrogation but the fulfilment of the law.

It cannot be necessary to multiply examples. Nothing could be clearer than that the Ten Commandments are treated by our Lord and the writers of the New Testament as the embodiment, in a form suited to commend them to Israel, of the fundamental elements of essential morality, authoritative for all time and valid in all the circum-

stances of life. All the references made to them have as their tendency, not to discredit them, but to cleanse them from the obscuring accretions of years of more or less uncomprehending and unspiritual tradition, and penetrating to their core, to throw up into high light their purest ethical content. Observe how our Lord deals with the two commandments, Thou shalt not kill, Thou shalt not commit adultery, in the passage near the beginning of the Sermon on the Mount to which we have already had occasion to allude. Everything external and mechanical in the customary application of these commandments is at once swept away; the central moral principle is seized with firmness: and this central moral principle is developed without hesitation into its uttermost manifestations. Murder, for example, is discovered in principle already in anger; and not in anger only, but even in harsh language. Adultery, in the vagrant impulses of the mind and senses; and in every approach to levity in the treatment of the marriage tie. There is no question here of abrogating these commandments, or of limiting their application. One might say rather that their applications are immensely extended, though "extended" is not quite the right word: say rather, deepened. They seem somehow to be enriched and ennobled in our Lord's hands, made more valuable and fecund, increased in beauty and splendor. Nothing really has happened to them. But our eyes have been opened to see them as they are, purely ethical precepts, declaring fundamental duties, and declaring them with that clean absoluteness which covers all the ground.

We have no such formal commentary from our Lord's lips on the Fourth Commandment. But we have the commentary of His life; and that is quite as illuminating and to the same deepening and ennobling effect. There was no commandment which had been more overlaid in the later Jewish practice with mechanical incrustations. Our Lord was compelled, in the mere process of living, to

break His way through these, and to uncover to the sight of man ever more and more clearly the real law of the Sabbath—that Sabbath which was ordained of God and of which, He, the Son of Man, is Lord. Thus we have from Him a series of crisp declarations, called out as occasion arose, the effect of which in the mass is to give us a comment on this commandment altogether similar in character to the more formal expositions of the Sixth and Seventh Commandments. Among these such a one as this stands out with great emphasis: "It is lawful to do good on the Sabbath day." And this will lead us naturally to this broad proclamation: "My Father worketh even until now, and I work." Obviously, the Sabbath, in our Lord's view, was not a day of sheer idleness: inactivity was not its mark. Inactivity was not the mark of God's Sabbath, when He rested from the works which He creatively made. Up to this very moment He has been working continuously; and, imitating Him, our Sabbath is also to be filled with work. God rested, not because He was weary, or needed an intermission in His labors; but because He had completed the task He had set for Himself (we speak as a man) and had completed it well: "And God *finished* His work which He had made"; "and God saw everything that He had made, and behold it was *very good*." He was now ready to turn to other work. And we, like Him, are to do our appointed work—"Six days shalt thou labor and do *all* thy work"—and then, laying it well aside, turn to another task. It is not work as such, but our own work, from which we are to cease on the Sabbath. "Six days shalt thou labor and do *all thy* work," says the commandment; or as Isaiah puts it: "If thou turn thy foot from the Sabbath——" (that is, from trampling it down) "from doing thy pleasure on my holy day" (That is the way we trample it down); "and call the Sabbath a delight, and the holy (day) of the Lord honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine

own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." In one word, the Sabbath is the Lord's day, not ours; and on it is to be done the Lord's work, not ours; and *that* is our "rest." As Bishop Westcott, commenting on the saying of the Lord's which is at the moment in our mind, put it, perhaps not with perfect exactness but with substantial truth: "man's true rest is not a rest *from* human, earthly labor, but a rest *for* divine heavenly labor." Rest is not the true essence of the Sabbath, nor the end of its institution; it is the means to a further end, which constitutes the real Sabbath "rest." We are to rest from our own things that we may give ourselves to the things of God.

The Sabbath came out of Christ's hands, we see then, not despoiled of any of its authority or robbed of any of its glory, but rather enhanced in both authority and glory. Like the other commandments it was cleansed of all that was local or temporary in the modes in which it had hitherto been commended to God's people in their isolation as a nation, and stood forth in its universal ethical content. Among the changes in its external form which it thus underwent, was a change in the day of its observance. No injury was thus done the Sabbath as it was commanded to the Jews; rather, a new greatness was brought to it. Our Lord, too, following the example of His Father, when He had finished the work which it had been given Him to do, rested on the Sabbath—in the peace of His grave. But He had work yet to do, and, when the first day of the new week, which was the first day of a new era, the era of salvation, dawned, He rose from the Sabbath rest of the grave and made all things new. As C. F. Keil beautifully puts it: "Christ is Lord of the Sabbath, and after the completion of His work, He also rested on the Sabbath. But He rose again on the Sunday; and through His resurrection, which is the pledge to the

world of the fruit of His redeeming work, He made this day the Lord's Day for His Church, to be observed by it till the Captain of its salvation shall return, and having finished the judgment upon all His foes to the very last, shall lead it to the rest of that eternal Sabbath which God prepared for the whole creation through His own resting after the completion of the heaven and the earth." Christ took the Sabbath into the grave with Him and brought the Lord's Day out of the grave with Him on the resurrection morn.

It is true enough that we have no record of a commandment of our Lord's requiring a change in the day of the observance of the Sabbath. Neither has any of the Apostles to whom He committed the task of founding His Church given us such a commandment. By their actions, nevertheless, both our Lord and His Apostles appear to commend the first day of the week to us as the Christian Sabbath. It is not merely that our Lord rose from the dead on that day. A certain emphasis seems to be placed precisely upon the fact that it was on the first day of the week that He rose. This is true of all the accounts of His rising. Luke, for example, after telling us that Jesus rose "on the first day of the week," on coming to add the account of His appearing to the two disciples journeying to Emmaus, throws what almost seems to be superfluous stress on that also having happened "on that very day." It is in John's account however, that this emphasis is most noticeable. "Now, on the first day of the week," he tells us, "cometh Mary Magdalene early," to find the empty tomb. And then, a little later: "When therefore it was evening on that day, the first day of the week," Jesus showed Himself to His assembled followers. The definition of the time here, the commentator naturally remarks, is "singularly full and emphatic." Nor is this all. After thus pointedly indicating that it was on the evening of precisely the first day of the week that Jesus first showed Himself to His assembled disciples, John proceeds equally

sharply to define the time of His next showing Himself to them as "after eight days"; that is to say it was on the next first day of the week that "His disciples were again within" and Jesus manifested Himself to them. The appearance is strong that our Lord, having crowded the day of His rising with manifestations, disappeared for a whole week to appear again only on the next Sunday. George Zabriskie Gray seems justified, therefore, in suggesting that the full effect of our Lord's sanction of the first day of the week as the appointed day of His meeting with His disciples can be fitly appreciated only by considering with His manifestations also His disappearances. "For six whole days between the rising day and its octave He was absent." "Is it possible to exaggerate the effect of this blank space of time, in fixing and defining the impressions received through His visits?"

We know not what happened on subsequent Sundays: there were four of them before the Ascension. But there is an appearance at least that the first day of the week was becoming under this direct sanction of the risen Lord the appointed day of Christian assemblies. That the Christians were early driven to separate themselves from the Jews (observe Acts 19:9) and had soon established regular times of "assembling themselves together" we know from an exhortation in the Epistle to the Hebrews. A hint of Paul's suggests that their ordinary day of assembly was on the first day of the week (1 Cor. 16:2). It is clear from a passage in Acts 20:7 that the custom of "gathering together to break bread" "upon the first day of the week" was so fixed in the middle of the period of Paul's missionary activity that though in haste he felt constrained to tarry a whole week in Troas that he might meet with the brethren on that day. It is only the natural comment to make when Friedrich Blass remarks: "It would seem, then, that that day was already set apart for the assemblies of the Christians." We learn from a passing reference in the Apocalypse

(1:10) that the designation "the Lord's Day" had already established itself in Christian usage. "The celebration of the Lord's Day, the day of the Resurrection," comments Johannes Weiss, "is therefore already customary in the churches of Asia Minor." With such suggestions behind us, we cannot wonder that the Church emerges from the Apostolic age with the first day of the week firmly established as its day of religious observance. Nor can we doubt that apostolic sanction of this establishment of it is involved in this fact.

In these circumstances it cannot be supposed that Paul has the religious observance of the Lord's Day as the Christian Sabbath in mind, when he exhorts the Colossians to keep themselves in indifference with respect to the usages which he describes as "the shadow of the things to come," and enumerates as meat and drink and such things as festivals and new moons and Sabbath days (Col. 2:16). They have the substance in Christ: why should they disturb themselves with the shadow? He does indeed sweep away with these words the whole system of typical ordinances, which he repeatedly speaks of as weak and beggarly elements of the world. In a similar vein he exclaims to the Galatians (4:10): "ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." In thus emancipating his readers from the shadow-ordinances of the Old Dispensation, Paul has no intention whatever of impairing for them the obligations of the moral law, summarily comprehended in the Ten Commandments. It is simply unimaginable that he could have allowed that any precept of this fundamental proclamation of essential morality could pass into desuetude.

He knew, to be sure, how to separate the eternal substance of these precepts from the particular form in which they were published to Israel. Turn to the Epistle to the Ephesians, sister letter to that to the Colossians, written

at the same time and sent by the hand of the same messengers, and read from the twenty-fifth verse of the fourth chapter, on a transcript from the second table of the Decalogue, in its depth and universalizing touch, conceived quite in the spirit of our Lord's own comments on it. "Wherefore," says Paul, "putting away falsehood, speak ye each one with his neighbor; for we are members one of another." That is the form which the Ninth Commandment takes in his hands. "Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil." That is Paul's version of the Sixth Commandment. "Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." That is how he commends the eighth commandment. "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Thus Paul subtilizes the requirements of the Seventh Commandment.

If we wish, however, fully to apprehend how Paul was accustomed to Christianize and universalize the Ten Commandments while preserving nevertheless intact their whole substance and formal authority, we should turn over the page and read this (Eph. 6:2): "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long in the earth." Observe, first, how the Fifth Commandment is introduced here. As the appropriate proof that obedience to parents is right. Having asserted it to be right, Paul adduces the commandment which requires it. Thus the acknowledged authority of the Fifth Commandment as such in the Christian Church is simply taken for granted. Observe, secondly, how the authority of the Fifth Commandment thus assumed as unquestionable, is extended over the whole Decalogue. For this command-

ment is not adduced here as an isolated precept; it is brought forward as one of a series in which it stands on equal ground with the others, differing from them only in being the first of them which has a promise attached to it: "which is the First Commandment with promise." Observe, thirdly, how everything in the manner in which the Fifth Commandment is enunciated in the Decalogue that gives it a form and coloring adapting it specifically to the Old Dispensation is quietly set aside and a universalizing mode of statement substituted for it: "That it may be well with thee, and thou mayest live long on the earth." All allusion to Canaan, the land which Jehovah, Israel's God, had promised to Israel, is eliminated, and with it all that gives the promise or the commandment to which it is annexed any appearance of exclusive application to Israel. In its place is set a broad declaration valid not merely for the Jew who worships the Father in Jerusalem, but for all those true worshippers everywhere who worship Him in spirit and in truth. This may seem the more remarkable because Paul in adducing the commandment calls especial attention to this promise, and that in such a manner as to appeal to its divine origin. It is quite clear that he was thoroughly sure of his ground with his readers. And that means that the universalizing reading of the Ten Commandments was the established custom of the Apostolic Church.

Can we doubt that as Paul, and the whole Apostolic Church with him, dealt with the Fifth Commandment, so he dealt with the Fourth? That he preserved to it its whole substance and its complete authority but eliminated from it too all that tended to give it a local and temporary reference? And why should this not have carried with it, as it certainly seems to have carried with it, the substitution for the day of the God of Israel, who brought His people out of the land of Egypt, out of the house of bondage, the day of the Lord Jesus, who brought them out of worse bondage than that of Egypt by a greater deliver-

ance, a deliverance of which that from Egypt was but a type? Paul would be dealing with the Fourth Commandment precisely as he deals with the Fifth, if he treated the shadow-Sabbath as a matter of indifference and brought the whole obligation of the commandment to bear upon keeping holy to the Lord the new Lord's Day, the monument of the second and better creation. That this was precisely what he did, and with him the whole Apostolic Church, there seems no room to question. And the meaning of that is that the Lord's Day is placed in our hands, by the authority of the Apostles of Christ, under the undiminished sanction of the eternal law of God.

THE SABBATH DAY—THE LORD'S DAY

BY REV. SAMUEL W. GAMBLE, D.D.

Several customs which prevailed during the age between the exodus of the Israelites and the resurrection of Christ had so completely changed by the seventeenth Christian century that the translators of the "Authorized Version" of the English Bible were not able to perceive some important truths taught in the Greek version of the Old Testament and the Greek New Testament. Unseen truths would not be clearly translated into the English Bible. The student who of necessity was limited in his studies to the English version would not be able to see more truth than was expressed in the English version.

First. Our English word "Sabbath" is now quite generally understood to refer to rest periods one day long. But in the Jewish age it applied to rest periods of four different lengths, i.e., rest periods of one day, or of two days, or of 365 days, or of 730 days' duration.

Second. Since the Jews for more than sixteen centuries have been observing a Saturday Sabbath, and since Christians have been for more than eighteen centuries having a fixed Sunday sabbath, it is only reasonable to expect most sabbath writers to try and interpret all Bible

sabbath teachings on the theory of fixed septenary cycles. But the noted Rabbi Hirsch believes and teaches that "The old (the Jewish) sabbath had no connection with a fixed week."

Third. The passing out of sight of the old Bible solar calendar and the now almost universal effort to interpret the Bible upon the basis of lunar calendars.

Fourth. The failure to make proper distinction between the usual and *unusual* use of the Greek word διαθήκη (covenant). There is a wide use of that Greek word when it refers specifically to a decalogue. Until a reasonably clear conception of the Patriarchal, Jewish and Christian covenants or decalogues is perceived, there will of necessity be much confusion of teaching about the sabbaths of the Bible.

Fifth. The mistaken confounding of the Greek words, ἑβδομάς (week), and σάββατον (sabbath). There is no confounding of those words in the Greek version of the Old Testament, nor in the Greek New Testament. In fact there is no word in the Greek New Testament with which to express "week," or the phrase "of the week."

Sixth. The losing sight of the use of uncounted days in the Bible calendar: and

Seventh. The failure to note the double counting of days at every pentecost, and the double counting of years at every jubilee. The two-day sabbath was counted as the double sabbath of years at the jubilee—i.e., both years were called the seventh year, or the sabbath year to the land.

Because of the failure to note the above mentioned difficulties it has become quite difficult so to write or teach as to be clearly understood about the Bible sabbaths.

The Bible recognizes three dispensations: the Patriarchal, the Jewish, and the Christian. God entered into covenant relations with the people of each dispensation, and each covenant was based upon a decalogue. The chief distinguishing feature of each decalogue was found

in the reason for sabbath keeping, and in the method of sabbath reckoning.

The word sabbath, in the original Hebrew and in the Greek, means to "cease from labor." But there was nothing in the word sabbath to determine the length of a sabbath, or to indicate the proper time for its recurrence. The length was indicated by the word day, or the word year.

In its biblical use in relation to days, it should be noticed that each dispensation opened by the completion of some great act, on its first day, and *cessation*. Resting, or sabbathing, finished that day. In the first sabbath God completed the work of creation by marrying our first parents, and establishing the first home, and then He sanctified it, because He had rested in it. He then promulgated a law requiring mankind to "work six days and remember the seventh day." The sabbath (at the end of the first week) was therefore not the seventh day of time, but the seventh day counted *after* the giving of the first sabbath, or the day following six days of labor from a divinely appointed sabbath. It is well to note that an expression often used is not found in the Bible—i.e., the expression, "the seventh day of the week."

The Jewish age opened by Jehovah perfecting their freedom from Egyptian slavery. God rested from *that act*, and taught them to "remember this day in the year which ye came out of Egypt, out of the house of bondage. . . . This day came ye out in the month Abib. (Ex. 13: 3, 4.) They were not to commence counting weeks from the day of their freedom, but, "Ye shall count unto you from the *morrow after the sabbath*."

Following the law laid down in the two preceding dispensations, of commencing to count weeks from the second day of the dispensation, Christians have worked six days after the resurrection and have been keeping the (Sunday) seventh day ever since.

Returning to review the sabbath history in the Bible,

we find that the seventh day was observed during the flood. We conclude that it was universally observed until the confusion at Babel. From that point it seems that its observance was limited to the descendants of Heber, from whom Abraham came, for the Bible says, "Abraham kept the commandments of God." But returning to study the history of the other families, we learn that the evidences all point to a knowledge of a week, and of a sabbath, but it seems certain that they had lost the correct reckoning of the day, and feeling the necessity of uniformity in sabbath keeping, they commenced establishing sabbath reckonings, nearly all of which show that they had known of a week of seven days, and were trying to re-establish it. The result was the institution of many methods of sabbath counting, which changed the day of their sabbaths from twelve to forty-five times a year, from one day of our week to another. The Egyptians made the nearest approach by establishing a fixed week, commencing on Saturday, and closing with a Friday sabbath. While Israel was enslaved there and compelled to labor every day except Friday, they were the last nation to lose the original "seventh day."

From the time the Jews lost the original sabbath, if it shall ever become known, it must be by an arbitrary act of revelation. God was interested in his original sabbath, and Nehemiah, in Ch. 9: 13, 14, tells when and where God revealed that fact. "Thou camest down on Mount Sinai, and spakest with them . . . and madest known thy holy sabbath," Two great historical facts, one an Egyptian, and the other biblical, when put together, give a starting point from which we can locate the *exact day* of that sabbath. Dion Cassius while consul to Egypt had access to the Egyptian records, and from them learns that it was on a Saturday that Pharaoh freed the Jews. The Bible fact is that it was on the fifteenth day of the month Abib. The Egyptian year was composed of twelve months of thirty days each, and five

supplementary days at the end of their year, making their common year have 365 days. Abib was the seventh month of the Egyptian year, but God gave that month of a solar year to Moses as "the first month in the year to YOU." The Bible year is now a year of 365 days in the common year. It was in the third month and the third day of the month that they arrived at Sinai, which was on a *Friday*. Moses climbed into the mount, and communed with Jehovah, and was sent back to "sanctify them to-day (Friday) and to-morrow (Saturday) and be ready on the third day (Sunday). For on the third day I will appear on Mount Sinai, in the presence of all the people. . . . It came to pass on the third day, in the morning that God did appear." When God commenced to recite (Ex. 20) the people were scared and said to Moses, "Let not God speak with us lest we die! So Moses left the people and entered the mount and was taught four chapters (Ex. 20 to 23). That Sunday evening Moses returned and "told the people all the words of Lord." Therefore he told the people twice that Sunday evening: "Six days must work be done, but the seventh day is the *sabbath of the lord*." Why were they to work six days and call next Sunday the sabbath? Or what sabbath was God revealing by that requirement? It was the original sabbath, because "in six days the Lord made the Heaven and the earth . . . therefore the Lord thy God blessed the sabbath day and hallowed it." This revelation settles the fact that Sunday was the creation sabbath. But the creation sabbath was not the sabbath the children of Israel were to observe as their sabbath. Please note that Moses wrote those four chapters—"all the words of the Lord and rose up early in the morning." He named those chapters "The book of the Covenant," because they contained the original decalogue. The following day God told Moses to be ready and come up to Me in the morning and I *will* give thee . . . commandments that I have written that thou mayest teach *them*." Moses was in the mount forty days and nights

. . . and God wrote the words of the covenant the Ten Commandments . . . "when He had made an end of communing with Moses." It becomes unanswerably sure that Moses did not copy the tables of stone into Ex. 20, six weeks before God wrote them. The chest which was to contain the tables of stone was named "The ark of the covenant," because it contained the tables of the covenant. It is probably about forty years before we hear of any copy being made of what was on the stones. But when Moses comes to Deut. 5, before commencing to copy *that* covenant he tells the Jews that "God made *not* this covenant with the *fathers* but *with us*."

After Moses copies into Deut. 5, the words God wrote on the stones, he attaches his certificate in the words, "These words the Lord spake and He added no more . . . and He wrote them on two tables of stone and gave them to me." The sabbath command in Exodus required the remembrance of the completion of *creation*, while the sabbath on the stones required the Jews to "remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm, *therefore* the Lord thy God Commanded thee to keep the sabbath day." This sabbath was restricted to the Jews. It was a sign sabbath to mark them from all others. It was a temporary sabbath. It was a sabbath of fixed dates. In order to prevent three dates from ever falling on the sabbath, and in order to have the weekly sabbaths fall on the same dates in every year, and so that six days could be secular in every week but one in each year—i.e., in the week preceding the feast of tabernacles—when there was a mid-week *fast* sabbath, which sustained the relation to the Jewish weekly sabbaths, that Thanksgiving sustains to the Christian sabbath. There was a sabbath two days long at every pentecost. The passover sabbath was the *high* sabbath every year as it was in John 19:31. Luke called that passover sabbath, "The sabbath of the command-

ment." But the original sabbath did not commemorate the passover. It was the Jewish sabbath, written on the stones and recorded in Deut. 5. Jesus did not pretend to keep the original sabbath during his public ministry, but the Jewish. John 5 shows Christ at the passover two years before the crucifixion, on a Thursday, but when he healed a sick man that day, the Jews said "the same day was *the sabbath*." It was most likely on the next Thursday, Abib 22d, that the disciples were accused of sabbath breaking by shelling out, and eating a little grain, and on the next Thursday, Abib 29th, that Christ healed the man who had the withered hand. It cannot be proven by the Bible that Christ kept Saturday as the sabbath for one whole year after his baptism. Neither can it be proven that the Jewish sabbath came on Saturdays in the Acts. For in Acts 13:42, the Christian sabbath was in the middle of a Jewish week. According to accepted chronology, Paul went to a Jewish meeting twelve years after the resurrection, which would bring their sabbath most likely on a Thursday, thus bringing the Sunday sabbath in the midst, or halfway between two Jewish sabbaths. A careful study of Lev. 25 and the reading of "Sunday the True Sabbath," will enable one to properly put the Jewish weekly sabbaths into the calendar, for they were "in their *seasons* from year to year." But Paul teaches in II Corinthians, Ephesians, Colossians, and in the Hebrews that Christ *abolished* the *law of commandments* in Deuteronomy, blotting them out, and nailing them to his cross.

Jeremiah the prophet was clearly shown that the Jewish covenant was to be taken away and a better one given. Paul in the Ephesians shows that the covenant on the stones constituted a middle wall, or partition, between the Jews and the Gentiles, and that Christ took it away in order to make both one, for Gentiles could never commemorate freedom from a slavery they never suffered. Hence the new covenant must have a sabbath reason as broad as the whole world.

Paul when contrasting the Christian decalogue with the former one says: Written not with ink (as Moses wrote the original one in Exodus) but with the Spirit. Not in tables of stone (as God wrote the second decalogue), but in the fleshly tables of our hearts. Paul also clearly taught that Christ spoke to the Jews of another day, and John 5 and Luke 6 show when Christ did speak of that other day. Then Paul says, "there remaineth *therefore* a sabbath keeping to the people of God. David wrote a Psalm to be sung at the close of every passover service, in which he had the Jews sing of the crucifixion of Christ as "the stone rejected by the builders" and of the resurrection of Christ as God making Him "the headstone of the corner." Of the Sunday on which Christ should rise, they sung, "This is the day the *Lord* hath made, we will rejoice and be glad in it." Christ made that very application of that passage in Matt. 21. After the day of pentecost Peter said in Acts 4: Christ is that stone, which was set at naught by you builders, which is the *head stone of the corner*. Paul specifically taught that unless Christ rose from the dead there was no salvation through him. Christ rose on a *Sunday* morning and "Entered into *His* rest as God did from His." In the act of the resurrection Christ proved unmistakably that He was *the lamb of God* that taketh away the sin of the world. May the Holy Spirit so impress all Christian hearts with the supremacy of the resurrection sabbath that we will fully appreciate that the *Sun of Righteousness* has really risen with healing in his wings, so that we can from hearts full of love for Him do as David taught the Jews of the *Sunday*—i.e., to *rejoice and be glad in it*.

A few facts are susceptible of proof as having been done on *Sundays*.

First. God ended His work of creation by establishing the first home, and instituting the First Sabbath.

Second. God on a *Sunday* morning revealed His lost sabbath.

Third. Six weeks later, on a Sunday morning, God sent Moses to the people with the first tables of stone. On Sunday, six weeks after that, God sent Moses down with the second tables of stone.

Fourth. Christ rose from the dead on a Sunday morning and gave the last, the *chiefest* sabbath.

Fifth. Seven weeks later, on Sunday morning, when the day of pentecost was fully come, God sent the *Holy Spirit* upon the one hundred and twenty faithful Christians, and when all the sabbaths for the first time coincided—i.e., when the original and Jewish and Christian sabbaths all fell together on *Sunday*—three thousand Jews were converted.

When Jehovah had charge of all days, why did none of those things fall on a Saturday?

God had evidently a blessed purpose in thus magnifying and showing the world HIS HOLY SUNDAY-SABBATH or LORD'S DAY.

THE DAY OF THE SABBATH

ORIGIN AND STARTING POINT OF THE SABBATH

BY MAURICE S. LOGAN

We read in Gen. 1:27 that "God created man in his own image," and again in Gen. 2:7 that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Bear in mind that "created" and "formed" are synonymous terms; that the image of God was all that was created, or formed, in man; that the breath of God was not created, or formed, but was imparted to man after the image of God was completed. Hence we must recognize the fact that the image of God and the breath of God in man are entirely separate and distinct, just as the candle and the flame are separate and distinct.

Again bear in mind that the Bible applies the word

“soul” to every living creature. Therefore the word soul, standing alone, includes physical life. Hence the word “living,” prefixed to the word “soul,” could mean nothing unless it referred to spiritual life, or immortality. Immortality is inherent in the breath of God, and therefore the breath of God imparted immortality to man.

The necessary conclusion is, that man was a soul created in the image of God, and possessed with physical life, reason, and intelligence, before the breath of God was imparted to him and he became a living, or immortal, soul.

In regard to the duration involved in the formation of the image of God in man, the Bible is silent, and there is no need to quibble over a point which the Bible by its silence passes over as nonessential for man to know. But the breath of God in man, involving immortality, could not have been imparted gradually through successive generations, for that would involve every gradation of partial immortality, and partial immortality is inconceivable. Therefore the breath of God was imparted to man instantaneously, and man became a living soul instantaneously, like the lighting of a candle or the charge from an electric battery. The lighting of a candle is an instantaneous process, but the formation of the candle is a more or less gradual process. It will be recognized that the instantaneous theory is just as scientific as is the lighting of a candle or the charge from an electric battery.

It stands to reason that the breath of God, with its inherent immortality, could not have been imparted to man without a conducting medium, and that not until man's reason finally attained to a vital conception of God was there any means of intelligent intercourse between God and man, and that thus the first vital conception of God became at once the conducting medium for the breath of God, just as a conducting wire, coming in contact with a charged battery, becomes at once a conducting medium for the electricity. Any other theory would, in the nature of the case, be illogical and unscientific.

“God breathed into his nostrils the breath of life; and man became a living soul.” “A living soul” is singular. Therefore the breath of God was imparted first to one man (Adam) and immortality became the inheritance of the Adamic race, and the Bible deals, historically, only with the Adamic race.

The sole purpose of the preceding argument is to establish the point that the breath of God was imparted to Adam on a definite, true day.

Now we read in Gen. 2:2 (R. V.) that “on the seventh day God finished his work which he had made.” Therefore the work of creation was not finished on the sixth day, for God finished it on the seventh day. But what was the finishing act which God did on the seventh day by which He finished and ended the work of creation? The last creative act on the sixth day was the creation of man, male and female, in the image of God. This being the last and highest creative act, nothing was left unfinished but the act of breathing into man the breath of immortality by which he became a living soul. The breath of God also imparted moral consciousness, and man became at once a morally accountable being. This moral element, involving immortality and moral consciousness, belongs only to the seventh day, and thus made the seventh day distinct from the six creation days, and in this moral element we may recognize the sanctification of the seventh day as the Sabbatical period of God’s dealings with man as a moral being. Thus the moral status of man’s existence, God’s Sabbatical day and man’s Sabbatical time, began together.

Primeval time concerns us in no sense, but time as the duration measure of God’s dealings with man as a moral being concerns our immortal destiny and is therefore the only vital sense of time.

The day on which God breathed into Adam the breath of immortality and he became a living soul was certainly a day of communion and intercourse between God and

Adam, and was the first day consecrated by the true worship of God. It must also have been the most memorable day of Adam's life. It was therefore, in every sense, truly the original first Sabbath.

Sabbatical time is therefore the opening strain of immortality music. The week is the metric measure of the strain and the Sabbath is the accent which marks the rhythm.

THE TWOFOLD SIGNIFICANCE OF THE PRIMITIVE SABBATH

We have seen that Sabbatical time began with the first Sabbath; but time under the Sabbath law necessarily began the day after the law was given. The Primitive Sabbath was therefore the first day of the week in the time count and the seventh day of the week in the law count. It thus acquired at once a twofold significance. As the seventh day of law week it was memorial pointing backward; as the first day of the time week it was typical pointing forward. Backward to the completion of creation: forward to the completion of the plan of Redemption in the Resurrection of Christ. Backward to God as the Creator and Judge: forward to God in Christ as the Redeemer and Saviour. Backward to the power of God: forward to His love. Backward to justice: forward to mercy. Backward to law: forward to grace. Backward to "Paradise Lost": forward to "Paradise Regained."

Christ was the "Lamb slain from the foundation of the world" (Rev. 13:8). Therefore the Redemption as well as the Creation was in God's mind when He instituted the Sabbath, and since our worship of God is based on the Redemption no less than on the Creation, it follows that the Sabbath, as the God appointed time of worship, relates to the Redemption no less than to the Creation, and should, and therefore did, point typically forward to the one, as well as memorially backward to the other, until in the fulfillment of its typical sense in the Resurrection it resolved into a double memorial.

THE TESTIMONY OF SUN-WORSHIP

Let us now go back and bring up another line of evidence. God is invisible and man in his inability to comprehend the invisible God, by reason of his blurred spiritual vision, sought some other visible object through which to worship God, and he could not fail to adopt the most suitable object in nature for that purpose. Sun-worship was therefore the most natural, and hence the earliest perversion of the worship of God.

Now consider the fact that just as sun-worship was the earliest perversion of the worship of God, so the day of sun-worship would be but the perverted day of the original Sabbath.

Again consider the fact that the sun, or god of the sun, in sun-worship always represented the creative power or principle in nature, and therefore the day of sun-worship would naturally be the day handed down as the day appointed by the Creator.

Again consider the fact that the change from the true worship of God to sun-worship was evidently gradual, and that this gradual change necessarily involved an unchanged day, for change of day would involve an abrupt change of worship, and an abrupt change of worship would be contrary to nature.

Now put all these facts together and the conclusion is irresistible that the day of sun-worship was but the perverted day of the original Sabbath.

If Sunday corresponds to the ancient day of sun-worship, and the ancient day of sun-worship corresponds to the original day of the Sabbath, then we have an unbroken weekly cycle leading back to the first Sabbath, and the Sunday Sabbath would therefore be in unbroken line with the original Sabbath.

THE JEWISH SABBATH A TEMPORARY MODULATION

If Sunday was the day of the original Sabbath, then only by changing the day would it become a sign of dis-

inction between the Israelites and the surrounding natives; but when God in Christ removed the distinction between Jew and Gentile, He would need to remove the sign of distinction by restoring the original day of the Sabbath.

In timing both the Resurrection and Pentecost, God honored the first day of the week above the seventh, thereby giving it the higher rank in its higher honor. Now God must have had a purpose in the timing, since He has a purpose in all that He does, and it is impossible to conceive of any other purpose than the restoration of the original day of the Sabbath.

The fact that the original day of the Sabbath was perverted to sun-worship by all the surrounding nations furnishes an all-sufficient reason why God changed the day of the Sabbath for the Israelites, but the fact that the Law was given at Sinai on Sunday involved a recognition of Sunday as the true day of the Sabbath, for Sunday would be the only true count as reckoned from the giving of the Law; and this in turn involved a recognition of the Sabbath by the manna as a temporary deviation from the true order.

We may notice, in this connection, that while the Jewish Sabbath was the seventh day of the week in the original weekly cycle, it was also the first day of the week in the Jewish calendar which had its beginning in Ex. 12:2, where God said, "This month shall be unto you the beginning of months," thereby establishing the beginning of the Jewish calendar. Thus the new calendar was but the proper accompaniment to the change in the day of the Sabbath, like a modulation in music, indicating that the Jewish dispensation was but a modulatory episode in the music of God's great Song of Redemption.

THE TRUE INTERPRETATION OF THE SABBATH LAW

It would be impossible to assume that "seventh day" in the Sabbath law meant "first day of the week," but with

the fact established that the Sabbath was originally the first day of the week, it also becomes an established fact that the Sabbath law refers to the Sabbath only as an institution, not as a fixed day.

The Sabbath is ever the seventh day in its relation to the six days from which it is the resting, just as God's rest was the seventh day in its relation to the six days of creation. An imitation cannot fail to be a memorial or reminder of the thing imitated, for it carries its memorial meaning in itself. Therefore any day of rest from six days of labor in its imitation of God's rest from the six days of Creation, fulfills to the utmost the creation memorial intent of the Sabbath law, for the only possible creation memorial significance of the Sabbath is in its relation to the six days from which it is the resting.

It is evident that the seventh day on which God rested, as stated in Gen. 2:3, and again the reason appended to the Sabbath law, can in no possible sense refer to the seventh day of the time week unless the creation days were time days.

It is evident again that the seventh day significance of God's rest is not in its relation to the time week unless the creation days were time days.

It is evident again that a relation that does not exist in the model is no essential part of the copy, and therefore that "seventh day" in the Sabbath law does not refer to the relation of the Sabbath to the time week, but refers solely to the relation of the Sabbath to the six days from which it is the resting—the only imitation relation that does exist between the copy and the model.

THE DOUBLE BAPTISM OF THE SUNDAY SABBATH

Now since the day of the Sabbath is not designated by the Sabbath law, it must have been designated at the beginning of each dispensation by an all-sufficient day-fixing act of Providence, and just as the Resurrection of our Lord stands supreme as an all-sufficient day-fixing act

of Providence, so the Sunday Sabbath stands supreme in its claim to Bible authority, for in it the power of the Resurrection is only added to the authority of the Sabbath law.

Therefore the sanctity of the Sabbath as an institution is in the authority with which it is baptized by God's Sabbath law, and the sanctity of Sunday, as the appointed day of the Christian Sabbath, is in the authority with which it is baptized by the Resurrection of our Lord. This double baptism makes the Christian Sabbath doubly sacred.

FRAGRANCE OF THE SUNDAY SABBATH

Riding in the subway from Brooklyn to New York, our attention fell on the advertisement of "Florent" (Flowers of the Orient). The perfume carries the fragrance of the flowers from which it is extracted. The Sunday Sabbath carries the fragrance of Creation, Redemption, Law, Love, Hope, Peace on earth and good will to men. There is a sense in which these also are flowers of the Orient, the land of the Bible.

We might detect still other fragrances in the Sunday Sabbath. As the restored day of the original Sabbath, we may detect the fragrance of design, plan, guidance, and this in turn leads us to detect the fragrance of a supreme personality back of the design, the plan, and the guidance.

The fragrance of a perfume is an unimpeachable test of its character. So the fragrance of the Sunday Sabbath is an unimpeachable test of its character, and its claim to being the true Christian Sabbath. But the Saturday Sabbath is like a cut flower that has withered and lost its fragrance.

THE CHRISTIAN DOCTRINE OF THE LORD'S DAY

BY EDWARD ARTHUR WICHER, D.D.

It is probable that the institution of the Hebrew Sabbath goes back to early Babylonia; and that the Baby-

lonian Sabbath again goes back to the primitive history of the race. It is well known that the practice of dividing time into blocks of seven days existed in a very early period of the history of human life. Some writers have thought that this practice originated in a natural division of time suggested by the changing of the moon's phases; and certainly the Babylonians did divide time thus. In a religious calendar, which has come down to us, covering two months of the Babylonian year, and prescribing daily duties for the king, the 7th, 14th, 19th, 21st and 28th days are recognized as possessing a peculiar character. On these days the king must not eat food prepared by fire, nor offer sacrifice, nor ride in a chariot, nor put on a royal dress, nor hold court, nor consult an oracle, nor invoke curses upon an enemy. Into the particular reason for the inclusion of the 19th day in this list, we need not enter here. Let it suffice for our present purpose that the broad significance of the enactment is unmistakable.*

In another passage, on a clay tablet, there is found this equation: Sabbath=day of rest of the heart. But the day of rest for the heart in this connection is not a rest for man primarily, but a rest of the heart of the gods from anger. It was this characteristic which underlay the restrictions placed upon the day by the laws of the Babylonians.

Whether we think, with Driver, that the Hebrew Sabbath was ultimately derived from a Babylonian origin; or, with Jensen, that both the Hebrew and Babylonian Sabbaths were derived from a common source, in any case the Jewish people were divinely guided in appropriating the institution. And the law of Israel invested it with a sanctity and beauty which were wholly foreign to the customs of the nations of the East. The superstitious view of the day is abandoned. It is made to serve the highest ethical and religious uses. And it is fixed for every sev-

* Compare Jastrow, "Religion of Babyl. and Assyr.," p. 376 ff.

enth day, without regard to any other division of time, whether of month or year. In this way it became as peculiarly distinctive of the Hebrew religion as the Pass-over itself.

The Hebrew word Shabbath (**שַׁבָּת**) is capable of either of two senses. The cognate verb has both a transitive and an intransitive form. In the intransitive form it means "desist," "cease"; and in the transitive form it means "put an end to," "divide." Thus the question arises whether the original idea of the Sabbath is the "divider," the day which marks the end of one period of time and the beginning of another, or the "desister," the day which stops the activity of all work. The latter is evidently the meaning of the word throughout the Old Testament.

The Sabbath is the subject of legal enactment in all the great codes of the Pentateuch, and is repeatedly mentioned by the historians and the prophets. In the code of Exodus 23 it appears as a cessation from labor, particularly from field-labor, and is designed to serve humanitarian ends. "Six days thou shalt work, but on the seventh day thou shalt desist, in order that thy ox and thy ass may rest, and that the son of thy maidservant and thy 'stranger' may be refreshed" (Ex. 23:12, Driver's translation). Compare the similar motive for the Sabbath year in verse 11.

Later the deliverance from Egypt became an additional reason for the observance of the day (Deut. 5:15), and on this account it was consecrated. Thus, in the Decalogue, this commandment stands as the Fourth, and is designed to secure a place in the week where men can rest and meditate upon the God whose redemptive work has been declared in the preface to the commandments as a whole, and whose exclusive worship, spirituality and authority have been inculcated in the previous provisions. Around this sacred Sabbath, as a centre, in the mind of the godly Israelite, new ideas and motives continued to gather, as

the experience of the nation deepened, and the value of the institution became the more apparent. They saw in it also a commemoration of the completion of the work of creation (Gen. 1-2:3), as well as of the redemption from Egyptian bondage. Their devotion to it was intensified through their occasional experience of being deprived of it, and through their recollection of those unhappy days when, as bondmen in Egypt, they were without its privileges.

As we seek to penetrate through this variety of significance and wealth of association, in order to discover the primal, fundamental principle of the day, we reach a great truth that underlies all the outward ritual and profession of Israel. The whole is consecrated by Jehovah in consequence of the dedication to him of a part. The Jew was taught to give to God a portion of everything he possessed, in recognition of the fact that all that he had came from God, and that God had a right over all.

Thus out of all the nations of the world, Jehovah chose one nation; and from all the tribes of that nation, one tribe; and from all the families of that tribe, one family; and from all the men of that family, one man; in order that by the consecration of Aaron and his sons there might be declared symbolically the holy character of the family, the tribe, the nation, the whole human race, as being the possession of Jehovah. The people of the Hebrews were consecrated in the consecration of Aaron, and the separation of this nation had regard to the blessing of all the families of the earth. In like manner the first fruits of the fold and field were dedicated to Jehovah in acknowledgement of his proprietorship over the whole. Inasmuch as all the children of the family belonged to Jehovah, the first-born son became in a peculiar sense the property of God, who gave life to all, and had to be redeemed with another life. It is the same principle that we see exemplified in the

Sabbath. All time belongs to God; therefore one day out of seven, one year out of seven years, and one year out of seven times seven, is dedicated to Jehovah, in token of the consecration of the whole.

It is only through the recognition of this principle that we can appreciate the seriousness of the violation of the law of the Sabbath, and understand why it was visited with the death penalty (Ex. 31:14; Num. 15:32). To break the Sabbath was to deny the authority of Jehovah over time, it was to rebel against his sovereignty, it was to commit high treason against his divine majesty. Thus the prophets trace the terrible disasters of the exile to the neglect by the people of the Sabbath law (Ezek. 20:24, 22:8; Is. 58:4). A later Jewish proverb says: "The Sabbath breaker denieth creation and all but denieth God himself."* Thus on the principle that the whole is consecrated by the dedication of a part the institution of the Sabbath constitutes an abiding recognition that all time belongs to God.

But in New Testament times the inner meaning of the Sabbath was completely obscured and lost to view by the incrustations of tradition which had gathered over the ancient law. The scribes and Pharisees had quite changed the character of the day by making it a bondage and a yoke for the people. It did not promote the religious life of Israel; it threatened to strangle it. Men who were borne down by the accumulated mass of puerilities and trivial regulations were gasping for breath and breathing space. A statement of some of these rabbinical regulations may help us to understand more clearly the attitude of our Lord toward the Sabbath practices of his day. There are two treatises of the Talmud, the Shabbath and the Erubin, which are wholly occupied with the rules for the observance of the Sabbath. Besides these there are various portions of other treatises dealing with the same

* T. Herbert Brindley.

theme. It is from these that we derive the following representative illustrations.

There are thirty-nine principal classes of prohibited actions; but the picayune character of rabbinical regulation comes out most clearly, not in the enumeration of these lists themselves, as in their minute subdivisions. Thus it was not sufficient merely to prohibit the tying, or untying, of a knot on the Sabbath; the kind of knot must be specified. It was forbidden to tie, or untie, a camel's knot, or a boatman's knot; but it was permitted to tie, or untie, a knot that required only one hand for the operation. Thus a man could untie his beast and lead it forth to water. And a woman might tie on various articles of dress; or she might tie up a skin of oil or wine, or a pot of meat. It was permissible to tie a pail to a well by a leathern band, but not by a rope. But it was in reference to cures on the Sabbath that our Lord came most frequently into collision with the Pharisees. They indeed recognized the general principle that wherever life was in danger, treatment on the Sabbath was permissible, but they overlaid this principle with minute disquisitions as to when life was in danger. They enumerated long lists of ailments which might, or might not, be treated, but the distinctions they drew were absurd and arbitrary, and often indeed the result of a casuistical endeavor to interpret the law so as to obviate inconvenience and loss for themselves. Often too, as it seems to us, their distinction is without a difference. "He who has a toothache must not rinse his teeth with vinegar (and spit it out again, for this would be to apply a medicine); but he may wash them as usual (and swallow the vinegar, for this would be merely like taking food)."

Thus it was that Jesus rebuked their superstitious use of the day; and inasmuch as they had changed a beneficent institution into a means of promoting their own self-aggrandizement, with a corresponding subjugation of the people, he selected it as the day on which to perform many

of his works of healing and mercy. Thus he brought down upon his head their wrath and enmity. But in so doing he recovered for the people the Sabbath as a beneficent institution, designed by God for the good of man; and he declared a truth that went even deeper than the teaching of the law, namely, that God still works upon the Sabbath day (John 5:17), upholding and guiding the universe. Therefore the true keeping of the Sabbath does not consist merely in an abstinence from secular, self-interested toil, but also in a devotion to labor that is unselfish, divine and heavenly.

Let us look carefully at some events in the gospels that throw a vivid light upon Christ's view of the Sabbath.

In Mark 2:23-28 we read how Jesus went through the cornfields on the Sabbath day. Apparently there was no Jewish objection to his so doing, as there is no charge that he exceeded the limits of a Sabbath day's journey (Acts 1:12). Neither was there any objection to his plucking the ears of corn (any sown grain, especially wheat), as it was the recognized right of the traveller, passing along the footpath through the field, to pluck and eat what corn he needed, in order to satisfy his immediate appetite, provided that he used no instrument for gathering it (Deut. 23:25), and carried none away. Their objection was based upon the fact that it was upon the Sabbath day that he plucked the ears of corn. Plucking was the equivalent of reaping; and rubbing the grain in the hands to free the kernel from the hulk was the equivalent of threshing. Reaping and threshing were unlawful acts on the Sabbath.

In opposition to the Pharisaic view, with which he was thoroughly familiar, the action of Jesus is an assertion that works of necessity, such as the unavoidable and simple preparation of food for use, were legitimate and right upon the Sabbath day.

Immediately upon this incident followed another of similar tenor. Jesus healed a man with a withered hand

in a synagogue on the Sabbath day. The religious Jews were scandalized, for the man could just as well have come on the morrow to be healed.

In opposition to their hard and cruel interpretation of the Sabbath law Jesus taught that the Sabbath was intended to be a day on which all kindly deeds of mercy might be done.

Nothing could be more exasperating to these religious teachers than Jesus' facile treatment of their cherished traditions. For them the Sabbath was a "hedge about the law," which kept out the incursions of Gentile irreligion, and preserved the sons of Abraham in the stern purity of their national creed. They believed, or professed to believe, that Jesus was breaking down the bulwarks of the true religion.

But Jesus was not breaking down. He was simply freeing the Jews' religion from the bonds of externalism and formalism, which were drawing closer about it, and threatening its spiritual existence.

"The Sabbath was made for man, and not man for the Sabbath (Mk. 2:27)." There are two great ideas in this text. (1) The Sabbath was a gift from God, a pledge of his love and care for men, an earnest of the joys of life eternal. (2) Being for man's good, it was something to which man must not be sacrificed. If it were made an instrument of bondage, it would check and hamper the growth of the soul, and would defeat the good of man. Christ here states the fundamental principle of the freedom of the spirit in opposition to the bondage of the letter, a principle which would work until it had permeated the thought of the church.

This teaching of Jesus, together with its lesson about the Sabbath, is but one of several such events. (Compare Luke 6:1-11, 13:11-17, 14:1-4, John 5:11, 9:14.)

Let us turn to the story of the woman who was healed of curvature of the spine, as it is recorded by Luke (13:11-13). This woman was not seeking healing, but Jesus

rejoiced to bestow his favor unsought. Catching sight of her among the congregation in the synagogue, he called her to himself and said, "Woman, thou art loosed from thine infirmity."

We can see the face of the petty, pompous Pharisee, who had no part in this business and in whom jealousy for his own importance and zeal for the letter of the law had soured the grace of religion into a cruel fanaticism. "There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath."

The answer of Jesus is a trenchant, irresistible refutation of the whole Pharisaic position. He shows that on the grounds of the doctrine and rule of conduct of the Pharisee themselves, the ruler of the synagogue is wrong in his objection, and he himself is right. He contrasts the Pharisee's treatment of his ox or his ass with that accorded to this daughter of Abraham. Of course, the Pharisee would care for his beast on the Sabbath day, because his beast was property. He carefully construed the law so as to safeguard the rights of property. But the poor of Israel were not property, and the Pharisee made no provision for their succoring on the Sabbath day. The effect of his tradition was to set property rights above human rights. And the very institution which had been given by God for the good of men became in itself a hindrance to their good, an obstacle in the way of simple, kindly deeds of mercy, and a ministrant to spiritual pride.

There is a well-known saying, ascribed to Jesus, which occurs in the Bezan text, after Luke 6:4, and which, whether it is a genuine logion or not, does represent the sense of the early church regarding the mind of Christ upon the matter of the Sabbath. "On the same day when he saw one working on the Sabbath, he said to him: Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art cursed and a

transgressor of the law." The meaning is obvious. If that man knew that the work in which he was engaged was indeed a work of necessity upon the Sabbath day, and was doing it as such, he was clear of conscience and blessed in his freedom. But if he were doing it while still in bondage to the rabbis, having a lurking sense of wrongdoing, then was he sinning against his light, and a transgressor of the law. This corresponds with the teaching of Paul in Romans 14:14, 23. Not that Paul does not believe that it is possible to serve God on a fixed day. But when the Judaizing teachers of Colossae tried to impose the Jewish Sabbath on the Gentile Christians, Paul resisted their endeavors in the interest of Christian liberty (Col. 2:16ff).

Jesus perfectly fulfilled the law of the Sabbath, and thus he abolished the Jewish Sabbath. All time was consecrated. Every day was holy unto the Lord. The author of the epistle to the Hebrews sees in the Christian dispensation the rest (Sabbath) which remained for the people of the Lord, and which was typified by the Sabbath of Judaism. Life is henceforth not a series of isolated religious days, but one Sabbath-life in which every moment is dedicated to God's service.

But the ancient principle still holds that the sanctification of the whole demands the dedication of the heart. It stands because it is a principle inherent in the nature of religion, inherent in the constitution of the universe.

If Christian men are not to forsake the assembling of themselves together (literally "their own synagogue," Heb. 10:25), if they are to recognize public worship as a privilege and duty, binding upon all, if they are to enter into the rich experience of the communion of saints, it is evidently absolutely necessary that there should be a day of rest from ordinary labors, set apart for the specific purposes of religious instruction and common devotion. It is a true instinct which has led the Christian church from the very beginning to retain in her articles of faith,

and as part of her moral law, the Fourth Commandment of the Decalogue.

The change of our day of worship from the seventh day to the first marks the fact that we live no longer in the bondage of Judaism, but in the freedom of Christ. The new "day of rest and gladness," not less than the old, symbolizes the truth that all time belongs to God, and by his willing worshippers is freely consecrated unto him. The inner religious meaning of the old is thus carried over into the new.

But the new has also a new meaning in addition. It is the day which our Lord himself has sanctified by his resurrection from the dead (Matt. 28:1; Mark 16:2,19; Luke 24:1; John 20:1, 19). And as such it was celebrated by the express sanction of the inspired apostles (Acts 20:6, 7; I Cor. 16:2). It is the day on which John, an exile in Patmos, found himself in the spirit (Rev. 1:10). It is therefore filled with the fulness of the meaning of the resurrection of our Lord. It is the soul of the week, it is the feast of life for our spirits. Worship is the religious essence of the day, and rest is the means whereby the opportunity for worship is secured.

Thus the one supreme test of the right way in which to employ the day may be found in the answer to the question: "How may I employ this day so as to bring most clearly before my mind the meaning of the resurrection of Jesus? How may I use it so as to derive from it life and power? How may I invest it so as to bring life to others? To bring them gladness, inward peace, aspiration and achievement, the life that is hidden with Christ in God?"

Then when we ask ourselves further what specific tasks we should undertake in order to achieve the desired end, we will find that the life of our Master supplies for us the answer; if not in all its details, at least in those principles which constitute the framework of the harmonious structure of Christian conduct. We may study him in

the synagogue, in the cornfield, in the house of Simon the Pharisee. We may learn from him those lessons of devotion to a heavenly Father, of compassion for afflicted men, which will be our safe guides amid the confused problems of our modern civilization. This is the practical meaning of the Christian Sabbath, the Lord's Day of those who name His holy name.

THE LORD OF THE SABBATH

BY REV. J. H. LEIPER

The nearness of man's relation to his creator appears in the inspired expression, "Thou hast made him a little lower than God." Psalm 8:5 (R. V.). To hold him in this exalted nearness the weekly Sabbath was established at the beginning by the example of the Creator Himself, Genesis 2:3. That our Saviour was the Author of the Sabbath appears in declaration that He was the Creator: "All things were made by Him." (John 1:3.) The Decalog was given by Jehovah from Sinai. (Exodus 20.) Christ proclaimed Himself to be the "I AM" or Jehovah. (John 8:58.) It was therefore He who wrote the Sabbath Commandment on a table of stone for a perpetual law. It was by His sanction that the Hebrews commemorated their escape from Egyptian slavery on Abib 15 of the Egyptian calendar, by observing it as Sabbath during their entire subsequent national history. This date is declared by Don Cassius, the Roman historian of the second century, to have been Saturday.

It was on "the morrow after this Exodus Sabbath," that the feast of Pentecost was celebrated which commemorated the giving of the commandments from Sinai. (Leviticus 23:15-21.) This "Morrow after the Exodus Sabbath," was the Sabbath of Creation and the Decalog, which was lost during the centuries of Egyptian slavery and discovered by the giving of the Law on Sinai as plainly revealed in Nehemiah 9:13-14. This, as declared in the

Commandment, was the seventh day of the week, the memorial of which was preserved till the resurrection of Christ by the annual observance of Pentecost. The resurrection of Christ occurring on the morrow after the Exodus-Saturday Sabbath restored the institution to its original place in the creation week.

The evident significance of Matt, 22:1 is: "In the end of the Hebrew Sabbaths, as it began to dawn into the first of the Christian Sabbaths etc." The permission to keep the Sixth day of the week as Sabbath was in commemoration of one of the most important events in human history. No other event, save the resurrection of Christ, has had such telling effect upon the earth life of the race as the liberation of the Hebrews from Egyptian bondage and their establishment in the Promised Land. But when the Divine purpose of their national existence was attained the necessity for that memorial ceased, and was superseded by an event in which the eternal life of mankind was involved, viz., the resurrection of the World's Redeemer. This greatest of all events occurred on "the morrow after the Exodus Sabbath," and restored the institution to the seventh day of the week. The following events are thus memorialized: 1, The finished creation; 2, "The Lawgiving at Sinai"; 3, "The fall of Jericho, a type of the conquest of the earth by the gospel of the Son of God"; 4, "The resurrection of Christ"; 5, "The descent of the Holy Spirit on the day of Pentecost, the beginning of the present administration"; 6, "The descent of the glorified Redeemer to Patmos to give the final Revelation to mankind."

The claim that the change of the day was made by the Emperor, Constantine, about the beginning of the fourth century is traceable to the fact that the rotaries of the Christian religion were becoming so numerous that he felt the necessity of giving them recognition, hence the official acknowledgment of Christianity and its Sabbath. The pagan day of sun-worship and the Christian Sabbath

falling on the same day of the week, friction as to the day to be religiously observed was avoided. But this did not prevent, but rather promoted corrupt usages in the Christian Church, even to retaining the pagan name of the day, and other pagan usages.

The Lordship of Christ extends to all institutions of which He is the Author. Of these there are but three. There is no dispute among Christians as to the binding obligation of the Sabbath upon the church and family each in its constitution. But Christ is the Author of the State as well (Rom. 13:1), and therefore its Lord. It must be remembered that after constituting the Hebrew State, a republic, and appointing Moses as its president He authorized its constitution; engraved it on tables of stone and placed them in the hands of Moses the civil ruler, and not in the hands of Aaron the high priest of that typical church. And Moses, not Aaron, was executive of the law, in its relation to the State. Could the relation of the State to the moral law and its Author have been more definitely indicated? Moreover nothing could have more clearly established the Separation of Church and State, each filling its own allotted place in the Divine plan. The Supreme authority over all institutions among men was given to the Lord Jesus Christ, and it has never been delegated to any man or organization among men. The Holy Spirit alone is the Vicar of Jesus Christ on earth. Human Salvation has from the very beginning been so associated with holy Sabbath-keeping that we are not surprised that Our Saviour joined them in Himself, saying: "The Son of Man is Lord of the Sabbath." Mark 2:28. His Sabbath-keeping was free from all Pharisaical formality and mere technicalities; and was characterized by a Spirit of reverence for God and loving sympathy for man. It is a safe and loyal example for the guide of us all. It is a significant fact that no people ever rose to a high degree in the scale of civic morals who placed a low value on the sanctity of the Sabbath. It is also true that the

civil government that fails to protect its Sabbath-keeping citizens in the quiet enjoyment of its sacred privileges and in their effort to train each rising generation in the knowledge and practice of intelligent Sabbath observance, opens the floodgates for the entrance of moral, social and political disorder which make good government impossible.

This is the meaning of Isaiah 60:12. "That nation and kingdom that will not serve thee (the church) shall perish. Yea, those nations shall be utterly wasted." The Divine Head of the church gave her commandment saying: "Go teach all nations" the great moral principles that underly and enter into the prosperity of a people. This can be done most effectively on the day God has set apart for that purpose. It logically follows that opposing elements which exist everywhere must be restrained in order that the church may not be defeated in her appointed mission. This restraint can be exercised only by the strong arm of the State. If it fails in this, or joins with this discordant element, it is driving nails into its own coffin. Such a course persisted in cannot but end in its political degradation and ruin. The highway of nations is dotted with national wrecks corroborative of this conclusion. What is the matter with Europe? How is the fact that that nation whose percentage of illiteracy is the lowest of any nation on the map of the world was the first to enter the lists of belligerents, and is the most savage of them all on the bloody field? That which brought Israel into his sorest trouble and lowest disgrace was Sabbath desecration. His greatest three prophets, Isaiah, Jeremiah and Ezekiel, attest the truth of this assertion. Drunkenness and a low degree of Sabbath Sanctity fellowship together. The sobriquet "Continental Sunday," reveals a condition of Sabbath-keeping by no means flattering to Continental Europe. Then when the fact is recalled that at the beginning of this horrible war the ruling powers felt obliged to lay an embargo on the manu-

facture and distribution of alcoholic liquor, especially among soldiers, is indicative of its general use in the nations of the belligerents; and associating these twin evils, as they always are, we are no longer puzzled with the oft-repeated question: "What was the cause of the war?" In the light of the inspired history referred to and the facts that stare us in the face, would it not be wise and well for the American people to take their bearings before God on these same burning questions? Who is the ruler of our American Republic? Is He the Lord of the Sabbath? Then why do commercialism and the god of sport and pleasure hold the reins? Why are the gates of this Exposition open on The Lord's Day, and this against the protest of millions of our best citizens? The Divine disapprobation will be manifested sooner or later! In conclusion, I will offer some thoughts that suggest themselves to me: The close likeness of the human spirit to that of the Divine as declared in Psalm 8:5—already referred to—suggests a revelation of intensely practical import.

Man, by his fall lost none of his original faculties. In his degradation he retains them all. This fact makes his condition very similar to that of the fallen angels for whom no Salvation has been provided. This awful fact is verified by the Saviour's Declaration to His disciples: "Have not I chosen you twelve? And *one of you is a devil!*"

To know God in the majesty of His attributes causes Demons to tremble, and the lost among men to cry out in dismay. But to know Him as holy angels do and as He is revealed to regenerated mankind, is the very essence of life and joy. Hosea writes: "We shall know as we follow on to know Jehovah. His going forth is sure as the morning; and He will come unto us as the rain, as the latter rain that watereth the earth. (Chap. 6:3.) Study the beauty and richness of the figure. In His intercessory prayer, John 17:25, Our Saviour pours out this lamenta-

tion: "Father the world hath not known Thee." A young Christian Endeavorer gave as her definition of the Sabbath: "It is a day to get acquainted with God." The amazing inauguration of the administration of the Holy Spirit on the Seventh Sabbath from the resurrection of Christ put a Divine emphasis on the relation of the Sabbath to Christianity. The progress of the one has been the degree of the progress of the other; for the Sabbath is the handmaid of Christianity. They stand or fall together.

The history of this Republic indicates no ordinary purpose of the Divine mind as to our destiny and place among the nations. Is it our symbolic picture that is given in the 12th chapter of the Revelation? The woman clothed with the sun, and the moon under her feet, is the fugitive Church crowned with the Church-Symbol of twelve stars. The man-child to which she gives birth is the product of the Reformation caught up to God to save it from the Devouring dragon. America is deeply concerned in that symbolic picture. "Let him who readeth understand." "The most stupendous and staggering conflict of civilization in all centuries is waged on the battle-fronts of all the world." Rationalism and Christianity paganized are not innocent of its cause. Let him that readeth understand.

FOUNDATIONS OF THE SABBATH IN SOCIAL RELATIONS

BY REV. J. B. REMENSNYDER, D.D., LL.D.

The Sabbath is an institution which goes back to the beginning of history. No study is more interesting than to trace indications of it in the remotest traditions of mankind. The Egyptians, whose civilization antedates our Christian era by four thousand years, and whose colossal pyramids and obelisks, and recently unearthed inscriptions on stone, show their writing and art, divided

the years into twelve months of thirty days each, and had a week of ten days.

The Babylonians and Assyrians had a week variously estimated as fifteen or seven days. When Christian missionaries first arrived in India, they found the observance of a week of seven days. And it is a remarkable fact that the most ancient records of the Scandinavian nations show that they observed a similar week, and that the names of the days of the week were connected with the identical planets as those in India, pointing to a unity of origin in pre-existing time.

The Greeks and Romans kept an astrological week, each day being named after the planet supposed to preside over that day, and from them we have derived the names of the days of our week in common use. The Jews kept a week of seven days, owing to their reverence for the laws of Moses given by divine revelation on the two tables of stone. The first chapter of the Bible dates the origin of the week back to the beginning of the creation. And these facts of the existence of a similar division of time in so many ancient and widely separated races and countries, point to a common, pre-historic origin of a Sabbatic idea and practice. But it is only with revelation that we have certain proof of the observance of the Sabbath as a day of rest. It is notable, however, that the cuneiform inscriptions use a term "Shabattu" almost equivalent to the Hebrew "Shabbath" and having the same generic idea of rest, to describe the day kept as sacred to their gods. And the antiquarian scholar, G. Smith, discovered an Assyrian calendar, which divides every month into four weeks and the seventh days are marked out as days in which no work should be done.

The inference, therefore, seems to be justified that along with this division of time into recurring periods of hours, months, weeks, and days, there was the idea of the need for a day of rest. The Sabbath then would appear to be as old as man himself, and to have had its foundation

in the necessities of human nature. And if we find that these natural sanctions concur with the supernatural, and these human demands coincide with the divine provisions to meet them, our motives for the observance of the Sabbath or Lord's Day will be greatly intensified.

For what reasons then should we stand for, defend and advocate the keeping of this time-honored Day? We answer first, Because we need it for its inherent idea—that of *rest*. Man was made for labor. This is the dominant intent of life. And it is the only true happiness. If the writer does not take pleasure in the toil and travail of his thinking, it will never burn as a living flame into the hearts of his readers. If an artist does not find it a delight to delineate his thought on canvas or to carve it in stone, it will not challenge the admiration of ages. If a woman does not take a real interest in the trying management of domestic problems, she will never make that finest of all creations, a true and happy home. Work is the high and constant occupation of Deity. But unlike Him who never sleeps nor slumbers, man needs recurring periods of rest. And so, with set of sun, he must seek the repose and refreshment of slumber. But the experience of humanity proves that he not alone requires daily but weekly rest. And the most natural division of the week is into a period of seven days. Six days of labor and the seventh for rest is the true proportion. This ratio is justified by biological statistics and by the experience of laborers in all departments of work. And if mankind needed this day of rest in the simpler social conditions of primitive times, far more imperative is the demand in the complexity and strain of modern life, where every energy is daily taxed to its utmost capacity. Said the manager of one of the most popular theatres in New York lately, "I think if the people of the stage get a rest on Sunday, they do much better work, and that the public as well as the managers and actors profit by the closing of the theatres one day out of seven." Were there time,

citations could be given from the greatest mental and physical workers of the world to the same effect. So that the benefit of the Sabbath in its primary significance and intent of "rest" has everywhere been recognized by statesmen and physiologists. Nor alone do men and women need it, but even our beasts of burden require it. To prevent then the overtaking of our powers, to recuperate the worn-out hands and the fatigued brain, to guard against premature break-down and shortening of life, and to start with renewed strength and ardor on our work on Monday morning, human nature must have a true Sunday rest. But Sunday again as a day of rest and relaxation is founded in the social needs of man. Our Lord tells us that the Sabbath was made for man. It was designed to foster his higher development. It not only gives him an opportunity for self-communing, but it secures time and occasion for the culture of higher, gentler and nobler qualities than those called forth in manual work and mental labor. Man is a *social* being. But the world of business and struggle to earn bread is more or less a theatre of strife and antagonism. Thereby his wits are sharpened. He is tempted to take advantage of his fellow and he becomes narrow, hardened and selfish. But the quietness and ease, and the atmosphere of peace pervading Sunday, recall the sense of brotherhood. He realizes and appreciates the beauty of *home*. The kindlier sentiments have a chance to blossom in his soul. As he perhaps walks forth in the fields or in the city park, nature breathes her sweet poem into his responsive spirit, and the uplifting and refining love of beauty touches and kindles his heart. There is a famous passage in which Robert Louis Stevenson describes the beauty and the wonder and the peace of a Sunday morning in the Cevennes (seven) Mountain ranges in the South of France—the quiet mountain-side, with the trees and meadows and flowers and the little rivers, seagreen, shot with watery brown, its clear pools, lying under the blue air, sparkling in the sun. "All the

time I went on," says Stevenson. "I never forget it was the Sabbath, the stillness was a perpetual reminder." We have all known those peaceful Sundays when the halded charm holds us so easily and we believe that all nature is in tune with the day. Man thus needs the Sabbath to attune his soul to the beauty and music of creation and to love and peace with his neighbors, that the savage in him be tamed, and that rancors and wars be known no more.

The Sabbath again has its foundation in the eternal necessity of *Religion*. The highest faculty in man is the spiritual. Body and mind reach but the temporal. Faith attains the glance into the unseen and eternal and rises to immediate fellowship with the divine. And it is this culture of the religious, the *spiritual* nature which is the most beneficial purpose and effect of the Sabbath. For this end the Jewish law laid down the Mosaic statute: "Remember the Sabbath day to keep it holy." And all Christian nations set apart the day for the worship of the Most High God, for prayer and religious meditation. And nothing so expands the soul, so opens the springs of the finer sentiments, so strengthens one to meet life's moral dangers, and so nurtures the spirit in those truly superman qualities which are akin to the divine as on this sacred day to seek fellowship with the spirit of God. One who thus really observes this day, has alone reaped its richest blessing, and is in the fittest mood on Monday morning to enter the bustling, rasping theatre of the wordly life. Wrote Nathaniel Hawthorne: "On the Sabbath I watch the earliest sunshine, and fancy that a holier brightness marks the day, when there shall be no buzz of voices on the exchange, nor traffic in the shops, nor crowd, nor business anywhere. But whether I see it tangled down among tangled words, or beaming across the fields, or hemmed in between brick buildings, or tracing out the figure of the casement on my chamber floor, still I recognize the Sabbath sunshine. Doubts may flit with evil

shadows around me, but so long as I imagine that the earth is hallowed, and the light of Heaven retains its sanctity on the Sabbath, never can my soul lose the instinct of its faith." Not then to forget religion and to lose the affinity of the soul with God, our Creator and Father. We need the Sabbath when the ringing of the church bells, and the Psalms of thousands of churches all over the world lift the spirit from earth to heaven.

These facts show us that the observance of the Sabbath is found in the physical, mental, social, ethical, and religious nature of man. The consequences, then, of the neglect and desecration of the Sabbath cannot but be lowering and destructive. A vivid historic illustration is that of the French Revolution, where its abolition was accompanied by a moral breakdown leading to horrors unparalleled in human annals. Hence, that the Sabbath is seriously threatened and largely perverted is one of the most alarming signs of the times. *How* shall we guard against this growing desecration of this sacred day?

First, by *not Puritanizing* it. Although its harsh and Puritanic observance was immeasurably better than the prevalent disregard and profanation of it, yet, we must maintain its true ideal, as the Scripture calls it, "a delight," and as the Psalmist says: "This is the day the Lord hath made, let us rejoice and be glad in it." Let us make it a happy day for our children and homes, and not object, after attendance upon divine service, even to innocent relaxations as the overtaxed energies in a great city demand.

Second, let us make a stand against the breaking down, piece by piece, of those wise laws enacted by our fathers and statesmen and jurists for the restriction of labors, traffic and immoral or irreverent amusements on this holy day. Our legislatures especially call for our watchful criticism.

And, finally, let us resist all these inroads upon Sabbath

observance by appeals to the public and by a great popular awakening. Let us call upon all who reverence the Sabbath and desire to preserve it to rally to its support. Let us seek to influence the press, which is so mighty a force, either for good or evil. Let the Church speak with puissant voice. Let families be aroused to the dangers threatening their youth, who go out upon the world's fiery theatre of temptation without the safeguards afforded by the Lord's Day. Thus may there be preserved to us that without which all the boasted progress of this great twentieth century will be but a foil and snare, that day of rest and peace, which man needs for meditation, for the graces of the spirit, for human brotherhood, for the love of beauty, for delight in home, and above all for communion with God, his Heavenly Father.

THE SACRED DAY IN SOCIAL RELATIONS

BY JOHN WRIGHT BUCKHAM, D.D.

At the root of the observance of a religious day lies first and prior the idea of *worship*, and, second and later, the idea of *rest*.

A third idea, however, became attached to the sacred day during the period following the Exile—namely, *restrictions*, or abstinence. This was of a double nature: abstinence from work and from pleasure. In the post-exilic period the restrictive measures hedging the day about were made so severe and exacting that it became a veritable **dungeon day*, shutting out normal activities and enjoyments and reducing life on that day to severity and barrenness.

Through these dungeon walls Jesus, with all the holy intrepidity of free and devout spirit, broke, letting in the sunshine and the fresh air and forever humanizing the

* "The Sabbath in the Old Testament," *Journal of Biblical Literature*, October, 1914.

day in his imperishable declaration, "The Sabbath was made for man."

The next step in the history of the day was its transformation by Christians into the Day of Resurrection, the *Lord's Day*. This change restored to it the primitive idea of worship, but in so pure and exalted a form that only a trained and discerning eye could see in the rough and uncomely seed of the early nature-worship the germ of the beautiful and fragrant flower of Christian worship that now hallows the Lord's Day.

In standing, then as we of this Congress do, in the name of God and of humanity, for a worshipful, restful, rational observance of one day in seven we may well rest our claims, fundamentally, upon the nature and needs of man. Individually and socially, physically and morally, economically and religiously, humanity needs such a day. And upon the basis of this fundamental need Christianity and Judaism, Europe and America unite to uphold it as one of the most benign institutions of human life.

Upon no narrower or less universal a basis than its *worth for man* can we afford to found an advocacy of a sacred day. Upon that foundation we may confidently call for an unviolated observance of a Great and General Day of Rest and Worship. Upon this foundation our Lord himself placed it; and there it stands—beautiful, benign and blessed, the shadow of a great rock in a weary land.

Looking a little more closely at its foundation in social relations, we readily see how intimately the observance of the day relates itself to three great factors of human welfare—Rest, Worship, and Home Life. Of the need of a periodic day of rest to the physical man—body and brain—others can speak, and will, with far better understanding and cogency than I. Let me add my voice to those which will be raised with conviction in behalf of the essential values of the Day for Worship and for the Home.

The newly established and illuminating studies, "The History of Religion," and "The Psychology of Religion," have made it indisputably clear that religion is one of the most, if not the most, human of all human things. Everywhere and always, in all stages of his development, and in all the ranges of his environment, man is a worshipping being. Innumerable are the forms and characteristics of his worship; vast are the differences in its grade and character; but unceasingly and insatiably he worships. That is, he has. Whether he will continue to do so, does not seem so sure. For man might become super-man; and super-man does not worship.

"There is Someone, or Something—a Person, an Ideal—better, nobler, holier than we. Toward this Perfection we should look with reverence and desire. Without it our being is incomplete." Is not that a deeply and essentially human attitude? Without it can man be man? If he allows the upward-looking, forward-reaching, aspiring impulse within to be smothered, choked, repressed by other instincts and other interests, can he be true to himself? If he makes no provision for the cultivation of this impulse in the distribution and use of his days and hours, can he move on within the orbit of his own appointed way?

In Israel Zangwill's striking play, "The Next Religion," Stephen, the English rector, who breaks away from the church because of what he thinks its falsities, ends by building a new temple and composing a new order of worship. And when his old college friend, Hal, comes to see what it is like, Stephen tells him that it was his experience of *fatherhood* that led him to establish this "next" religion.

Hal exclaims: "The next religion? Before we've worked out the last? What have you found more beautiful or uplifting than the words of Christ? And this religion has the advantage of being already organized—it carries the inspiration and consecration of the centuries."

Stephen: "And their incrustations! And their putrefactions!"

Hal: "Then vivify it, scour it, bring it back to the Founder. Perhaps Christ's own religion has never had a chance—perhaps that's the next religion."

There must be a religion. Men cannot get on without it. And religion must have its worship, its temples, its sacred day—grounded in the noblest instinct of our human nature. The stars in their courses fight for such a day.

Consider next the vital relation of Sunday to the Home. Who will untwist the closely woven threads that bind the life of the home to its sacred day and tell us what Sunday has meant to family life? Would that Burns had written a "Cotter's Sunday Morning" and "Sunday Afternoon" as well as his "Saturday Night."

I venture to say that if we should recall the dearest memories of our childhood homes, very many of them would cluster about the Lord's Day. I cannot forget—if I may pause to mention it—my own father's aim to make Sunday the best day in the life of his children, and how, as little shavers, as soon as dinner was over we used to run and look "behind the lounge" in the study to find the bag of fruit or nuts or candy that he never failed to have there for us, nor how he used to read to us in the afternoon from "Pilgrim's Paul," as we used to call Bunyan's fascinating allegory. Those Sunday afternoons bound us together and made Sunday the home day of all the week. Nor can I forget the hymns at dusk about the piano.

It is easy to lament the conditions which have come in to break up the Home Sunday of former years. But the lamentation is worse than useless. What we need to do is to ask how best we may conserve the day under its present conditions. With the Sunday newspaper saturating the day, so much regular work going on, callers dropping in, and the automobiles sounding their siren calls, what can be done for a true Sunday? It is a task calling for wisdom as well as courage, discernment as well

as principle. What all the rest do is a fact which will not vanish by shutting one's eyes to it. Neither does what the rest do excuse the use of one's own conscience and reason. We are fallen on difficult—not to say evil—days for the Sunday-lover. Yet let us not despair. The soldiers of the Cross should not be easily defeated. Perhaps by supplanting or transforming the Sunday paper into something that breathes of Sunday and by using the automobile to visit the shut-in Sunday afternoon, or to take the lame for an outing, and by making the Sunday call one of helpfulness and sympathy, and in other such ways, the children of light may yet approximate to the wisdom of the children of darkness.

One thing at least the Church can do for the Home Sunday and that is to give it a chance. As it is we crowd the day so full with church services, accompanied by urgent pleadings to come, that often no time is left for any part of the day at home. For those who have no home, frequent services may be needed, but for those who have, let us give the home a chance.

There is one use of the day as a Home Day for which I wish to make an especial plea. That is as a day for the re-uniting of the entire home circle. Why should we not, in simple and natural ways—looking over photographs together, recalling incidents, reading their letters or writings, singing a hymn in their memory—make more of our loved ones, outwardly absent, inwardly present with us, on this day of days? Is it not the day of resurrection, of immortality, of unsevered affections?

We have something to learn from the Orientals—still more from the early Christians—as to the duty and joy of keeping the family ties fast bound about those who are still ours, though in another room of the Father's House.

We can never go back—we ought never to want to go back—to either the Jewish Sabbath or that tragic and stern reproduction of it the Puritan Sabbath. There is

nothing in Christianity that requires or justifies this abuse of the day.

What we need to do is to go forward to a far more sane, more joyous, more constructive and more Christian Sunday than we now have. The way to accomplish this is at once a challenge to Christian consecration and a problem in Christian statesmanship.

One thing at least is clear: we shall never solve this problem, we shall never win the Sunday that we need, by means of negations and prohibitions—"touch not, taste not, handle not"—walk not, call not, play not, auto not, read not this or that, go not here nor there. To rely upon such negations will only defeat itself. Prohibitions have their place but reliance upon them means failure to be true to the Gospel of power and of love and of a sound mind.

We must take possession of the day with large and enkindling enterprises, fill it with a deep and sweet spirit and thoughts high and joyous and Christlike. We must make it beautiful and ennobling. We must hallow it, humanize it, Christianize it. We must make it the most *human day* of the week, in the best sense of the word. We must lift it, in old George Herbert's fine phrase, into "the bridal of the earth and sky," a day when all that is great and good and beautiful is drawn close to us, in the Name and through the Power of Eternal Love.

Nor am I, for one, ready to deny that a legitimate use of the day includes something that has to do with the implication of the name *Sunday*. Day of the *sun*, day of rejoicing in Nature. Does that necessarily rob it of its Christian character? It all depends upon the way you take it. I cannot forget that Jesus called the sun, his Father's sun. "Who maketh *his sun* to shine on the evil and the good." The blessings of the rain also Jesus assigns to his Father, but he does not call it *his* rain. It certainly seems to be more a divine gift when it is falling on the fields and woods than when dripping upon the human head

or running down the human back. For the reverent spirit, Sunday is the day when Nature takes on a fresh glory. The sunshine seems more golden than on other days; the rain, if it falls, softer; the winds more musical, the flowers more fair, the field more joyful, the garden more lovesome, the sky more eloquent.

This association of the day with nature, if it is kept close to the spirit of worship and to the family life, has a sweetness and meaning that they know nothing of who use it paganly.

"To crush the herb and bruise the grape,
And bask and batten in the woods."

Sunday nature-enjoyment and Sunday pleasure-seeking are as far apart as Heaven and another reputed place where there is no Sunday. Selfishly trying "to have a good time" ends in that hollow echo of joy which is one of the soul's sharpest pains.

We need Sunday for the social as well as the personal, the physical as well as the spiritual, good of humanity. It is constitutionally indispensable, a racial restorative.

We are hearing much, in these days, of the sacredness of the secular, how all things, all the duties and pleasures of life, are holy and good. It is a great and releasing truth. But it may be abused. Instead of all becoming sacred, all may become secular. Life grows gray and ashen when we clutch it too selfishly. We need a mountain peak on which to stand and see that all the land is goodly. We need a holy of holies within the holy, else the holy may become unholy. We need a Sunday in which to clarify our vision of the sacredness of all things.

The Lord's Day is a Day won, or partly won, by long and arduous devotion to an ideal, won in part by those who have felt that it is bound up with the very restrictions which seem so far from its true spirit. To hold fast to this Day means much for the religious and social needs

out of which it has grown and to which it is dedicated. But to hold it—this is my message—we must capture it ever afresh, revalue it, reconstruct it, rededicate it to God and to humanity, in the name of him who said, “The Sabbath was made for man.”

CHAPTER IV

(Judge Alton B. Parker, presiding)

THE CHURCH AND THE SABBATH

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARDS THE
LORD'S DAY

BY MGR. M. J. LAVELLE, LL.D.

THE Catholic Church regards the Lord's Day with reverence, affection and gratitude; with *reverence*, because it was sanctified by our Heavenly Father immediately after the Creation, and later because a precept of the Divine Law among the Commandments given to Moses on Mt. Sinai: With *affection*, because it commemorates the Lord's two greatest manifestations of love for mankind, the Creation, and the Redemption; with *gratitude*, because it is such a wonderful evidence of that Providence which reaches from end to end mightily, and disposes of all things sweetly, combining the adoration due to Our Father in Heaven, with one of the greatest needs of human nature, the recuperative, pleasant, necessary weekly rest.

THE LORD'S DAY AND THE SABBATH

The Catholic Church from the very beginning celebrated the weekly day of worship and rest upon the first, instead of the seventh, day of the week. This change evidently took place at a very early period in the history of the Church. In the First Epistle to the Corinthians, Chapter xvi, Verse 2, and in the Acts of the Apostles, Chapter xx, Verse 7, we find that the observance of the first day

of the week had become common when these inspired books were written. The Church founded her right to make this change upon the power of the "Keys" conferred upon her by Our Lord, "To thee I will give the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed in Heaven."

The reason why she exercised her authority in this particular case is that the First Day of the week was the day of Our Lord's Resurrection, the day when the new Adam completed the work of the Redemption of the world, the new Creation; and rested from his labors. Until well on in the thirteenth century the general custom was to celebrate the Lord's Day from sunset to sunset. Since that time the custom has universally prevailed of observing Sunday from mid-night to mid-night.

RELIGIOUS OBSERVANCES

The desire of the Church is that Sunday should be a day really, and in a certain sense completely, consecrated to the service of God. But the one religious obligation she imposes upon her children is that of hearing Mass. At all the Masses on Sunday as a rule, there is also a Sermon. This obligation of hearing Mass takes the place of the Jewish custom of Synagogical Sabbatical Reunions. The Mosaic Law did not indeed make binding religious assemblages on the Sabbath Day, apart from the days when the Israelites were obliged to present themselves at the temple in Jerusalem, there to fulfill the Mosaic requirements. However, after the Institution of the synagogues in the period that followed the return from Babylonian Captivity, the custom soon arose of holding on the Sabbath Day religious assemblages, at which the ceremonial consisted of prayer in common, songs borrowed from the Psalms, the reading of the Scriptures, and a Homily on a text furnished by this reading. For these practises the Christian custom soon substituted

in its Sacred Assemblies, the supreme Liturgical Function of the New Law, the Sacrifice of the Mass. This obligation among Catholics is held as universally binding.

SUNDAY REST

The Mosaic injunctions upon the point of sabbatical observance were rigid in the extreme. They forbade almost all labor by the family, the servants and even the animals. The Miracle of the double quantity of Manna on the sixth day of the week is an evidence of how household labors were proscribed. The Catholic Church from the very beginning took a milder view of these obligations. The words of St. Peter in the Acts of the Apostles with regard to the rigidity of the Mosaic Law in general, reflects her mind concerning the rest on the Lord's Day. The custom, in various places, has frequently determined the details of the labors which were or were not permitted. But the general rule has been that *servile* work, or work peculiar to serfs or slaves alone, was prohibited and that all other exertion was allowable. The history of the legislation upon this subject is not without interest, and I shall strive to give a short epitome of it.

The most ancient Ecclesiastical Document concerning the Sunday Rest is the Second Canon of the Council of Laodicea held about 360 A.D. This Canon forbade Christians to become Judaized, by remaining idle on the Sabbath. It enjoins them to work on that day, but to honor the Lord's Day in a Christian manner by doing as little work as possible.

The Apostolic Constitutions, which belong to the end of the fourth century, prescribe the hearing of Mass and rest from work, and the precept is attributed to the Apostles.

The Fifth Canon of the Council of Carthage, 401 A.D., forbade dramatic representations on Sundays and Feast-days.

As early as the fourth century Civil Sanction of Im-

perial Law supported the custom of Sunday Rest. According to Eusebius of Caesarea and Sozomen, Constantine imposed on all his subjects the duty of observing the Sunday Rest. On the Ides of December 469, the Emperors Leo First and Anthemius commanded that Sunday should particularly be honored by complete abstention from every action at Law or execution of sentence and from all quarrels. They forbade also theatrical performances and animal fights. Infringement of this law carried two penalties: exclusion from the army and confiscation of property. At the beginning of this period there was a tendency to make the Sunday Rest like the Sabbath Rest of the Jews. From the sixth to the ninth centuries many councils forbade agricultural works. At the Council of Rouen, about 650, we meet the first Ecclesiastical Document in which the expression "servile work" is used in its theological sense.

Constantine and his successors forbade all judicial processes throughout the empire on Sunday. This custom soon spread to the nations born of the dismemberment of the empire, and the prohibition was reiterated by many councils. These regulations were likewise embodied in Canon Law.

In 813 several councils of Frankish Bishops forbade marketing and public selling. This prohibition existed likewise at this period in the legislation of all the western nations and there is no explicit mention of any exceptions. In 789 the Council of Aachen prohibited the chase on Sundays. This became a law of the empire and was enacted in England about 1009.

Apart from these Ecclesiastical Laws there were throughout the West, Civil Regulations in favor of the Sunday Rest. The first civil law of this kind in the Frankish Empire was enacted by Gothran, King of the Burgundians in 585. In 589 Recared, King of the Visigoths, confirmed and enforced penalties decreed in that year by the Council of Narbonne. Other royal laws inflicting

penalties on the violations of the Sunday Rest were made by Childerberth Second, Dagabert Second, Recesirint, King of the Visigoths (who decreed besides that Jewish subjects must observe the Christian custom in this manner), Withred, King of Kent, and Ina, King of the Saxons. The forbidden employments were all agricultural work, the cultivation of vines or fields, gathering of the harvest, cutting of hay, house building or gardening, building of fences, planting or uprooting of trees, stone cutting, law suits and the chase. The women were forbidden weaving, cutting or sewing of garments, embroidery, the spinning of wool, the making of flax, washing clothes in public, and the herding of flocks.

Among the Anglo-Saxons of the tenth and eleventh centuries the laws of Ina forbade trading and servile work. These were renewed by Alfred the Great, Guthern, King of the Danes, Ethelston, King of the Angles, and Canute the Great. About the same time St. Stephen of Hungary decreed severe penalties against the violation of the Sunday Rest.

St. Thomas of Aquino, the great perfecter of our systematic theology, distinguished three kinds of servile work. First, works which had for their object the Worship of God. They are permitted on Sunday, because the very object of the law is to assure Divine Worship. Secondly, works whereby man becomes the slave to mortal sin. These are forbidden since they run directly counter to the law of sanctifying the Lord's Day. He follows the opinion of St. Augustine that such deeds committed on Sunday are more opposed to the precept than an innocent corporal work illicitly performed on the same day. Thirdly, servile work whereby man serves his kind. There are works which were common to slaves, serfs and free-men, and others peculiar to serfs. Those that are peculiar to serfs were forbidden. Up to this period, the Jewish custom had prevailed to a large extent of observing the Lord's Day from sunset to sunset. But shortly

after the time of St. Thomas the universal practice began to prevail of calculating the Sunday Rest from midnight to midnight.

From the thirteenth to the sixteenth centuries, casuists sometimes considered as servile and prohibited all work performed for pay. However, this opinion did not prevail for any length of time. It was strongly combated by the famous Cajedan, who claims that the question of payment did not change the nature of the work; that paid work is not necessarily servile.

Several theologians, while authorizing students to take notes of their lessons, forbade the act of copying, even apart from pecuniary gain, because it was a servile work. Suarez insisted on the non-servile character of copying considered in itself, on the ground that if it was permitted to take down in writing the oral teachings of the masters, to transcribe the written expression of thought could not be forbidden. This teaching was applied by analogy to the setting of type, but the remainder of the process was forbidden as involving too much physical labor. This rule applies equally to the use of writing machines, correction of proofs, the drawing of designs or plans, the copying of music and the regulation and copying of accounts.

ARTISTIC WORK

As a rule artistic work has always been allowed. Music seems never to have been forbidden. There was controversy with regard to painting and artistic embroidery, but they were not prohibited. Different opinions have also prevailed concerning hunting and fishing. The most common opinion is now that both can be engaged in for recreation when they do not involve great labor.

MODERN NEEDS

Modern theologians, besides applying these decisions to present social conditions, have added conclusions based on new situations. Regarding public necessity, it is now the

general rule that it is permissible to work on Sundays when the work cannot be interrupted without considerable loss or inconvenience to the community. This applies particularly to the question of transportation.

CIVIC CO-OPERATION

In the latter part of the nineteenth century a civic reaction began in favor of the Sunday Rest, based not on religious but on social motives, which had in view the well-being of the community at large. It was, however, founded by many Christian principles and was the starting point of the Sunday legislation recently introduced in many European countries.

The chief advantages of this legislation are the improvement of the general health, the increase of productivity by the prolongation of life, and the improvement of working capacity. Moral advantages also result from the leisure which the laborer may use to attend his religious duties, the cultivation of his mind, and a more intimate family life. Neither liberty of conscience nor liberty of action is interfered with by these laws, because their direct aim is always the welfare of the community.

SUMMARY OF THE CATHOLIC POSITION WITH REGARD TO THE SUNDAY REST

First: Unnecessary servile work is forbidden. This means all mechanical work, public markets, judicial proceedings and banking.

Second: Any labor that is necessary for the welfare of the community and its comfort is permissible. This applies particularly to the matter of transportation.

Third: There is no objection to the people, after having performed their solemn act of adoration to the Lord, enjoying their rest in a pleasant, healthful, recreative and reasonable way.

Fourth: Many Catholics, especially on our Eastern border, regard as contrary to at least the spirit of the

Lord's Day, public races, professional baseball games and the theatre on Sundays. But we have no objection to private innocent games of any kind, music, etc., provided proper decorum be observed.

Fifth: The Catholic Church considers the due observance of the Lord's Day as an essential part of the Divine Worship and as one of humanity's fundamental needs. It rests the tired limbs. It gives opportunity for the development of the home and social affections. It puts great joy and happiness into human lives. It cultivates the sweetest and best impulses of human nature. It reminds us that there is a God in Heaven, Our Father, Our Redeemer and our Judge, to whom we owe endless gratitude, love and reverence; Who says to each of us constantly, Son, give me thy heart, and Who by that invitation, stirs and leads us to nobility and fidelity in every thought, word and action of our lives.

THE CHURCH AND THE SABBATH

POSITION OF THE GREEK CATHOLIC CHURCH

BY REV. VLADIMIR V. ALEXANDROF

I am asked to state the "position of the Eastern Orthodox Christian, Catholic and Apostolic Church (sometimes called the 'Greek Catholic Orthodox Church') regarding the observance of the Lord's Day."

The only Head of this Church in the Heaven and on Earth, we believe, is Jesus Christ Himself.

The great majority of inhabitants of Greece, Russia, Servia, Montenegro, Roumania, Bulgaria, Syria, also a good many Orthodox Christians of other nationalities, living in communes or individually, belong to this Church. The Lord's Day for prayer and rest is Sunday—in commemoration of the Resurrection of our Lord Jesus Christ, the Son of God and the Saviour of the World.

I am from Russia, where Christianity came in the year

of our Lord 988, through the medium of Greece. Sunday is very piously observed in my native land by more than one hundred million of the Russian Orthodox Christians, out of a total population of 175,000,000. There are more than sixty thousand churches, besides many monasteries. To these holy places, on the Lord's Day and on other Holy days, the Russians go on pilgrimages, very often walking hundreds of miles.

Easter Sunday, the Passover, is considered in Russia, as well as in all other Orthodox countries, the Holy-day of holidays, because on that day our Lord Jesus Christ rose from death. The Russians, by their very nature, are religious people, devout worshippers of the Holy consubstantial, life-giving and undivided Trinity—the Father, the Son and the Holy Ghost. They also religiously adore the Mother of God and His many Saints. On this Holy day, they renew their vows of consecration to God and their reverence for Saints, and by prayer give thanks to the Almighty, for both the joys and the trials of the past week, asking His blessing and help for the coming days, and having done so, the Orthodox believe they obtain a week's rest to their souls and bodies.

There are usually three church services on Sunday to accommodate all: very early "morning service," then the "Liturgy," and then "evening service," at all of which common and individual prayers are offered, the Word of God is read by the pastors and teachers of the church, and sermons are preached; the people are also urged to pray and to read the Word of God in their homes.

Besides the Orthodox Church, many other religions are represented in Russia, and they are free to practice their religious beliefs. The Jews worship on Saturday, the Mohammedans on Friday, and nobody interferes with their Sabbath.

The Russians, since they adopted the Lord's Day, have become better Christians. They have performed many acts of brotherly love for other nations. It is to be re-

gretted that such acts are often forgotten. I am personally grieved that for many years in this country my nation has been misunderstood sometimes, and her citizens often mistreated. The magnanimity of Christian Russians toward this country in her critical years of 1862-1863 is evidently forgotten by the old, and unknown to the young. Yet the Russian people are faithfully taught on each Lord's Day the self-sacrifice of their nation and their people during those dark days for our far-off Christian brothers of the United States.

Of course, those of the above mentioned faiths have sought to change the Day of Rest from Sunday to some other day, particularly from Sunday to Saturday. Failing in this, persistent efforts are made by our Jewish brethren to have established a double rest-day every week, Saturday and Sunday. I am confident that this change will never be accomplished. I see no good reason why our Jewish friends should not close their places of business on Saturday and observe this day as their own Holiday and day of rest in this country without special legislation on the subject, as it has been done by them freely for centuries in my native land. Besides, we are probably on the eve of possible Jewish political independence in historic Palestine, where, if God helps them again to establish their political entity, they will have their own Kings, or Presidents, and of course, their own up-to-date laws and privileges, and in all these, I for one, wish them God-speed. This will relieve the pressure in Christian countries for the establishment of another weekly rest-day apart from Christian Sunday, which is established and legally recognized.

Here I am not called upon to give reasons why Sunday should be the Day of Rest for body and soul for the Christians and not Saturday or any other day. But I may be permitted to consider briefly the question, "How to promote a better observance of the Lord's Day?" I have lived in this country twenty years, and, observing the

church attendance of the Christians generally, I must say that it appears to me to be very unsatisfactory. Indeed the multitudes of people who are absent from churches on Sundays is a disgrace to this Christian land. The members who attend church are an alarmingly small per cent. of those who claim to be Christians. There are, it is true, many more women than men who are found in the churches, but there are not enough women to redeem the fair name of this God-blessed country of the United States. In Europe, and especially in the above mentioned Orthodox countries, the churches are far more numerous attended and are usually overcrowded on Sundays. I remember, when in Russia, that besides the usual services on Sundays, semi-religious meetings were offered to the people in the buildings of various schools and public institutions, in which moving pictures from the Bible were produced illustrating the life of Christ, His Mother and the Saints, and at the same time short lectures were delivered, accompanied by choir and general singing; and the success was grand.

Wherever these semi-religious entertainments were conducted, not even standing room was to be had, the buildings were so overcrowded, and I remember the satisfaction with which I witnessed the religious life of those days, and what wonderfully happy faces I saw of those who visited the above described gatherings, composed not only of Christians, but of Jews and non-believers. And God's love, as expressed in the Bible, made all happy and all went away "well filled with God's food" from those meetings. The same thing has been done in Russia continuously and very helpfully for the cause, and it can be done here.

At present, in this country, the population is "amusement-mad." The crowds are very fond of cheap theatres—seven days in a week. The moving picture profession is especially abused by promoters of the same, at heavy cost to the population, who receive very question-

able value in exchange for hard-earned cash and spoiled morals. On Sundays, the churches are quite often only half filled or wholly empty while the moving picture houses as well as some of the theatres of the poorer class, often with very bad shows, are overcrowded. We, the Christian workers, must look to our interests. (We must increase the means by which we can help the busy population better to understand God and His Son, Jesus Christ. I would venture to recommend, as one of the means, that the moving picture be used for the purpose; that, instead of leaving the Christian population to be fed on abominable, quite often scandalous and distressing moving pictures, we give the people on Sunday afternoon or evening, as convenient, instructive moving pictures from Biblical life—the life of Christ, of His Holy Apostles and Saints—accompanying the pictures by appropriate lectures and at least semi-religious singing by all present (without unnecessary theatrical effect). Thus Sunday will be really reserved for Divine services.

In making this suggestion I do not wish to interfere with the amusement business, but I desire to help to lead, if possible, towards a firm establishment of the social Christian life, remembering always, "To give to Mammon what unquestionably belongs to it, and to give to the Lord what should really belong to Him."

If this is done you will soon see how God's Truth really will take hold of the better classes of population, which at present is noticeably drifting away from churches and from Christian homes. (In fact, I believe that the so-called Kinematograph or moving picture industry should be under the control of the State for educational and religious uses in such a way that it shall not harm but help the people mentally and spiritually. If we have a "pure food law," why may we not also have a "pure thought law?" I believe that in my native land the moving picture industry in the near future will be under the control of the popular Government, the "Duma," with a view to

such results as I have just tried to describe. The Russians lately have banished, to a wonderful extent, drunkenness, by forbidding the use of intoxicants, and they, I hope, will soon establish firm and effective means to promote pure thinking, which leads to righteousness and generally useful living, such as Christ has taught. It is coming—"His Kingdom comes."

Another means for the firmer establishment of the Lord's Day, I recommend the reading of the Bible in the public schools of the United States, and especially the stories from the Book, describing the characters of the great Prophets, the personal life and deeds of Jesus Christ, the names and some account of His Holy Mother and Apostles. This would help the children not only spiritually, but practically also, towards a better beyond.

Let us have God-loving children and not Godless or God-hating children. All the children on the Lord's Day should go to the church or Sunday-school. Then we would have joy in them, for the love of God in their hearts will impel them to honor their fathers and mothers and to respect their neighbors. This would bring about a revolution in our communities. I believe this result can be attained by a wise, persistent use of the proper means. We must begin with the children if we would transform society. Impress them with the clear conviction that there is a God and that He has spoken. Parents who neglect the religious training of their children are atheists.

Wise King David said long ago that such are mad. Those who ignore the existence of God and His love are following that madness and leading into it their children, who are by inheritance entitled to the Holy Sabbath and its benefits. A Sabbathless, Godless child will be a disappointment to its parents and a curse to society.

During the last twenty years we Russians built about two hundred and fifty new churches in the United States and Canada. They were built mostly with the hope of promoting the observance of the Lord's Day, which was

fast falling into neglect; for we recognize the vital relation between the Holy Day and a Holy place. The Orthodox Greeks have many churches in this country in which to observe it; the Serbians also have a good many; so do the Bulgarians, Roumanians, Syrians and others, for the same purpose.

During my twenty years' work in the United States and Canada, I have built about fourteen churches. I have ministered to all of those nationalities, and the view that I have expressed on the subject of the Lord's Day, which was and must be Sunday, doubtless is their view also. Much more could be said here, but I have only enough time to urge you, as I do with my heart and soul, "for the sake of Christ, for the sake of the better side of human life, to uphold the Lord's Day." It was made for man; man needs it and would perish without it. "Know ye not that ye are a temple of God? And that the spirit of God dwelleth in you? If any man destroyeth the temple of God him shall God destroy" (I Cor. 3:16-17). For the temple of God is holy, which temple ye are.

With the words of Abraham Lincoln, I will conclude: "As we keep or break the Sabbath Day, we nobly save or meanly lose the last best hope by which man rises."

THE LORD'S DAY IN THE LIGHT OF THE SOCIAL PASSION AND OF PERSONAL SALVATION

BY DAVID BAINES-GRIFFITHS

The plight of believing men in our time is not unlike that of their elder brothers in the end of the apostolic age, when Pentecost—"that first thrill of dawn"—was becoming but a wistful memory, and when the once glowing expectation of the Redeemer's speedy return had succumbed to the drudging monotony of unlighted hours. The world was not friendly to the new faith. The heavens gave no sign to remedy the impression that millennial

blessedness was a boon indefinitely postponed. Even the lingering expostulation of martyr-saints under the altar seemed unregarded of God. In vain did the faithful watch for the streaming banners of the King coming in solemn splendor to vindicate and glorify his Church. Meantime, the Bride of Christ sat sorrowful. "He cometh not," she said.

Forasmuch as Christendom has of late been beholding so great a moral reversal, the present hour, to many a modern Christian disciple, has the aspect of the triumph-hour of Antichrist, the flat contradiction of Christianity, the repudiation of every divine precept, the crucifying afresh of the Son of God, putting him to an open shame.

Only what man could do, man hath well done,
To blot with blood and tears his track divine,
To sweep his holy footsteps from his earth.

There, where he taught, "Love ye your enemies,"
Banners which bore his cross have mocked his cross,
Scattering his lands with slain.

And these things being as they are, does not this our gathering in the ends of the earth of a little company of lovers and defenders of the Lord's Day invite the cynics' mirthful scorn? Next to the holding of, let us say, a women's peace conference, hardly anything could be more fantastic in the eyes of the secularized citizen than a congress devoted to the claims of the Christian Sabbath. Hear the secularist as he muses: "Solemn scribes, caparisoned churchmen, devout pundits, ardent evangelists, and plain people in conference assembled, seeing what can be done for the honor of God's holy Sabbath; what pathetic futility! What 'idle singers of an empty day!'" But in the cloudy and dark times the children of God are not destitute of courage, nor are they blind to whatever realities of life can afford good cheer. For, despite the untoward circumstances of international life, there are facts

to be found that foster hope and confidence. One such indubitable and sustaining and enkindling reality is the Social Passion; the fact that notwithstanding the hideous negation of war there actually exists in this world a commonwealth of the spirit. Not always so tangible as a machine gun, nor so materially definite as a modern city, it is—for all that—a high and unwoundable reality; the commonwealth of the spirit, the society of men and women who by tacit agreement are uniting to learn the utmost truth and co-operating to make the will of God prevail in this world of men. Not all the alarms of battle can quench the voice of their testimony. They are fellow-helpers in the faith, possessors together of the future, and they come out of every kindred and people and tongue.

Considered in the light of the social passion, is not the position of the Christian Sabbath as a day of rest from toil such as to give genuine pleasure to all who believe in the principle of periodical respite from toil? One of the encouraging offices of our congress is the assembling of reports from many parts of the world showing the steady and practical advance that has been made, through legal enactments or corporate agreements, toward reducing Sunday labor. The letter-carriers of the United States, for example, have been saying "Thank you!" in no perfunctory tones to the people who have backed them in their efforts to secure a saving interval of rest on Sunday. Numerous organizations owing no direct allegiance to the Lord of the Church have taken an inflexible stand against the infringement of the workingman's benefit of a free day. To be sure, a cold-blooded selfishness still denies the privilege to many workers, and much remains to be done before the benefit of the rest day is secured for all; but what I venture to think may be taken as a pledge of progress is this, that the advances so far registered are due to the principle and passion of social responsibility. That principle, revealing itself in a myriad ways, seems

bound to produce further specific results in moderating the conditions of industrial activity.

To the historian, the social passion is not exactly a new thing; yet undoubtedly you can trace from the forties of the nineteenth century the deepening and widening of the sense of solidarity, the keener and more sensitive acknowledgment of human rights, the right of every man and woman and little child to a due place in the sun. The doctrine of the brotherhood of mankind has by no means been the monopoly of the Church. Friedrich Nietzsche, with characteristic verve, assures us that Auguste Comte, with his doctrine of *vivre pour autrui*, has out-Christianed Christianity. It would be less than just to deny that Comte did much to humanize, say rather to socialize, the thought of his time; but Nietzsche while remembering Comte's formal atheism forgets that the philosopher could not entirely forego his Catholic mother-speech. Apostate that he was, ecclesiastically, Comte's essential doctrine of the service of humanity had its springs in Galilee. For this is ever the inspiration of social reform, that the Word became flesh; and henceforward reverence unto personality is a law of life. Here we are indeed at the sources of the social passion, and in that sense of social responsibility are we destined more and more to find a bulwark for the Christian Sabbath as a day of surcease of toil.

Coming now to our second consideration, the Lord's Day in the light of personal salvation, it may be well to remind ourselves that at the core of our concern for the maintenance of the day is a motive which may not commend itself to the secular mind as being so practical as the social motive. It is fitting that those of us to whom the individual religious motive is paramount should make clear that in giving this a preference over the social motive, we mean to be more practical rather than less practical. The truth is that what is known as the social gospel constitutes a seriously defective evangel. Of its popularity there can be no question. Rather, as Mr. Paul Elmer More has

been assuring us, in a generation supposedly impatient of dogma, "the Brotherhood of Man is the great religious dogma of the day." Let any public speaker who has been thirsting for applause and finding none, take occasion, when next he faces a large audience, to declare that the Church has been making too much of a heaven hereafter and too little of realizing a heaven here below. Obdurate indeed, and cold, would be the gallery that did not answer with loud applause. How worthy the sentiment sounds:

I ask no heaven till earth be thine,
Her stains wiped out, her captives free.

Only, we must inquire, can there be any genuine temporal salvation without roots in the eternal order? The roseate promise of a far-off morning when, the settlements having multiplied and the political bosses having been anesthetized, the world shall wake to find itself in apple-pie order; all society a sort of "glorified Poughkeepsie" with admirable systems of drainage and every scientific convenience: when you come to scrutinize the description what is it but a social illusion for which we are asked to forego our ethical idealism? Why not be frank and admit that much social beneficence never rises above the level of an altruistic materialism? It gives no outlook upon the infinite; it ministers to men but it never serves the man in men. It forgets that God is the destiny of human spirits and that our hearts are inquiet till they rest in Him. It forgets that even in our so efficient, competent, confident, modern world it is still necessary—as Tolstoi said—to have a soul. Moreover it ignores a fundamental truth about man, namely, that he is so constituted as to have individual sense of necessity, longing, purpose. The long history of human aspiration shows man to be a seeker after blessedness. To an Augustine the supreme quest is the knowledge of God and the soul. To a Newman the luminous realities are the soul and God. To a Charles

Wesley, as to common Christians, the chief end of man is thus definable :

A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky.

If it is asked why we are so solicitous as to the due keeping of the Christian Sabbath our answer is, because it is the sign and symbol of personal salvation. Men who withhold their consecration from the Highest may sincerely respect the Sunday because of its evident social values; but they who cherish the day in the more individualistic religious sense do so because they cherish also the higher values in the life of man, values that they believe to be inextricably bound up with the holy day. They are aware of the insistent menace of worldliness, the blinding of the spiritual vision by the dust of secularity. They can discern no profit for a man in gaining the world at the expense of his true life. They see the common-sense necessity of set times for common worship. They scorn the mooning sentimentality which aims at ends without employing means; the sentimentality which cries, "Where's the need of temple when the walls of the world are that?" They know full well that there can be "no religion without worship, and no worship without a Sabbath." They feel that all who profess and call themselves Christians should, at any personal sacrifice, hold the Lord's Day to its purpose as a day of "bounty and worship and rest." They are impatient of the childish casuistry which wants to know whether there is any harm in blowing soap-bubbles of a Sunday morning. The Church of Christ, humanity in corporate aspiration, worships of a Sunday morning. When Christian men in the name of needed relaxation or selfish indulgence so order their Sunday arrangements that public worship and private prayer can have no place they prove themselves not only un-

worthy beneficiaries of a venerable institution, but the enemies of the noblest worth thus far acquired in our poor human life. The secularity of the nominally Christian in a parvenu civilization like our own offers a resistance which we must earnestly oppose.

Ere quite the being of man, ere quite the world
 Be disarrayed of their divinity—
 Before the soul lose all her solemn joys,
 And awe be dead, and hope impossible,
 And the soul's deep eternal night come on.

Critics who think of our ardor for the Sabbath as a fanatical clutching at the skirts of the past have wrongly conceived the temper of the folk gathered at, or represented by, this Congress. The Lord's Day as an ideal is not in history; it is in prophecy; not an antiquity which we revere, but an achievement to which we are pressing on.

Some sixty years ago, George Borrow, the East Anglian, made the Cambrian tour of which he later gave so engaging an account in his book entitled "Wild Wales." Spending a week-end at Chester, he worshipped on Sunday morning in the Cathedral. In the afternoon he heard the Methodist field preachers. In the evening he walked outside the walls, and there he came upon a small group of gypsies encamped. The mother of the family, taking him to be a person of some religious stability, made a turn in the conversation and exclaimed: "Oh, it was kind of your honor to come to us here in the Sabbath evening, in order that you might bring us God." The stranger was prompt to make clear that he was neither priest nor minister; but the woman and her husband and daughter were none the less urgent. "Oh, sir, do give us God; we need Him, sir, for we are sinful people. . . . Oh, sir, give us comfort in shape or other . . . give us God! Give us God!"

The entreaty of those gypsies out on the heath might well be taken to articulate a widespread want. How bet-

ter could we respond to the exceeding bitter cry than by helping to give to the world, in ever-increasing beauty and power, a Day set as a hospice for the weary on these plains of time?

THE CHURCH AND THE SABBATH—THE PROTESTANT POSITION

BY REV. PETER AINSLIE, D.D.

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Great principles are as definitely marked in our lives as dates in our calendars. Prayer, marriage and the observance of one day in seven for cultivating the soul's powers are fundamental principles in human life. You can desecrate prayer by insincerity or abolish it altogether, as some have done. You can desecrate marriage by ceasing to bear with each other's weaknesses or abolish it by divorce, as many do in these days. You can desecrate Sunday by labor and sports or abolish it, as some are seeking to do. All these things many may do, but no kind of desecration or abolition can absolutely take out of human life prayer, marriage and the sacred day. Those peoples and nations that are attempting it have in them the seeds of decay and sooner or later they will degenerate into ruin.

There must be a time for the improvement of character and for rest of the body and the brain. Long before Moses received the Law on Mount Sinai such a day was marked in the calendar of Babylon and perhaps in India. In the days of the lunar religion, nomads and shepherds sacredly counted the four phases of the moon and to them it appeared to stand still on the seventh day, which was a day considered tabu. There was a revival of this idea among the Assyro-Babylonians, while among the classical



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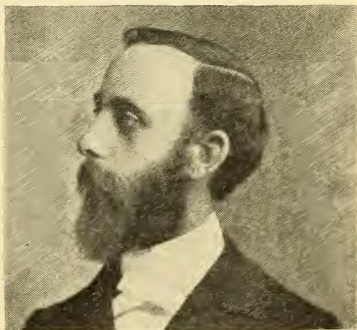
REV. E. A. WICHER, D.D.



REV. V. V. ALEXANDROF



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REV. GEORGE L. TUFTS, PH.D.

writers both Homer and Hesiod held the sabbath day sacred for the quest of the knowledge of truth. What others groped after in the dark the Jews received in their sacred oracles, and therefore it was to them as though it were written with the fire-tipped finger of Jehovah upon the dark blue scroll of the midnight sky, when it was said, "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath day unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore Jehovah blessed the sabbath day, and hallowed it." *

All manner of absurd traditions accumulated around it, but the seventh day had a place in the Old Testament Scriptures superior to all other days. When it was desecrated, prophets came forth with their fiery appeals, denouncing the offenders and exhorting fidelity in the keeping of this day. The voice of Amos was heard in Israel and that of Jeremiah in Judah, preceding their captivities, while later Ezekiel was heard among the captives in Babylon. Years before Isaiah had declared that Jerusalem's safety was conditioned on abandoning the desecration of this day by secular pursuits and making its proper observance a delight.

Of all the numerals, the number seven bore the crown of pre-eminence and was lifted highest when it marked this day. The Old Testament opens with it—"God blessed the seventh day and hallowed it" †—and with significance the number seven is mentioned thereafter more than five hundred and fifty times, closing in the last book of the New Testament with magnificent imagery expressed under the terms seven churches, seven spirits, seven golden candle-

* Exodus 20:8-11. † Gen. 2:3.

sticks, seven stars, seven lamps, seven seals, seven horns, seven eyes, seven trumpets, seven thunders, seven heads, seven crowns, seven mountains, seven kings, seven angels, seven golden vials and seven plagues, marking the close with a gorgeous collection of precious stones of which the chrysolite * is the seventh—its transparent olive-green being emblematic of immortality.

This day is as non-sectarian as prayer. The Jews had no more exclusive right to it than they had to the air of Asia; neither did the Assyro-Babylonians, nor the classic writers of Greece. It belonged to all mankind then and it belongs to all mankind now. It does not belong to the Christian over the Moslem or the Buddhist. No denomination in Christendom can put upon it ecclesiastical shackles, else succeeding ages will laugh as we now do at Xerxes when in a rage he tried to shackle the waves of the Hellespont with handcuffs and chains. It may be said of it as Jesus said of the sun and the rain: "He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and the unjust." † A day of rest belongs to the bad as well as the good, to the unbeliever as well as the believer, to the man who desecrates it as well as to the man who keeps it holy. It belongs to all mankind—recognized as a necessity in the beginning, recognized as a necessity now and recognized as a necessity as long as men live on the earth.

Under the Jewish ideal it was not only to be a day of cessation of labor for the heads of families, but likewise for children, for servants, including all employees, and for strangers who were foreigners with all kinds of ethical standards. Even the dumb animals were included. Whatever people may think of this fourth commandment of the Decalogue, its comprehensiveness in mercy and kindness to all indicates that it bore the breath of the all-wise Creator and Father. Perpetual toil is unhealthy and unwise. There must be a time of rest for man and beast.

* Rev. 21:20. † Matt. 5:45.

Although Thomas A. Edison appears to have little interest in an eternal rest, he does believe in the necessity of a weekly rest for business interest. In the making of Portland cement he has demonstrated that a period of gradual cooling of the kilns from six o'clock on Saturday evening until seven o'clock on Monday morning is best for the linings and has directed that the interval be made, thereby giving the workman a full rest day. From human economy, from tradition, from the Scriptures and from science is the one unanimous witness that one day of rest in seven is a necessity in the life of all peoples.

With the rise of Christianity came the observance of the first day of the week with a significance distinct from that of the Jewish Sabbath. At first the Jewish Christians continued their observance of the seventh day along with their general adherence to the Jewish Law. The Gentile Christians, however, not feeling any obligations to the Jewish Law, leaned more to the observance of the first day of the week because it marked the resurrection of the Saviour of the world. It was true that Jesus and His disciples had kept the seventh day in strict obedience to the Old Testament Law, but with the establishment of Christianity new conditions arose. The Church of Christ was composed of both Jews and Gentiles and His Lordship gave Him pre-eminence over all former institutions and covenants.

While it is certain that the Jewish observance of the Sabbath was a definite influence on the mind of the early Church, the ideas associated with the Jewish Sabbath were not transferred to the first day. In writing to the Galatians, Paul protested against this transfer, regarding the return to it as taking up again "the weak and beggarly rudiments.* To the Colossians, he urged that one's piety should not be judged "in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath day," † sweeping the whole scale of Jewish observances. The first

* Gal. 4:9-11. † Col. 2:16.

day was not so much considered by them as a rest day—because Jehovah rested on the seventh and not on the first day—but rather as a day of joyful remembrance of the resurrection of Christ in gathering for worship, preaching and observing the Lord's Supper. Consequently for some time both days were observed in the Church—the seventh as a memorial of Creation and the first in memory of the Resurrection.

But each decade increased the tendency of the pre-eminence of the first day until we find in the epistle of Barnabas it is spoken of as the "true day," * and for the first time in Christian literature Justin Martyr used the term "Sunday," accommodating himself to the Roman calendar, and at the same time emphasizing that physical light was created on the first day and "the Light of the world" arose from the dead on that day.† And so with the accumulation of several centuries of prestige, it was easy for Constantine, on March 7, 321, to issue his famous edict, making Sunday the legal holiday throughout the Roman Empire. While his motives were purely political, the motives of the Christians centred around the resurrection of Christ, giving to it a joyful sanctity.

In no instance did the early Christian writers regard the Christian Sunday as a continuation of the Jewish Sabbath, but they constantly kept the distinction between the days clearly marked, emphasizing the difference and contending with Paul that the Resurrection abrogated the old dispensation and the Law.‡ While not recognizing the legal features of the Jewish Sabbath, they did of course recognize its moral principles, which antedated Jewish Law, which were contained in that law and which are now and ever will be a necessity in human life as long as time lasts.

In later periods—beginning about the seventh century—the first attempts were made to base the observance of

* Epistle of Barnabas 16. † Apologies 1:67.

‡ II Cor. 3; Gal. 3:23-25.

Sunday on the Decalogue. With this shift of basis also went the change in the significance of the day, emphasizing less the place of worship and improvement of character on that day and more particularly stringent abstinence from manual labor.

The Protestant Reformation of the sixteenth century sought to restore Sunday to the significance that it bore in the minds of the early Christians. Recognizing the moral principles underlying the observance of the Jewish Sabbath, the Reformers absolutely rejected the transfer theory, making the Christian Sunday succeeding the Jewish Sabbath. Luther was so hostile to it that he dared to say that the Church "could make Friday her Sunday." Calvin was no less emphatic. He argued for the absolute necessity of the need of a day of rest for man and beast and for the observance of Sunday as the basis "of a joyful and free worship of God."

This is the fine idealism that centres around this day. It is primarily a remembrance of that open tomb, broken beyond all the help of earthly masonry and giving to the soul the necessary opportunity of joyful freedom and sacred worship in order to make complete that development that marks kinship with Him who broke the tomb and who from its open doorway says: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.* By this fact every Sunday is radiant with hope and musical with prophecy.

In its secondary significance it embraces all the past that has had anything to do with a day of rest. It re-emphasizes man's necessity. It was put in the calendar of time for his freedom, progress and civilization. This is what Jesus meant when He said, "The Sabbath was made for man."† And so saying, He lifted it out of its legal technicalities and set it on its broad humanitarian basis. It was not the Jewish Sabbath any more than the Jewish

* John 11:25. † Mark 2:27.

man about which He was speaking. He had in mind the sacred universal day grounded in human nature and all mankind's right to it. Above everything that had been made towered man, bearing the image of God. All things were his and for him. By all that had been made and would be made, man was to climb into permanent fellowship with God.

This day is no curse with its dark forebodings. One might well talk about eating and sleeping being a curse. This day is a blessing, bearing good will to man and beast and expressing God's love for the great wide world. A day for the cultivation of character and cessation of labor, carrying with it rest for the body and brain, is written deep down in our natures—as deep as faith and hope. For one to deny the rights of this day to himself closely approaches suicide, and to deny it to others is more disastrous than scrimping the small wage earner of his wages or denying bread to the hungry. No legislature has the moral right to bargain away this day for labor and sports. The people themselves cannot do it and maintain the proper standard of ethics, much less their representatives in legislature.

Around the observance of this day centres the stability and character of a nation. In its proper observance rests our temporal blessings and spiritual hopes. Desecrate this day and you have made an opening through which will pour every kind of calamity to plague a nation with decay and ruin. Work that makes no provision for resting one day in seven consumes the oxygen in the blood, deforms the brain, debases the morals and unfits one for the common responsibilities of life by weakening the body and brain and thereby impairing the moral and spiritual powers. It is a crime. No man can stand having his sacred rights continually taken from him without suffering demoralization. De Tocqueville, being asked what he considered the secret of America's strength, said, "Chiefly because the spirit of the Pilgrim fathers has so

permeated the people that as a whole they take one day in seven to stop and reflect and worship." Said Professor Goldwin Smith, "It is the freedom and educating power of Sundays which explains the average prosperity of America." Enslave that freedom and abolish that educating power and you will have pulled down the pillars upon which the civilization of America rests. Therefore hallow this day. Hallow it for the sake of America and all other nations in our national sisterhood; hallow it for the sake of the race of which we are parts; hallow it for our own selves and for the sake of Him who gave it to us; and so hallow it that we shall prove that freedom, brotherhood and religion are the birthrights of all mankind.

CHAPTER V

(Rev. Wm. M. Rochester, D.D., presiding)

DAY OF REST IN NATURE AND HUMAN NATURE

PERIODICITY A LAW OF NATURE

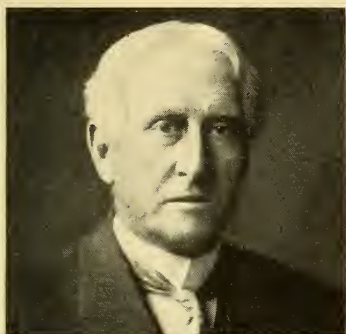
REV. G. FREDERICK WRIGHT, D.D.

WHATEVER may be true of doctrines of evolution in general, the theory which represents all variations as infinitesimal, and all progress as uniform, has little foundation in fact. All nature is periodicity writ large. And in this respect the physical world is, we may well believe, an analogue of the spiritual. It is well to heed its lessons. For in it there is revealed a plan of the divine mind.

Astronomy reveals the law in both the major and the minor movements of the heavenly bodies. The succession of day and night, occasioned by the revolution of the earth, is an illustration of the law so familiar that we need but refer to it. The succession of the seasons in the temperate zones is equally familiar though its advantage is not so evident. But in the temperate zones all nature goes to sleep in winter to awake with accumulated vigor in the spring, and to quicken the drowsy powers which are to produce the verdure of summer and the fruits of autumn. It is true that the tropics are without a change of seasons. But it is also true that the tropics have never developed a high degree of civilization.

GEOLOGICAL PERIODS

Geology reveals to us less known but equally impressive cycles of development. In the majestic rhetoric of the book of Genesis the creation of the world is represented as



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DR. E. G. MARTIN



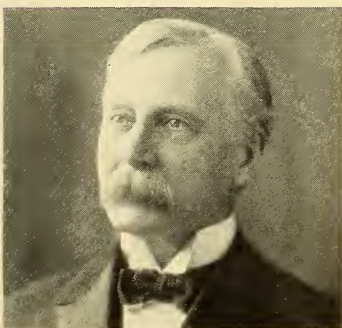
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accomplished, not instantly, nor by a monotonous, gradual process of evolution, but in six days each with its evening and morning; and this rhetoric is amply justified by the facts. Geological development has been by periods and epochs and episodes, of which the testimony of the rocks bears indubitable evidence. Our ablest geologists find no difficulty in recognizing in the earth itself the seven periods of creation indicated in Genesis.

Entering further into details it is significant to notice, that in giving the history of the coal fields of the eastern part of the United States Dana significantly speaks of the "Appalachian Revolution." But there were more periods than that marked by the grand revolution. The facts are that, during the Paleozoic period, while for ages there was a slow subsidence of the coal-bearing area, this was not by any means at a uniform rate. The grand cycle was rimmed with numerous epicycles. Like Ezekiel's vision, there were wheels within wheels. More than a score of separate veins of coal indicate as many haltings of the grand movement and beginnings of new periods of growth. The grand revolution came when, from the depths of the Appalachian Sea, the whole region began to rise, finally bringing to light those successive accumulations which, in the numerous coal deposits, are exposed on the surface. How many episodes of rest accompanied this upward movement we have not the evidence to determine. But analogy leads us to suppose that they were as numerous as those which attended the contrary movement.

But anon this upward movement halted and the land became comparatively stationary, while fitful erosive agencies of frost and wind and water wore the mountains down to their present insignificant proportions, distributing the soil over the margin of the ocean to reappear in future ages in new continental areas containing untold reserve stores of nature for the support of new and more perfect species of plants and animals. And so the long Paleozoic period came to an end.

But this was by no means a finality. The Mesozoic period followed with its marvelous development of reptiles, whose immense length and outlandish forms are well represented in the names which have been given to them. There was the *Oudenodon trigoniceps*, *Anchisaurus colurus*, *Ceretosaurus nasicornis*, and *Brontosaurus* (*Apatosaurus*) of Wyoming, sixty feet in length; and of aerial life there was *Rhamphorhynchus phyllurus*, *Pterodactylus spectabilis* and *Archaeopteryx macrura*.

Passing over the descriptions of these strange forms of life in the abnormal conditions of the Mesozoic period, we come to the Tertiary period, in which marvelous changes occurred in the forms of both plants and animals and in the whole physical geography of the world. All the high mountains of the present time were elevated during the Tertiary period, and they are high because they are so young that erosive agencies have only fairly begun the work of reducing them to base level. The Himalayas are young; the Caucasus Mountains are young; the Alps are young; the Rocky Mountains are young; and the Cascade Mountains of the California coast, some of whose peaks are now pouring forth fresh volumes of lava and ashes, are youngest of all.

It is significant, also, that both the beginning and the close of the Tertiary period were marked by world-wide changes in the species of animals and plants which are spread over the earth. The beginning of the Tertiary period is marked by the introduction of the numerous mammalian genera with which man is associated and to one of which he belongs; while the close of the period was marked by the destruction of many of these and by the widespread redistribution of both plants and animals of the temperate zones.

EPISODES OF THE GLACIAL EPOCH

Most impressive of all are the sequences of the Pleistocene (or Quarternary) period through which the Tertiary

period merged into the present. It is now clearly seen that, during the existence of man in this period, a glacial epoch ensued, with several episodes of the advance and retreat of continental ice sheets which penetrated far into both temperate zones. Moreover, the episodes of the Glacial epoch in the northern hemisphere have, I am confident, had much to do in determining the development and migrations of the human race. Necessity has always been the mother of invention. Sinful man had to be driven out of Eden, and to be compelled by the sweat of his brow to contend with the adverse forces of nature, in order to receive the discipline requisite for the attainment of his proper development of mind and character. To this end vast climatic changes have occurred since the advent of man, all over the temperate zones, and especially near the geographic centre where anthropologists as well as the Bible say that man first appeared.

Everything points to the episodes of the Glacial epoch as a contributing cause of the early development of civilization in Central Asia; and it is to Central Asia that we look for the origin of nearly all our domestic plants and animals. It is around the margin of that prolific region that the various languages and races of men originated; while it is there that we find clearest evidences of the occurrence of a deluge which compelled the human race to set out on a new career. The animals most closely associated with man also began a new career with this great event.

It is a striking illustration of the law of periodicity which so intimately concerns human history, that the Glacial epoch was a period of rest to those portions of the world where the most highly civilized and progressive nations are now found. When early man was developing in the well-watered regions surrounding the mountain masses of Central Asia, all northern Europe, and all British America, and the northern portion of the United States were being plowed and harrowed and levelled by the

continental ice sheets a mile in thickness, which concealed those portions of the earth from human view, and were preparing those vast reserved stores of agricultural wealth which we are now inheriting. It is one of the most impressive of all natural revolutions that the desiccation of Central Asia, which compelled the early migrations of the human race, should have been co-ordinated with the simultaneous withdrawal of the continental ice sheets of Europe and America, opening to man the vast fields for development which he is now appropriating. When man was approaching the climax of his early civilization in Babylonia and Turkestan, the fertile plains of Russia and northern Germany, the prairie lands of the Mississippi Valley and those of the Red River of the North, were being kept in reserve for his benefit by a vast covering of glacial ice. In the climatic changes which ensued, as already indicated, Central Asia became extensively desiccated, and unable to contain its growing population, at the same time that the ice retreated from the glaciated areas and opened up Europe and North America for the emigrations that are still in progress.

PERIODICITY THE BASIS OF NATURAL SELECTION

At this point we may go a little more into detail, and note that according to the doctrine of natural selection, it is the changing conditions in the habitat of animals and plants which determine what variations shall be preserved, and that only those variations are of advantage which are adapted to the changing conditions. Thus it was that the rhinoceros and the elephant, when driven out, by their geometrical increase, from the genial climate of the tropics to seek a habitat in northern regions, took on for a time a dense hairy covering, enabling them to endure the rigors of the glacial climate of Europe, Siberia, and North America, only to succumb to the warmer climatic changes which followed, and to leave their skeletons as impressive witnesses to the ever-recurring periodic

variations of climate. A large number of other species which also accompanied man in his earliest days could not endure these changes, and have become extinct either entirely or in some portions of the earth once inhabited by them; thus leaving room for the species that could be domesticated by man. It is significant, also, that the present age is one of comparative stability, both of land levels and of the specific character of living organisms, fairly corresponding to the seventh of the days in Genesis. Chamberlin and Salisbury speak of the earth as "now passing slowly into a period of quiescence," * while Dana says that "after the great alterations in level and in climate of the early and middle Quarternary (Glacial epoch), the earth appears to have reached, as the recent period opened, one of its stages of relative quiet." †

PERIODICITY THE BASIS OF PROGRESS

Here it is in place also to remark that the general law of periodicity of which I have spoken is by no means an arbitrary enforcement, but rests upon mechanical principles inherent in the nature of things. The energy of a projectile depends upon its velocity. If the velocity is doubled, its energy is quadrupled. The growth of vegetation depends upon the accumulation of productive elements in the soil to such an extent that they can rapidly be assimilated by plant life. Time is required for such accumulation. As already remarked, the prosperity of the most highly civilized areas in Europe and America grows out of the soil which slowly accumulated under the moving ice sheets of the Glacial epoch. The vegetation of the successive veins of coal grew on beds of sediment which had been deposited during successive periods of rest in the earth movements. As illustrating the law in smaller matters it is in place to call attention to the well-known fact that rotation of crops, and occasional absolute

* "Geology," Vol. III, p. 519. † "Manual of Geology," 4th ed., 1895, p. 1012.

rest for the soil are essential to successful agriculture. In countries where commercial fertilizers are not obtainable, the soil is regularly recuperated by a two-year rest after a single crop has been taken from it.

So, capitalists are fast finding out that the efficiency of a workman is determined not so much by the number of working hours per day as by the extent to which he can concentrate his efforts upon the work in hand. All parties are benefited by an eight-hour shift in place of a twelve-hour shift. In limiting the continuous hours of labor to which locomotive engineers and other railroad employees are subjected our legislators are recognizing an imperative law of nature. The expenditure of force must be preceded by a period of rest in which the force necessary for efficiency may be accumulated. This is the natural law. From a scientific point of view it remains to be determined whether the periodic seventh day of rest conforms to a law of nature embodied in the constitution of society and of the individuals composing it. That this is so will appear more fully in the other addresses this evening.

THE WEEKLY PERIOD NATURAL

From the foregoing and many other broad analogies the scientific man is prepared easily to recognize the existence and importance of such a period of rest and change as is provided in the weekly Sabbath. Especially is this so when he finds that from the earliest times, and among most widely scattered nations, a weekly holiday has been observed. To such an extent has this hepdominal division of time been recognized that we cannot well resist the conclusion that it has a basis in the order of nature, and that the Creator has so formed us that it is one of our natural necessities which we ignore at our peril.

Many conjectures have been made concerning the origin of this tendency among men to observe a weekly day of rest and recreation. The most reasonable of these is that

it arose from the changes of the moon. The four quarters of the moon are each seven days in continuance, or so nearly so that the fraction over is not observable except in a long period. The changes of the moon and their influence on the earth are certainly very striking phenomena. With them the tides rise and fall. By them, in the opinion of many, the weather is affected. But, however that may be, the apparent birth of the moon at the beginning of the first quarter, its enlargement to full moon during the seven days of the second quarter, its weekly diminution until it disappears at the end of the fourth quarter, are phenomena which must have impressed mankind from the very beginning of his existence, and so, naturally, have laid the basis for this division of time afterwards sanctioned by solemn religious authority.

The Sabbath as it was given in the Mosaic legislation is indeed unique in its character, but is not for that reason any less scientific. Days of rest from ordinary labor have been recognized from earliest times by all the races of mankind. As summarized by Professor Toy* of Harvard University it was unlawful in the Hawaiian Islands on certain days to light fires or to bathe, and at certain times the King withdrew into privacy, giving up his ordinary pursuits. In Borneo work was forbidden on certain days in connection with the harvest. In Polynesia the periods of the great religious ceremonies, the time of preparation for war, deaths, and the sickness of chiefs were seasons of restrictions. "The similarity of these observances to those connected with the Hebrew Sabbath is obvious; what is common to all is the prohibition of ordinary work on special occasions. . . . The duration of these seasons of abstinence among various peoples in various ages has varied greatly—they lasted sometimes for days, sometimes for months or years. . . . The origin of these times

* Art. "The Earliest Form of the Sabbath," *Journal of Biblical Literature*, Vol. XVIII, pp. 190-194.

of restriction must be referred to a remote antiquity, lying back of our historical monuments. In the earliest form in which we find them they are established customs resting on precedent, and not supposed to need explanation."

The calendars based upon the changes of the moon were employed in ancient Egypt and Babylonia, on the west coast of Africa, in Hawaii, and in New Zealand. In Babylonia the days seem to have been the 7th, 14th, 19th, 21st, and 28th of the month; in Hawaii they were the 3d-6th, 14th-15th, 24th-25th, and 27th-28th.

The calendar of the Jews seems clearly to have a connection with that of Babylonia. This appears in the parallel accounts of the Deluge which are given in the Bible and on the Babylonian tablets. In the Biblical account the seventh-day period repeatedly occurs. It was "seven days" after Noah entered the ark that the waters of the flood were upon the earth, and all the fountains of the great deep broken up. It was "seven days" between the sending out of the first and the second dove; again, it was after another "seven days" that the third dove came back with a fresh olive leaf. In the Babylonian account of the Deluge the duration of the flood is said to have been fourteen days. On the seventh day the flood ceased, and on the fourteenth day the raven was sent out to "notice the drying of the water."

We are not surprised, therefore, to find in the cuneiform documents a term *šabattu* or *šabattum*, substantially identical in form and meaning with the Hebrew word *šabbaton*. Whether the Hebrews derived this weekly division of time from the Babylonians, or, what is more probable, the Hebrew and Babylonian institutions had a common origin, is not important for us to determine. It is enough that we find the institution in existence in the earliest records of these two peoples. It is of more account that we find this division of time recognized so distinctly and enforced with such powerful sanctions in

Mosaic law. But in the law of Moses the institution is so limited, so freed from superstitious associations, and so adapted to the wants of the individual and of society, that it is practically a new institution. In the words of Professor Toy, again: "The creation of the Hebrew Sabbath was a singular achievement of the religious genius which, at a later time, gave the day its higher significance."

Many natural reasons confirm the belief that, like the nightly period of rest, the weekly day of rest was made for man, and that he disregards it at his peril. The speakers who follow me will present these reasons so fully that I need but refer to them here. Without fear of successful contradiction, however, I may assert that ample investigations have demonstrated that the daily rest from labor and care is not all that is needed by the human system, and that a periodic weekly rest of from thirty to thirty-six consecutive quiet hours is needed to restore the waste of six days' continuous labor. The deteriorating influence of continuous labor without the Sabbath rest is easily recognized by the great body of men and women employed in the telegraph offices, upon the railroads, and in all our great industrial organizations. Pretty generally the employees are demanding this rest, while employers are coming to see that their own interests will not suffer thereby. The experience of our criminal courts, also, demonstrates an intimate relation of Sabbath desecration to crime.

The following testimony of William von Humboldt concerning the experiment in France, during the Revolution, of substituting a tenth-day holiday for the seventh day of rest is worthy of special attention as coming from one of such high scientific attainments:

"However it may seem to lie, and in one respect really may lie, within the power of the will to shorten or lengthen the usual period of labor, still I am satisfied that the six days are the really true, fit, and adequate measure of time

for work, whether as respects the physical strength of man, or his perseverance in a uniform occupation. There is also something human in the arrangement by which those animals which assist man in his work enjoy rest along with him. . . . An example of this occurred within my own experience. When I was in Paris during the time of the Revolution, it happened, that, without regard to the divine institution, this appointment was made to give way to the dry, wretched decimal system. Every tenth day was directed to be observed as the Sunday, and all ordinary business went on for nine days in succession. When it became distinctly evident that this was far too much, many kept holiday on the Sabbath also, as far as the police allowed; and so arose, on the other hand, too much leisure. In this way one always oscillates between the two extremes, so soon as one leaves the regular and ordained middle path.”*

RELIGIOUS FAITH ESSENTIAL TO THE HIGHEST EFFICIENCY

But the great service which the day of Sabbath rest renders man is in the realm of his spiritual nature. Man cannot live by bread alone. His physical system develops best when his whole nature has its wants supplied. The peace of mind which accompanies true religion is a real physical asset. For, man is born to trouble as the sparks fly upward. Uncertainty hangs over all his worldly plans. He cannot see the end from the beginning. He cannot tell what a day may bring forth. In everything he is compelled to accept probability as the guide of life, and often this is of the slightest degree. That faith in God which enables one, when he has done his best, to lie down in quietness and to “rest in the Lord and wait patiently for him,” not only affords blessedness of the highest order, but adds to his efficiency in every emergency that may arise. The modern advocates of “efficiency,” there-

* “Letters,” Vol. I, p. 207, quoted by Rev. W. W. Atterbury in “Sabbath Essays,” Boston, 1880, p. 29.

fore, should welcome the Sabbath and emphasize its importance.

IMPORTANCE OF THE RELIGIOUS SANCTION

Accepting the seventh-day period as a correct measure of one of our needs of periodic rest, we can confidently defend the following propositions: 1. That the needed day of rest cannot be preserved without its religious sanction. 2. That the religious faith so necessary for that peace of mind which secures the highest degree of human efficiency cannot be secured without the weekly Sabbath.

1. It has been truly said that while it is generally recognized as true that "honesty is the best policy," men are not made honest by that motive. Appeals to selfish motives are notoriously weak. The selfish mind is shortsighted. Seeming present advantage blinds the vision, and defeats its ulterior ends. Only those who recognize the divine sanction will be kept in the straight path of wisdom. Only the conscience which listens to the divine commands, "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor," is sufficiently alive to be persistently honest in the face of all temptations.

And so it will be in respect of all the commands of the Decalogue, but especially of that to "remember the Sabbath day to keep it holy." The insidious demands of pleasure and of mercenary ends blind the eyes of the most farseeing worldly-minded philanthropists. Besides, the seeming welfare of the individual must in many things yield to the demands of the whole body of citizens. The greed of selfish captains of industry will ride roughshod over the interests of their employees, except the strong arm of the law, supported by divine sanctions, comes in to intervene. Thoughtless pleasure seekers will overburden those who cater to their desires, and will make the weekly holiday unendurable to those in the vicinity who do not join in their carousals, unless the day is so regarded by all as to reduce labor to a minimum. The majority of

those who labor for the enrichment of the capitalists, and the minority who minister to the pleasure of the carousing multitude, alike need the protection which the divine sanction gives to the weekly day of rest.

2. The Sabbath is absolutely essential for the cultivation and development of not only man's religious nature, but as well of all his other higher interests. Its periodicity gives that opportunity for co-operation and concentration which is essential to all intellectual and social progress and enjoyment. The primary object of Sabbath observances is the dissemination of religious truth. And this is their most important service. The weekly gatherings of the people in any community or neighborhood to contemplate the sublime themes of the Christian religion are of the highest conceivable importance and value. Only under the conditions there found can the means be provided for the proper enforcement of those inspiring truths. In these gatherings music, liturgy, ceremony, and oratory combine in varying degrees to unfold and emphasize the revelation which has been sent down from heaven. Without the opportunity afforded by the generally observed seventh day of rest from labor there can be no adequate enforcement of the truths which feed the religious nature of man, and give the desired efficiency to his material activities.

Incidentally, also, the religious services of the Sabbath provide us with the best of all social opportunities. It is with the greatest satisfaction that I remember the weekly services of the little country church which it was my privilege habitually to attend during my childhood. In attendance upon those services I became acquainted with the best families living miles away in every direction. I saw their faces. I exchanged greetings with them and became familiar with their personal affairs from week to week, and year to year. I listened with them every Sabbath to the same music, the same ennobling sermons, and the same Scripture readings, and repeated with them the

same liturgies comprehensive of the whole system of divine revelation. Truly, those who forsake the assembling of themselves together for Sabbath worship lose the richest and most satisfying social privileges lying within their reach. No irregular gatherings can satisfactorily supply the social service rendered by the religious exercises of the Sabbath day.

The more we study the institutions of the Sabbath, and the more we see of its help in the development of our religious nature and of the all-round satisfaction it gives to our social instincts, and to the protection which it gives to the poor from the rapacity of worldly-minded capitalists, and to all from the frivolity of reckless pleasure seekers, the more we must admire that Jewish law which purified the institution and forced it upon the world with its powerful religious sanctions. If in this, as we believe, it was only re-enacting a law of nature, it but emphasizes its permanent authority. In this and other religious festivals the Mosaic law recognizes the need of opportunity for that concentration of thought and effort which is secured by nature's law of periodicity.

In providing, as we are now so generally doing, for the numerous state, national, and comprehensive world-wide gatherings for the promotion of religious, social, and political interests, it is interesting to see how we are following in the footsteps of the great Hebrew lawgiver.

By our improvements in rapid transportation we are securing the national advantages which accrued to the Jews from the smallness of their country. As on the occasion of the various assemblies in connection with this international exposition we are assembling from all parts of the world to promote mutual acquaintance, and further the higher interests of humanity, so did the Jews gather at their central place of worship three times a year to cherish the memory of the Lord's doings with them and their fathers, thus to maintain the "unity of faith" which bound them together.

With all which the printing press has done for the dissemination of knowledge, it has not rendered useless the assembling of ourselves together on the Sabbath day and on other periodical occasions. It is encouraging to see that we are wisely returning with new zest to the original methods of promoting the higher religious and social interests of the race. It is, as when here and now we are with one accord in one place, that we receive the richest outpourings of the Spirit, and the deepest impressions of intellectual as well as spiritual truth. The Sabbath, while it is the most important, is but one of the numerous periods of prolonged rest which are "made for man." Happy is the people that cheerfully re-enacts these laws of nature, and observes the times and seasons appointed for them by a divine wisdom which is higher than theirs.

STUDIES OF THE PHYSIOLOGICAL INFLUENCE OF A WEEKLY DAY OF REST

BY WILLIAM J. GIES AND COLLABORATORS

I. EFFECTS ON GENERAL NUTRITION

BY ARTHUR D. EMMETT AND KATHERINE R. COLEMAN

I. INTRODUCTION

Work is the process of overcoming resistance by the expenditure of energy. Work done by man, whether mechanical or mental, is accomplished at the expense of *chemical* energy. Chemical energy is made available, for work, by co-ordinated alterations of complex substances to simple ones, by systematic conversions of "fuel" into "combustion" products, by orderly degradations of useful substances (nutrients) to useless ones ("waste" products). Such energy-yielding chemical transformations occur in the microscopic living units of which the nervous and muscular structures are constituted.

Work induces *fatigue*. Fatigue is depleted power, exhaustion. Fatigue reduces capacity to labor and impairs

efficiency. Cumulative fatigue increasingly incapacitates for labor. Excessive fatigue may make mechanical exertion, or mental activity, or both, ineffective.

Rest overcomes fatigue. Rest is restorative inactivity, recuperation. Rest strengthens ability to labor and increases efficiency. Rest favors the accumulation of power. Adequate rest facilitates the highest attainment in mechanical effort, or mental endeavor, or both. "A short rest is always good." "Alternate rest and labor long endure." "Rest is good after the work is done." "Rest is the sweet sauce of labor."

All the biological facts in the foregoing statements have become proverbial. They have been learned in the "school of common experience."

Fatigue reveals inadequacy. It shows that the nervous organization, or the muscular mechanism, or both, under the conditions of a given period of activity, are unequal to the strain put upon them. If, during work, the supplies of nutrients (fuel), at the involved centres of energy-expenditure (brain cells or muscle cells, or both) could be promptly, perfectly, and continuously renewed from the circulating nutritive media (blood and lymph), if the resultant useless and toxic materials ("waste" or "fatigue" products) could be wholly *removed* from these centres as fast as these substances arise, and, if the "machinery" of energy-expenditure (cellular structure and tissue organization) could successfully resist all "wear-and-tear" and "incidental damage"—if the biological "machine" could "run" indefinitely without "need of repairs"—work could be conducted without ceasing, fatigue would be unknown, rest would be merely useless inaction, and sleep might be dispensable.

These hypothetical conditions of renewal, removal, and repair are never attainable, however, in effective mental or muscular labor. Work *consumes* nutrients in the involved centres of energy-expenditures *faster* than the nutrients can be renewed. The resultant "waste" ("fa-

tigue") products are *formed more rapidly* than they can be removed. The "machinery" of energy-expenditure not only is subject to ordinary "wear-and-tear" at every point, but also is more or less damaged cumulatively during work by contact ("reaction") with the resulting "waste" ("fatigue") products. The longer the labor continues and the more severe it is, the more obvious these phenomena become. Fatigue appears to be an expression, as a rule, of deficiencies in equipment, supplies, and processes under the conditions of the activity that induces it.

Recovery from fatigue shows the adequacy of the normal recuperative processes. Under ordinary conditions of fatigue the "deficiencies in equipment, supplies, and processes," are made good during rest, *i.e.*, during periods when the involved centres and organs of energy-expenditure are given little or nothing to do. The repairs, the removal of "waste" products, and the restocking of reserve supplies, that proceed continuously in all parts of the body as fundamental factors in the normal nutritional processes of growth and maintenance, put the nervous and muscular mechanisms in effective order, during periods of rest, for a succeeding series of efforts. The duration and degree of the rest required for full recuperation of the body as a whole, or of a specially fatigued part, are determined, to a large extent, normally, by the character and intensity of the preceding fatigue. One part of the body may recuperate from fatigue while a rested part is being fatigued, and vice versa, indefinitely.

Rest is essential for recuperation from fatigue that work may be done. This is axiomatic. There is no disagreement of conviction on this point. The obvious facts in the case make difference of opinion impossible. There is lack of agreement, however, in current views, regarding the duration and degree of rest—the frequency, extent and nature of its periods—that are "best" for full recovery from fatigue, both in particular and in general instances. These are the points of departure in physiological

discussions of this important subject. These points are directly involved in the questions pertaining to the desirability and adequacy of a weekly day of rest.

Among university men—including the physicists, chemists, psychologists and biologists—the “*sabbatical*” year represents the conviction that the amounts and periodicities of rest, as they are ordinarily experienced daily, weekly, and annually, are insufficient for full recuperation of the nervous organization and the mental powers, but that a seventh year of comparative rest effects this desired result. The need for *frequent vacations*, for “captains of industry” and others weighted with heavy responsibilities, and the rapid growth of the custom to grant *annual vacations* to all “brain workers,” indicate a real need for rest, for the nervous systems of old and young, beyond that obtainable, day by day and week by week, under the conditions that ordinarily prevail for every vocation.

A sabbatical year, or an annual vacation, or both, are desired and *needed* by thousands of normal healthy men and women who regularly refrain from work on the weekly day of rest. This fact is a strong physiological indication that the weekly day of rest is not only a need in human experience but also inadequate, even when fully observed as a recurrent day of rest, to meet the normal physiological requirements for complete recovery from fatigue, especially from cumulative fatigue of the nervous organization, under the stress of present industrial and social conditions in the exacting, irritating, and de-vitalizing environment of every large community.

It is also the personal experience of multitudes of normal men and woman that the mid-day break in the daily toil, the evening’s relaxations, and the night’s rest that follows the day’s diversions, are inadequate, without a weekly day of rest, to insure the power for, and the sustained interest in, the day’s work that are essential for its effective accomplishment continuously.

The extent to which cumulative *nervous exhaustion*, as

distinguished from muscular fatigue, is involved in the experiences on which are based the "sabbatical" year, the annual vacation, and the weekly day of rest, has not been ascertained.

Fatigue of the nervous system is unlike that of the muscular organization in several important respects. Very little material is chemically changed in the energy-yielding transformations upon which nervous effort depends, whereas for muscular activity the proportion of such changed material is large. Accordingly, very little food is needed for the maintenance of nervous activity, but much is required for the continuance of muscular work. Nervous fatigue may develop more slowly than muscular exhaustion, and recovery may be less prompt and complete. Weariness arising from *monotony* involves nervous fatigue in ways, and to degrees, that have not been ascertained but which may be the most important factors in determining the physiological need for a weekly day of rest. Repetitions in muscular effort and sameness in the demands on attention, in most occupations, that tend to induce cumulative nervous exhaustion, may incite muscular invigoration.

Lack of interest or of ardor, languor, tedium, dissatisfaction, discontent, vexation, exhaustion, and general mental and nervous depression, are common symptoms of the nervous fatigue that proceeds from long and uninterrupted continuance of routine daily work. These mental conditions, like "loss" of sleep, profoundly affect essential processes in the vital organs, or result from disturbances of such processes, or both. The nervous system is a complex "combining" mechanism that regulates and coordinates useful adjustments of parts, processes and products. Monotony induces weariness, and the inefficiency that proceeds from it, apparently by disturbing and disarranging normal nervous co-ordinations of functionally important *available* substances in the body, rather than by impeding the renewal of nutrients, the removal of

“waste” products, or the repairs of parts. Such weariness, unlike muscular fatigue, may be primarily a matter of process rather than of products. Recovery from such fatigue may be primarily psychological, rather than nutritional as in the case of muscular fatigue. Even a “change of climate”—a break in the nervous routine—though the day’s work continues to be the same in kind and amount, may speedily effect recovery from weariness in the man whose work, under its accustomed conditions, “gets on his nerves.” “All work and no play makes Jack a dull boy.” *Attitude* towards one’s work increases or decreases susceptibility to weariness, as is well known. “There is nothing so fatiguing as lack of interest in what one is doing,” is a common expression on this point.

It is impossible adequately to consider the need for rest in terms only of the requirements for muscular refreshment and general nutritive restoration. The requirements for nervous and mental recuperation are frequently much more important and urgent than those for the muscular and nutritive—mental influences and effects need quite as much attention as the mechanical.

During the academic year, 1914-'15, we conducted experiments to determine, if possible, some of the physiological influences of a recurrent day of rest. It was necessary at the outset to select, for initial attention, a particular phase of this very broad and deep subject. As a *first* step in our proposed study of the general problem, we endeavored to ascertain some of the influences, if any, of a weekly day of rest on general nutrition. Such a nutritional study, fundamental in nature and scope, was particularly desirable not only in its possibilities of showing important effects from routine daily labor, unbroken by a weekly day of rest, but also because this particular phase of the general subject appears to have been overlooked or ignored by all previous observers.

Our selection of the nutritional field in which to begin this study was not due to an opinion that this part of the

problem was relatively the most important or fruitful, but rather to the fact that nutrition may be studied with exactness by mathematical, physical, and chemical means combined, and offers opportunity to detect a large variety of important indications of objective effects on parts of the body and on the organism as a whole. If a weekly day of rest has no influence on food requirements and utilization, or on the processes of maintenance and excretion, we should wish, after learning that fact, to give all the more attention to the study of the nervous and mental effects of daily routine work that is not interrupted by a weekly day of rest.

Nervous phenomena, in this connection, have received the attention of various investigators. It is not our purpose, in this preliminary report, to review the available data on this phase of the subject. The most noteworthy contribution in recent years, to our knowledge of the effects of routine daily work on the nervous condition of the individual, was made by Prof. E. G. Martin and collaborators. The following approving comment on Professor Martin's work, which voices our own sentiments in appreciation of the value of his results, was published as the leading editorial in the issue of June 6, 1914, of the *Journal of the American Medical Association*, under the heading: "The 'day of rest' and human efficiency":

"The refreshing influence of the weekly recurring 'day of rest' on a person subjected to the strenuous routine of a busy life is a feature which he himself can duly appreciate in terms of his 'feelings' and 'spirits.' If it is desired to demonstrate the need of such relaxation and the benefits derived therefrom in some objective way, a method is not easily forthcoming. The problem is one which, in its broadest aspects, has a far-reaching importance in every community. The efficiency of the working man, the desirable length of the working-day, the interjection of pauses for rest in the schedule of labor for persons of different ages and stations in life—questions of this sort are con-

stantly arising for solution by some plan which excludes purely subjective impressions and permits some more scientific basis for a tenable judgment in the matter. Not only in the field of manual labor, but also in innumerable other walks of life, in the case of the school-child, the office-boy, the factory-girl, the banker and the merchant, efficiency is the key-note of the times. Fatigue is the enemy of efficiency; and to detect and compensate for or overcome it, is the duty of those concerned with the promotion of human welfare.

“In view of this it is of more than passing interest, from the standpoint of both public and personal hygiene, to ascertain suitable methods of approach to the problem of fatigue and the lessons which it discloses. Dr. E. G. Martin,* and some of his associates in the Laboratory of Physiology at the Harvard Medical School, have devised a satisfactory procedure for estimating variations in electrocutaneous sensibility in human beings. With the onset of general fatigue a progressive rise occurs in the value of the threshold stimulus. This, in turn, signifies a progressive lowering of sensitiveness, and, according to the view of Grabfield and Martin, a diminishing tone of the nervous mechanism as a whole. The Harvard physiologists have made a long series of experiments on first-year medical students in good health who were following a regular routine of school work during six days of each week. The routine was interrupted weekly by the Sunday recess, an interval occupied variously by the students, but in no case in precisely the manner of the week days. The daily observations made on these persons during several weeks show that at the beginning of the week the irritability tends to be high, that from then until the end of the week there is a fairly continuous decline in irritability, as judged by the sensory threshold, and that following the interruption of the routine by the intervention of Sunday, the irritability returns to the original high point.

* Martin, Withington, and Putnam: Variations in the Sensory Threshold for Faradic Stimulation in Normal Human Subjects. (III) The Influence of General Fatigue, *Amer. Jour. of Physiol.*, 1914, xxxiv, 97. Grabfield and Martin: *Ibid.*, 1913, xxxi, 308.

“The decline in irritability is interpreted as a cumulative result of general fatigue incident to routine. What is even more significant, however, is the added fact that a pronounced break in the routine—such as the ‘day of rest’ occasions—may bring about a return of sensitiveness to a high point or, in other words, it restores the nervous tone. Studies continued in this direction should lead to some useful conclusions regarding the optimum of work, with respect to both its duration and type, that should determine the conditions under which the organism of man may be maintained without depletion.”

The foregoing quotation presents the editorial opinion of the leading medical journal in this country. It expresses current *medical* judgment on the desirability of a recurring weekly day of rest.

Our own work in this field, as was stated before, was intended to determine whether a weekly day of rest induces detectable effects on general *nutrition*—that is to say, on the need for and on the utilization of food, on the material requirements for efficient exercise of muscular power, on the normal processes of bodily repair and maintenance, and on the elimination of “waste” products. The experiments were conducted in two series: one on two men, another on two dogs.

II. EXPERIMENTS ON MEN

Procedure: Ordinary nutrition experiments on men are particularly expensive in time, labor, and supplies. Each experiment must be continued for weeks at a time. The subject must be restricted to a daily routine procedure that tends to become irksome and, thereby, to induce undesirable nervous effects that may complicate the data of the experiments and confuse the interpretation of the results. Each portion of the food in every meal, for the subject, must be carefully and uniformly prepared for the table. The food must be given regularly, three times a day, in weighed amounts and served in palatable forms under

appetizing conditions. A weighed specimen of each ingredient of the food that is served at every meal must be subjected to elaborate chemical analysis. Both the liquid and solid excreta must be carefully collected under normal conditions without annoyance to the subject. The excretions from the kidneys and intestines must be separately and suitably subjected to chemical analysis soon after their elimination.

It is obvious that such experiments demand the *continuous* attention of several co-workers, that the dietetic requirements are very special and exacting, and that the use of chemical reagents is extensive. Unfortunately, our available funds, after due allowance for the inevitable expenditures on these accounts, did not permit the employment of subjects whose daily work, recreation, and sleep could be fully supervised and controlled by us, as would have been the case if we could have had the co-operation of day laborers at their accustomed tasks and recreations under our surveillance, and if we could have arranged for their lodging under our own scientific inspection and control.

Under the circumstances, in the selection of subjects, we were forced to call for volunteers. Although we began to prepare, early in September, 1914, for the inauguration of the experiments, we were unable to obtain volunteer subjects before the middle of October. Then, with the period before the Christmas holidays—when the first series of experiments would have to be discontinued—rapidly shortening, we were obliged to do the best we could under the circumstances and to accept the assistance, as volunteer subjects, of two normal healthy young men who had been accustomed to a sedentary life and who were unable, by reason of the nature of their occupations—as “full-time” officers in this laboratory—to submit to a régime of hard manual labor, with or without a recurrent weekly day of rest.

Accordingly, our experiments on men were shorter than we intended them to be, the subjects were not accustomed

to hard manual labor, and the mechanical work to which they were directed on the "test" Sundays had to be made as light as that to which they had become habituated.

The ages of our subjects were twenty-three and twenty-nine. The elder of the two men was born in this country, married, and a member of the Congregational church. The younger, born in Russia of Jewish parentage, was single. Each was a gentleman in every sense of the word.

It was planned to conduct the work on each subject with as little disturbance as possible of his mode of living. It was agreed that at the beginning each subject should be free to select a daily routine in his own affairs that would accord with his personal preferences, so far as the requirements of the experiments would permit, but that, thereafter, he would follow this daily schedule as regularly and as systematically as possible. It was aimed, in this way, to make the amount and kind of work, and rest, for each subject as uniform and periodic as possible, and to reduce to the lowest degree the unavoidable tendencies to weariness. It was further agreed that the nature of the rest on Sundays (except those in the test period) should be in full accord with the subject's custom, but that nothing should be done by him, by way of diversion, that would affect the nervous conditions of the experiments. The subjects were experts in the conduct of nutritional researches. They fully comprehended the significance of all imposed conditions, knew how to co-operate effectively at every turn in the work, and could be relied upon faithfully to observe every personal and scientific requirement in this investigation.

The experiments were started on October 12, 1914. From that day to November 3d (the "preparatory" period), the men were subjected with increasing exactness to the daily routine, including rest on Sundays, in order to get them, and all hands involved in the work, thoroughly accustomed to the conditions and requirements of the experiments. From November 3d to November

22d (the "fore" period of each experiment-of-record) the subjects lived in full accord with the experimental regulations, carefully observing the three Sundays of this period as days of rest, in harmony with their custom. From Nov. 22d to Dec. 6th in one case, and to Dec. 13th in the other (the "test" periods) the subjects followed the usual experimental routine, but devoted the two and three Sundays, respectively, to work similar to that for the average week-day. From the latter dates to Dec. 17th for the first subject, and to Dec. 20th for the second (the "after" periods) the subjects continued on the experimental routine, but rested on Sundays, as they did on the Sundays of the "fore" periods.

It was impossible for us to continue the experiments during the Christmas holidays. Unfortunately, therefore, the number of Sundays devoted to the tests of the effects of uninterrupted work was much smaller in each case than it should have been in the interest of thoroughness and effectiveness. Thanksgiving day was not permitted to affect the routine of the experiments.

The work prescribed for the Sundays in the "test" periods, although done by the subjects at the place of their usual activity (this laboratory), had to be improvised for each occasion. On that account the manual labor by each subject on these Sundays was less, rather than more, than that of an average week-day, involving, as the latter usually did, the exactions of attention to classes of students engaged in laboratory practise for half-day periods. The work on these Sundays was not only manually light, in general accord with the week-day routine, but mentally it was unavoidably much lighter than that of the average week-day. The subjects had nothing to do in the line of their usual duties that required their attention in the laboratory on these Sundays and, consequently, could not help realizing that they were working merely to "go through the motions." There was, accordingly, neither the manual exertion nor the mental effort of the usual

week-day program. In other words, the Sundays devoted to "work," by the subjects, could not be put up to the week-day standard of labor, and the subjects rested to a large extent, on these Sundays, in spite of their intentions to the contrary, and as an unavoidable incident in our plans. With subjects of this type, in experiments of this kind, such a deficiency in experimental conditions is inevitable. With subjects performing hard labor, on the week-day schedule in a Sunday shift under scientific surveillance, such an experimental deficiency could be wholly avoided.

With the exception of the dinners for one subject, which were prepared on our dietary schedule and eaten at his home, all the meals were served in a small room, in this laboratory, that had been specially furnished for this purpose. The diet, which was regularly varied from meal to meal, represented closely, in kind and amount, the preferences of the subjects, as indicated by them during the "preparatory" period of the experiments. The diet was adequate in each case, both in kind and amount. The meals were well cooked and satisfactorily served. The dietary schedule adopted at the beginning of the "fore" period was followed, without interruption, to the end. The subjects were entirely content with the dietary conditions imposed, which were devoid of any unpleasant or disturbing features.

Each subject spent the nights in his own home under familiar conditions.

Both subjects were well, and in good physical condition generally, throughout the experiments, as was indicated not only by their own expressed feelings but also by the results of weekly clinical examinations. There were no evidences of dissatisfaction on the part of the subjects with the conditions of the experimental routine. The elder of the two men had been a subject of similar experiments on several previous occasions and was, on that account, particularly adjustable mentally and physically to the exactions of this work

Quantitative data on the amounts and constituents of the masses of daily food, the amounts and composition of the daily excretions of liquid and solid matters, and the weights and clinical conditions of the subjects, were accurately obtained and carefully recorded.

Chemical methods: In these experiments on men we aimed particularly to determine effects on general nutrition that involved the many important substances and processes in all parts of the body containing nitrogen and sulfur—especially the metabolism of proteins.

The daily food was subjected to analysis for water, nitrogen, sulfur, fat, carbohydrate, and mineral matters (ash). The excreta were subjected to daily or periodic analysis for nitrogen, sulfur, ammonia, creatinin and acidity in the case of urine; and for water, nitrogen and sulfur in the case of the intestinal eliminations.

Results: The records of the details of these experiments are voluminous and the analytic data are very numerous. A thorough study of all the results shows clearly that the work imposed upon the subjects on the two and three Sundays, respectively, in the "test" periods, had no appreciable effect on the general nutrition of either man, as measured by the standards selected for that purpose.

We have already alluded to the fact that the experiments were shorter than we desired them to be, that the "test"- or work-Sundays were undesirably though necessarily few in number, and that the manual and mental work done by the subjects on these Sundays was unavoidably light. We believe these conditions were unfavorable to elicitation of the effects on nutrition of routine daily labor that is uninterrupted by a weekly day of rest. It seems evident that the nutritive reserves in our subjects were not reduced sufficiently, by the two and three work-Sundays, respectively, in the "test" periods, to affect materially the gross utilization of nutrients and the general output of waste-products.

We recommend a repetition of these difficult experi-

ments, on subjects accustomed to hard manual labor and with the support of funds sufficient to meet the heavy expenses of such a desirable program. In learning definitely what to avoid in the plans for such a study we have prepared the way for effective achievement in this field.

In the introduction to the brief report of our experiments on the men it was stated that "it is impossible adequately to consider the need for rest in terms only of the requirements for muscular refreshment and general nutritive restoration. The requirements for nervous and mental recuperation are frequently much more important and urgent than those for the muscular and nutritive—mental influences and effects need quite as much attention as the mechanical."

In accord with this view of the possibilities in such experiments as those we have described, we asked each of the two men directly involved to state, in writing, the subjective effects, if any, of the "test"- or work-Sundays. We felt that each subject's statement in this connection would be of special value and interest because each is a trained biological chemist, and fully competent to detect accurately and estimate judicially any influences of a nervous or mental character arising from the experimental conditions imposed upon him. The statements of the subjects on this point are quoted below:

Subject A: Age twenty-nine years. "The effect of the Sunday substitutions of work for rest was an *increased nervous tension*. It was more difficult for me to complete the usual daily routine during the remainder of the week and I felt more than ordinarily *weary* in the evening. This held throughout the 'test' period. It was necessary for me to 'drive' myself to accomplish things which were performed with comparative ease in the 'fore' period. The *physical* effects were not of sufficient magnitude to enable me to differentiate them from the purely mental or nervous effects." I did not feel any more tired, physi-

cally, at the end of the day than during the 'fore' or 'after'-period."

Subject B: Age twenty-three years. "The work-Sundays caused no particular mental or physical disturbance so far as I was or am aware. On one or two occasions during the work-Sunday I should have preferred different work from the kind required. There was also a sense of missing, during the work-Sunday afternoons, the walks in the open I had been in the habit of enjoying on Sundays. These disturbances were not important, however."

Numerous additions to such personal reports, by subjects of experiments of this kind, must be made before the facts can be definitely established.

III. EXPERIMENTS ON DOGS

Procedure: Our inability to pay for the co-operation of subjects accustomed to hard manual labor, and the inadvisability of repeating the experiments on human subjects of the kind employed in the first series, induced us to study our problem with dogs as the subjects.

We sought to obtain for this purpose good-natured dogs that would not become abnormal from confinement in cages during the intervals between the working hours throughout long-continued experiments. We planned to subject each dog regularly to uniform amounts of work on a tread-mill, with rest on Sundays during the "fore" and "after" normal periods but with the regular work on the Sundays of the intermediate or "test" period. We encountered the usual difficulties in obtaining suitable dogs, and had long-continued trouble in adjusting a good tread-mill to the requirements of our experiments.

After preparatory periods of appropriate length, during which the trial dogs were tested as to their suitability for the proposed study, we began, on March 14 and 21, 1915, respectively, the experiments-of-record with two dogs that appeared (and were found) to be satisfactory for our purpose.

The daily food, consisting of a mixed diet that our experience has shown is very satisfactory, was uniform in kinds and quantity, and adequate in all respects. The "fore," or first normal, period extended from March 14th for one dog (A), and from March 21st for another (B), to April 11th for each (four weeks for A and three weeks for B). During this period each dog worked for two hours *continuously*, daily *except Sunday*, on our tread-mill. The work was temporarily fatiguing though not excessively so. The dogs appeared to recover very quickly from the fatigue. The *mid*, or "test," period extended, for each dog, from April 11th to May 9th (four weeks), during which each dog did the usual amount of work on the tread-mill, daily *including Sunday*. The "after," or *second normal*, period for each dog extended from May 9th to May 23d (two weeks), during which the dogs worked on the tread-mill as usual, daily *except Sunday*. When not at work, each dog was continuously confined in a suitable metabolism cage.

Throughout the entire experiment the dogs were well-fed, ate the daily food with relish, were contented in their cages, energetic in the tread-mill, and normal from the standpoint of general nutrition. There were no nervous effects of any kind that could be observed.

Chemical methods: The nature of the chemical data on which our conclusions depend are indicated in the following summary:

Food.—Total contents of water, fat, carbohydrate, protein, nitrogen, phosphorus. *Urine*.—Total contents of nitrogen, phosphorus, phosphate, creatinin, chlorid and acidity. *Feces*.—Total contents of nitrogen and phosphorus.

Results: A careful study of the very many results we obtained shows unmistakably that general nutrition, as estimated by the criteria selected, was uniform throughout each experiment, and that the extra work on the Sundays of the mid or "test" period had no appreciable effect

except to consume some of the reserve supply of energy-yielding material in the body. This reserve was large enough continuously to meet all the extra demands of the work on the test Sundays.

The daily periods of work were short—only two hours in length, as was stated before—and were equivalent in their demands on the energy of the dogs to those of a brisk, steady walk up a mountain road for the same length of time. This work was not relatively equal to that of an ordinary day of manual labor by a man, but here, also, lack of funds made it impossible for us to extend our experiments to the limit best suited for the establishment of facts that might be highly significant from the standpoint of human affairs. Thus, the results might have been positive with *poorly nourished dogs*; and the experiments should be repeated and extended along such lines.

IV. GENERAL CONCLUSIONS

Lack of necessary funds made it impossible to conduct our experiments with the most suitable types of human subjects for sufficiently long periods, or with animals under adequate conditions of mechanical labor.

Under the necessary conditions of our experiments, which we regard as wholly provisional, there were no significant effects on *general* nutrition. The *nervous* effects on one of the two human subjects were not only significant in themselves but very suggestive of future findings of importance in extensions of these experiments.

We recommend that these experiments be repeated on a much broader basis in each case.

We are greatly indebted to Prof. Paul E. Howe, Drs. Max Kahn, William A. Perlzweig and William Weinberger, and Mr. Robert Bersohn—all officers in this laboratory—for very valuable assistance in the conduct of the experiments.

Several general summaries from the voluminous protocols of the experiments are appended:

EXPERIMENTS

I. DIETARY EXPRESSED

MEAL	SUNDAY—THURSDAY			MONDAY—WEDNESDAY		
	FOOD	AMOUNT		FOOD	AMOUNT	
		SUBJECT			SUBJECT	
		A	B		A	B
Breakfast	Grape fruit.....	60	60	Orange	60	60
	Corn-flakes.....	25	20	Shredded wheat...	25	20
	Cream.....	80	75	Cream.....	80	75
	Milk.....	..	100	Milk.....	..	100
	Eggs, boiled.....	60	60	Eggs, boiled.....	60	60
	Bread, white.....	60	60	Bread, white.....	60	60
	Coffee.....	..	200	Coffee.....	..	200
Luncheon	Crackers, graham...	115	..	Baked beans.....	180	180
	Crackers, lunch.....	..	100	Catsup.....	15	10
	Milk.....	400	400	Bread, white.....	70	..
	Apple sauce.....	125	125	Bread, graham.....	..	50
	..	..	..	Rice pudding.....	150	150
Dinner	Broiled steak.....	150	100	Roast beef.....	150	100
	Baked potato.....	125	125	Boiled potato.....	150	100
	Spinach.....	100	95	Gravy.....	100	25
	Bread, white.....	85	..	Peas.....	225	80
	Bread, graham.....	..	60	Bread, white.....	85	..
	Ice-cream.....	200	65	Bread, graham.....	..	60
	Celery.....	50	..	Prunes, seeded.....	100	100
	Tea ¹.....	..	200	Tea ¹.....	..	200
	Butter ²	58	37	Butter ²	58	37
	Sugar ²	25	50	Sugar ²	25	50

¹Generally taken during the evening.²Amounts for the entire day.

ON MEN

IN GRAMS PER SUBJECT

TUESDAY—SATURDAY			FRIDAY		
FOOD	AMOUNT		FOOD	AMOUNT	
	SUBJECT			SUBJECT	
	A	B		A	B
Grape fruit	60	60	Orange	60	60
Corn-flakes	25	20	Corn-flakes	25	20
Cream	80	75	Cream	80	75
Milk .....	...	100	Milk .....	...	100
Eggs, boiled	60	60	Eggs, boiled	60	60
Bread, white	60	60	Bread, white	60	60
Coffee .....	...	200	Coffee .....	...	200
Crackers, graham	115	100	Baked beans	180	180
Milk	400	400	Catsup	15	10
Apple sauce	125	125	Bread, white	70	...
...	...	...	Bread, graham .....	...	50
...	...	...	Rice pudding	150	150
Veal cutlet	150	100	Fried fish	150	115
Mashed potato	150	140	Lyonnaise potato	200	115
Lima beans	225	60	Peas	225	80
Bread, white	85	...	Bread, white	85	...
Bread, graham .....	...	60	Bread, graham .....	...	60
Peaches	150	150	Red cherries (seeded)	140	100
...	...	...	Celery	50	...
Tea ¹ .....	...	200	Tea ¹ .....	...	200
Butter ²	58	37	Butter ²	58	37
Sugar ²	25	50	Sugar ²	25	50

II. DATA PERTAINING TO NITROGEN BALANCES AND DIGESTIBILITY
 OF NITROGEN AND DRY SUBSTANCE

PERIOD	DATE	NITROGEN BALANCE				BAL- ANCE	NITROGEN DIGESTED %	DRY SUBSTANCE DIGESTED		
		IN- COME	OUTGO					Food gm.	Feces gm.	Di- gested %
			Urine gm.	Feces gm.	Total gm.					
SUBJECT A										
Rest ¹	11-5 to 11-8	17.49	13.42	1.77	15.19	+2.30	89.89	602.6	23.14	96.16
Rest.....	11-8 to 11-15	17.05	13.07	1.79	14.86	+2.19	89.50	614.1	22.27	96.38
Rest.....	11-15 to 11-22	17.41	13.50	1.55	15.05	+2.36	91.09	607.3	19.83	96.74
Work ²	11-22 to 11-29	17.32	13.87	1.70	15.57	+1.75	90.19	640.3	22.39	96.50
Work ²	11-29 to 12-6	17.33	13.86	1.73	15.59	+1.74	90.01	648.9	22.08	96.60
Rest.....	12-6 to 12-13	17.79	13.75	1.74	15.49	+2.30	90.22	632.0	21.68	96.56
Rest ³	12-13 to 12-17	17.62	13.81	1.90	15.71	+1.91	89.22	604.1	24.76	95.90
SUBJECT B										
Rest ¹	11-5 to 11-8	12.63	10.64	1.87	12.51	+0.12	85.20	498.9	28.41	94.30
Rest.....	11-8 to 11-15	14.03	10.80	1.37	12.17	+1.86	90.24	489.1	20.04	95.90
Rest.....	11-15 to 11-22	12.99	11.30	1.75	13.05	-0.06	87.38	487.0	24.84	94.90
Work ²	11-22 to 11-29	12.64	11.77	1.44	13.21	-0.57	88.61	532.3	20.75	96.11
Work ²	11-29 to 12-6	13.29	11.33	1.32	12.65	+0.64	90.07	532.4	19.29	96.36
Work ²	12-6 to 12-13	12.55	11.04	1.25	12.29	+0.26	90.04	544.1	19.29	96.47
Rest ³	12-13 to 12-20	12.84	11.05	1.36	12.41	+0.43	89.41	544.7	21.06	96.15

¹A 5-day period.

²The "rest" periods included the accustomed rest on Sundays; the "work" periods did not include full periods of rest on Sundays.

³A 3-day period.

III. DATA PERTAINING TO SULPHUR AND NITROGEN BALANCES

PERIOD	DATE	SULPHUR BALANCE				BALANCE gm.	NITROGEN BALANCE gm.
		INCOME	OUTGO				
			Food gm.	Urine gm.	Feces gm.			Total gm.
SUBJECT A							
Rest ¹	11-4 to 11-8	1.376	1.037	0.174	1.211	+0.16	+2.30
Rest.....	11-8 to 11-15	1.396	1.158	0.146	1.304	+0.09	+2.19
Rest.....	11-15 to 11-22	1.453	1.056	0.141	1.197	+0.26	+2.36
Work ²	11-22 to 11-29	1.485	1.227	0.166	1.393	+0.09	+1.75
Work ²	11-29 to 12-6	1.317	1.045	0.166	1.211	+0.11	+1.74
Rest.....	12-6 to 12-13	1.300	1.056	0.133	1.189	+0.13	+2.30
Rest ³	12-13 to 12-17	1.533	1.029	0.167	1.196	+0.34	+1.91
SUBJECT B							
Rest ¹	11-5 to 11-8	1.092	0.784	0.180	1.092	+0.13	+0.12
Rest.....	11-8 to 11-15	1.089	1.105	0.122	1.227	-0.14	+1.86
Rest.....	11-15 to 11-22	1.085	1.017	0.144	1.161	+0.08	-0.06
Work ²	11-22 to 11-29	1.043	0.891	0.130	1.021	+0.02	-0.57
Work ²	11-29 to 12-6	1.014	0.864	0.120	0.984	+0.03	+0.64
Work ²	12-6 to 12-13	1.183	0.820	0.093	0.913	+0.27	+0.26
Rest ³	12-13 to 12-20	1.100	0.839	0.107	0.946	+0.15	+0.43

¹A 5-day period.

²The "rest" periods included the accustomed rest on Sundays; the "work" periods did not include full periods of rest on Sundays.

³A 3-day period

EXPERIMENTS ON DOGS

I. QUANTITIES OF NUTRIMENTS CONSUMED PER DAY PER DOG

Dog "BILL"

FOOD	FAT	NITROGEN ¹	PROTEIN (N X 6.25)	CARBO- HYDRATE	ENERGY	PHOS- PHORUS P O 2 5
	gm.	gm.	gm.	gm.	Cal.	gm.
Meat I.....	6.50	7.368	46.07	.....	247.4	0.950
Meat II.....	6.91	7.152	44.68	.....	245.4	1.017
Meat III.....	6.83	6.827	42.68	.....	236.4	1.093
Cracker-meal.....	5.02	1.215	7.59	58.62	316.6	0.713
Lard.....	50.21	0.0096	0.06	.....	452.1	0.000
Infusorial earth.....	.....	.....	.....	.....	.....	0.000
Salt-mixture.....	.....	0.000	.....	.....	.....	0.048
Total ¹	61.73	8.593	53.72	58.62	1016.0	1.711
Total ²	62.14	8.377	52.33	58.62	1014.0	1.778
Total ³	62.06	8.252	50.33	58.62	1005.3	1.854

Dog "JACK"

Meat I.....	5.55	6.292	39.36	.....	211.3	0.811
Meat II.....	5.90	6.112	38.17	.....	209.6	0.868
Meat III.....	5.83	5.830	36.45	.....	201.9	0.934
Cracker-meal.....	4.25	1.028	6.43	49.59	268.9	0.603
Lard.....	42.54	0.0081	0.05	.....	382.7	0.000
Infusorial earth.....	.....	.....	.....	.....	.....	0.000
Salt-mixture.....	.....	0.000	.....	.....	.....	0.048
Total ¹	52.34	7.328	45.84	49.59	862.2	1.462
Total ²	52.69	7.148	44.65	49.59	860.5	1.479
Total ³	52.62	6.966	43.93	49.59	857.0	1.585

¹Diet including Meat I, for weeks Nos. I and II. (See next Table.)²Diet including Meat II, for weeks Nos. III, IV, V, VI, and VII. (See next Table.)³Diet including Meat III for weeks Nos. VIII, IX, and X. (See next Table.)

THE DAY OF REST IN NATURE AND HUMAN
NATURE

BY DR. E. G. MARTIN

LABORATORY EXPERIMENTS

That sustained effort of mind or body brings about a state of weariness with marked impairment of efficiency is among the commonest facts of human experience. That an adequate period of rest will abolish the weariness and restore the efficiency is knowledge that sustains the tired worker through his period of toil and enters gratefully into his experience at its completion.

These facts of common knowledge, which are, indeed, guiding principles of everyday life, become to the man of science more than just facts on which he may base his conduct; they are to him vital phenomena crying for interpretation. Confronted with the fact of human fatigue he wishes to know what are the bodily processes concerned in it; noting that rest causes weariness to disappear he seeks to learn what there is about rest to give it a power so beneficent.

No one would maintain that the nature of fatigue is wholly comprehended, yet in a general way we understand the processes concerned in it. We know that it results from activity of mind or body. We know, further, that in the production of activity the body operates as an engine, and is subject to the same laws as govern other engines. Of these the most fundamental is the law that the energy manifested cannot be created within the engine out of nothing, but must come from an antecedent source. The body, in respect to its energy source, is a chemical engine, deriving its power of activity from chemical transformations in material obtained directly or indirectly from the food. In these chemical transformations by which energy is afforded the material does not vanish, it merely enters new combinations. These latter are without value

to the body; they are waste products to be gotten rid of as speedily as possible.

The body is so constructed that the energy-yielding transformations, and the consequent production of waste substances, occur directly within the regions of exertion. The muscles that are moved are the immediate seats of the chemical processes which furnish the energy for the movements; the brain cells whose activity constitutes a mental process carry on within themselves the chemical changes upon which their activity is based. In this location of the precedent chemical activity within the operating tissues we have the clue to the nature of fatigue, for the chemical transformations inevitably give rise, as we have seen, to waste products, and as these accumulate, by virtue of their mere presence, they hamper the operation of the tissues. The familiar analogy of the furnace choked with its own ashes illustrates the situation.

With a chemical basis for fatigue thus established in the waste products of tissue activity, we are in a position to pass to a consideration of the question with which we are more immediately concerned, namely, the manner in which, during rest, fatigue is overcome. Obviously if fatigue is caused by the accumulation of waste products within the active tissues it is to be overcome by their removal. The agency for removal is the blood, with whose swiftly flowing stream all the active tissues are in intimate communication and to which they deliver the waste substances that accumulate within them.

If the relationship between tissues and blood were so complete that waste products could be discharged from the tissues as fast as they were formed such a condition as fatigue would apparently be non-existent. Unfortunately such a perfection of relationship does not obtain. The discharge of waste products into the blood-stream often lags behind their production. Moreover, the blood itself is likely to become charged with these substances, in situations where they are being produced abundantly

by highly active tissues, through the inability of the organs of excretion to keep pace with the demands upon them. Thus fatigue, instead of being confined to the region of activity, is often carried over the whole body, and we may have the feeling of general weariness, although the exertion may have been confined to special tissues. The necessity for periods of rest alternating with periods of activity, a necessity attested by human experience, is thus seen to be for the purpose of allowing time in which the accumulated waste materials may be cleared out, restoring the tissues to their initial condition of fitness.

Through this recognition of the function of rest in the overcoming of fatigue we approach the problem of the significance, from the scientific standpoint, of the regularly recurring day of rest. The question at issue is this: Are any of the bodily tissues so affected by waste products that they cannot make complete recovery during the usual daily interval of rest? If this question is answered in the negative, if there are no tissues which continue to show impairment after an ordinary rest interval, there would seem to be no scientific basis for the practice of a weekly rest day. If, on the other hand, the question is answered in the affirmative, if any bodily tissues at the end of the usual rest period are not wholly recovered, such tissues will enter upon the next season of activity in a state of impairment. This impairment will become more and more marked as days go by, until some sort of a dead level of inefficiency is reached, unless before the cumulative impairment has gone so far as to be serious, an interval of rest, long enough to allow complete recovery, is resorted to. To determine whether or not there is cumulative fatigue in the sense here referred to is the task of the scientific investigator.

EXPERIMENTS

The series of observations now to be described briefly were designed to test the question of cumulative fatigue

and recovery with reference to the nervous system. The theory on which the investigation was based was this: Suppose an accurate test of the condition of the nervous system be applied day by day to a number of individuals over a considerable period of time. If the number of subjects is great enough and the time long enough to eliminate incidental variations, progressive fatigue, if any exists, should be shown by a steady lowering of the level of nervous ability, and recovery, where recovery occurs, by a restoration of the initial level. The test of nervous state consisted of a measurement of the sensitiveness of the subject to electric shocks, applied to a selected region of the body surface.* Various investigations have shown that the degree of sensitiveness to such shocks is determined chiefly by the general nervous state, so that in measurements of this degree of sensitiveness we have a reliable index of nervous condition.

Tests were carried on for eight weeks with nine medical students as subjects. The general conditions of the investigation were favorable inasmuch as our subjects were following a pressing intellectual routine, which occupied their waking hours fully for six days each week, and from which they had such relief on the seventh as was afforded by a complete suspension of class exercises, with the resulting marked break in routine.

When the investigation was completed and we began to study our accumulated data, the fact became at once apparent that our subjects did not maintain a constant nervous condition for any considerable period. From day to day there were fluctuations in sensitiveness sometimes in one direction and sometimes in the other, which seemed, at first view, quite adventitious. More careful scrutiny of the records showed, however, that the fluctuations followed, in the main, a very definite course. Ordinarily each day's record was lower than that of the day before. The

* For a detailed description of the experiments see Martin, Withington, and Putnam: *American Journal of Physiology*, 1914, xxxiv, 97.

general trend was downward. This downward trend, however, did not continue long. Presently the record would show an abrupt return of sensitiveness to the initial high point, from which high point, as day succeeded day, the trend would again be downward.

The striking and significant feature of the record is that the interval which showed the abrupt increase in sensitiveness was that from Saturday to Monday; the period of pronounced break in routine. Whereas a single night's rest did not suffice to prevent the nervous tone from showing a decline, the longer interval of Sunday not only arrested the decline, but restored the nervous system to its normal condition.

To summarize: Our experiments brought out the following facts: From Monday to Saturday there was a tendency for the nervous tone of the subjects to diminish progressively. There were, of course, occasional departures from this tendency, but on the whole the downward trend was unmistakable. Between Saturday and Monday, on the other hand, the nervous state showed marked improvement.

That the progressive downward trend from Monday to Saturday was the result of cumulative fatigue can scarcely be doubted. That during the Sunday rest period opportunity was afforded for the complete elimination of the fatigue-producing substances seems equally clear.

These observations do not, of course, constitute a discovery, in the sense that they direct human thought into channels hitherto unfollowed. The conception that the strain upon the nervous system from a day of intellectual activity is greater than can be overcome in the rest of a single night is by no means new. It has been in the minds of men since the significance of fatigue as a factor in human efficiency first received serious consideration. In matters affecting human conduct, however, so neglectful often is man of his own welfare, we have to "make assurance doubly sure"; to heap argument upon argument. The

effect of our observations is to add the weight of impartial scientific judgment to the side of the influences favoring the day of rest. If our work by any amount, however small, contributes to the advancement of right living among men we esteem it more than justified.

THE NECESSITY OF THE DAY OF REST

(*Pictorially Illustrated*)

BY REV. DUNCAN J. McMILLAN, D.D.

(This topic was originally assigned to Dr. Swartz)

The Constitution of the United States does not require the President to keep the Sabbath day holy, but it relieves



him of official duties on that day. Indeed, the Sabbath is a *dies non* for the President as well as for others.

When a bill passes both houses of Congress, the Constitution provides that the President may have ten days—not counting the intervening Sabbath—in which to sign it. The Sabbath is therefore recognized by the Constitu-

tion and reserved for the President's relief from official duties.

Our great overworked and overburdened war chief, Abraham Lincoln, had no other day for his family but the Sabbath. The Sabbath was the saving clause which spared him to us through those eventful years, when the destiny of the nation rested on his shoulders.



“The ploughman homeward plods his weary way.” He has done enough for one period of toil. He rests his weary body, and the soil has rest from the fretting plow and the irritating harrow. Night rest may restore his physical energy, but it does not give him the society of his family, nor allow him to improve and furnish his mind, nor to meet and mingle with his neighbors in the congregation.

On Sunday morning “The priestly father reads the sacred page.” This is one of the homes that makes a neighborhood inhabitable, because they carry their faith and hope and song of praise into the sanctuary, where labor and care for a time are forgotten. The mental and



spiritual is as much a necessary part of man's makeup as his body; without the Sabbath the sanctuary would be impossible.

It would fall into disuse and its services and institutions perish from the earth.



But let us look at another side of life.

THE COAL MINE

Seven days a week in the unwholesome atmosphere, away from God's sunlight, however relieved by occasional hour shifts, and even by the night of rest, send no brightness into the miner's life, no uplifting hope into his heart, and no illuminating knowledge into his mind.

No comment is necessary here. But there are such lives that are Sabbathless. Such men grow desperate and suicide is frequent among them.



But come out of the mine. Here is a cattle pen—slaughter scene. Plenty of sunlight and outdoor air, it is true, but the ceaseless occupation of such a life, aside from the fatigue, infuses into a man's very soul the brutal instinct unless relieved by occasional absence from the scene, and by forgetfulness of it, and by humanizing influences of family and society and church.

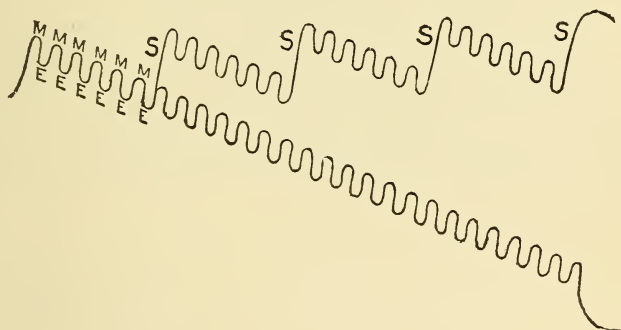
These occupations are all necessary, at least in the present economy of the world. And for these and all others of our race, there is a historic and universal respite and relief which was provided by our Lord, when He said, "*The Sabbath was made for man,*" not for the Jew, though he has his Sabbath, commemorative of the emancipation of his forefathers from Egyptian bondage; nor for the Christian, though he has his Sabbath commemorative of the Resurrection of his Lord; nor for the Gentile or the barbarian who has his rest days, but for man, generically, for every man that has ever lived anywhere upon the earth, and every one that shall ever live while the world stands.

Not only do the preachers and economists and the moralists say so, but our scientists have taken hold of the subject, have gone down below the surface of things and are seeking an answer to the question: "Is a Sabbath necessary?"

In order to illustrate, in part, their answer, I have borrowed from those who have a right to lend. The first picture is an easy one, familiar to you all.

Dr. Haegler, of Basle, by this simple device, exhibits the expenditure of vital forces in the ordinary daily labor followed by the partial recovery in his nightly rest. He also shows the need and effect of the supplementary rest of Sunday, to maintain the physical power at the level of highest efficiency. "Beginning on Monday morning, each downward stroke to E (evening) marks the daily expenditure, and the upward stroke, the nightly recovery, which does not rise quite to the height of the previous morning,

so that there is a gradual decline during the week, which only the prolonged rest of Sunday repairs. The continuous downward line shows the continuous decline of the physical forces where they are not renewed by the weekly rest. Rev. W. W. Atterbury, D.D., brought this diagram to this country in 1879, and first used it in an address before the Massachusetts Sabbath Convention, in



Boston, in October of that year. This diagram is now too well known to need further explanation. Scientifically the demonstration may not be complete. But it appeals to experience. It is used here merely as an introduction to what has followed in the maturer results of scientific research—a field still but partially explored.

Research—physiological, psychological and chemical—has revealed wonderful facts respecting fatigue and its effect upon overworked people, and doubtless other and firmer foundations will be discovered for the conclusion that “the weekly rest day lies deep in the everlasting necessities of human nature.”

As pointing to these results already attained and those that are promised, I use illustrations by Prof. Frederick S. Lee, in *Popular Science Monthly*, February 10, 1910, by permission of the publisher.

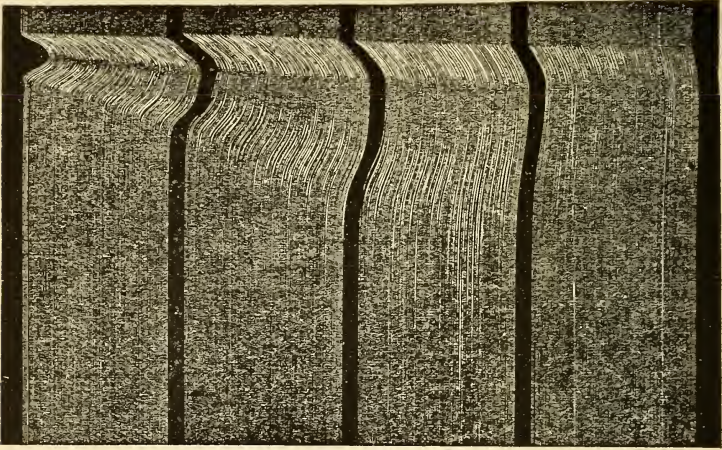


Fig. 1. Permission *Popular Science Monthly*.

PICTURE OF A FROG'S GASTRONOMIC MUSCLES

These muscles were "excised and stimulated at intervals of two seconds. Every contraction is recorded except at the places indicated by the black bands. At these intervals fourteen contractions are omitted. The record of the first contraction is at the right of the figure; the last at the left. Fatigue is shown in the progressive decrease in height, and increase in length, of the curves." As the muscle tires, the contractions grow smaller and smaller until finally they flatten out and muscular action ceases. (See Fig. 2.)

The muscle has been treated as in the other case, only the intervals are two and a half seconds. Fatigue is shown in the same way, from the right to the left. The fatigue of the muscle is due to the "accumulated fatigue products" in the blood. These fatigue products clog the muscle until its action ceases. It is said that "If at any time after fatigue has set in, the muscle, while its action is suspended, is washed out with a salt solution, through its blood vessels, its power to contract returns." Give the muscle such a rest and it is ready for business again.

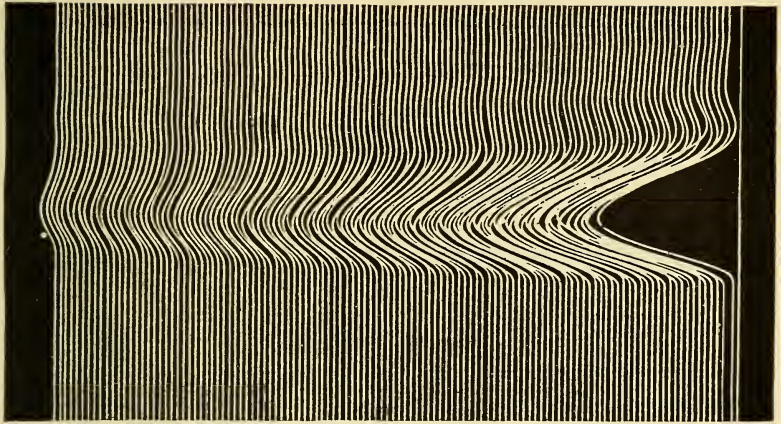


Fig. 2. Permission *Popular Science Monthly*.
GASTRONOMIC MUSCLES OF A RAT

Let us now take one that is in its place (Fig. 3). Stimulate the muscles as before at the same intervals. The flow of blood through the muscle was stopped by tying the artery, and the record of fatigue was made. You see the gradations. At the breach the muscle rested five min-

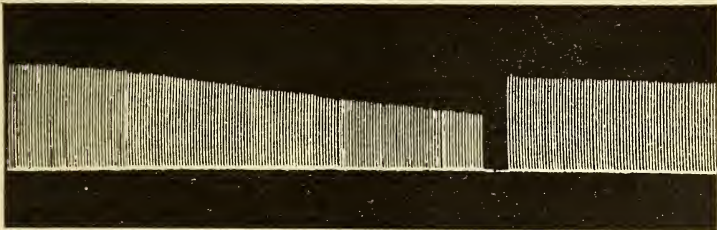


Fig. 3. Permission *Popular Science Monthly*.

utes with the ligature removed, and the blood allowed to circulate through the muscles and clear them of waste. The record at the right of the break was made immediately after the resting period while the blood was still

circulating. The blood washed away the fatigue waste, and you see the result.

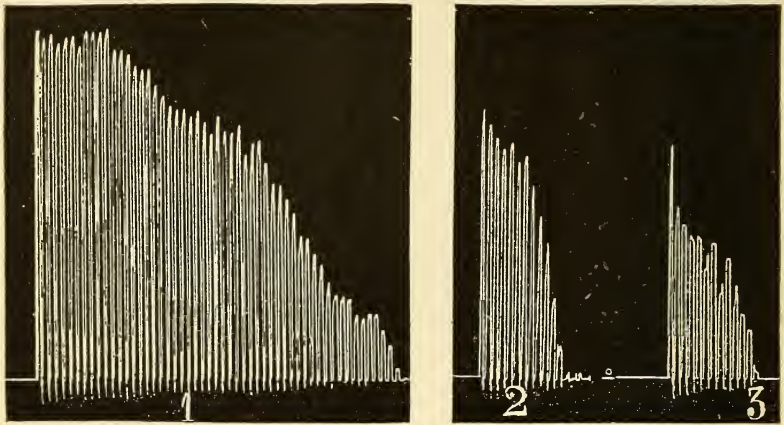


Fig. 4. Permission *Popular Science Monthly*.
ERGOMETER (OR ORGOGRAFH)

This is a little machine or contrivance for measuring energy, or force. In the experiment here illustrated, the person experimented upon expands and contracts only his middle finger, thereby lifting a weight to a definite height or stretching a spring to a definite degree of tension. The device is so constructed that the muscular expansions and contractions are recorded by curves upon a cylinder. Some persons tire less quickly than others. Some work at high pressure for a short time, then give out suddenly, while others work more slowly and regularly. Hence we observe the varieties of individual working capacities. In an industrial establishment you cannot measure off the working time of each particular man according to his individual working capacity. If you could, the individual rest days would be confused and unsatisfactory. But fair minimum and maximum working periods can be determined and an average struck, and so a

periodic rest fixed which shall not over-reach the natural limits of a majority of workers.

Here is represented a series of contractions of the flexor muscles of a human finger. The muscles were stimulated electrically every two seconds and the resulting contractions were therefore involuntary. Record one was made when the muscle was fresh; Record two, after three and a half hours intermission; Record three, was taken after a somewhat longer interval. It was shown that if sufficient rests were allowed between contractions, no fatigue resulted, e.g., under a load of six kilograms, the flexor muscle showed no fatigue when a rest of ten seconds was given between contractions.

But after complete fatigue when the muscles are exhausted, no amount of will power will enable them to contract further. Try it. A long interval of perhaps two hours is needed, for the muscle to make a complete recovery.

Now I am not to explain the process by which the obstructive and deterrent waste produces fatigue. That belongs to the scientists. But permit me to refer for a moment to an important chemical phenomenon, attending muscular action. We know that any muscular action generates heat. Heat is the product of combustion. In order to produce combustion there must be the union of some substance with oxygen. In muscular combustion the oxygen is supplied by the blood, and the substance with which it combines is glycogen, sometimes called *animal starch* of the muscles. In the process of combustion which is produced by muscular action, exhaustion must inevitably follow, which means that the organism is forced to use itself up. Rest and recuperation of course are necessary to avoid the catastrophe of a nervous breakdown, so common among those who live without a regular weekly rest day.

From these illustrations it is evident that there is a regular gradation in the loss of energy which bears a cer-

tain proportion to the rest required for the restoration of energy.

A very interesting illustration of the progress of fatigue is given for the compositors or typesetters.

The amount of their output was determined by the number of *lines* they set up per hour. The experiment

OUTPUT OF SIX TYPESETTERS WORKING AT PIECE-RATES
SEVEN HOURS A DAY

Hours	8-9	9-10	10-11	11-12	12-2	2-3	3-4	4-5
Total	121	151	130	125	Rest and Lunch	142	124	96
Average	20.2	25.3	21.6	20.8	"	23.6	20.8	16

was made on *six members* of the typographical co-operative society of Florence. They were men of experience, working at piece rates, for seven hours in the day. Their output was as shown in the table.

Now let us notice the effect of fatigue upon the *quality of their work*.

OUTPUT OF FOUR TYPESETTERS, SHOWING INCREASE OF ERRORS
WITH INCREASE OF FATIGUE

Hours	8-9	9-10	10-11	11-12	12-2	2-3	3-4	4-5
No. of lines set								
Total.....	84	104	92	86	Rest	99	82	64
Average....	21	26	23	21.5	"	24.7	20.5	16
Errors.....								
Total	17	10	18.28	28	"	5.5	22.6	30
Average....	4.25	2.5	4.57	7	"	1.37	5.45	7.5

Four typesetters of another printing house in Florence were taken. You will observe that the errors they make increase in number as the number of lines set up decreases.

That is, the *quality* of the work falls just as the *amount* falls in the progress of the day toward evening when eyes and muscles and nerves are progressively affected with fatigue. In the forenoon, the average is 21.97; in the afternoon, the average is 20.13. There is therefore a loss in the average of 1.84. We cannot illustrate nor stop to estimate the number of days when the compositor must stop and rest, but by the testimony of the ages, we affirm that one-seventh is required. If the rest is necessary, the powers of mind and body must suffer steady loss of strength and energy, until ultimately complete relapse must result. No man has a right to commit suicide in order to get on in the world.

NUMBER AND PER CENT OF ACCIDENTS DURING THE YEAR 1887,
BY HOUR OF THE DAY (GERMANY)

Hours	ACCIDENTS		Hours	ACCIDENTS	
	Number	Per Cent		Number	Per Cent
Morning			Afternoon		
6 to 7 ...	435	2.82	12 to 1 ...	587	3.81
7 to 8 ...	794	5.16	1 to 2 ...	745	4.84
8 to 9 ...	815	5.29	2 to 3 ...	1037	6.73
9 to 10 ...	1069	6.94	3 to 4 ...	1243	8.07
10 to 11 ...	1598	10.37	4 to 5 ...	1178	7.65
11 to 12 ...	1590	10.31	5 to 6 ...	1306	8.48

These facts illustrate the imperative nature of the Commandment, "The seventh day thou shalt rest."

A just view of human nature and of religious experience proves that believers of all ages do need a regular Sabbath day; that it is not only useful but essential to the physical, mental, social, domestic, and spiritual welfare of mankind.

The weekly rest day is therefore anchored in absolute human necessity. And if it is a necessity, it is a natural right, and the State is bound to protect its citizens in the

enjoyment of their rights. Hence arises the demand for Sabbath legislation.

WOMAN'S RESPONSIBILITY TOWARD THE SABBATH

BY MRS. ROBERT BRUCE HULL

Some years ago I attended a golden anniversary dinner. There were forty of us who drank from the beautiful golden loving cup in honor of the devoted Christian couple. It was an event which abides in memory. As I have thought of it in this Congress, again it seems there is being passed a great golden chalice filled to the brim with vital, helpful thought and inspiration which also will live in blessed memory and help to a holier and better life.

The Woman's Sabbath Alliance, which I here represent, is endeavoring especially to arouse Christian women to a realization of their responsibility toward this day, which our honored and much quoted Emerson so beautifully speaks of as "the Sabbath, white with the religions of unknown thousands of years! When this hallowed hour dawns out of the deep, a clean page, the cathedral music of history, breathes through it a psalm to our solitude." The cathedral music and clean page have indeed become changed since the great thinker wrote those lines in the environment of his New England home. The Puritan Sabbath alas, is no more. Since the time he had that vision of the Lord's Day, woman has taken hold nobly of many things for the betterment of mankind, and with great success, but still the true old saying stands out in royal colors, "The hand that rocks the cradle rules the world." If the Sabbath is to be saved, more than to the church, certainly more than to any state or national law, we must look to the home and to her whom God has honored with this great sceptre of influence. Many even of our Christian women sneer at the thought of the Puritan Sabbath, yet surely the picture of the family pew,

with the sweet upturned faces of the little children, the gathering together of these little ones and teaching them from the Scriptures, the principles of living, the telling to them of the sweet story of old which in all these centuries still remains the source of love, the time given for devoted worship and meditation when in that stern old Puritan heart the thought of God as Father, Guide, and Friend became more firmly rooted, this picture surely is not repulsive, but must have given inspiration to the writer as he speaks of "cathedral music." Is it possible that some Christians prefer the picture of the modern Lord's Day, particularly at this season of the year, when even in Christian homes father looks at the stock report or war news, mother sits with the domestic page spread before her, sister at the fashions, brother with the sporting column, and susceptible children with the comic supplement. Perhaps the church is visited, but very often the day is spent as it has been begun, in foolishness, following the pleasure of the moment. We have no right to turn as many do, for an excuse for the deterioration of the Sabbath to the thousands of emigrants who flock to our shores. Not upon them rests the responsibility, but upon us as confessed followers of Him who so freely gave us the Sabbath, made it for us, trusted us with it that we might make it the bright beautiful day which should witness our loyalty to Him, who is King of Kings and Lord of Lords. Many of these foreigners are entertained most beautifully in Christian homes on this day and this is woman's golden opportunity to show the sanctity and beauty of a Christian home. The home is the foundation of civilization, and because woman is the power in the home we must look to her as the only hope for a radical change. She alone has the power to overcome the current thoughtlessness in regard to the command which secures to man-servant and maid-servant the right of a day of rest. In many Christian homes the servants have scarcely any opportunity for Christian growth on the Sabbath day.

The time has come for women to take very seriously this matter of her responsibility toward the Sabbath. In the field of temperance reform, noticeable progress began only when Frances Willard and other noble women heard the call to give their influence and energy to the cause. They encountered innumerable difficulties, but they surmounted them and to-day the flag of temperance floats out proudly and triumphantly. Where there were gibes and sneers there are now cheers and congratulations. All praise and honor to the Woman's Christian Temperance Union for what it has done and is doing not only in the temperance reform but also in the cause of better Sabbath observance.

In the missionary field who can measure what woman has accomplished by heeding the cry of distress from the far off Zenannas of heathendom. When a hundred years ago Christian women with true consideration made this need their opportunity, they started a movement which never more shall rest until every knee shall bow and every tongue confess that Jesus Christ is Lord of all. In the same way woman must now be willing to take her place heroically in the defence of the Sabbath. She must help the world to learn the lesson taught us all by Scotland, famous in song and story, but more famous still as pre-eminently the land where God's name is honored and God's day observed. No other country so inspires us. As we name over the great men who have been reared in its homes, where God and his commands stand absolutely first, we find that proportionately more ministers, poets, authors, philosophers, and statesmen have developed on the granite religious foundation of Scotland's life than in any other land.

Many a woman will speak of her mother's earnest regard for the Lord's Day and will tell with deep interest of the family pew occupied regularly, of the Bible School, of the sweetness of the Sabbath influence in the home in the years gone by, and then will add, "I don't know what

Mother would say if she could see the difference since she went from us." Why should there be a difference? Why should our young mothers rob their children of such a beautiful memory and put in its place on this sacred day, afternoon teas, dinner parties, motoring trips and weekend outings. Oh that we could but realize that exchanging our pleasures for Sabbath opportunities and privileges is like giving copper for silver and silver for gold. In an otherwise excellent address before our organization a well-known clergyman said he hoped we would go forward in our work, but he believed it to be a hopeless task. That is a belief all too common. The difficulties loom so large before us we forget the inexhaustible resources of God behind us. We forget that like Paul of old, "We can do all things through Christ who strengthens us." We need to stand with Mary Magdalene at the empty tomb in Joseph's garden on the first Lord's Day morning and realize that he who conquered death and the grave can conquer all other enemies also. Let us remember in this connection that it was a woman who first carried the tidings of the empty tomb to the disciples. Woman's effort is needed to-day to emphasize the fact that in working for the Sabbath, less than in any other form of Christian work should we become discouraged, for the very event which the Lord's Day commemorates is the seal on God's promise to us that neither his purpose to make his Sabbath a holy day, nor aught else he has willed, shall ever fail.

Despite this great assurance, many of us are so disheartened by the difficulties of our task that we just fret and scold about the situation with no other result but to distort our vision. As Mrs. Browing so beautifully says: "Methinks we do as fretful children do, Leaning their faces on the window pane, To sigh the glass dim with their own breath's stain, And shut the sky and landscape from their view."

An acquaintance spends Sunday morning in the summer on her porch of her Connecticut summer home, watching

the golf links opposite, deploring the degeneracy of the times and the downfall of the good New England Sabbath. Yet seldom does she go to the little white church on the hill, but by selfish fretting she loses the opportunity of witnessing. After all how much selfishness enters into the lives even of those who are staunch friends of the Lord's Day. Oh! that we might always show the unselfish Christlike spirit, and not think that we are serving God when we are consulting our own comfort. A husband and wife devoted to their church found their worship much interrupted by their seven year old boy. After repeated efforts to quiet him, they tied him to the bed post, and compelled the little fellow to learn the hymn, "I love thine earthly Sabbaths, Lord." Sometimes the best friends of the Sabbath make such sad mistakes. To go about quietly, cheerfully and yet with firm principle, when all about are showing disregard for the day, requires much of the spirit of the Master. We often feel as spiteful as did the minister's little daughter of my acquaintance who borrowed a prized pencil from her sister. The older sister asked her repeatedly for it, but the little six-year-old would not give it up. Finally the mother interrupted and said: "Mary, you told me you wanted to follow Jesus and I want that to influence you." Mary thought a while, and then holding the pencil at arm's length, she gave it to her sister, saying, "Here, stingy, I want to be like Jesus." Too often like little Mary we do the right thing in the wrong spirit.

If we continue to go forward in doing Christ's work, manifesting Christ's spirit and sustained by Christ's faith in the final triumph of his Father's purpose, the difficulties will drop away as the dead leaves that have survived the winter's storms readily fall when they feel the impulse of the new springtide life in the branch behind them. To change the figure, as sometimes from a car window we have watched with fascination the snow flakes fall one by one looking so soft and insignificant, anyone of

them so easily crushed. Yet the next morning we find the train has stopped unable to proceed because of the great snow drifts on the track, the tiny snow flakes having made a barrier against which the mighty engine is powerless, so forty or fifty millions of confessed followers of Him "who all things can," banded together can stop this mighty evil of Sabbath corruption.

Again let woman lead in a mighty movement to make this day a holy day, filled with acts of mercy and blessed relief to humanity. Like Mary of old let her come to the feet of the Master and learn of him, bathe in his light and love until all but her service to Him become insignificant.

It is said that in the beautiful Alps a man is stationed at night to watch for the first streak of light which hails the dawn, and then, with a clear clarion call, which once heard is never forgotten, he announces the new day, and his blast is echoed from mountain peak to mountain peak until it is lost in the far distance. Some of the saints of God in loneliness upon the peaks of righteousness are watching for the dawn of a new day, which shall come as surely as the sun in heaven rises, when His glory shall cover the earth and the spirit of the Lord's Day shall be fulfilled in our souls.

CHAPTER VI
THE WORLD'S SURVEY
(Rev. Edward L. Parsons, D.D., presiding)

GENERAL VIEW

BY REV. ELIE DELUZ

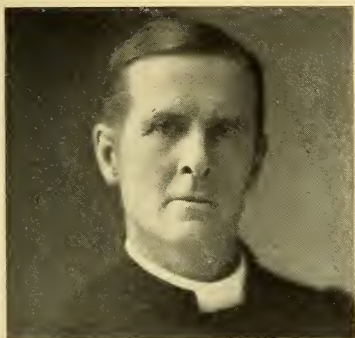
Geneva, Switzerland

OUR task being the survey of the different countries of the Continent, we will begin by examining Switzerland and then will turn to her neighbors. In our account, we cannot be very exhaustive for we have recently addressed to all dominical organizations of the Continent a special set of questions to which most of them, absorbed by the distress of the present time, have not replied. Therefore, we shall have little to say respecting the countries in which war exists. It is understood, also, that what we have to say concerns the state of things as they existed before the horrible war, which is now upon us. There are, however, Sabbath laws and customs still existing by the force of habit, but in general, respect for Sunday and rest on that day are the least concern of governments. War and Sunday observance are mutually exclusive.

I

This said, we will first point out the existing organizations on the behalf of Sunday.

In Switzerland, there are fifteen associations in different cantons, having a central board with headquarters in Geneva. They constitute the Swiss Society for the Observance of Sunday. It is helped now and then in its work by the Social League of Consumers and by certain groups of



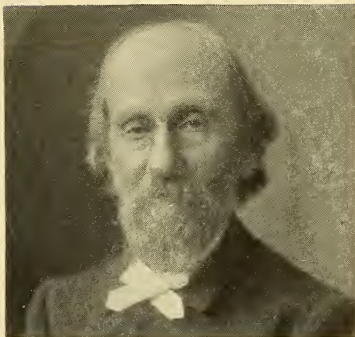
CANON H. BICKERSTETH OTTLEY



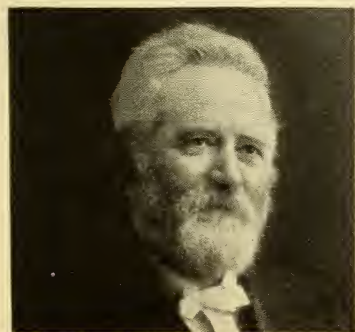
BISHOP MELBOURNE



REV. SAMUEL M. ZWEMER, D.D.



REV. ANDREW MURRAY, D.D.



GEORGE W. DICKIE, ESQ.



REV. E. W. KINCHEN

employers and employees. In turn, the Swiss Society is one of the sections of the International League, for three years called Universal League, but this League has nothing that is universal except its name, and that name is a program rather than a reality. Geneva having already a central board, it is that board, which, for more than twenty years, has been at the helm of the international work in Europe.

In Germany, there exists only one single Sabbath association, the Deutscher Zentralverband für Sonntagsfeier, presided over by Dr. jur. von Kirchenheim, in Heidelberg. The large Association of Commercial Employees with headquarters in Leipzig and the Society of Social Reform with its centre in Berlin also work actively in that country for Sunday rest.

In Belgium, the Association for Sunday Rest always did what it could. Before the war, it had its headquarters in Brussels and for its secretary the advocate M. Plissart.

In Denmark, there is the Danish Society for the Good Use of Sunday whose most important organization is presided over by the professor of social economy, Mr. Westergaard, in Copenhagen.

France, which, in 1906, before the adoption of the law of Sunday rest, had about thirty organizations, has now only three. One is the French Protestant Society for the Observance of Sunday, whose secretary is Pasteur O. Prunier of Courbevoie (Seine). The two other organizations are Catholic. One has for its monthly organ, *Sunday Rest and Sanctification*, the editor of which is M. Hubert-Valleroux (14 bis rue d'Assos) Paris; the other publishes *The Catholic Sunday*, also a monthly, edited in Lyons (secretariate, 12 bis rue St. Helena). Apart from these three organizations, whose influence is principally exerted in religious communities, there is the Social League of Buyers of France, which has greatly at heart the cause of Sunday rest and while it proves this by its efforts, one cannot but regret the disbanding of the thirty organizations

of the Popular League for Sunday Rest, whose efforts for twenty years have been so successful.

Holland, has two associations. One, the older, is the Netherlandian Society for the Sanctification of Sunday, and the other is the Netherlandian Society of Sunday Rest. Both societies have the same secretary, Mr. G. B. van Aaken, at The Hague. We must add that a group of members of the labor unions also works in Holland on behalf of workingmen's Sunday Rest.

Until recently, Norway still had a Society for the Good Use of Sunday. At present its work is carried on by a branch of the Young Men's Christian Association, under the leadership of Mr. Kr. Piene, General Secretary, in Christiana.

In Austria, in Spain, in Bulgaria, in Greece, in Italy, in Portugal, in Roumania, in Russia, in Servia, there is not to our knowledge a single organization on behalf of the Sunday cause. In Sweden, the law and the action of the churches provide for it in a certain measure.

A striking fact stands out of this survey: it is the fewness of organizations to safeguard Sunday in Continental Europe. At least nine of our nations have no society for that purpose and several others, Switzerland excepted, have only rare units, several of which maintain but a precarious existence. We might apply to our Continent the words of the Saviour, "But what are they among so many?" One must not be astonished, therefore, if the Sunday cause is truly in its infancy.

II

Let us rapidly look over the different countries to see in them the status of the question before us. In this respect, one of the least tardy, unquestionably, is Switzerland. She has upon this matter federal and cantonal laws. Our federal laws guarantee fifty-two days of rest, of which at least seventeen must be free Sundays to all employees of a public service of transportation (railroads,

street cars, steamboats), and the same privilege is also assured the employees of other corporations. Freight trains as a rule do not run on Sunday, and freight yards are closed. The great cattle markets on Sunday have been given up. The federal laws which apply to mills and factories secure Sunday rest to every workingman. In the establishments with continued work (gas, electricity, foundries, etc.) the laborer is entitled to one Sunday in two and to a free week day during the intervening week.

The postal service grants to all its employees fifty-two days of rest a year, including a minimum of seventeen Sundays. A goodly number of its functionaries have all their Sundays free. There is but one distribution of letters on Sunday and post-offices are open only during one hour. There is no delivery of money orders or of packages of parcel post on Sunday. A goodly number of sub-post-offices are absolutely closed. The secondary telegraph and telephone offices are open only a few hours, and in the large offices of this public service two thirds of the fifty-two days of rest must fall on Sundays. Custom officers are less favored. On account of the continuity of their service, in the lower grades they have only thirty-two days a year, twelve of which are on Sunday, but a goodly number of other functionaries dispose of all their Sundays.

The federal law forbids the payment of laborers on Saturday evening and on Sunday. It frees a goodly number of workingmen and working women on Saturday afternoon to facilitate Sunday rest and marketing on the eve of that day. In normal times, military service is suppressed or considerably lessened on Sunday.

The laws of the cantons supplement those of the federation. Thus, in most of them, stores must be closed all day Sunday except in those dealing with food and tobacco. Hair dressers in Zurich, Bern, and Basle close their shops on Sunday. The employee of a counting house and of the banks has his rest guaranteed by the law. If he is deprived

of it in part, it must be made up to him during the week. In Geneva and in the Ticino, an account of the influence of France and Italy, the law which orders the liberation of the employer on Sunday does not effect the closing of stores. Their closing is only voluntary. The best of our local laws are those of Bern, St. Gallen, and those of the cantons of Zurich and Basle. The laws of this last canton and of that of Neuchatel are the only ones on the continent which secure for domestic servants from four to six hours of liberty on Sunday or in the week.

Germany has had since 1892 a law of Sunday rest for commerce and another since 1895 for industry. The law affecting commerce allows stores to be open on Sunday for five hours, three before the principal church services and two hours after. It is supplemented, in many large cities, by local statutes which demand a more complete closing. The law dealing with industry demands Sunday rest in most mills and manufactories with exceptions according to which the workingman has his day of rest sometimes in the week and sometimes on Sunday. The Sunday legislation was in a process of revision before the war, under pressure of Labor Unions which desire a more complete rest on Sunday. But this improvement has met with the opposition of a prodigious mercantile selfishness on the part of the general public and a formidable antagonism on the part of employers represented by the Chambers of Commerce. Nevertheless, we have the conviction that after the war the effort will be renewed and that a solution favorable for laborers will be reached. The unions of laborers and of commercial employees will be very active in asking that Sunday labor be restricted only to cases of necessity. It is to be hoped that they may succeed.

There has been great progress in the domain of railroads, of postal telegraphs and telephones, but the most complete limitation of Sunday work has been with the distribution of letters, the service of money orders and of parcels post. The number of freight trains running on

Sunday is considerably diminished. The men employed in the service of river navigation have no day of rest, and, in the ports, there are still great reforms needed in order to secure rest for the sailors.

Austria has issued at different times, and especially in 1905, legal ordinances upon Sunday rest in commerce and in industry, but they are weak and teem with exceptions. The postal service has but little restraint and freight trains run on Sunday as on other days. Now and then the employers have made violent demonstrations to have their Sunday work diminished. Most of them only have a little freedom on Sunday afternoon.

In Hungary, it is a little better, even though there is in that country also a law enacted in 1891, which is very mild and is applied in a very tame way. It is profitable especially to the employees of commerce. Protestant communities have made efforts toward a better use of Sunday. But there is much to be done, and an earnest desire to do it, in order to get out of the ruts. An organization, under the patronage of the Hungarian Reformed Church was formed before the war and will resume the work as soon as the war is over. One of the principal merits of the existing law is that it guarantees to editors and printers of papers their freedom on Sunday. This freedom was secured at the end of a strike.

France has a law, nearly ten years old, whose principal article guarantees Sunday rest for people in commerce, but it has too many exceptions. It represented a great progress in a country where generous ideas easily work their way. This law is, however, so defective that already fourteen projects of amendment sleep in the drawers of the Chamber of Deputies. The *Popular League*, which has worked so hard to secure Sunday rest, has unfortunately been disbanded as a consequence of the death of the eminent man who had created it; Leon Say, de Nordling, Cheysson. However, the idea which they have launched has survived and Socialists have constituted themselves

its defenders against the general public. The great defect of the French law is that it is silent as to the closing of stores on Sunday, it looks only after the liberation of employees. That law provides no relief for the employees of railroads, or post offices, or telegraphs. Nevertheless, these employees have protested and obtained, a good share of Sunday rest. Even though all trains, including freight trains, run as usual, the great Company of the Paris-Lyon-Mediterranean actually grants to its men fifty-two days a year, of which one day a month must be Sunday. With the post offices the Sunday service in the great cities is most often limited to the morning of the day. As to the rural postmen, they have no day of rest. As to the mills and factories, Sunday rest is provided for by an old law. Nevertheless, the work to be done in France is unlimited especially in what concerns Sunday trade, the closing of the offices of public notaries, the Sunday markets, Sunday traffic, etc.

Belgium has a law of 1905, which has also the defect of not making any provision for the closing of stores; it only aims at the liberation of salaried men. A goodly number of these leave their employer on Sunday and go to work for another. There are crying abuses in this respect for which the Belgian Association for Sunday Rest asks legislators to devise remedies. Until the present, all has been in vain, but, God willing, the struggle is but postponed. The education of the masses is difficult. One clashes against customs too long tolerated; however, the government of that country has stopped the running of thousands of freight trains. It has considerably reduced postal service on that day, created the famous postage stamp with the little coupon upon which is printed, "Not to distribute on Sunday." There is no doubt but that the law of commerce, defective as it is, has done great good. It will be perfected as soon as circumstances will permit. As to industry, it has had its share in the law which limits Sunday work.

Denmark had its first law of Sunday rest for commerce and industry in 1891, but as it was too mild, tolerating the opening of stores on Sunday, it was replaced in 1902 by a stricter one. Public services are quite limited on Sunday and in a general way Denmark, in this respect, is moving in the right direction. Popular feelings favor reforms concerning Sunday. One mentions with pleasure the fact that the law has freed nearly fifty thousand workingmen and more than sixty thousand commercial employees on Sunday.

Spain and Portugal: There is in these two countries Sunday legislation so unsubstantial that one fails to see its value. The Institute of Social Reform of Madrid does all it can in favor of the laborers' rest and the Socialist party follows the same course. Nevertheless, work on Sunday, commerce in all its forms, great markets, military reviews and public spectacles are carried on on that day upon a large scale. Public services, railroads, post offices, etc., work on Sunday as on the other days. The stores are open till noon. Some factories are partially closed on Sunday, especially for women and children, but the workmen may work provided they are given time to go to mass. It is to be noticed that bull fights, which up to 1904, had been prohibited on the day of rest, had to be restored under the pressure of public demand and with the tacit assent of the Clergy, which, as a rule, attend them officially. The image of the Madona even presides at the massacre of bulls.

Holland has a Sunday legislation dating from 1815. One finds it behind the times and incomplete. The Government has not yet risen to the height of modern needs, notwithstanding several congresses held with that end in view. However, the Sunday cause is far from neglected. Either from the point of view of rest or that of sanctification, much is done to preserve what has been accomplished and efforts have been made to perfect it. The labor of seamen is suppressed in the harbors of

Rotterdam and of Amsterdam. There is a desire to move forward. There is, for example, the wish that the means of locomotion and of navigation be restrained on Sunday. The greater part of the postal service is suppressed; there are fewer postal distributions on Sunday and no money order, or parcel post deliveries. Mills and factories, as well as the greater part of counting-houses and stores are closed. The churches are very favorable to Sabbath reforms, and popular customs favor them. In that respect Holland is far more advanced than Germany.

Italy has, since 1907, a law of Sunday rest. This law has caused great progress. Mills and manufactories are generally closed on Sunday, commerce has considerably decreased on that day, the liberation of toilers on that day is largely practiced, but the release of clerks only begins at noon. The closing of stores depends upon municipalities and on account of that it is precarious and varies much according to regions. That is one of the principal defects of this law. It has further the fault of excluding from the benefits of Sunday rest, the employees of railroads and of public services. In the railroads, the post offices and the telegraph offices one scarcely knows Sunday rest. The sweeping of streets in the cities takes place often on Sunday afternoon. There are also public markets on Sunday. Freight trains run on Sunday as usual. Summing it all up, Italy has taken long strides forward as to the observance of Sunday, but it has much more to do. The holidays of saints are as in most Catholic countries, more honored than the Lord's Day.

In Norway the Sunday cause is more advanced in the habits of the country. The spirit of the population is very favorable to the observance of the day, and family life there is very much developed. The public service is subject to restrictions on Sunday. There are no deliveries of letters, the employees of railroads have one free Sunday in two or three, and street cars run only in the afternoon on Sunday. Manufactories, especially since

the law of 1909, are deserted on that day. The most characteristic law of the country is that which entails the complete closing of places where alcoholic drinks are sold from Saturday evening at six o'clock until eight o'clock on Monday morning. That is a fine example for other countries and a good way of safeguarding in a high degree the sanctification of Sunday. Arrests on account of drunkenness have become very rare on that day.

In Russia there has been, since 1906, a law establishing legal holidays rather than a weekly rest. These holidays are about one hundred and even more in the rural districts. One may understand therefrom that Sunday rest, as such, is almost null and that it is drowned in a maze of festivities. This law restrains work in commerce and industry for the benefit of religious ceremonies, but it admits so many deviations that it has little value. Besides, the municipalities do what they please and before the present war, the abuses and the disorders which resulted from the invasion of saloons on the days of rest, could not render those days desirable.

In Finland, on the other hand, Sunday is generally appreciated and respected. A law of June, 1908, forbids the night and the Sunday work of bakeries. This Sunday rest must extend over 36 hours. Nowhere, we believe, have the bakers been so favored.

Sweden. In this country there is neither organizations or especial law for Sunday rest; it is the penal code that forbids Sunday work, excepting cases of necessity, and this is for commerce as for industry. Postal, telegraphic, and telephonic service is very much restricted on Sunday. Saloons are closed and that is of immense benefit. It is thought in Sweden that the general traffic of railroads could still further be diminished even though it is more limited than during the week. Sunday rest has the strong support of the National Church and it is very much ingrained in the customs of the people. In that respect, Sweden and Norway are the most privileged countries of

the Continent. There can be no public amusements or celebrations during the time of the principal religious services in those two countries.

We will pass over in silence the Balkan States. In Servia, Bulgaria and Roumania everything remains to be done. In this last country there are annually forty religious holidays to take the place of so many working days and that renders Sunday superfluous. In 1909, there was in Greece an attempt at legislation so timid that we can hardly understand its utility. However, we must notice that this law has caused the barber shops to be closed and that it forbids the publication of newspapers on Sunday. It has benefited but a small number of salaried people and it can be applied only in Athens, in the Pirens and in Volo.

III

To this bird's eye view of the Continent, we will add a few supplementary reflexions. A sage of antiquity has said, "Nothing is done so long as something remains to be done." Now about us there not only remains something, but considerable to do. The social and moral miseries which spring from the profanation of Sunday do not permit us to fold our arms with satisfaction.

1. As it is evident from what precedes, several European nations have not even a law which demands the closing of stores and counting-houses on Sunday (France, Belgium, Spain, Portugal, the cantons of Vaud and of Geneva), happily custom sometimes makes up for it in a measure, but it is insufficient. In other countries (Germany, Austria, Hungary, Italy) this closing is but partial and very incomplete. That is a great cause of our wretched Sundays which affect so deeply our family and our religious life.

2. A more serious cause which acts with great intensity upon almost all the European continent, except in Sweden and Norway, is the unlimited sale of alcoholic drinks on Sunday. There is at this point an abuse which

contributes largely to the demoralization of our populations, which deprives a considerable number of men and women of their legitimate rest, which multiplies legal offenses on that day, ever becomes a social and domestic public danger, helps to the development of the most shameful passions and paganizes our Sundays by making them the day of sin and of all sins.

3. We must also struggle against the invasion of celebrations, of sports, of parties on Sunday, often with the use of the services of transportation. Church attendance suffers greatly from this fever of amusements which assumes, more and more, alarming proportions. Our Sundays are too much dissipated instead of being sanctified so that we need not be astonished if the good seed of the Gospel bears so little fruit. It falls upon a ground where it cannot take root because that for many of our people mediation becomes so rare, if not impossible. What renders so many vain distractions so perilous, is that generally they compete with public worship and are unhappily a proof of the little influence of the churches upon public life. This immoderate thirst for pleasures is the great danger of the future and in most of the countries of Europe it would be a great gain to obtain the freedom of Sunday mornings.

4. The rest for sailors is also necessary and one of the most difficult to win. These men have generally a very hard life, and at least when they are in port they ought to be brought back as much as possible to a normal life from a social and religious point of view. In maritime cities, temptations and excesses of all kinds are for them a most fatal snare for the body and for the soul. There is a very important mission which the Christian churches should take up, and but very little has been done in that direction. One ought to have the mutual help of the State—the State to give Sunday to these tired men—and the co-operation of the churches to work for their moral and spiritual good.

5. Finally, we cannot proclaim with sufficient force the imperative necessity for Christian churches to give us their help. Sunday societies are rare in our Continental Europe, much too rare as we have already shown, they are also too feeble by themselves to exert a sufficiently energetic and continuous action upon legislative bodies, authorities and the public. The churches have multiplied. One finds them everywhere, but they should be more alive and active for the social and religious interests of the masses.

For a long time we have had the conviction that every church should have its committee for the sanctification of Sunday. That would promote the sanctification of lives and of souls, show them the ascending way that leads to God and causes them to sigh for a religious revival without which our churches languish in the practice of a vain routine. These synodical and parished committees for Sunday would have relations with especial Sunday committees which would furnish them literature for propaganda, especial documents, lectures or preachers upon this subject. The especial Sunday committees would feel encouraged in their pioneer work with the authorities so as to obtain necessary reforms on behalf of Sunday rest and freedom of laborers. These committees would see that the Sunday cause was held up in their midst, from time to time.

Unfortunately, there are many churches and parishes in which the note of Sunday rest and sanctification is rarely sounded. For several years we have wished that every church should have its *Sunday on Sunday*, that is during which that subject would be treated in a special manner in the sermon, at the Sunday School or in a lecture with collection at the end for the furtherance of the general work. But so far, our voice has almost resounded in a wilderness, except in some French churches, in those of the canton of Bern and in the Waldensian valleys of Piedmont. For that we thank the initiators.

6. Now we will say to all the friends of Sunday. Do you not see that there is a missionary work to be done for the European continent which exceeds the resources of those bearing the brunt of it. Would it not be humiliating to see this work disappear, or reduced to a limited action in Switzerland? We place this upon the conscience of all good men, and especially of all those who believe in the divine institution of the day of rest for man at all times and in all places. We close, urging them to sustain the *International Committee*, which has had its seat in Geneva since 1876, the Committee which has done much for this cause among the neighboring nations and which only asks to continue, but which by the death of its principal supporters, as well as unfortunate political and financial circumstances, is actually and in spite of itself almost paralyzed in its activity. May God help us and by his Spirit may He awaken consciences and wills, and convince them more and more of the high value of the day of rest sanctified for individuals, families, and nations.

Geneva, June, 1915.

THE SUNDAY IDEA IN FRANCE

BY PROF. J. C. BRACQ, LITT.D., LL.D.

French Sunday ideas and practices have generally been shocking for English speaking people, who have always associated therewith a certain moral corruption and asserted that there was a connection between the Sabbatic ways of the French and their historic misfortunes. All possible contrasts have been drawn, between the quiet Sunday of Great Britain and the Sunday of Paris. The fact that Paris is not France (in many parts of which Sunday, as a day of rest, is well kept) has been overlooked. It is not that France has retrograded, but that England has moved forward. There was a time when London had Sunday amusements. "The English of Shakespeare's time," says Philip Gilbert Hamerton, "went to theatre on

Sunday; and after morning service in the churches, they enjoyed many active games and recreations, including dancing, archery and leaping."

One of the great obstacles of Sunday observance, in bygone days, was the multiplication of religious holidays by the Church, and also the economic condition of the country, which made the cessation of labor on that day, by the masses, a virtual impossibility. It is difficult for us to realize what burdens the common people bore then, and how they were ground down in the mere struggle for a miserable existence. Holidays were put on a par with Sundays. Notwithstanding severe laws, never applied, it was out of the question for the greater part of the population, half peasant and half serf, to observe both and live. As a consequence, people attended one service, then resumed their work. When on the eve of the French Revolution, religious faith was at a low ebb, men kept to their work, to their pleasures, or to both, though there were those who were faithful to the principles of Sunday observance. The leaders of the times, swayed by scientific ideas, wishing to reform an impossible society, attempted to reconstruct everything rationally. To them we owe the metric system and other felicitous innovations of the end of the Eighteenth Century. In their endeavor to decimalize time, the day was divided into ten parts, and the week into ten days, called *decadis*. This system, enforced by law, never excited much enthusiasm, even on the part of the upholders. The Republican calendar, as a human creation, was a wonderful performance, displaying great ingenuity, and even a certain poetry in its nomenclature, but the masses clung to the traditional week. They came to realize the importance of Sunday both over the innovations of Republicans and the religious festal days of the Church. It was largely on this account that Napoleon I, through the *Organic articles*, succeeded in banishing all religious holidays but four. No new religious festival could henceforth be instituted, and Sunday was officially proclaimed as a

day of rest for all employees of public service. The *Restauration* enacted several laws good in intent but null in effect. The Catholic Clergy in the State-Church were as helpless, in spite of their intentions, as they were unpopular. The Voltairians, hostile to Catholicism, regarded Sunday observance as an irrational and oppressive demand of the religious power. Not able to see the spiritual, the ethical nor even the economic significance of the day, they treated it with contempt. They worked on Sunday when Robespierre, Napoleon and Louis XVIII could not have made them work on Monday. It must be said in justice to them, that they did not possess, as we do, so many evidences of the reasonableness and benefaction of the day. French Protestants, ever mediators between the extremes of Catholicism and of Free-Thought, commended the day by their use of it. They reacted against the severe practices of northern Protestants and put some cheer and joy into theirs. They have been accused by English speaking people of having yielded to dominical desecration, but there is scarcely anything more inspiring than their victorious resistance. I remember a young Protestant who went to Paris to establish himself in that city, with scarcely any capital. Having located on rue d'Aboukir, he closed his office on Sunday, though all his competitors had theirs open. On the next day, his neighbors laughed at him, and assured him that if he closed on Sunday, he might as well close every other day of the week. Undaunted, he persevered and had the success which his generous courage deserved. He not only made a great fortune but to-day, with the exception of a few Hebrew stores, no commercial house is open in that street on Sunday.

The leadership in the French Sabbath cause was taken up, in Switzerland, by one of the descendants of the Huguenots, M. Alexandre Lombard, who displayed such enthusiasm and such zeal that he was spoken of as Lombard-Dimanche or Sunday-Lombard. Joined by

others, he became the promotor of local groups for the conquest of Sunday. With him *dimanche*, our word for Sunday, meaning the *Godly Day*, was supremely Man's Day, and he did all he could to enable man to get his own. The Catholics had already two societies in France, but working largely among their own people. In 1866, he established one to forward the same cause. He and his colleagues worked in the most praiseworthy way, with moderation, with intelligence and charity to win the churches, the creedless and the Christless to this cause. They visited business men, the civil, the military authorities and reasoned with them. They even tried to obtain results, were it only the concession of a few hours per week. Their next plea would be for a few hours more. They used any and every means within their reach to that end—lectures, interviews, correspondence, tracts, literature, and other means of moving public opinion. Their goal was humanitarian and social, though at bottom, biblical. Their ground work was outwardly secular and philanthropic, though Christian. They presented an utilitarian view of their case, but does not Christianity seek the highest use of things and men? What ever the religion may be it is the noblest form of utilitarianism and of pragmatism that the world has ever seen.

Through these men the work soon entered into the great world movement, of a common world life, which before the present war had expressed itself by over five hundred international societies and by two hundred and seventy international congresses during the two preceeding years. An International Sabbath Association was organized in 1877. Conferences and Congresses were held in Geneva in 1876, in Bern in 1879, in Paris in 1881, when French Protestants organized "The French Society for the Observance of Sunday." In 1885, Brussels had the benefit of one of these gatherings which excited much attention on the part of the public.

In France, the movement was carried onward by the

great social and philanthropic impulse, which had long been affecting society. Every class was interested in alleviating the hardships of the toiling masses. Sunday labor appeared like a needless, heavy link added to their chains. Furthermore, the economic improvement, which had taken place in the conditions of the laborers, increase of wages and relative shrinking in the price of the essentials of life, enabled them to lose their Sunday income, if necessary. Also, our Free-Thinkers began to see that what they had considered an "invention of priestcraft," a means of religious subjection, was a priceless boon for man. The advent of this consciousness was gradual but potent. It became a factor of social reform and of politics. To celebrate the hundredth anniversary of the French Revolution, France had her great exhibition of 1889. The Sunday cause had so progressed that the Minister of Commerce gave it a place in that memorable centennial. The Exposition, from the nature of the case, was in a large measure retrospective. Much that could not be the object of an exhibition was brought out by a series of international congresses, which made great philosophical, scientific, sociological, and moral questions intrinsic parts of a Fair. "The International Congress of Weekly Rest" was one of these international assizes. It was particularly impressive, and its success surpassed the most sanguine expectations of its friends. It showed the strength of the movement, taken up by secular agencies, and yet largely under the leadership of religious men. Protestants and Catholics were happy to co-operate in a cause, dear to them, which had recently leaped into favor, and which by its very development, was an incentive to greater religious efforts. The character and distinction of a philosopher like Jules Simon, of an economist like Leon Say and other well known philanthropists, who were foremost in it, produced a strong impression. It was generally demonstrated with sound arguments, constantly asserted and reasserted that economic interests, wisely considered, lead

to the observance of Sunday. The Congress took practical steps for the immediate extension of the work and its co-ordination with the vital force of the country. As a tangible result, the Sunday question was taken up by a most notable gathering of priests, at the Sacerdotal Congress of Bourges, and at a Builders' Congress. A "Popular Sunday League" was founded by Jules Simon. Some of the churches had their interest strengthened and their knowledge of the ethics and of the economics of the Sunday question deepened and they came to realize that, apart from the religious aspects of the problem, the whole matter is a question of social sanitation and social justice.

The movement was so accelerated that when, eleven years later, a new congress was held in the same city, conditions were scarcely the same. That of 1889 did not represent a great cohesive force, but that of 1900 did. It was sustained by priests, pastors, bishops, philanthropists, and sociologists. The Government, anti-clerical, and slightly anti-religious, had not allowed the first international congress to be called "Congress of Sunday Rest," that would have been a virtual recognition of its religious aspect. But this time it approved. The fusion of the essentials of the secular and religious ideals of those competing for Sunday rest was complete. The meetings gave the impression that not only was the cause advancing, but that it was vitally related to most of the great social problems, such as the housing of laborers, the treatment of insanity, intemperance, and pauperism, which hitherto had been absolutely considered by themselves. The two international congresses were not only occasions for the friends of Sunday rest to become conscious of the extent of their forces, but occasions for every possible discussion of every possible phase of the dominical question, and these discussions themselves, for the people at large, were revelations of facts and possibilities new to them and of telling social importance.

The Sunday movement was also accelerated by the great

current of socialization which has become so potent under the Republic. The facility with which men organize and group, is one of the marked traits of our recent social life. Many of the societies organized of late years, have taken up the Sunday question as correlated to or as a part of their own. In this way the idea of Sunday has radiated through the country as a practical possibility. Often the abuses of Sunday labor brought the attention of the public to those of week days. Thus as late as 1896 clerks in large stores of the city of Havre still worked between fourteen and sixteen hours per day. Employers and employees came to see—at least many of them—that what they had considered impossible in former years was practical now. The dominical idea came to have such a hold upon organizations of laborers and of political parties that leaders were forced—and happy to be forced—to do something. In 1889, the House of Deputies voted a weekly day of rest for working women, rather, perhaps, because they would be the mothers of coming generations than because of Sunday considerations, but both motives doubtless brought about this result. In 1892, the Parliament extended the law so as to cover the case of children as well as that of women. In 1902, the Radicals and Socialists, backed by labor unions, carried the day in the lower house with a bill prohibiting the employment of workers during more than six days a week, giving preference to Sunday as the day of rest. They were bound to carry the day, for the Sunday problem had not only become national but European. Deputies and Senators were not only forced to advance by their constituencies, but also by the action of other people voting important Sunday laws. Hungary had hers in 1891, Germany in 1895, Denmark in 1902, Austria and Belgium in 1905, Russia in 1906, Italy in 1907, Norway and Greece in 1909. In 1906, the French Parliament voted, with large majorities, the law entitling most employees to their weekly, if not always the Sunday rest. The law has some important exceptions, and in many

instances it will remain a dead letter, but even so, it is a great gain. It is a national assertion that man should not be condemned to eternal toil—that he has passed the stage when he could be considered as a machine required to give so much work until it became old human junk—that instead of three hundred and sixty-five days of labor required by his economic environments and the tolerance of the law, he now is entitled to fifty-two for his own self—that as in order to make a spiritual use of the day it must primarily be his, the Frenchman has been put legally into possession of his potential birth-right to a spiritual use of the day.

When this law was passed, the best elements of the nation felt that this was a just step forward. Public opinion was so strong that the railroads, which were not included in the provisions of the law, were compelled to grant their two hundred and eighty thousand employees, fifty-two days of rest a year. Some Paris merchants ostensibly opposed the application of the new act by illegally opening their stores, but labor organizations, using methods later on imitated by English suffragettes, put an end to this opposition. The worst obstacles to the application of the law will come from the greed of some of the men, but one fact in its favor is that among toilers, it is the rankest heresy not to stand for the workingman's Sunday. Many corporate organizations are of the same mind. Leagues of consumers discourage buying in stores on Sunday and encourage boycotting those that are open. The Sunday League has disappeared, but non-Sabbatarian agencies do much of its work. Many of the leaguers seemed to think that when the law was voted, their work was done. Be that as it may, the law has the endorsement of leading Catholics, Protestants and Free-Thinkers alike. It is the outcome of a feeling of solidarity which more and more forces every man to realize that he is his "brother's keeper." It is a part of the altruistic movement which impels men to seek their own safety in help to others. It

has come with a change of social atmosphere as potent as the law itself, and therein lies much of its power. The Sunday rest idea has nearly won the day, but the spiritualization of it, vitally related with that of the other six days of the week, will depend upon the churches. Here no law of Parliament can avail anything. Sunday work and disregard of the religious Sunday are common enough, but they are in violation of the law and opposed to the rising tide of popular sentiment.

SUNDAY IN FRANCE

BY HUBERT VALLEROUX

Paris, France

The reply of "The Association for the Rest and the Sanctification of the Sabbath":

I. "What are the organizations established in your country in the interests of Sunday observance?"

There does not exist, to our knowledge, any organization having for its special aim the proper use of Sunday, but there are those engaged in promoting dominical rest. There are two principal ones: the association giving this report, organized in 1853, and another association of the same date called "Dominical Work in France," with headquarters in Lyons. These two associations are Catholic, and are interested in the spiritual observance of Sunday as much as in the day for rest.

There is also the French Protestant Society for the Observance of the Sabbath, whose principal committee is in Paris and which works especially among the Reformed Churches of France.

A third association, called "Popular League for Sunday Rest," existed from 1889 to 1910. It differed from the two preceding in not giving attention to religious matters.

Other associations are interested in the Sabbath question, but that is not their chief object. Especially to be

noticed among them are "The Society of Christian Proprietors" and "The League of Buyers."

II. "Does your country have a law for the protection of the Sabbath? If so, what are its principal provisions?"

Concerning legislation we have in France, in the first place, one of the Organic Articles of the Concordat (1802) providing that Sunday rest should be assured to all officials and employees of the State. This provision has been retained by the act called "Law of Separation" which has abrogated the Concordat. It is in accordance with this law that public establishments, administrative offices, schools, etc., are closed on Sundays and the holidays recognized by the Concordat, there being four in the year.

This law concerns public affairs. For the benefit of private citizens, the law of July 13, 1906, was enacted, which provides, in theory, that employees in branches of industry and commerce—except agriculture and domestic service, railroad employees, and clerks of ministerial offices, notaries, etc., to whom it does not apply—ought to have one day in seven for rest, the law is called "The Law of Weekly Rest," and this rest should take place, in theory, on Sunday.

The law applies to salaried persons only, and not to those who work or sell for themselves, nor to members of their families. An employer is also forbidden to require seven days of work a week of an employee, but the employee may work on the seventh day for himself or for another employer.

Exceptions to the general rules are numerous. Some are written in the law, others are made by public officials, principally prefects who are permitted by the law so to do.

III. "Has this legislation been progressive and if so in what respect?"

The law of 1906, from the beginning, has been regarded as very imperfect; it is subject to various interpretations. Parliament agreed nine months after the law was passed that it should be modified without delay, but this has

never been done. The executive and legal tendency is to minimize the requirements of the law, and to increase the number of exceptions. It should be said that the law is often transgressed in workshops of the state, and of municipalities to which, however, it is applicable.

IV. "What means are employed in your country to promote the cause of dominical rest?"

Two tendencies are found among the upholders of the Sunday cause. One group has hope only in the law and in the government. They ask continually that the law of 1906 be reformed, and that the government be willing to manifest activity in the cause, which has never been apparent. They are very worthy people who would be content to have everything go well, but on condition that they are asked to do nothing and have no trouble.

Others think that one should act for himself, and that faith without works is not sincere. Moreover, because of the little that the law and administrative rulings, indifferently followed, have accomplished, they band themselves together to observe Sabbath rest and to require those dependent upon them to observe it also. They agree not to work nor to ask others to work on Sunday, directly or indirectly, and to demand of their farmers, tenants, etc., the observance of the day. They organize "Leagues of Buyers," promising not to make purchases on Sunday, and recommending their patrons to the heads of industry and commerce who observe Sunday. They furthermore use lectures, tracts, etc., to promote the cause. Each of the two Catholic associations mentioned above publish monthly or bi-monthly bulletins.

V. "What is the general attitude of the public towards this cause?"

The attitude of the public varies according to environment and occupation. For certain corporations, clerks of stores, for example, which are numerous in large centres, the question becomes a personal and serious one. For them, the public at large is wrong not to be disturbed by

a thing that does not touch them personally. The public has been interested in the question on a few rare occasions when it was heard either in the street or in Parliament, but what one finds among the masses is indifference, and the great difficulty is to overcome it.

In order to understand this, one must remember that the weakening of religious faith, in our country, has singularly diminished the respect for and even the knowledge of the Commandments of God, so much so that material considerations alone dominate and stimulate the public mind.

VI. "What is the attitude of the churches?"

There is no year when we do not have one or more pastoral letters recommending the observance of the Sabbath. Many priests promote the organization, in their parishes, of Sabbath associations. The priest in the important parish of St. Sulpice, Paris, is prominently at the head of various organizations which have been founded and which labor in the interest of this observance, particularly as regards the food supply. The clergy work voluntarily in this line, but we must not forget the difficult situation in which they are placed. I limit myself here to speaking of the clergy of my church (Catholic).

VII. "What reforms do you consider the most urgent?"

A change in the public mind. It is certainly difficult, but it is the most necessary, for Sabbath observance is, above all, an individual affair. The law may be useful, above all in the matter of public services where private initiative is powerless, but it will never accomplish so much as that initiative, and yet we have seen, after the law of 1906, many numbers of Sabbath Leagues abandon them, saying, "A law is voted, we have now to concern ourselves with nothing." This great number of desertions was the principal cause of the ruin of the important "League populaire." However, the law has helped but little. Even the observance of the law cannot accomplish much without the co-operation of private effort. It is,

then, truly a change of mind that we must hope for and seek.

It would be fitting if the magistrates, whose influence is so great in our country, should cease to give the example of the violation of Sabbath rest.

VIII. "What is the situation in your country concerning:

(a) "Public amusements on Sunday?"

This is the lamentable part of our subject. Sunday is considered by the masses to be a day for amusement. A senator said in the debate that preceded the adoption of the law of 1906, "It is the day for voting." The ballot is seldom cast on Sunday, but pleasure always returns on that day. It is the well determined plan of a powerful sect, Free-masons, to destroy the Christian spirit among the populace by multiplying festivals and celebrations of all sorts to attract the public and to cause people to forget the road to the church, and their religious duties. "We will empty the church by attracting people elsewhere." Theatres and places of amusement of all kinds are largely open and patronized on Sunday.

It is sad to be obliged to state that those who are active in this work have, as auxiliaries, public officers who arrange all official festivities for Sunday. The visits of President or of Ministers, inaugurations, etc., all take place on Sunday. On such occasions civil officials and soldiers must be present often from the morning. For either no religious services are possible. It is what took place, for example, at the time of the visit of the Minister of War (M. Berteau) to Bordeaux, Easter Sunday, 1905. Moreover, the President of the Republic was present Easter Sunday, 1910, at the races at Longchamps. To be sure, officials were not required to be there, but their presence was a great incentive to the public and a sad example.

La Revue of July 14th, at Longchamps, which attracts so many people, took place on Sunday in 1912, and on that day no soldier was able to fulfil his religious duties. It

would have been easy, however, to postpone the Revue to the Monday following, it being a holiday. Our Parliament has convened several times on Sunday—in case of need, twice in one day—even after it had voted the law enjoining individuals to respect, at least to a certain degree, Sabbath rest.

Automobile races, and now aeroplane races, which attract crowds, always take place on Sunday. The day of the Paris-Madrid auto race, Sunday, May 24, 1903, the main route from Paris to Bordeaux was absolutely closed to traffic so that the faithful on one side of the road, whose church was on the other side, could not perform their religious duties. This is what becomes of Sunday with the complicity of the magistrates.

(b) "Concerning drinking-places?"

Saloons may remain open every Sunday on condition that the attendants take their weekly rest by replacing each other, an arrangement which is very difficult to control.

It is difficult to refrain from calling attention to the just complaints which this legislation, exceedingly favorable to saloons, calls forth: "I am obliged to close on Sunday," said a baker at a hearing, "and yet I furnish provisions that are indispensable to life, while opposite me a 'poisoner' may keep his shop open as long as he wishes." The number of saloons (nearly 50,000) becomes still more dangerous with this kind of legislation.

A law of 1814 ordered the closing of saloons at the hour of service in small communities of less than 5,000 inhabitants. This law, disregarded after 1830, was abrogated in 1881.

(c) "Postal, telegraph and telephone service?"

The postal service, as also the telegraph and telephone, are under State control. The provisions of the law, which have, as an end, to obtain rest for the employees during the morning of Sunday, are carried out differently in different localities. Thus in large cities, notably in Paris, post offices, except a small number, are closed at eleven

o'clock, and from that moment there is no delivery or collection of mail. In small places, the post mistress (women are generally employed) are required to wait the return of the postman whose morning route is usually very long. In those places there is a certain number of agents, consequently, who cannot perform their religious duties, services being ended when they are free. A demand has often been made to have the distribution of letters on Sunday morning suppressed and the post office closed, except in large centres, but without avail. The condition of these agents has been greatly improved during the last twenty years in regard to those matters.

(d) "Concerning the railroads?"

We have a railroad system in France belonging to the State, the old and the new, with five large private companies, six before the purchase of l'Ouest by the State. These companies, independent in principle, are, however, in fact, under the control of public officials in many things, such as the running of trains, changing of time-tables, etc.

We have seen that railroad employees were not considered by the law of 1906, that is to say, no legal protection existed for them. But the large companies declared in 1907 (the company of l'Ouest not having been purchased was among the number) that they would give to their employees in the future rest days, corresponding to fifty-two Sundays. This rest was already assured on Sunday to employees of workshops, stores and offices; it will be given, on Sunday, as far as possible, to railroad men.

Passenger trains run on Sundays as on other days; in the neighborhood of large cities there is a larger number required to meet the demands of a population desirous of leaving the city on rest days. It is, therefore, not possible to diminish the work of employees on that day; on the contrary, their number has been increased, and this has resulted in a considerable increase in the expenses of the company.

As to merchandise: "perishable goods" are received on

passenger trains. The number of ordinary trains is reduced and freight stations are closed.

It should be said that this last rule is, in practice, not always carried out. For one reason, stations in small localities combine express and freight service. Agents cannot, then, profit by the privilege given to freight train service only. In consequence all sorts of tolerance is practiced. Then, too, merchandise trains that ought not to run on Sunday are run. The horrible accident of Sanjon (Sunday, August 14, 1910) occurred on one of the railroads belonging to the State, because a passenger train between Bordeaux and Rogan ran into a freight train that should not have been sent out on that day.

In our modern economic situation it is impossible to procure Sunday rest for the majority of the employees of railroads; they can only be given the equivalent. The situation is the same for tramways, omnibuses, etc., with this annoyance for the employee, that the transportation of merchandise does not count and traffic is particularly heavy on Sunday. The population of our modern cities cannot be denied the pleasure and comfort of going from home on Sunday, nor the means of doing so.

(e) "Sunday rest in factories and manufactories?"

Sunday rest existed before the law of 1906 in factories and important workshops (except, of course, in shops where fire must be kept up) and even in some smaller ones; but in very small shops it is not observed because the employer works there alone, assisted only by members of his family.

In shops or yards where work on building materials is done the observance of Sunday rest is still worse. There is first of all the long established custom: employees and workmen agree to work at least in the morning. We have already called attention to the sad fact that magistrates, whose duty it is to enforce the law, are the first to violate it. The attention of the association to which I belong was called to a case in a city in the south of France, where the

government was building a theatre and post office. Work was done every Sunday, although there was no need of haste.

(f) "Commerce, stores and offices?"

Sunday is less observed in retail trade. In large cities many shops are closed, either by the will of the tenants, or because of the action of the "League of Buyers," but it is almost impossible to close shops where foodstuffs are sold. People are used to fresh bread, and consumers will have no other; bakers who would offer stale bread would be abandoned. A certain number of people would accept stale bread, but boarding-house and hotel keepers declare that their guests could not do without fresh bread.

Various attempts have been made to close bakeries. One attempt was made in Paris the 8th of October, 1906, when all bakeries were closed. There remained open only 122 shops in 2,156. The difficulties were such that it was not tried again. In small towns the same attempts were made. Consumers agreed to use stale bread, but bakers, after trial, declared that they could not make a double amount on Saturday because the fatigue of doing two days' work in one was too great.

Milk, meat and pastry cannot be purchased Saturday evening, especially in summer. Briefly, then, earnest Christians who, in certain places, as in the parish of St. Sulpice, which I have already mentioned, make continual and worthy efforts to suppress buying on Sunday, find great obstacles in the indifference and selfishness of the great mass of consumers.

In small cities the situation is worse. People of the country have, in many places, the bad habit, well rooted, of going to town on Sunday to buy their provisions. "How can you ask us to close," say the merchants; "it is our best day for selling!" Farmers as well reserve Sunday for repairing tools and carts and for shoeing their horses, etc. Many of them would not work on Sunday, but they find it natural and just to ask others to work.

The offices of public officials, attorneys, sheriffs, lawyers, are always, in cities of any importance, closed on Sunday. On the other hand, in small places their offices are always open because people from the country come for consultation on that day, in order not to lose a week day. To succeed in closing these offices has been tried and found very difficult.

(g) "Farmers?"

There is a great diversity in the country. In those places where religious faith has disappeared, Sunday is regarded as an ordinary day, with this difference, that on that day people go more often to saloons, and even to balls if there are any to complete the demoralization of youth. In places where religious habits have been maintained, people do not work on Sunday, but in consequence of a strange way of thinking, which we have observed, they willingly require others to work and resist all efforts made to change their habits.

It should be noted that some kinds of farm work must be done on Sunday, such as the care of cattle, sprinkling, picking of flowers, fruits and vegetables, which have reached maturity and must be shipped on that day. There is also the harvesting of cereals and hay, which, being perishable, may be done with the authority of the priest. Let us notice in passing that shooting with bow and cross-bow, which formerly occupied village people in the late afternoon, exists no longer.

THE LORD'S DAY IN CHINA

BY REV. JOHN R. HYKES, D.D.

Shanghai, China

China has, throughout its long history of more than 4,000 years, been a Sabbath-less country. It has known no weekly day of rest, set apart for worship and devoted



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to the service of religion. The native religions do not inculcate any such idea.

Taoism, the oldest cult known to the Chinese, was founded on the teachings of the Sage Laotze, who was born 604 B. C. It did not enjoin the recognition or worship of a Supreme Intelligence, but taught that "*Tao*"—"the Way" or "correct word"—the highest spiritual ideal of mankind—was to be attained by contemplation and retirement, which were the means of spiritual purification. E. H. Parker, in his book on "China and Religion," says that "it is Taoism, or rather the ancient natural religion as interpreted by Laotze, which really forms the character of the gentleman philosopher in China. The impassiveness, stoicism, democratic feeling, contempt for profuse deliberation, aversion from Imperial puffery, boastfulness, and military glory which characterize the best Chinese minds are Shinto Taoist . . . in spirit." These are the highest and best fruits of Taoism on human character, and they are the result of self-culture quite independent of any supernatural influence or help. There was no worship of a Supreme Being, even in the days of its greatest glory. In the Taoism of the present day, which has departed very far from the teaching of its founder, local gods and beliefs have been incorporated in its system and it has degenerated into lower forms of mysticism and geomancy. The low level to which it has fallen from its once high estate is shown by the endeavor to find a "pill of immortality" and the traffic in charms and the designing jugglery of its priests to deceive and fleece the ignorant people. During the "cue-cutting mania" of 1876 they reaped a rich harvest off the credulous people by selling charms to save their queues, the tails of their cattle and the tail feathers of their chickens from being cut off by magic. In the palace of the Taoist pope at the Dragon and Tiger mountain in Kiangsi is a large room containing many jars of all sizes which "The Heavenly Teacher Chang," as he is styled, told the writer contained evil spirits which he had

captured and imprisoned! In such a system there is no place for a Sabbath.

The State Religion of China, with its wonderful antiquity, simplicity and purity has nothing in it for the common people. The Emperor is the High Priest, the One Man who is the vice-regent of Heaven. He alone may offer oblations on the altar of Heaven at the Winter solstice. It is his fault if the people suffer from pestilence, drought, flood or famine and he must make atonement by prayer and sacrifice. These functions of High Priest have now been assumed by the President of the Republic. The common people have no part or place in this form of worship. The two solstices are the great days of worship and there is no recognition of any other days. In the very nature of the State Religion there could be no place for a day of rest. It is, however, intimately connected with the "Sect of the Learned," commonly called Confucianism by foreigners, which it is inappropriate to designate as a religious sect. It is not a religion, but a system of ethics. Confucius avoided religious subjects; he admitted that he did not know much about the gods who are above and beyond human comprehension. As to the matter of universal interest he said, "Not knowing even life, how can we know death?" He was silent as to the immortality of the soul and future rewards and punishments. He never taught man's duty to any Supreme Intelligence and said pathetically, "He who sins against heaven has none to whom he can pray." He discoursed on the merely human relations. The people worship their ancestors but not any conception of Deity. Confucianism does not teach the recognition of a Superior Power which the people are to worship and of course there cannot be any day corresponding to our Sabbath set apart for and devoted to religious exercises. Buddhism is so well known that it is not necessary to say that it does not recognize or teach the observance of a Sabbath. Its devotees in China worship for some utilitarian purpose or material advantage,

such as a safe journey, success in business, recovery from sickness, the birth of a male heir. The object of worship is not delivery from sin, building of character, or spiritual growth; and it would be incongruous to devote a regular day to the development or cultivation of the spiritual life. The utilitarian is the chief object and the attainment of nirvana is not sought except by the priests.

None of the Chinese religions have the observance of a Sabbath either for rest or as a day set apart for and devoted to religion. They do not recognize any spiritual need for the observance of such a custom.

The Chinese people see no need for setting apart a day at regular intervals for attending to the paramount duties of religion. Nor do they recognize any physical benefit which would come to them from a regular break in their unceasing round of toil. They regard the general and local festivals as affording quite sufficient relaxation. The Chinese New Year affords a universal holiday when the shops are shut and business suspended for from three days to a month. The time set apart in the spring for the worship of ancestors, and the festival of dragon-boats in the summer and the two solstices, afford regular times for relaxation. But there is no doubt that the grinding round of unceasing toil, while producing no disastrous effect, detracts from the quality of their work, whether physical or mental.

The Mohammedans introduced a weekly day of rest, which falls on our Thursday; and it is reasonable to suppose that the colonies of Jews which came to China, at the first, observed the Jewish Sabbath; but whatever their observance of the weekly day of rest may have been, it made no impression upon the people of other faiths. Among the Roman Catholics there has been no strict observance of the day. Aside from attendance at Mass by the more devout, there has been a general neglect of the Sabbath.

It is apparent that the conditions in China, religious and

social, are not favorable to Sabbath observance. The various religions, outside of Christianity, do not recognize the duty of such observance as we associate with the Lord's Day. The people see no necessity for it either on account of physical or religious considerations.

The difficulties in the way of strict Sabbath observance are neither few nor small. Custom, which has grown since the early dawn of history, is against it. The Chinese have their feast days, both general and local, which are the universal times for merry-making and relaxation. Aside from the three great festivals at the New Year, and in the fifth and the eighth moon, there are many other local festivals which are observed by all who can afford to do so. Of course, I speak of these as times of recreation and cessation from the dull, incessant routine of labor. They appeal to the people, and such as have no idolatrous taint or connection, will continue to be observed by the Christians and there is no reason why they should not.

The universal custom in China allows, and as far back as we can trace into the remote past, only has allowed the recognized festivals as holidays. Employers give these days to their employees and they are entitled to no other, either by custom or law. Whether a man is working for the largest and highest commercial firm, whether he is a clerk or assistant in a shop, whether he is a journeyman or an apprentice in a manufacturing establishment, large or small, or whether he is employed as a farm-hand, mechanic or coolie, he is expected to give his services every day except these in the year. No employee can claim exemption from work on the Sabbath; and a Christian in the service of a heathen master may not, without serious consequences, drop his work to attend church on Sunday without the consent of his master, and this is not always possible to obtain. A school teacher, in a private school, would lose his pupils if he disregarded the universal custom which requires him to be in attendance every day in

the year, with the exceptions noted. The hardship this works upon Christians in the matter of keeping the Lord's day cannot be imagined in Christian countries, where both custom and law forbid the performance of the usual work, with the exception of works of necessity, on that day. In an experience of more than twenty years in evangelistic work in the interior I have known of many cases where employees were simply unable to keep the day, being forbidden to do so. Some of these were young men bound by their parents and they were obliged to keep the contracts entered into for them without their consent. There was one case of a wheelbarrow *hong* in which a Christian coolie was employed. He was hired out by his master to go on a long journey which necessitated his working on the Sabbath and he was helpless. He was obliged to work. He had no option in the matter, for he could not leave his job. There were many other cases of clerks and mechanics who were in the same difficulty. Carpenters, masons, painters, etc., are employed by the year and their agreements are binding for that time. Besides, their employers make their contracts on the basis of their men working on Sundays and it would be manifestly unfair for them to refuse or fail to do so.

The Chinese do not agree with the argument, which is so convincing to the Westerner, that a weekly rest is necessary for the continuance of the powers of body and mind in man at their full vigor. In countries where the obligations of the Sabbath are acknowledged this deduction rests upon undoubted facts, but the Chinese seem to be differently constituted from ourselves. They can apparently tax themselves to the utmost continuously without suffering any disastrous effects, but they do not work either physically or mentally with the same intensity that is common among ourselves; but the relatively small amount of work accomplished during the long hours of every-day application and the wearied condition which is manifest show plainly that they are wrong and we are

right in our deductions as to the benefits resulting from one day of rest in seven.

Where the vast majority cease from business and labor, as with us, it is not easy for a few to work all the time; so it is not easy where practically all do not cease from their usual avocations for some to work only six days in the week, owing to the way in which their occupations are involved with those of others. The same difficulties are encountered in keeping Saturday in countries where the Christian Sabbath is observed. I know the case of a young man in Shanghai who has been unable to find employment in any business firm, because of his insistence upon not working on Saturdays. That this is a matter of conscience with him does not appeal to the business man any more than it would to the Chinese employer in regard to Sabbath observance.

Poverty is another obstacle to keeping the Lord's day. The mass of the people are miserably poor. Theirs is a hand-to-mouth existence. The failure of one year's crops means starvation to the farmer as well as to many others in the district. Floods, drought, pestilence seem to have been the lot of China. She has suffered from calamities to an extent that no other nation has in modern times. But, besides this, in many sections of the country unless the crops are harvested during the few days of favorable weather after they are ripe, they are liable to be destroyed by the many days of rain which are sure to follow. This would mean hunger and perhaps worse. Can he be blamed if the farmer is obliged to work on a Sunday to save his ripened crops? Many mechanics must work every day and long hours daily in order to eke out a miserable existence. To cease from labor one day, means one day's hunger for himself and family; and at best the life of many of them is a miserable existence.

I remember a blacksmith whose forge was just under the windows of a house in which I was living. Night after night I heard him hammering away until the small hours

of morning; and he was back at his work soon after day-break. I do not think he averaged more than five hours sleep a night.

The same conditions prevail among a vast multitude of hucksters and men engaged in small business. Some years ago a cake-peddler, who had served his probation, applied for baptism. The missionary in examining him asked if he believed that God answers prayer. He replied very decidedly that he did. "Give me an instance," said the missionary. "I had one to-day. I started out early this morning with my basket of cakes. It was necessary that I sell all I had in order that my family might have something to eat. I prayed that God would help me to sell them early so that I could come to church and receive baptism, and He did it." The man was baptized and became a useful member and proved himself to be an earnest and devoted Christian.

If a shop-keeper closes his store on Sunday the people who see the front boards up are apt to think that he has become bankrupt and he loses his customers.

It is true in China as elsewhere that the first converts and the great majority of them are from the poorer and lower classes. Not many wise, not many noble, not many rich in this world's goods, not many in high and influential positions have been called; but the poor and lowly have accepted the Saviour. The higher classes of society are now being reached, and with the increase of their numbers the difficulties surrounding this question will be largely removed. Their influence is already being felt.

It has always been a difficult problem to know just how to deal with such cases. It is evident that in view of the many and real difficulties there are numerous instances in which the strict observance of the fourth commandment cannot, at this stage of mission work, be rigidly enforced. On the other hand, there are some cases where men have dared to try and keep the Sabbath regardless of consequences, and they have undoubtedly been blessed

and helped, although they suffered many hardships for conscience' sake.

Notwithstanding unfavorable conditions and the many difficulties in the way of strict observance of the Lord's day, much *progress* has been made during the century of Protestant missionary effort in this country. The Protestant missionaries have wisely continued to hold up to the Chinese the highest ideals and requirements of Christianity. No man is better than his ideals, and the missionary who does not strive to have his converts measure up to the highest there is in Christ's teachings is unworthy of the exalted position he occupies. During the more than forty years I have been a missionary in China, the standard of the spiritual life of the Chinese Christians has been raised and marked progress has been made in the observance of the Sabbath. The percentage of attendance on Divine worship has increased. The converts have learned to prize the observance of the Lord's day as a great privilege and recognize the blessings which they derive from it.

Parents, in ever-increasing numbers, are taking their children to church, dressed in their best, and they are being taught the blessed privilege of observing the Lord's day.

A larger proportion are in a position where they can comply with the requirements of the Fourth Commandment and with the formation of Christian communities which are becoming increasingly independent of their heathen neighbours some of the difficulties to the observance of the day are disappearing and it is becoming easier.

In Shanghai and other places native Christians are closing their places of business on the Sabbath; and it is not uncommon to see shops on which a sign is displayed every Sunday, reading, "To-day is Sunday. This shop is closed."

A marked sign of progress is the closing of government offices and institutions to business on the Lord's day. This is probably due to the desire for a day of rest and there is

doubtless no religious significance in it. A prime minister of China under the Manchus once remarked that "Among the few really valuable things which foreigners had brought to China, the rest of the Sabbath day was one of the most desirable; he often longed for a quiet day."

Much progress has been made in spreading the information among the Chinese people that the Christian Church sets apart one day in seven for the service of religion. Of course where Christian churches are established the people naturally know of this custom; but much has been done in acquainting the great mass of China's population with this Day and its significance by the hundreds of thousands of Christian calendars distributed annually throughout the length and breadth of the land. In these sheet calendars the Sabbath day is designated by a special type or colored ink. They have done much to familiarize the people with this day and what it means. The name of Sunday in Chinese means "The Worship Day," and "Sabbath" is translated "Day of Rest." Both of these names are commonly known all over China, and it is a matter of general knowledge how the day should be observed by Christians. This is a preparation for the time which is sure to come when this youngest Republic will officially recognize a Day of Rest.

There can be no difference of opinion as to the needs of Sabbath Observance in China. The people as a whole need a weekly day of rest from their usual avocations. They would not admit this need. But the effect on body and mind of the constant grind of work, day after day and year after year with practically no cessation is only too apparent to one who has lived among this people. The appearance of weariness is only too plainly in evidence. They are tired, and one is almost forced to believe sometimes that they were "born tired." The official and the literary man turn night into day, or rather there is no distinction between night and day in the matter of work because most of the twenty-four hours is devoted to it.

The famous viceroy under the late Tsing Dynasty, Chang Chih Tung, worked without cessation until he became so exhausted that tired nature gave way and he dropped off to sleep, but resumed his work immediately he awoke. It is said that he kept four or five secretaries busy and that when he was unwillingly taking "tired nature's sweet restorer" they were on the tenter-hooks for fear he would awake, for when he did he always took up his work where he left off. This is a typical, albeit exaggerated case of the way many of his class labor. The old viceroy was a profound scholar and most brilliant writer, but his mind could not grasp large problems or master details; and the great enterprises which he inaugurated were failures.

It is an indisputable fact that the Chinese mechanic or laborer cannot do (or does not do) one half the amount of work in a given time that a man, accustomed to one day's rest in seven will accomplish. The quality of the work, too, is inferior. The Chinaman is an exception to all rules, but he would undoubtedly be better physically and mentally if he were to enjoy the regular, periodical rest which has been proved to be essential for the Westerner. From a purely scientific standpoint, without any reference to its establishment by Divine Command (which would not appeal to the non-Christian millions), the observance of a regular, periodical day of rest such as the Christian Sabbath would be of incalculable benefit to the overworked multitudes of China. They need it. They are entitled to the periodical seasons of relaxation and repose, the necessity for which is inborn in our very constitution. There is an inherent right in every human being to the restoring influence of Sabbath rest on his powers of body and mind, exhausted through six days of anxiety and toil; and nowhere is this need more strongly emphasized than among the vast multitudes of China. But a world's rest-day was Divinely established for a higher purpose and to meet a greater and spiritual need. The Sabbath is a day of rest from toil, not primarily for its beneficent effect

upon our bodies, but to afford the time for uninterrupted worship, spiritual improvement and heavenly communion. The obligation to "keep it holy" is as wide as the human race. It was instituted with no limitations of time, or race, or nation. The need, too, is universal, and is nowhere more apparent than in China. Of course the religious obligation is only recognized by the Christians and its *needs* will be considered as they apply to them.

It is needed in building up the family and developing the relations which should exist between the different members in Christian families. It has been an almost universal custom for the wives and children not to appear at the table when the head of the house gave a feast to his friends. The man entertained his friends alone, and the women did the same. It was the exception for the wives and daughters to sit down to the ordinary, every-day meals with the men of the household. They waited upon the table, if they did not have servants, and ate after the "Lords of Creation" had finished.

In non-Christian families the fathers are so engrossed with business or so constantly engaged in work, that the religious training of the children is left to the mothers, who see that they worship their ancestors at the appointed time and burn incense before the idols in the temples on special occasions.

While the indifference to the members of the family and the inattention to the children does not obtain among the Christians to the same extent as among the heathen, the Sabbath with its freedom from the daily toil affords a time of weekly re-union, and gives an opportunity for quiet social intercourse and for parental instruction and religious training which no other day can so well afford. One of the needs of Sabbath observance in China is to develop and foster ideal family relations.

In China there is especial need for a regular, set time devoted to the exercises of religion, not only public but private. The phlegmatic, undemonstrative Chinese have

been thought incapable of attaining a high standard of spirituality. I think this has been abundantly disproved, but there is a very special need for them to have a day separated from the rest that may be devoted to holy purposes, a day when the soul may be turned Godward and enjoy uninterrupted communion with Him, a day of introspection, intercession, study of God's Word, the cultivation of their spiritual nature and the promotion of holiness in themselves and others. Thus will the Lord's day become to them "The day of hallowed calm; of richest memory; of united worship; of spiritual training; of holiest service for the Master; of sublimest outlook."

THE PRESENT DAY ASPECTS OF SUNDAY OBSERVANCE IN KIANGSU, CHINA

BY REV. B. C. PATTERSON

Foreign merchants in the treaty ports observe Sunday. So the great host of employees enjoys the rest day.

The customs under Western administrators penalizes Sunday traffic. These facts have made Sunday widely known among the most influential people.

Outside the treaty ports it is only within recent years that there has been any pretense at Sunday observance among the people.

With the republic there came a willingness to adopt some of the customs of the great nations. And for a while the civil courts were closed on Sunday. A reaction, however, soon set in, and now, only in the military and educational departments is there any effort to observe a rest day. Among non-Christians the day is not called "rest day" or "worship day," but apparently fearing lest the Government should seem to subserve Christianity, it is usually called "Star"-day, in accordance with an old mode of indicating the seventh day.

Soldiers are given a Mohammedan or Christian "rest day" according to the whim of the commander,

The government schools (and of course the Christian schools) observe the usual day. Inasmuch as the schools will shape the destiny of the nation, we see in this one of the most hopeful aspects of the situation.

The influence of the Christians is just beginning to be felt. They as yet number scarcely one in four thousand, yet their influence is out of all proportion.

Here the old prophet's adage applies: "Like priest, like people." When the missionary has been earnest in this matter, the Christians have responded and those members who are obedient are the most blessed and are naturally the most trustworthy in all matters.

We have never heard a man who keeps Sunday say he regretted it. And we have heard many men gladly testify that their financial affairs were in a more prosperous condition than when they worked seven days in the week.

THE SABBATH IN SIAM

BY REV. ROBERT IRWIN

Siam is fast becoming a modern nation in policy, progress, and problems. Social problems are not yet acute but they are emerging. So, in a discussion of the Sabbath question, it will not be necessary to treat Siam in a class by itself. If we can really solve the problem for America we solve it for Siam and the rest of the world. This ought to give point and incentive to our efforts and the fact that we are a little in advance of the problem in some of the newer countries should speed up our efforts to finish the task in order to prevent forever, if possible, a Siamese nation Sabbath problem. I cannot dogmatize on this subject. My attitude must be rather that of the small boy, questioning. This is easier and safer and, I cannot help thinking, more profitable. People like to be asked and they hate to be told. Then, too, a doctrine can sometimes be injected through the hypodermic syringe of a question.

What the Sabbath is in Siam can be told in few words.

It is no particular day of the week. The Sabbaths are rather moon days than sun days. There are two principal and two subordinate Sabbaths a month, at the new moon, the full moon, and the middle of the waxing and the waning moon. In general, these days are kept by a cessation from work; shops are closed and many people attend the monasteries to listen to the reading of the Tamms or sacred books, and make offerings. The resemblance of these Sabbaths to those of the Jews is remarkable, but perhaps their chief interest to us lies in the fact that the Siamese have Sabbaths at all and that they occur at about every seven days. It brings us in touch with one another. Here is a bit of common ground on which we can meet for friendly investigation of our religious ideas and practices, a point of vantage for mutual helpfulness.

Sunday has been a legal holiday in Siam for some years. The government and many Siamese business houses are closed. An interesting feature of the day, in Bangkok, is the weekly sermon on some religious theme by the king and which is usually reported in Monday's newspapers, in both Siamese and English. It is unfortunate that many foreigners from Western lands give little or no recognition to the day or use it only for sports.

The Lord's Day is strictly kept by the Christian Church in Siam, now large enough to be recognized by the authorities. Naturally, the Christians have followed the teachings and practice of the missionaries in the observance of the day, but some of them have gone beyond their teachers and made the keeping of the Sabbath a test of loyalty to Christ. Recently, however, large numbers of Chinese have come into the Church in the North Siam Mission and the Chinese are not tender of conscience in regard to keeping the Sabbath. This is likely to make a problem. The Church has decided that there shall be only one standard, but whether or not they will be able to maintain that standard remains to be tested.

We have in Siam, then, what we may call the Buddhist

Sabbath, Sunday as a legal holiday, in accommodation to Western ideas, and the Christian Sabbath, kept on Sunday.

Under the growing stress of modern life and the inroads of Western rationalism, the sanctity of the Buddhist Sabbath is breaking down and the misuse of the Christian Sabbath by white people influences the Siamese against adopting it. These two facts lay a burden on the Church in Christian lands to solve the problem of the Sabbath and to show how it can be adapted to the complex life of today. It is a difficult task, as we are finding, and perhaps it can only be done in connection with the larger problem of Christianity itself. But it must be done. It will not do to count difficulties except to feel their spur and to catch their inspiration to brave and enduring effort. The task is urgent, compelling. It will not wait our leisure. Siam and other Oriental nations are liquid hot now and will run into any mold that appeals to their passion and judgment. To capture this generation for Christ and get them started in a right observance of the Sabbath is to capture the nation. If we lose this generation we lose our opportunity for at least the next five, and delay the Kingdom for an indefinite time.

PROBLEM OF THE SABBATH

What is the problem of the Sabbath? It seems to me it is two-fold: to find the principle that underlies the observance of the day and then to adjust that observance to the rest of life in such a way that it will appeal to all earnest persons as right and proper. Why a Sabbath at all? Why a particular way of keeping it? Is not the first question answered when we say we need it and God has given it to us. We are only demanding what belongs to us, to all, like the air and sunshine and social intercourse, and the right to work and play and love and worship. And is not the second answered by saying that just because we are human we have, all the time, to deal with particulars or become so general that social arrangements and ad-

justments lose their force? Particulars are the guy ropes that hold us to our place, the details that reduce a general proposition to practical handling, the teachers that show us our duty and inspire us to do it. Some may have gone beyond the need of such helps but a good many of us have not. We may, some day. But if a particular day, then a particular way of keeping the day and, unless we are careful, a whole lot of particulars that will crush out the spirit and reduce us to servitude. This has happened more than once.

We must find the principle underlying the observance of the day and work out from that. If there is such a principle we ought to be able to find it both in nature and in Scripture. Now, in the New Testament, the distinctively Christian Scripture, the teachings are not clear, positive and unmistakable. Our Lord reacted against the current ideas and practices but neither He nor the apostles laid down definite rules for guidance. Was it because they could not? Does the observance of the Sabbath come under the same general head as worship? "They that worship . . . must worship in spirit and in truth." If so, then, time, place, posture, manner, surroundings, accompaniments, are not essentials. Men may worship anywhere and all the time. God accepts the upright in heart, for worship is a matter of the spirit. The physical side must be subject to the spiritual and co-operate with it. If keeping the Sabbath is a spiritual function then we must be careful to keep our emphasis on that side. Legislation may be necessary to regulate the outward forms of the day and its observance so as to guard the rights of all but such legislation ought to conform to the spiritual principle and in no case unduly restrict its free action. For, the spirit of man is not bound by rules; the honest spirit obeys principles when it sees them.

There is a broad distinction between the principle of the Sabbath in the New Testament and that of the Mosaic Sabbath of the Old. Presumably, the Christian Sabbath

is a return to the primal Sabbath, which lies at the heart of nature. That was pre-eminently God's day of rest, the day when He gave Himself up to the enjoyment of fellowship with His human family. After the inspired change from the seventh to the first day of the week, the Sabbath is the Lord's Day in honor of the victory of Jesus over death. The necessity and justification of the Mosaic Sabbath lie in the nature of the task Moses was called on to perform—to transfer a horde of slaves across a wild mountain country to a new land and to make of them such a compact and religious nation that they would be capable of producing the Saviour of the world. The discipline had to be strict and the law rigid because, like all of us, the people tended to run to narrow extremes on the one hand or to broaden into glittering generalities on the other. When the Saviour appeared and revealed the spiritual nature of God and the spiritual nature of man it was fitting that the law should pass away. It had performed its function. Henceforth the Spirit of God must have full and direct sway. The human spirit in accord with Him will regulate the physical life. Christianity, by cutting off legal observances, has set us spiritually free. The Christian Sabbath really means larger liberty and not more restriction. Our fathers could not bear the religious legal yoke and neither can we nor the Siamese. The Church ought to stand for this liberty, which is not license. Unfortunately, the judaistic spirit is not yet dead in the Christian Church. In one of our Church papers last December, a working woman was strongly condemned by a number of its readers for knitting on Sunday for the relief of the Belgian sufferers, and not long ago a woman who kept Sabbath on Saturday was arrested for washing on Sunday. Cases like these show a tendency to bring the observance of the Christian Sabbath under law, and it ought not to be for a moment allowed. In matters of the spirit no one has a right to dictate to another. "To his own master he standeth or falleth." It may be question-

able whether even suggestion or advice on spiritual matters is not an impertinence, for "Who knoweth the spirit of a man?" The spirit is private domain. No one may enter it; indeed, no one can.

"Yes, in the sea of life, inisled,
With eddying straits between us thrown,
Dotting its shoreless, watery wild,
We mortal millions live alone."

The spirit is God's dwelling place; who dare intrude? To do so would be like a man of the street breaking into a palace to instruct the royal household, right in the presence of the King.

"The Sabbath was made for man and not man for the Sabbath." Every man? I should think so; at least as far as he will avail himself of it in accordance with the correct principle and without detriment to others. Then, has every man the right to determine for himself how he shall use the Sabbath or have we the right to settle that question for him, in a general way? No one can be conscience for another; but this raises the question of the right of the state to legislate in matters of conscience. The function of government is political. Its duty is to establish and maintain a condition of society in which every person and every family shall be safeguarded from wrong and interference by any one else and allowed quietly to pursue any lawful line of life he may choose. It deals with conduct. When God made the Sabbath He was thinking of man, not of an institution. Apart from man the Sabbath has no value, but in His estimation we need it. The government, which is the major part of the people, may take the same view and determine that the nation, for the best development and efficiency of its subjects, needs to cease the ordinary activities for one day in seven. Every one who believes in the government at all will concede its right to do this. But, if its right, then its duty. This would not be paternalism but good business. In enacting such a law, it would

of course take into consideration all shades of opinion and interests and provide for them, if possible, but if any one has to suffer inconvenience and even loss in consequence, it is no more than minorities have to endure in the passage of any law. Every law curtails some one's practice. It just means that, while every one has the right to his own religious opinions and to worship in his own way, the principle of religious liberty has limits, as every other kind of liberty and, indeed, everything else in a republic has. The greatest good to the greatest number is the law. Majorities rule. Every one has to adjust his practice to suit the convenience of a majority of his neighbors, or at least so as not to conflict very seriously with it. If it were not so, a handful of eccentrics could easily destroy the comfort and business of a whole community. There must, however, be a principle of universal application that, if correctly applied, will produce only good for everybody. Suffering means wrong somewhere. It would seem of the utmost importance to work down, or up, to this principle and to state it so clearly and simply, dropping out all non-essential elements, that all persons will gladly accept it. The other part of the problem, the time element and the nature of the observance, will then be easier.

When the correct principle is found the Sabbath will probably fit into the rest of life as the water fits the fish or the air our lungs. Life is a unit; diverse indeed, but all the elements needed to make it perfect. It seems to have two sides, just as in nature things go in pairs or multiples of two: storm and calm, continent and ocean, fire and water, male and female, secular and sacred, work and play, hand and tool, upper and lower. One was made for the other; one could not exist without the other, or be a mere ghost of itself. A perfect world consists of the exact arrangement of all its myriad co-ordinations. Probably, a perfect life consists likewise in the exact arrangement of all the elements that enter into its composition.

Notice the two suggestions there, "all the elements"

and "exact arrangement." If we are to have a correct and permanent solution of the Sabbath problem we must look at all sides and neglect no class of persons, just as to get the answer to a sum in arithmetic we have to take in all the factors.

Every one may now be partial, some striving for the rights of the Sabbath and others withstanding them as an infringement of their rights. If all classes could get together in a fraternal spirit and talk it over we would likely find our mutual relations and adjust ourselves to them. We would come to understand one another, harmony would result and there would be hope of reaching some conclusion. We ought not to take for granted that it is impossible to get together. That is the very spirit of the day in all sorts of civic and social matters, and great results nearly always follow. At the very least, they find that they can work together for a common end because they find that they have a common interest. All men are religious some way; nearly all want to worship, so all are interested in a Sabbath of some kind. It may not be feasible for all to have the same day nor any one whole day in seven for rest and worship. Ministers, doctors, nurses, mothers, and some others are on duty seven days a week. It ought to be feasible for all to have one seventh of the time. All are entitled to that. But why restrict ourselves to any particular day or to any one whole day? Why would not two half days a week be just as good? Or four quarter days? If a larger force of ministers would be needed, could not the Church furnish them? Or better, could it not utilize the laity for larger service? In Siam there are only nine ordained ministers but multitudes of elders, and every member is supposed to be a workman on duty. There is enough talent now dormant in the Church to provide worship and spiritual care for seven Sabbaths a week, if that should be necessary, or fourteen, or perhaps twenty-one. The whole question should be torn to bits and shaken up in a hat, then laid

out for new arrangement. It is the only way to get to the bottom of it. We are such creatures of habit and the most progressive of us so conservative on some matters that without knowing it we are really blind. A gathering of the representatives of all classes would be able to get a complete view of the needs of all and when that is obtained it is not unlikely that it will be found easy to provide for them. At any rate, the whole complex life of humanity must be taken into account and a Sabbath evolved that will meet the needs of all.

Then, we need to give some thought to the other side of the Sabbath question. Rest is only possible or right to those who work. The "six days thou shalt labor" must have as considerate a hearing as the "Remember the Sabbath day to keep it holy." A lazy man has no right to advocate a Sabbath.

Life's complexity is only on its physical side. When we detach ourselves from things, spirit is seen to be as simple and sweet and easy as ever. Here, then, is a practical way in which every one can help. We can all begin to practice detaching ourselves from things. Before very long we shall see that they are altogether outside us, that we are entirely free of them and superior to them and the circumstances they make about us, that we are their master and in no way dependent on them. This is really to begin to live and to be in a position to influence others for good. We can never be satisfied with things. Our very nature cries out for God. We were made for Him and we will find no rest until we find it in Him. The very object of the Sabbath is to give us an opportunity to find our true rest. Nearly everybody listens gladly to teachings of this kind, but the physical side of life is so very prominent that they can hardly believe that it can be true and harder still to break away from accustomed fret and fear and to go into joyous freedom and a life that is worth while.

This Congress has a great opportunity to start a move-

ment to determine and state clearly the principle that lies at the base of the Sabbath and to show how it can be practically applied to all our modern life. In regard to Siam, I leave in a few weeks to take up my Bible work there and I should like to have the Congress send a letter of greeting to the king and his people in which you call attention to the advantage of keeping the Sabbath and the danger of neglecting it. It would be a great gain to the world and to Christianity if Siam and other Eastern nations could start right. I think it would be also proper for you to address our own Western people living in the Orient, calling their attention to the same thing and to the fact that their attitude towards the day has much to do with raising or lowering the respect of the Siamese for their own lands. The Siamese are essentially religious and they cannot understand why people from Christian lands do not live according to the teachings of the Bible. We ought not to criticise our people in the Orient too severely. Cut off from the religious influences and restraints to which they have been accustomed, they are in a difficult position. A suggestion that all of them, including the missionaries, get together and try to decide on a feasible way to keep the Sabbath could hardly fail to be helpful to them.

LORD'S DAY OBSERVANCE IN KOREA

BY MR. R. O. REINER

Taiku, Korea

There are three principal points in which the Lord's Day touches the life of the Korean people: first, in their everyday life, including, of course, all the influences emanating from the native religions; second, in public life; and third, through the newly established, but rapidly growing Christian Church. The observance of the Lord's Day, being a custom wholly foreign to all experiences of the people antedating the introduction of Christianity, nat-

urally must be discussed as a phenomenon coincident with the propagation of the Christian faith, and consequently in the remarks which follow, no consistent attempt has been made to distinguish between Christianity *per se* and one of its modes of expression, namely, the observance of the Lord's Day.

I. DAILY AND RELIGIOUS LIFE OF THE PEOPLE

Outwardly Korea has no great religions. There are no great temples which dominate the life of teeming cities, or religious devotees or fakirs, or other extreme forms of worship as in India. No sect or creed claims an unquestioned allegiance from even a small fraction of the people as in Mohammedan lands. The people seem peculiarly devoid of religion, and yet there exists a remarkable "mixing of ancestor worship with Buddhism, Taoism, spirit cults, divination, magic, geomancy, astrology and fetishism" * which one may call the faith of the land. Devils, elfs and goblins as well as the spirits of deceased ancestors infest all the atmosphere and haunt every nook and corner. All nature is personified and Heaven, too, is a spiritual power, each of these personalities being competent to work man weal or woe.

Within this mixture of devil worship, ancestor worship, animism, and higher spiritual aspirations, ancestor worship unquestionably represents the faith of the people as a whole. Some few divide their allegiance between ancestor worship and some form of Buddhism, Taoism, Confucianism or other faith, but no one who has not fully allied himself with Christianity will break with the worship of his ancestors. "A good ancestor worshipper may consult the Buddha, may inquire of *Ok-wang Sang-je* (the Jade God of the Taoists), may bow or expectorate before the ordinary hell-gods, may set up posts to the Five Point Generals, and consult luck and divination; but to forget the ancestors and to resort to these only, would be to pray

* Gales: "Korea in Transition," p. 68.

to the shadow without the incense. Ancestor worship possesses completely the heart and soul of Korea." *

Ancestor worship is closely related to Confucianism in its inculcation of reverence for ancestors. Both, too, are productive of extreme conservatism. Possibly no other single force has been so potent in China and Korea to maintain the *status quo* of society as ancestor worship. As annually sacrifices to dead ancestors are offered and all male members of the family are required to be present, travel to distant lands is interfered with, affecting, too, the general intelligence of the people. Changes in custom would hardly be pleasing to the revered ancestors and no filial descendant would think of displeasing the spirit of his dead in any manner. Again, as long as one's beliefs do not interfere with the performance of the prescribed worship to the dead ancestors, no objection can possibly be raised to the addition of another faith to one's original faith. But when a faith like Christianity demands the complete severance of oneself from all worship of spirits whether of ancestors or others, a conflict is instituted which can only end in the destruction of that faith, or the adjustment of society to that faith, with the consequent overthrow of ancestor worship.

The eternal conflict of light and darkness is now being waged in Korea. Christianity is meeting its most obstinate foe in the worship of ancestors and in all the customs of the country which have their origin there. The conflict has not been an unsuccessful one, however, as the reports of mission workers in Korea amply demonstrate. The stone wall of defense has been pierced in innumerable places. The seige guns of the advancing army of civilization have opened many a breach through which the Word of the Cross has entered. The power of custom has consequently varied and thousands of young men are willing to face whatever social ostracism may follow the adoption of new but generally hated customs or religious faiths.

* Gales: "Korea in Transition," p. 69.

Korean young men no longer fear to question the authority of their former social and religious customs. They are beginning to demand the "Why?" for what their customs would compel them to do.

Recently a non-Christian young man, who had been trained according to the old customs of the country, entered as a regular student one of the Mission Academies. Within one week the pressure of example, criticism and ridicule on the part of his fellow students led him to cut his "top-knot" as other boys did and to adopt Christianity as his faith. His aged grandfather, hearing of these changes in the boy who later should sacrifice to his honored spirit after his death, became so enraged that he cut off the boy's allowance and ordered him home. In this case as in many others which might be mentioned, may be seen the conflict of the new life which is beginning to permeate the nation and the old conservatism. No more can this flood of new life be stayed in Korea than can the water in a broken dam. Fathers and grandfathers may rage, may keep their sons in perfect seclusion, may shut out all the world from them, may surround them with all the environments which formerly produced men devoted to their deceased ancestors and to the customs they accepted, but their labors must be in vain. A new day has dawned and no power of man will be able to stay it.

Even among the women this awakening sense of individual freedom may be seen. A certain Christian woman in Taiku, Korea, who had been married to a non-Christian man by her parents, was repeatedly beaten by her husband because of her desire to attend church. Despite the ill-treatment, she repeated her request each Sunday (and according to Korean custom wives must obey their husbands, outwardly at least, in even spiritual matters). Finally, because of her perseverance, he relented and gave his permission. On the following Sabbath, when she met her friends at church, her face was beaming as she explained to them: "Jesus *died* to save me, but I have only

been *beaten* for Him. I am glad that I may suffer a little for my faith."

Aside from ancestor worship, other religions have greater or less influence upon the people, among which Buddhism is most prominent. Introduced into Korea in A. D. 372, it held almost complete sway until the overthrow of the Koryu dynasty A. D. 1391, since which time it has been under an official ban. Since the annexation of Korea to Japan, Buddhist missionaries have entered Korea from Japan with the purpose of re-establishing the original faith of the country. Buddhism has the unique reputation of being a "woman's religion" in Korea, inasmuch as most of its devotees are women. The general influence, however, is insignificant though serious efforts are being made to revive it. Some of the methods being used are suspiciously like those found among Christians, though one would hesitate to say that they had been borrowed bodily from Christianity.

There are a number of important social customs, too, which have been decidedly antagonistic to the propagation of Christianity. First, since the legal marriageable age for men is seventeen and for women fifteen, the Church rightly considers this the minimum which can be required of believers. Custom, however, permits the engagement of children to one another by their parents at any convenient time, though the marriage usually is postponed until the children are fourteen or over. In the enforcement of the legal age the Church has lost a goodly number of inquirers, and their disaffection always prejudices others outside the Church against the Christian faith. The highest hope of every man being to have sons and grandsons to the third and fourth generation during his lifetime, the sooner his children are married, the sooner may he enjoy a great progeny. And to many a Korean this is of more importance than the saving of his own soul.

Second, and closely associated with this, is the practice

of concubinage. As male progeny is the *summum bonum* of life, if a man's first wife prove sterile or give birth to no sons, the husband may choose for himself another wife, either retaining the former wife or casting her off as he chooses. The endless complications which have resulted in the administration of the Church because of these concubines are difficult of comprehension. A single example must suffice. The most prominent member of a certain church near Seoul had children by his second wife but none by his first. He loved the second wife better, but had learned, after becoming a Christian that, according to Christian law, the first was his legal wife. Korean customs, however, recognized children by all wives as legal, so the man was not living in sinful relations before becoming a Christian. The missionary insisted that the man must discard one wife before being received into membership in the Church, giving the man the right to choose. Finally the difficulty was settled by giving the first wife a home and fields as an endowment and a bill of divorcement. While in this instance the final outcome was not detrimental to the faith of those concerned, in many cases such a situation becomes the stumbling block to keep people out of the Kingdom.

Third, the reputation of the Church, for instance, upon personal righteousness and purity has become so widespread that frequently the reply to an appeal to become a Christian is, "I cannot accept Christ because I cannot give up drinking, or gambling," or some other equally objectionable habit. In this respect, Korea is similar to so-called Christian nations. These and other social customs act to keep men from Christ because faith in Christ requires action counter to the natural desires of the individual. The human heart, apparently, is the same the world over. Man can do what he wills to do, but he prefers not to will to do the hard thing, but be led along in bondage to custom.

The economic and industrial conditions of the country

present a complexity of results as regards the observance of the Lord's Day, some advantageous and some most disadvantageous. Among the conditions proving most advantageous may be mentioned the freedom of the major portion of the people from labor requiring daily and constant attention. Most of the laboring class are engaged in farming, the chief business of the farms being the raising of rice, barley, wheat and beans. At certain times of the year the farmers hardly allow themselves time to sleep, working from twelve to fifteen hours per day. But after the rush of planting or cultivating or reaping and threshing are over many a man has considerable leisure. It is partly because of this fact that Korean Christians are able to arrange their work so as to attend Church regularly and to study at one or more Bible Conferences during a year.

The establishment of large business and manufacturing plants is beginning to produce conditions which will, sooner or later, cause considerable concern to Christians. Generally these plants are owned by men who are hostile to the Church. They recognize no Sabbath, recognize no religion, but are controlled completely by material aims. Many Christians are anxious to work in these places, but the regulations permit no lay-off for Church attendance, and what is even harder to bear, Christianity is openly scoffed at and ridiculed in the majority of these places. The time is not far off when the development of business in its varied forms will call for the employment of many men, and at that time the temptation to the Christian workman will be powerful. Christian men then will, undoubtedly, be placed at a great disadvantage.

Christian merchants, too, are at a disadvantage because of the peculiar arrangement of market days which prevails. From an unknown past there have been no stores worthy the name, except in the very large cities. Business, generally, was carried on at markets which were held every fifth day. Whenever this market day fell upon

Sunday, the Christians were deprived of an opportunity either of purchasing supplies or of disposing of their produce. The Church has been very strict in its rule forbidding attendance upon market on Sunday, so that many people have been sorely tempted and not a few have fallen.

II. PUBLIC LIFE

Official life in Korea is very similar to that in Japan. Officially Sunday is a legal holiday and on this day all public offices are supposed to close, though not all do. Officially, however, the setting aside of Sunday as a holiday has nothing to do with religion. In accordance with this view, students from Government schools hold most of their athletic contests on Sunday. Many special celebrations and contests of other kinds, too, are held on this day. In Seoul, the celebration of a recent Japanese victory took place on Sunday evening and the students from all the schools, both public and private, were instructed to attend. Schools are not in session on Sunday, but if some higher official happens to be passing through any city on Sunday, the students of all schools, both public and private, are expected to meet him at the depot. Again, competitive civil service examinations are often held on Sunday, the reason given for this in one case being that the building used for the examination was not available on any other day. These facts illustrate the purely legal character of the Sunday holiday in Korea.

The attitude of the Japanese officials in Korea towards Christianity is decidedly hostile. Magazine articles and books, over the signature of men in the highest official positions in Korea, are being printed and distributed widely in America, and in these the missionaries and their work are violently attacked. Recently, what seem to be inspired articles have appeared in the American daily papers regarding the new ordinance in Korea restricting the teaching of the Bible in the Mission schools, the intent apparently being to discourage giving to mission educa-

tion work. Regulations are being made by the Government to curtail the teaching of the Scriptures, with the hope that the schools may be obliged to close. These and other facts might be adduced to show that serious misunderstandings have arisen between the Government of Korea and the missionaries. Wherever the blame is to be placed, the fact remains that the work of the Church is seriously handicapped.

III. THE CHRISTIAN CHURCH

Christian Missions first entered Korea in 1884, two years after the opening of the country to foreigners by treaty. Until 1895 progress was slow, but because of the China-Japanese War many of the former prejudices were swept away, and from that time until 1907 the Church grew by leaps and bounds. Since that date the growth has been slower but still very decided, though for two years following the annexation to Japan, 1910-1912, little progress was noted. The statistics for 1914 showed that at that time there were approximately 300,000 adherents in all churches, including Roman Catholics and Protestants, of whom 134,036 were reported as communicant members.

The following table shows the work which has been accomplished by each of the principal Missions working in Korea:

TABULATION

NAME OF MISSION	TOTAL MISSIONARIES	COMMUNICANT MEMBERS	CATECHUMENS	OTHER ADHERENTS	TOTAL MEMBERSHIP
Australian Presby.....	32	2,434	1,632	3,071	7,128
Canadian Presby.....	29	2,846	1,617	5,417	9,880
Meth. Episcopal.....	73	10,951	9,828	22,425	43,204
Meth. Episcopal, South...	59	5,998	1,230	3,052	10,281
Presby., North.....	126	46,804	19,264	43,453	109,521
Presby., South.....	75	7,792	2,254	6,329	16,375
Roman Catholic.....	63	53,143	3,538	29,841	86,522
Soc. Prop. of the Gospel..	36	3,138	548	2,157	5,843
Others.....	50	930	494	.....	1,064

According to the census for 1913, the population was approximately 14,000,000, and upon this basis about 2 per cent. of the population might reasonably be said to be Christianized, though only 1 per cent. has been admitted to full membership. While Christianity has had a much wider influence upon the nation at large than these percentages would indicate, Korea is still, nevertheless, essentially a heathen nation.

The principal Protestant Missions at work in Korea are the Methodist Episcopal, Methodist Episcopal South, Australian Presbyterian, Canadian Presbyterian, American Presbyterian North, American Presbyterian South, and the Society for the Propagation of the Gospel. All but the last named have comity relations whereby the whole of the country is divided among them, each having full responsibility for its territory. Several smaller organizations are also working independently, and they, with the Society for the Propagation of the Gospel, enter any part of the country with little regard for what has been done by other missions.

Almost without exception, a very high standard has been set by the churches, among which strict observance of the Sabbath is one. In most of the missions mentioned above a record is kept of the attendance of all its members, and committees or individuals are appointed to investigate the reasons for absences. These reasons are also recorded and are referred to at the examinations for admission as communicant members. Usually if a single unjustifiable absence for a period of a year is recorded against any member who is on probation, his time of probation is either extended or, in serious cases, his name is stricken from the roll. In this way a very high sense of the duty of strictly observing the Sabbath has grown up, and strict observance of the Lord's Day has come to be accepted as one of the essential elements of Christian faith. No non-believer, newly entering the Church, need have any misapprehension on this point. If he decides to

become a Christian, and is willing to pay the price, he may be enrolled in the Church; but only if he is sincerely desirous of observing the Sabbath.

When the Church was originally established in Korea, custom did not permit women to attend freely. In the audiences men generally predominated. Young girls between the ages of fourteen and twenty were either too shy to appear in public or were kept in seclusion by their parents. Gradually these restraints have been broken down, and in many places the number of women exceeds that of the men. The number of children attending church has always been fairly large, but not all that might have been expected.

Home duties of a peculiar character and the scattered Christian population have affected attendance upon religious services to a limited extent. As Korean homes are poorly constructed, to prevent robbery no family feels safe in leaving the home unprotected. Whenever the family leaves for church, one member is compelled to "guard the house," and this reason has come to be sufficient ground for excusing absentees. In case there are but two members in the family, naturally the number of absences is great. The adult members of a family, too, are tempted to be selfish in requiring the children to guard the home more frequently than is just. The fact that the Christian population is very scattered also accounts for many absences. Frequently the nearest church is five to seven miles away, and as roads are poor and during some seasons of the year the streams must be forded, the difficulties attending observance of religious service are very great. Many cases are recorded, however, of Christians who have travelled ten miles each Sabbath to attend service, without any appreciable number of absences.

Attendance upon Church service offers the members many social advantages they could enjoy in no other way. Decent social functions are extremely rare in Korea—in fact, social life has not been developed in any degree com-

parable with that found in America. But at church the hours preceding and following the services are very energetically employed in discussing all imaginable topics, and in keeping up acquaintanceships. The women wear their finery, and enjoy exhibiting it, though small in amount or value. The men discuss religion, crops, business, and world politics, as far as they are acquainted with the latter. The social value of the Sabbath is indeed great.

The Church, too, teaches some of the simpler principles of democracy, an idea of which the old-time Korean knew nothing. Methods of organization, the application of parliamentary law, rule by majority, these and other equally valuable matters pertaining to government are taught through actual participation in the government of the Church.

It would be impossible to describe all the methods for observing the Sabbath found throughout the country, but a typical church in a large city will illustrate the most important facts. Usually three distinct services are held: A preaching service in the morning presided over by a missionary, a Sunday-school service held either in the morning or the afternoon, in which the leadership may devolve upon a competent Korean, and the evening evangelistic service, almost always conducted by the Koreans themselves. At all of the services the audience sits on the floor, and it has been found that from three to four square feet of floor space is sufficient for one person. If a large crowd happens to overtax the seating capacity of the building, the leader asks all to rise, then come forward as closely as they can while standing and then to be seated, in which case a man may count himself fortunate to have two square feet of space to call his own. In this way, record audiences of 1,600 people have been crowded into a building 50 by 70 feet, having no gallery. Men and women sit on opposite sides of the building, separated by a curtain. There is a constant tendency towards the elimination of this curtain but the separation of the sexes will,

nevertheless, continue for years to come. On either side of the curtain the children are grouped together in front of the platform. They are not more quiet in Korea than in America so reprimands from the platform are frequent. In fact, teaching the congregation how to conduct itself in public is one of the most difficult tasks of the missionary. The majority of the people know nothing whatever of attention to a speaker. The slightest distraction will destroy the interest of the hearers, or difficulty in hearing the speaker may be the occasion for some one to begin talking to his neighbors as a counter attraction. The unrest then spreads until sometimes the whole audience is in a hubbub. Men, generally, are more attentive than women, whose minds flit hither and thither as a bird, and who cannot keep perfectly quiet for even a few moments. In the matter of order, great progress has been made in the older churches, but in the newly established groups, a preacher has difficulty in drowning all the other competitive noises and voices. The preaching services usually are more informal than in America. In the morning service, instruction of the Christians already in the Church, and development in the Christian graces are the objects chiefly aimed at. In the evening services, the evangelistic note is more generally struck. However, in all the progressive churches an opportunity is given at the end of every service for new believers to make a profession of their faith. After the services in the afternoon, if such are held, or at other times on the Sabbath, the men and women divide into groups under their respective leaders, and go to districts in the city previously arranged for by the leaders, where they sing, preach and visit from house to house doing personal work among non-believers. In this way the sense of responsibility for winning others is maintained. Sunday School work, too, is less formal and less highly organized than in America. But the same kind of lessons are taught with about the same spiritual results. However, the missionary ideal is always emphasized, one

method used being the Sunday School for "heathen children." The brighter and more competent young people in the regular Sunday School are given this responsibility. The "heathen Sunday School," as it is called, is as changing as the "movies," each Sabbath seeing a different set of children in attendance. A group of the children in the regular Sunday School is detailed to go out into "highways and byways" at a specified hour to invite in or even almost compel the scores of children roaming the streets to come in. On pleasant days 300 to 500 of these children are gathered in and the ingenuity of the best Koreans is called into play to interest and hold them. From these facts it will readily be seen that the observance of the Sabbath as actually practised has a two-fold result—a stimulus for the Christian, and the inculcation of the highest principles of altruistic effort. No progressive church feels that it has actually observed the Sabbath unless the Gospel as learned from the pulpit has been offered to others as the Bread of Life. All churches do not live up to this high ideal, but scores of them are measuring up to it consistently.

Were the strict observance of the Sabbath to fall into abeyance, the high level of spiritual life of the Church would undoubtedly decline. Missionaries have recognized this fact, and from the first have emphasized the necessity for the exercise of all the spiritual force of every Christian in bringing others into the Kingdom. No one acquainted with the full facts will doubt for a moment that strict observance of the Sabbath and high spiritual attainment in Korea must go hand in hand, either to higher attainment if the Sabbath is truly observed, or to failure if neglected.

In conclusion, after making due allowance for all the obstacles arising because of the opposition of the native religions to Christianity, after duly weighing the effects of long-established customs upon the minds and hearts of the people, after granting that the economic conditions of

the country are not ideal now and are not apt to grow more ideal, the conditions affecting Sabbath observance are much milder than in almost any non-Christian land and possibly more favorable than the conditions even in America. To these facts may be attributed much of the success of Christianity in Korea. It must not be imagined, however, that this is the only or even the prime factor in producing that success. But it is true, on the other hand, that the comparative freedom of the people to observe the Sabbath strictly has contributed very materially to the development of the Christian Church in Korea. And any depreciation of the value of strict Sabbath observance in the future will probably result in diminished power and zeal in the Church.

PRESENT-DAY ASPECTS OF LORD'S DAY OBSERVANCE IN JAPAN

BY KAJINOSUKE IBUKA

On the twelfth day of the third month of the ninth year of Meiji (March 12, 1876) a remarkable Imperial Decree was issued. It ran as follows:

"Be it known that as regards the *ichi-roku* holidays heretofore observed, it is decreed that from the coming fourth month, Sundays shall be observed as holidays."

In virtue of this decree, since April, 1876, Sundays have become public holidays, and all the government offices as well as schools and banks have been closed.

How did this non-Christian Japanese government come to adopt for its holiday the Sunday which is a distinctively Christian institution? What were the reasons that led the men in authority to take such a step? Was there any religious motive back of it, or was it purely from economic reasons? It is an open secret that when the proposal was discussed in the cabinet it was strongly opposed by some members because in their judgment the Japanese government in adopting the Christian Holy Day as its holiday

would virtually proclaim itself to the world as Christian—a step which they by no means were prepared to take.

To the conservative the objection was weighty enough, but there were some practical reasons that made the maintenance of the old system of *ichi-roku* holidays, i. e., 1st, 6th, 10th, 16th, 21st and 26th day, of the month, extremely undesirable. Economic considerations had great weight, as will be clear in the light of the following circumstance:

In the early days of Meiji there was a large number of Americans and Europeans employed by the government in its different departments, e. g., advisers in the customs offices, professors in colleges, etc. The government soon found that one of the conditions invariably insisted upon by these foreigners in their agreement was rest on Sunday. And the result was that they had Sundays for their rest *in addition* to the "*ichi-roku*"; that is, six holidays in the month which, of course, did not always correspond with Sundays; and it took no time to see that that was an extremely expensive arrangement for the government.

The practical reason prevailed, and thus Sunday has become a rest day in Japan; but, of course, as such it is a purely civic institution, and has no religious significance, Christian or otherwise.

While it is true that the Imperial Decree of 1876 making Sunday the rest day for the nation had no moral intention, it is beyond controversy that it has been an inestimable boon to the cause of Christianity in Japan. Because of this decree the Lord's Day has become a legal holiday, and Christian men and "seekers" in the government, and teachers and scholars in schools and colleges have had time and liberty to attend church and worship. If this decree had *not* been issued and the old holidays were in force the hindrances and difficulties in the path of Christianity would have been a hundredfold. In fact it is not easy to imagine how different would have been the result if the decree had not been issued. Imagine for instance what would have happened if all the Christian schools and

colleges in Japan were required to teach on Sundays, as a condition of securing the coveted government recognition. It would have been simply intolerable. But as it is, not only Christian schools and colleges but all the schools and colleges in the country are closed on Sundays, and all the teachers and scholars are free to attend church and Sunday School. What a great boon to the cause of Christianity! And it was granted without being asked for, too. Surely one can not fail to see the hand of God in this instance as in so many others in the recent history of Japan.

The present condition of Sunday observance in Japan, however, is far from what it should be. With the bulk of the people Sunday is a mere holiday, not a Holy Day in any sense. It is a day of relaxation and pleasure-seeking and alas, often a day of dissipation. Although government offices, banks and a few large firms are closed, yet the ordinary shops and offices are run as usual. In fact Sunday is the best selling day in the week. Nor are the factories, such as cotton and paper mills, closed on Sundays. Workmen and factory-girls as well as the clerks in shops receive but little if any benefit from Sunday. The rest days for workmen and factory-girls generally are the 14th and the last day of every month, when their wages are paid. They usually take a rest on these days, twice a month; I say *take* it, because as they are paid neither by the week nor by the month but by the day, they do not receive pay for the days they rest.

The greatest need for Sunday is just here, for workmen and factory-girls. They not only all work more than ten hours a day but have no rest on Sundays. Reforms are urgently needed. Surely the State should protect these workmen and factory-girls. In fact some years ago the government proposed and passed a factory law, but thus far it has failed to put it into operation, chiefly, it is said, on account of opposition from the capitalists.

While, therefore, there is a manifest need of radical reforms along this line, it must be remembered that unless

some adequate provision is made by religious and other agencies for the moral and spiritual improvement of the workers, merely giving them a holiday on Sunday may prove a curse rather than a blessing. They may simply spend the day and their earnings in dissipation. Unfortunately neither the Christian Church nor other welfare agencies are at all able yet to meet this need. Perhaps for this reason it may be well that legal reforms are not pressed too hastily.

A word more might be added about the attitude of Japanese Christians toward Sabbath observance. In the early days, that is, thirty years ago, Japanese Christians, as a rule, held very strict views on the Sabbath. Their attitude might be characterized as almost Puritanic, but in more recent years the tendency has been entirely too much in the opposite direction. A great many Christian business men, for example, keep their shops open on Sunday. This is the rule rather than the exception. But at the same time one should not perhaps be too severe in condemning this practice, when it is remembered that practically all other shops in the town are open, and Sunday is the best business day of the week, and competition nowadays is so strenuous that Christian dealers often think it is a choice between bankruptcy and Sunday trading.

This simply shows that the Sabbath problem in Japan is a real problem, and it may be some time before the Sabbath will be what it should be, namely, a day of rest and spiritual refreshment.

A SURVEY OF THE CONDITIONS OF SUNDAY REST AND SABBATH OBSERVANCE IN JAPAN

BY REV. HENRY B. SCHWARTZ, D.D.

The casual tourist who wakes up in his hotel in Yokohama or Tokio on his first Sunday morning might easily suppose that in Japan all days are alike. The same noise

of the streets meets his ear. The same stream of traffic greets his eye. Shops are open, he may buy anything he wants. Yet if he is a close observer he will notice presently that things are not quite the same. There are more children to be seen playing in the streets or, dressed in brighter clothes than usual, accompanying their parents in the electric cars. The trains that go to Kamakura, or other seaside resorts, are fuller of holiday makers than usual. If the tourist wishes to do a little business at the bank, he is told that the bank is closed—it is Sunday.

If he inquires how general this Sunday closing is, he learns that all government offices, all public schools, all banks and stock exchanges and some private business houses and offices—especially those which in some way depend on the courts, as lawyers and attorneys—observe Sunday as a holiday.

If the tourist is sufficiently interested to inquire still further into the origin of this custom, he will be told a story which, if he is an American, should kindle his patriotism and make him proud of the men who represented his country in the early days of her intercourse with Japan.

Wells Williams, who accompanied the American Expedition to Japan as interpreter, found much to complain of in the way of Sunday work on shipboard, but it has passed into Japanese history that on the morning of the third day the American fleet lay anchored on Tokio Bay a boat from the shore containing people of high rank was not allowed to communicate with the flagship because that day was the one observed by Americans for the worship of God.

Japanese are still living who remember how later on that morning a thrill of fear passed over all the guard boats detailed to watch the ships of the squadron, as the men were called to quarters. A fear which changed to awe, as a few minutes later the voices of the crew, led by

brass instruments of the band, swelled out like a deep diapason of old ocean as they sang:

“Before Jehovah’s awful throne,
Ye nations bow with sacred joy,
Know that the Lord is God alone;
He can create, He can destroy.”

On the shore which may have echoed with the strains of that first Christian hymn stands a stone which commemorates Perry’s peaceful triumph, but more noble service, as yet uncommemorated, was done by Townsend Harris, America’s first consul.

While yet on his ship, waiting arrangements for his landing in Shimoda, he wrote in his journal, August 31, 1856: “Japanese came off to see me. I refuse to see any one on Sundays. I am resolved to set an example of a proper observance of the Sabbath by abstaining from all business or pleasures on that day. I do not mean to take a quiet walk or any such amusement. I do not mean to set an example of Puritanism, but I will try to make it what I believe it was intended to be, a day of rest.” (Griffis’s “Townsend Harris,” page 40.)

Townsend Harris manifested the same consistency of character in more difficult situations. In December, when the ratified treaties between Japan and Russia were to be exchanged, Harris declined to be present because the day fixed for the exchange was Sunday, and he “could not assist at any such matter on Sunday.”

The calendar of old Japan was divided into months but not into weeks. When any closer division was desired, months were divided in “*jun*”—thirds. Even yet Japanese commonly use this division; speaking of *sho jun*, *chu jun*, or *ge jun*—the first, middle or last third of a month, far more often than of its first or second week. The days themselves were known by numbers as the first, or fifth, or ninth of such a month; or by a still more com-

plicated system, months, too, were ignored and the day was known by its zodiacal sign. The "day of the rat," the "day of the horse," etc.

The Japanese were soon to be taught the Western system in a very practical way. When English and American teachers and advisers were engaged, it was found that these men were not satisfied with the one rest day in ten which had been the custom in Japan but insisted on freedom from work on Sunday. Separate rest days for foreign and Japanese officials were found to cause great inconvenience, so in 1873 a notice was given to all foreigners in government employ that thereafter the first, sixth, eleventh, sixteenth, twenty-first and twenty-sixth days of each month would be holidays. This was part of one of the many reactionary movements which have occurred in Japan, and the wily officials supposed that their foreign employees would be glad to accept an extra holiday each month, and give up their Lord's Day.

To their great surprise, a vigorous protest was made in which the ministers of all the Western powers united. As a result of this, the Sunday holiday was restored, and in March, 1876, the government issued an edict that from the first of the next month, Sunday should be the official day of rest for foreigners and Japanese alike. Of course, there was no religious motive underlying this action. It was adopted from pure expediency and was not intended in any way as a concession to Christianity. It has proved, however, of immense assistance to missionary work.

In the first place, in a bureaucratic and military government like that of Japan, such a rule affects far more people than it would in America. Every large city in Japan has its garrison, every town has its courts and departmental offices, every village has its office and its police station, and the vast number of officials connected with all these are at least nominally given a holiday every Sunday.

The greatest advantage to Christian work has been the

closing of the schools on that day. It has been largely through its work among students that Christianity has grown, and its Sunday-school work has been rendered possible largely by the fact that children and young people are free on Sunday.

You will notice that this is an official rest day. It affects only the official world and those dependent upon it. The farmer, the mechanic, the small shopkeeper, and common laborer have no weekly rest day and few other holidays. Shopkeepers live in their shops, and to shut up the shop is to shut the house as well.

In certain lines of business the effect of the official Sunday holiday has been to make that the busiest day of all the week, thus photographers, booksellers, restaurants, and places of amusement regard Sunday as their greatest day of gain and their hardest day of work.

Sunday has become the great day for all special events. In the public school world there must be at least six days of instruction each week to get in the number of days of actual teaching required by the law, hence it happens that examinations are often held upon Sunday to save time. Graduation exercises also, are very frequently held upon that day. These, of course, affect only the teachers and their pupils; not so the great athletic field days, which bring out thousands of spectators, whose convenience is consulted by holding them on Sundays.

The various educational societies which exist in every Prefecture and in nearly every county, almost of necessity hold their meetings on Sundays. The banks nearly all close at twelve o'clock on Saturday and during the summer season this custom, often called "*handon*"—half Sunday—is common in many government offices. If it could be applied the year round, to all classes of schools, it would go far toward solving many of the difficulties which now attend the Christian observance of the Lord's Day in Japan.

After what I have already said I need take little time to

show how very complicated is the question of the proper keeping of that day on the part of the Christian Church in Japan.

I do not believe that I ought to accuse the leaders of the Japanese Church of compromise. There are many, most of them, sincerely convinced that the New Testament Lord's Day is not the Old Testament Sabbath, and they believe that its observance rests on expediency rather than on direct command. They point to Paul's teachings as justifying a liberal interpretation of it, and they feel that anything else would lay a burden on their people too grievous to be borne.

I fear it must be said that sometimes Japanese fatalism has come in and our Christian leaders have decided "there is no help for it" when, had they contended with their difficulties a little longer, they would have found help for them!

The Christian Church in Japan is not so largely made up of young people as it was twenty-five years ago, but the young people of that day, who were excused from observing the Lord's Day because their employers required their work, too often excuse themselves now that they have become their own employers.

The result of this liberal teaching in regard to the obligation of the Lord's Day is manifest in the churches everywhere. It affects the fibre of Christian character, it limits the attendance in our Christian churches, and it impedes the progress of the kingdom of Christ.

Christian character grows by sacrifice but if the obligation and privilege of the Lord's Day is to be disregarded because of some real or fancied financial loss involved in it, then character is weakened at the very beginning.

Whatever Paul may have taught in regard to the Sabbath, he has exhorted believers not to forget the assembly of themselves together. While the total membership of the Church in Japan is growing constantly, the percentage of church attendance is constantly decreasing. The

scanty church attendance sets the Christian life of Japan in marked contrast to that of the Church in Korea, China and other mission lands. The Japanese are a busier people than some others, but that does not explain the matter. They do not keep the Lord's Day, they do not attend church because they do not think it essential.

Important as is the great united effort now being made for the evangelization of Japan, the three years' campaign now half ended has had results far beyond our expectation. A far greater result which would be felt at once would arise from a general observance of the Lord's Day as a day of rest from ordinary labors, as a day of worship and a day set apart for the promotion of the kingdom of Christ on earth.

ADDRESS BY REV. SIDNEY L. GULICK, D.D.

Dr. Gulick spoke briefly on The Invasion of the Orient by Occidental Industrialism.

He emphasized some of its dark features and ominous character as already evidenced by the experience of Japan, and the imperative need of adoption by the nations of the Orient of one day rest in seven as one of the means for overcoming the crushing effects of the high-speed work induced by modern machinery.

Dr. Gulick made the suggestion that this Congress might well take steps for the preparation of a suitable memorial to the Governments of Japan and China upon the importance of providing proper legislation at this early stage in the development of their industrial system in order to avoid mistakes which have brought so great evil in the West.

At the close of the address Drs. Schwartz and Gulick were appointed as a committee to prepare a resolution upon the matter. At a subsequent session they presented a report which was duly accepted and adopted (see p. 592).

DOES AFRICA HOLD HER PLACE ON THE
PROGRAM OF MISSIONARY ENDEAVOR?

BY REV. E. W. KINCHEN

Pastor of the Wesley Chapel, Los Angeles, Cal.

In stating my topic in the interrogative form, I trust that I do not betray ingratitude or unpardonable ignorance of the great things that have been done and are now being done for the redemption of the dark continent. No one is more grateful than I or more mindful of the sacrifices that have been made and the tremendous outlay of wealth, both of money and men, that the Christian forces have made for Africa's redemption. I state my subject in this form, both to awaken interest in my own favored group of Africans in America, and to re-awaken, if possible, any latent concern that the churches in Christendom may have for Africa's redemption.

Does Africa hold her place on the program of missionary endeavor? This question is very vital in view of the fact that the nations of the world are so greatly interested in the commercial and industrial development of this benighted land. Africa is on the program of the nations for commercial and industrial development. So true is this that the nations of the world are contending with each other for a division of her treasures, and a single spark would make Africa's plains a bloody battlefield involving all the Powers, including our own fair land, which has always maintained an interest in Liberia's welfare.

Under these nations this wasted plain is blossoming as the rose—railroads, the forerunners of civilization, are stretching out from one end of the continent to the other. Her unharnessed forces are being utilized in the development of the land. Her wild beasts of the forests are fast giving place to the dominant presence of man who is transforming her Luz of despair and hopelessness into a Bethel

of promise and an anchor of security. Her dark-skinned inhabitants are being trained to skillful toil in making Africa habitable for the white man. But is that God's plan for Africa? Yes, it is God's plan to open up Africa's sealed secret; to lay bare her hidden treasures; to show forth her mighty powers. He it is, I believe, who has sent the nations of the world to Africa's sunny plain for such a task. But is that God's ultimate purpose and plan for Africa? Was it for this purpose alone that He sent the heroic missionary, David Livingstone, and others, to tread the lost trails and find the submerged tribes? Was it for this that Livingstone's heart was planted in the soil of Africa and Melville B. Cox's "Let a thousand fall but let Africa be redeemed!" was uttered? Is that Africa's redemption—commercial and industrial? God's purpose is fully to redeem Africa, allowing as we do that part of that redemption is seen in the work that is being done by the nations of the world on Africa's bosom. Is not God's larger redemption, not that of physical development of the native soil, but the development of the spiritual life and redemption of the souls of the native sons and daughters?

It is not in the plan that these ebony sons should be driven out or annihilated, but that His redeeming grace should save them and maintain, as far as possible, Africa for Africans.

God has shown His more favored sons that the most lowly of these sons of Africa are a sturdy race. A cruel slavery of two hundred and fifty years could not destroy them or take the heart from them. No, this black race has stood side by side with his white brother, learning his voice and practicing his virtues. He is the only race that has been able to look the blue-eyed Anglo-Saxon in the eyes and survive. The north pole is not too cold for him and the equator is not too hot. The brawn of his muscles has helped to make America the land of wonder that she is. He has tunneled her mountains, forded her streams, spanned her bridges, cleared her forests, and has stood by

his brother in white in every great moral conflict that the nation has faced. He has proven himself the "survivor of the fittest." And if his land is to have such a large place on the program of the nation's activity he becomes just a little alarmed when he hears so little said and discovers such a waning interest in his spiritual and moral development on the part of the Christian churches.

No, it is not God's plan to drive this man from the land of his nativity, but it is God's plan for you to "take up the white man's burden" and transform these native sons and daughters of darkness and of ignorance into sons and daughters of light and Christian manhood and womanhood, and you are to be encouraged in your missionary endeavor when you realize what that race or a part of that race has accomplished under such difficulties, as the Africans in America have accomplished, and if he has thus responded to the best under the conditions which prevailed in America, is it not reasonable to expect that under the leavening influence of the gospel, our brethren across the seas can be brought under the banner of Jesus Christ?

Do not leave him to follow the flag of Islam, for Islam only fastens upon him his tribal instincts and seals his superstitious chains and leaves him a heathen still, but your duty is to make a world citizen of him with world visions to feel world responsibilities in the world's problems, and this can only be realized as he becomes Christianized and after you act the part of big brother in his behalf. Such a conference as this in which he is so distinctly recognized serves to place Africa's claim before the Church and shows the darkness of the clouds under which she dwells. It also serves to awaken an interest and put upon the hearts of these favored Africans in America, at this time when they are stopping to celebrate their fifty years of freedom and mark their progress, a deep responsibility to respond to the call of his brother beyond the seas. With this call coming to us, the American Negro is beginning

to ask the question, "If one race is doing so much for another race, what ought not that race to do for itself?" and "Who knows but what we have come to the Kingdom for such a time as this?"

In the past ten or twelve years the Negroes have answered this call and many of our best men and women are bearing the message of good news to our brothers in the dark continent. There are scores and scores of our best men and women, educated in our schools and colleges, giving themselves unselfishly to awaken their mother country. I have the honor to be the pastor of a church that has sent two splendid women with a message of love and hope to our benighted brothers.

I am keenly mindful of, and I gratefully acknowledge, my lasting obligations to all the Christian forces that have been at work on Africa's bosom. I humbly thank God for the great results accomplished and feel unworthy to call the names of Livingstone, Cary, Cox, Johnson, Moffat, Coke, Taylor, Hartzell, and other immortals who have sacrificed and died for Africa's day. But I raise the issue and ask, "Is not the temptation upon us to think less of Africa's need for Christ and are we not liable to leave her to be commercialized and not Christianized?"

No, my friends, the raising of this question does not come from ignorance or ingratitude, but it springs forth from a longing heart filled with hope and cheered by past endeavors to a passionate desire for greater efforts and an ever increasing interest in my native land. I plead for Africa, dark, benighted Africa, sleeping Africa, hopeful Africa, God's Africa. Has she life? Can she be redeemed? Ask your missionaries as they return to our shores and they will tell you of the outstretched hands of the native millions as they cry, "Tell us the old, old story of Jesus and His love."

Yes, the same gospel that caused China's awakening and is tearing down her age-long walls of ignorance and heathendom. This same potential gospel that has lifted

the clouds from Japan and is leading that empire into a witness for the Cross. That gospel that is transforming Korea, India and the isles of the sea, can and will bring Africa's redemption when the Christian forces will satisfy the inquiring world as to Africa's place on the program of Missionary Endeavor.

Wellington,

17 June, 1915.

Rev. W. S. Hubbell.

MY DEAR SIR: I write to say that my limited powers did not allow of my preparing a paper. I, however, secured the services of a brother in the ministry, Rev. P. G. J. Meiring, Paarl, C. P., who had been much interested in what has been done in this country. He has kindly prepared a paper which I forward by this mail, in which you will find all the information that is required.

With the prayer for God's blessing on your work on behalf of His Holy Day, I am, my dear brother in the service of Christ,

Ever yours,

ANDREW MURRAY.

REPORT ON THE CONDITIONS OF SABBATH OBSERVANCE IN SOUTH AFRICA

BY REV. P. G. J. MEIRING

Paarl, South Africa

The Union of South Africa, which came into existence on the 31st of May, 1910, consists of the Cape Province, Transvaal, Orange Free State and Natal. In all these Provinces legislation in reference to the observance of the Lord's Day existed before Union. Unfortunately, on account of the abnormal circumstances that have existed since Union, Parliament has not found time to co-ordinate the existing Sunday laws, though Government in March, 1911, undertook to do so. These Sunday laws of the dif-

ferent Provinces are all very similar in their provisions in respect of what is allowed and what is forbidden, apart from the special exemptions in regard to mining in the Transvaal. The Orange Free State Ordinance, No. 21, of 1902, is peculiar in that it applies only to municipalities, whereas the Natal Law, No. 24, of 1878, applies only to boroughs, which make application to come under the Act.

As already stated, these laws are more or less in general agreement in prohibiting the sale or offer for sale of any goods, merchandise, cattle or livestock, and the keeping open of any shop or store; the cutting or carrying of fuel; field labor, except for the preservation of the fruits of the earth in cases of urgent necessity; discharge of any gun or firearms; shooting game or hunting; sale of meat and bread by butcher or baker after 9:00 A. M., or of milk and fish after 9:00 A. M. and before 4:00 P. M.; the holding of markets, transport, riding, loading and off-loading freight in a town; keeping open billiard room, skittle ground or other public place, cock fights in public places, and races, working of machinery by steam or otherwise, opening of hairdressing and barbers' shops.

As a result of proposed legislation by Government in the session of Parliament of 1911 in reference to certain labor permissible on the mines on Sunday, the Government appointed a commission in August of that year to inquire into and to report upon existing Sunday laws in the different Provinces, the extent to which Sunday labor is being performed in the various Provinces, the probable effects of curtailment of, or alteration in, existing legislation, and to make recommendations. This commission after taking evidence in the chief centres of industry in the Union, published its report in October, 1913, upon which the Government was expected to base a general and comprehensive Sunday Observance Law for the whole Union. The unsettled state in which the country has been since 1912 has, however, prevented any legislative action in this respect.

The report of the commission, though not satisfactory to the Christian conscience in every respect, is fair and would offer a serviceable basis for legislation. A few extracts from it will indicate its general drift and character. "The fact that almost without exception every civilized nation has found it necessary to legislate on the question of Sunday observance should alone banish the idle dream of unrestricted freedom, which in reality is no freedom at all, while the complexity of twentieth century social conditions require that the demands of the law should be adapted to the circumstances under which the people live. The question of Sunday observance, or the devotion of one day in seven to rest, is the business of the State, because it affects the nation's physical, intellectual, social, moral, and religious welfare. Though we agree that there should be no direct connection between the Church and the State, yet the religious aspect of this question cannot be a matter of indifference to the State. Large masses of the people are members, adherents and active supporters of Church organizations. Religious forms and ceremonies attend the life of all but an utterly negligible minority of citizens from the cradle to the grave. The sessions of our legislative bodies are daily opened with prayer. Governors, judges, members of Parliament and Provincial Councillors invoke the divine aid, when assuming the duties of office. Unless the people is composed of hypocrites, it is a religious people. Moreover, those citizens who urge the observance of the Sunday as a divine ordinance, form a valuable moral and social asset in the economy of the State, and their wishes deserve respect. It is sometimes argued that since there is no question of a law explicitly compelling any one to work on Sunday, those who desire to observe that day on religious grounds are at perfect liberty to do so. This, however, under modern industrial conditions, is not the case where Sunday work is permitted by law. Where such is the case, economic competition inevitably ends in the remuneration

of the wage-earning class being sooner or later based upon seven days' labor instead of six, with the result that those who are unwilling to work on Sundays are, nevertheless, obliged to do so, unless they are willing to accept less than the average earnings, and to run the risk of being unable to obtain employment at all. The permission of Sunday work to those who have no religious scruples is, therefore, in effect an invasion of the privilege of those who regard Sunday as a divine ordinance and tends to override that freedom of conscience which it is the most sacred duty of the State to preserve. The evidence placed before the Commission further emphasized the universal corollary to the demand of the need from a purely physical point of view of the cessation of labor on one day in seven, that the day of rest must be Sunday. It is supported on religious, moral, intellectual and also social grounds." The Commission closes the chapter, from which the foregoing is quoted, with this paragraph: "We have said more than sufficient to show that there should be one day's rest in seven, and that that day should be Sunday. It follows that all Sunday labor should be prohibited, apart from what may be recognized as 'necessary' labor."

Since the Witwaters and Gold Fields form one of the chiefest gold producing centres of the world, it stands to reason that the application of any strict Sunday law to that industry is a matter involving great issues. Those responsible for the working of the mines have used every influence to induce the legislature to be generous in its concessions as to Sunday labor. The principal points upon which attention is fixed are:

1. The running of the stamp batteries and reduction works, by the carrying out of repairs and other necessary work on the Lord's Day. At present the law in this respect provides that no person shall perform or cause or permit to be performed, any work in or about any mine on Sundays, Christmas Day or Good Friday, unless the work be:

(a) Attending to and working pumping machinery, ventilating machinery, or machinery for the supply of light, heat or power, or steam boilers belonging to such machinery;

(b) Such repairs above or below the surface as cannot be delayed without causing damage, or danger to life, health or property; in that class of work shall be included labor in workshops necessary and incidental to any such repairs;

(c) Any continuous chemical, metallurgical or smelting process, if a stoppage thereof during the whole of any such day would either prevent its immediate resumption on the next succeeding day or diminish the effectiveness of the process;

(d) The running of stamp mills or other machinery used for crushing ore and erected before the commencement of this Act.

There is a general objection against the running of the batteries and reduction works on Sundays. The Chamber of Mines and mine owners, however, plead for special consideration in the case of the gold industry and especially do they point to the vast loss which will be caused to the community at large and the shareholders in particular by hanging up all stamps one day every week. To this the aforementioned Commission replies: "Accepting, for the sake of argument, the statements of the Chamber of Mines, the great question still remains whether the moral and physical well-being of human beings should be subordinated to financial consideration. . . . We do not think that, from the public point of view, such a curtailment of the mining industry could be regarded as sufficiently serious to be allowed to stand in the way of reform."

The recommendations of this Commission have still to be embodied in a bill for presentation to Parliament, and in how far the Government will concur with those recommendations and assume the responsibility of bringing them before Parliament, has still to be seen. The Com-

mission proposes that the term Sunday be interpreted to mean the period of time beginning at six o'clock on Sunday morning and ending at six o'clock on Monday morning, and that it be enacted that it shall not be lawful for any person

(a) For gain to employ any person to do, carry on, or transact, trade or labor;

(b) To sell or offer for sale or purchase any property or effects, real or personal;

(c) To carry on or transact any business of his ordinary calling or in connection with such calling;

(d) That it shall be unlawful to carry on or engage in any public performance, game, competition or other entertainment at which any fee or payment is charged. Works of necessity or mercy are, however, exempted and these are enumerated in an exhaustive list.

A committee of the "Road der Kerken," representing the Dutch Reformed Churches of the four Provinces, has presented a criticism to the Government of the recommendation of the Commission, in which, among other things, is asked that even if no fee is charged all performances, etc., should be prohibited on Sundays, as also all political meetings and meetings of a secular nature held in public places. Farther should be prohibited the publication of Sunday newspapers, the hiring out of motors, boats, carriages, whether mechanically propelled or drawn by animals, for pleasure trips, and the running of excursion trains.

NOTES ON THE WEEKLY REST DAY IN EGYPT

BY REV. SAMUEL M. ZWEMER, D.D.

For thirteen hundred years the Christians of Egypt have been deprived of the rest and privileges and spiritual opportunities of the Lord's Day—the World's weekly Rest Day.

They have been obliged to violate their consciences,

generation after generation, in working, on this Day of Christian rest, in the civil service, in the professions, in the schools, in the courts, on the farm, in the shop, in all the walks of life, in obedience to the demands of their Turkish conquerors.

It is only the present generation of Egyptians, who have grown up under England's kindly government in Egypt, who have ventured to hope and to ask that provision might be made so that they, in obedience to their Lord's commands, and in company with their fellow Christians in all the world, may be free, without interference, to worship God on this Day of their Lord's resurrection, to meet with his people, to study his word together, to do his work and to rest from their ordinary weekly labors.

In the natural progress of the Egyptian community in this age, under England's guidance in material things, and in educational and religious development, it is to be expected that they should long for and desire the privileges and practices of their religion which have been observed in all the world, and in all the Christian ages. Many of them growing in spirituality and in active Christian life, catching the spirit of the earnest living Christianity of to-day, feel greatly the deprivation of the opportunities of the Lord's Day for spiritual and devotional contemplation and worship, Bible study, and Christian work.

The Christians of Egypt regard this deprivation as one—as the *first*—of their disabilities under their present rulers. The president of the recent Coptic Congress, in his letter to the late Sir Eldon Gorst, mentioning this matter first, said :

“The Assembly requests that Government officials be exempted from duty and the students from study, on the Lord's Day.

“They are prepared to accept, without question, the steps that the Government may take to bring about this desirable result. In the case of the Government officials,

they are prepared to work longer hours on the remaining days of the week, or if their presence is required, to work on Friday.

“The Assembly was convinced that the fact that the rising generation of the Coptic (Christian) community need no longer be compelled to disregard the tenets of their religion, would more than compensate for any slight inconvenience that might arise from this alteration.

“The opening of the Native courts on Sunday was also very detrimental to the Christian portion of the Egyptian people, and the Assembly was sure that if these Courts were closed on Sundays no more inconvenience would be felt than in the case of the Mixed Tribunals, where this practice is adopted.”

All the Christians in Egypt would join their Coptic fellow Christians in this request.

Not only are the Mixed Tribunals not in session on the First Day of the week, but the Administration of the Customs at Alexandria, the General Post Office Administration, and other Departments, are closed on that Day. Neither is business disarranged, nor social or religious susceptibilities affected thereby. But as it is now, Christian men have been taken out of Church to attend Court as witnesses or as parties to suits, on the Lord's Day, and even Christian Ministers and Priests have not been exempted from such attendance on that Day. Often in the Provinces, Districts, and Villages, petty officials oblige Christians to absent themselves from Church to attend their administrative functions on the Sunday.

The fact that the Weekly Rest Day in all the civilized countries of the world, Japan, Korea, China, and India among them, in civil and commercial affairs, is the First Day of the week, adds to the hardship of the denial of the same Rest Day to Egypt.

We believe that it is not impossible to make the necessary arrangements in Government and School, in the Gen-

eral Administrations, and in the Provincial and District Administrations, to secure the freedom of this Day, the civilized world's Rest Day, to the Christians of Egypt. In the schools Fridays and Sundays might be holidays and recitations and school work might be carried on during Thursdays, all day, which are now half holidays. In the Courts no sessions need be held on Fridays and Sundays. This is the practice in the Mixed Tribunals now. In the General, Provincial, and District Administrations much may be done, if necessary, by the Christian officials working on Fridays. In the villages, the Government officials, mostly, have no holiday whatever. All would welcome a day of rest; even Mohammedans and Jews would be glad of a rest on the First Day of the week.

It cannot be expected that any Mohammedan Government, Egyptian or non-Egyptian, will, of itself, grant to their Christian subjects freedom in their religion. In all matters of personal freedom, whether in regard to slavery or religion, the lead must be taken by the Christian Government dominating the local Mohammedan Government. It has always been found in such cases that soon the right and righteousness of the movement have been acquiesced in. The Mohammedans of Egypt are expecting changes to be made in the affairs of Egypt in the readjustment of its government. If this right and privilege is granted to the Christians from the first it will be received as an act of justice, of a wider freedom, for the conciliation of the large Christian population of the country which has suffered this disability for so many centuries. When measures taken among such a people as the Egyptians are fair, and when they are firmly and kindly carried out, their evident justness soon appeals to all.

The Christians in Egypt ask only equity, justice, equality before the law of man and the law of God. Their Day of Rest, the Lord's Day, the Rest Day of the civilized world, can be given them, throughout the entire country, without seriously disjoining any service, or hindering

or injuring public affairs. They offer to work on Friday, to work longer hours on other days, or to meet any other reasonable arrangement, only asking that the Christian's Rest Day—the Rest Day of the civilized world—may be given them.

There is no Koran authority for the observance of Friday as a day of rest. The only thing that was customary in early Islam, and in most Moslem countries to-day, is to assemble at noon in the chief mosque for public prayer and to listen to a brief sermon. Nowhere in Arabia is that day observed as a day of rest. According to Moslem tradition, Friday is a day of good luck and the prayers in the mosque are of more value than at home, but not even in Moslem traditions is there any trace of this day being free from secular labor. It is therefore unnecessary for any Christian Government to accept the arguments of modern Moslems when they try to substitute Friday for Sunday as a legal holiday from employment in government.

The Christians of Egypt, who number nearly 1,000,000 souls, and possess a large proportion of the wealth and intelligence of the country, deserve the restoration to them of this Christian right by Christian England. They have been loyal, and they are loyal to-day, to England's efforts for the good of their country and the uplift of its people.

We therefore come to the International Lord's Day Congress with the following resolution:

Whereas, It is clear that as a result of the present world-wide war there will follow a readjustment of the boundaries and rights and privileges of nations and races and peoples in many parts of the world, and

Whereas, The Christians of Egypt have long been required to labor on the Lord's Day, in administrative, judicial and other departments of the government, local and general, in city, town and village; and their children are obliged to attend the national schools on that day;

Therefore, We beg you to use your good offices in bring-

ing this matter, so important to the development of true character and true morality, as well as true spirituality, and good and enlightened citizenship, in this large part of the population of Egypt to the attention of the Secretary of State for Foreign Affairs of the British Government, so that in the readjustment of affairs in Egypt this great privilege and Christian right (which we believe righteous and reasonable) may be secured to the Christians in Egypt.

*Diocesan Registry,
Melbourne, 11th June, 1915.*

The Reverend Dr. W. S. Hubbell.

DEAR SIR:—I was absent from home in the early part of the year and your first communication did not reach me. It is quite impossible for me to undertake a journey to New York, nor, amid the multiplicity of daily engagements, can I write a paper to be read at the meeting of the Congress. I send you, in this letter, a few facts and thoughts which possibly may be of value.

The Sunday problem in Australia differs little from what it is in other countries. On the whole the Governments of the States are determined to maintain the sanctity of the Day of Rest, and the people of Australia jealously guard it on the side of freedom from enforced labor. We have, therefore, the closing of all places of business, and also of the public houses. This is a great gain to the whole community and is perhaps as far as we can expect the State Government to go. On the side of the religious observance of the day, the State looks to the Church to enforce its obligation and to make all necessary provisions for the religious needs of the people. Our difficulty, like that in other countries, arises from the fact that, whilst the people claim it as a Day of Rest they are only too ready to use Sunday as a day of amusement and social intercourse, for picnics, and every kind of pleasurable enjoyment. I may add that theatres and picture shows are not allowed on Sundays with the usual charges for

admission. Occasionally picture shows are held which claim to be religiously instructive, and collections are made at these gatherings.

Turning to the Church's duty of providing the Church Services, it cannot be said that the people of Australia, either in city or country, are indifferent to public worship. The Churches everywhere are built and maintained by the free-will offerings of the people, and there is a general feeling of good will toward the Church, even where people are personally neglectful of public worship. I do not feel that the assistance of the State can or should be invoked much further than it already is felt. In certain limited quarters, the question of the obligation of the Sabbath as a divine institution is discussed. If your Congress could agree upon some authoritative statement of the obligation of the first day of the week as a Christian Day of Rest, this would be of great value in defending and explaining the almost universal usage of the Christian Church through all ages. When the fourth commandment, declaring the obligation of the Sabbath Day, is recited in our Church of England Services, it produces an undefined and yet real doubt as to what day is meant. Devout and unlearned Christians read much in the Old Testament about Sabbath obligation and observances, and very generally they are in a state of mental confusion as to the extent of their binding force. Nothing can remedy this but definite instruction, and, if your Congress, speaking as it will do with so much force and witnessing to the convictions of so many sections of the Christian Church, could decide and put forth some words of wisdom and knowledge and power, these would be of immense service to all of us.

I trust that these few words will not be unacceptable to your Congress, and I deeply regret the impossibility of my being present.

With the hope and prayer that your Congress may result in much advantage to the whole Church, I have the honor to be,

Sincerely yours,

H. L. MELBOURNE.

CANADA

BY REV. W. M. ROCHESTER, D.D.

In general we count ourselves fortunate in Canada because of the place the Lord's Day holds in the esteem of the people; the fairly general and satisfactory manner in which the day is observed; the legal safeguards for the institution; the vigilance and energy displayed by the authorities in the discharge of their duties in administering our Sunday laws. We have occasion to feel, however, that the maintenance of this heritage can only be accomplished by unceasing care in the observance of the day and by great wisdom, vigilance and energy in its defence.

In presenting the situation in Canada attention may be drawn to the following :

1. *Legislation.* Broadly speaking, throughout the Dominion reliance for the defence of the day is placed upon the statute, the Lord's Day Act of Canada. True, we have others that are in force, namely, some early English statutes, the heritage of various sections of the land from the days of direct British control. These, however, are rarely invoked. Some legislation, passed after Canada had been divided into provinces but before the Confederation constituting the Dominion had been consummated, is of great practical value.

The Lord's Day Act, however, is our outstanding Sunday law. It was passed by the Dominion Parliament in July, 1906, and came into force on the 1st of March, 1907. Subsequent to Confederation a number of the provinces of Canada brought their Sunday legislation up to date by placing on their books appropriate Lord's Day statutes. One of these post-Confederation Acts, however, having come under review of the Privy Council of England in 1903, the principle was declared by the Court that Lord's Day legislation, being of a criminal character, came under the control of the Dominion Parliament, with which, and not with the province, according to the British North

America Act, which is Canada's constitution, all obligation and authority for criminal legislation rested. This decision, therefore, practically deprived Canada of her Sunday laws, these having been passed by the provinces, the only exception being that the ante-Confederation Acts, both Provincial and Imperial, were still in force.

It was essential, therefore, that a law should be enacted in place of the lost statutes and to bring Sunday legislation into harmony with the times. At the instance of the Alliance, therefore, the Dominion Government introduced a bill in Parliament, and after what was probably the most keenly waged conflict in the history of Dominion legislation this bill, with modifications, eventually passed both Houses of Parliament and became law March 1, 1907.

The fundamental principle observed in the law is that business of all kinds should be brought under control on the Lord's Day, with due allowance for the claims of necessity and mercy, and that the object in view should be the release of every man from his weekly toil for one day, and in the event of his having to work Sunday in necessary labor that he should be given one full day during the next week.

This prohibition of business extends to that of amusement. The law takes no cognizance of amusement or recreation on Sunday, but aims to control on that day the business of amusement as it controls any other business.

Under the general clause of "necessity and mercy" a considerable number of exceptions are specified for the purpose of attaining reasonable accuracy in the interpretation of that general clause. For example, all acts incidental to divine worship are permitted, and work for the relief of sickness and suffering, including the sale of drugs, medicines and surgical appliances. So also the business of the telegraph and the telephone; of furnishing electric light, gas, water, etc. The conveying of travellers is permitted and work incidental thereto, but excursions are prohibited on Sunday.

The law specifically prohibits games and performances or public meetings, on Sunday, elsewhere than in a church, at which any fee is charged, directly or indirectly, either for admission to such performance or meeting, or to any place in which the same is provided, or for any service or privilege thereat. It is illegal also to advertise, in Canada, in any manner any performance or other thing prohibited by the Act, and it is also illegal to advertise in Canada anything which if given or done in Canada would be a violation of the law. The Sunday newspaper is prohibited, except for such work as may be necessary after six o'clock in the afternoon of the Lord's Day in preparation of the regular Monday morning edition of a daily newspaper. It is prohibited, also, to bring into Canada for sale or distribution or to sell or distribute within Canada on the Lord's Day any foreign newspaper or publication classified as a newspaper. It will therefore appear that this legislation is sound in principle, comprehensive in scope and reasonable in its exemptions.

The Lord's Day Act accords no exemption from penalty for work on Sunday to those who recognize another day of the week, such as the Jews, Seventh Day Adventists or Mohammedans. The reasonableness of this course is found in the historic precedent established by the Jews, in whose law was incorporated "nor thy stranger that is within thy gates," in the enforcement of that requirement with respect to business and labor by their civil authorities, and in the facts that at the time of the passing of this law in Canada the Seventh Day people constituted one-half of one per cent. of the entire population of the country, and in Jewish-owned factories the proportion of Seventh Day to First Day people was five to ninety-five.

In the recognition of the statute two provinces have presented difficulty, the most Westerly and the Province of Quebec. For some time it was the view of the authorities in British Columbia that public sentiment did not demand the enforcement of the statute. This view, however, has

been entirely changed and the Attorney-General, whose consent must be secured in every instance of prosecution, has responded to representations made by the Lord's Day Alliance in a most encouraging measure, in view of the original refusal to recognize the statute.

In Quebec, just a few hours previous to the coming into effect of the Dominion statute, the Provincial Legislature passed a Sunday law designated to harmonize with public sentiment in that province. It was our view that this law would be declared invalid by the courts, and in 1912 the Supreme Court of Canada, in a moving-picture case taken under the Quebec Act, so declared. Although the Attorney-General of Quebec has refused to take direct action in the enforcement of the Lord's Day Act of Canada, he has nevertheless given his consent to prosecute in a very considerable number of applications.

A difficulty in law enforcement arose in the restaurant and hotel trade, and the question as to the liberty of these places, together with that of drug stores, to sell on Sunday goods to be taken off the premises, such as confections, stationery, kodak supplies, tobaccos, toilet articles, etc., came under review. The occasion was the famous deliverance of a County Court Judge in Ontario that ice-cream is a food and tobacco a drug. This decision was reported far and wide throughout the Dominion, with the result of an unrestricted sale, on Sunday, of all foodstuffs, tobaccos, soft drinks, etc. The Attorney-General of Ontario, upon request of the Alliance, took some five stated cases before a Judge of the High Court, and a deliverance was given asserting certain principles of control which have everywhere proved satisfactory. In the application of these, substantial control of this form of Sunday business has been assured and the liberty of many hundreds of young men and women to their rest day has been guaranteed.

Though nine years have elapsed since the Lord's Day Act was passed, it has been neither impaired nor improved upon. A very cunningly devised amendment was intro-

duced to Parliament some three years ago, taking this form: "To allow on Sunday the work of musicians in churches, church parades, funerals, Bible classes, and other purposes of a like nature." Inasmuch as the law allows on Sunday "any work necessary or customary in connection with divine worship," this amendment evidently had in view the smuggling into the Act of the singularly indefinite clause "other purposes of a like nature" and thus secure the open Sunday for public entertainments. The bill proposing this amendment was not reached before Parliament closed its session and it has not again been introduced.

It should not be overlooked that in Canada we have some further measure of indirect legal control of the Sunday situation in the game laws of most of the provinces, in railway legislation affecting tram-car lines, and in shops and moving picture regulations, all of which are provincial or municipal.

In view of the above, and considering especially the national character of our legislation, perhaps no country in the world enjoys more substantial legal guarantee as to the integrity of its rest day than does Canada, and she has been most fortunate in securing this defence before adverse conditions incidental to rapid material development would render impossible the enactment of such a statute.

2. GENERAL CONDITIONS. Both because of the favorable legislation and the strength of public opinion, business generally is under substantial control on Sunday throughout Canada.

In transportation, apart from the occasional incident, we have no way-freight business on Sunday, no work-trains in operation and no excursions. In the last-mentioned an exception should be made for two of our provinces. In one of these, excursions are not uncommon; in the other, they are being brought under control. Labor at our lake and ocean ports could be considerably reduced on Sunday, particularly the work of loading and unloading.

In the older provinces of Canada agricultural labor has practically been unknown on the Lord's Day. In the newer provinces of the West, however, to which the large proportion of our immigration has come, it has been otherwise. Whether influenced by former environment, or constrained by the view of their ample heritage in their spacious prairie farms, with their abounding wealth of golden grain, and the desire fully to safeguard them against the elements, Sunday labor, in seed-time and in harvest, with the plow, the reaper and the threshing-machine, has been no insignificant problem. An effort at patient educational work has been made and results quietly awaited. Because of this, and because of the prosecution of a few outstanding delinquents in whose case the pretensions to necessity could not be supported, the practice of Sunday agricultural labor is diminishing.

In the realm of manufacture Sunday closing is practically universal, save for those incidents of repair work necessary for the conduct of business during the week and with the exception of those processes which are of a necessarily continuous nature.

War time has affected Sunday conditions in this realm in Canada, and in the manufacture of munitions, clothing and other supplies a good deal of Sunday work is being carried on. There has been very gratifying response, however, to representations made to the effect that where the same staff is employed Sunday as during the week such uninterrupted labor cannot be carried on for any considerable length of time to advantage. A number of companies have voluntarily conceded, in the interest of haste, the necessity of Sunday closing.

Because of the war, also, there has been no restraint whatsoever upon military operations. The law permits Sunday work authorized by any department of the Government, and war is an emergency which has its own law of necessity.

Mercantile business is quite completely under control on

the Lord's Day and shops on every hand are closed. Exceptions to this rule are found in some remote districts where pioneer conditions prevail. The limitations set upon drug stores by the Act are not as fully recognized as they should be, and this is true with respect to restaurants, hotel stands, ice-cream parlors, etc. With respect to druggists the Sunday closing is gradually being accomplished, so far as the law authorizes restraint. In all of these cases, however, we have an illustration of the fact that, whilst theoretical or legislative settlement of a question may be accomplished, the practical settlement is a matter of time.

In the large fishing industry of Canada the day is fairly well observed. The fishery laws of the Dominion are very rigid with respect to Sunday business, and it is gratifying to know that in the settlement of the Fisheries question between Canada and the United States some four years ago, whether in the interests of the fish or of the day, Sunday was internationally recognized as a "close season."

The Sunday newspaper has a place in Canada in one province only, where it appears instead of a Monday edition. The war precipitated an invasion. In dealing with the problem the Alliance took the ground that, whilst the law would permit the publication on Sunday of emergent war news, it would require that publication be limited to what was emergent; and, further, that the law would not countenance the operation of the ordinary machinery of commerce for the sale and distribution of such. These views having been communicated to all the newspapers in Canada, and action taken in several instances by way of warning, and in one case by prosecution, the problem has found a happy solution.

Theatres, playhouses—such as moving picture theatres, etc.—are everywhere closed on Sunday. The City of Montreal and some parts of Quebec constitute an exception. The Sunday opening there is accounted for by the fact that no policy of law enforcement, owing to questions of

jurisdiction having been under discussion, has been adopted and put into effect. A small beginning has been made.

In the early days of the war entertainments in the name of benevolence and under the plea of patriotism were numerous. The moving-picture shows made a vigorous attempt to gain a footing on Sunday. We have been able to defeat these efforts in every instance where a fee for admission has been charged, and by educational method have greatly limited the number of Sunday entertainments given in the name of charity.

Professional ball games have been a feature of our Sunday life in some sections. Again the Province of Quebec, because of the unsettled condition as to law enforcement, has provided a sphere for this form of Sunday attraction. It has not, however, been confined to that province. So explicit is the law, however, that difficulty of control is not anticipated.

3. OBSERVANCE OF THE DAY. The Sunday problem is only imperfectly settled when defensive measures have done their best. It is one thing to enjoy undisputed possession of a piece of ground; it is quite another matter to cultivate it and to have it produce bountifully the beautiful and the good. Possession of the day in unimpeached title is but a preliminary to the proper observance of the day. In Canada in the observance of Sunday it may be said that we compare most favorably with other lands, yet much remains to be accomplished and drifts are discernible which, in a few years, if not stayed, may carry us far and may issue in the loss of the day itself.

There is general recognition of the day by public worship. Our churches and Sunday Schools are for the most part well filled. The holiday season impairs the record somewhat, but on the whole the Canadian people stand high in the world for attendance upon and interest in public worship on the Lord's Day.

Certain Sunday games constitute a menace to proper

observance, such as golf and tennis. There is a disposition to regard the intrusion of these upon Sunday most indulgently. The motor car, too, figures prominently as a distraction, and the practice of boating and other out-door recreations, both of Summer and Winter, have too large a place. These are symptoms of a state of mind discernment of which is essential, or correction of faults cannot be accomplished.

The drift in the direction of secularizing the day is very strong. The pace in that direction is accelerated by the persistent campaigning of certain newspapers and certain classes in behalf of the holiday Sunday. The truth, therefore, as to the function and opportunity of the Lord's Day must be disseminated. With us at the present time nothing is more needed to supplement our defensive measures than this thorough-going educational effort.

We are not too well off in the number of our public men occupying positions of prominence who are possessed with that fine sense of the fitness of things with respect to the Lord's Day, which England's Lord Chancellor has stated to be the law above all laws, as indicated by the readiness with which official sanction was given to the opening of the National Art Gallery on Sunday and the Sunday opening of the Canadian Exhibit at the Panama Exposition. That our public men, however, are not wholly unresponsive to this appeal is instanced by the fact that when the City Council of our second greatest city was appealed to for the closing on Sunday of the public slides in the parks, owned and operated by the city, it responded at once by passing a by-law closing these to the public on the Lord's Day. This body made clear a distinction between their authority to stop the practice of sliding on Sunday and their obligation to close on the Lord's Day the places of amusement under their own auspices and control, and thus gave evidence of their sense of obligation to commend the religious observance of the day, whilst they might not command it, and to allow freest opportunity on that day, by abstaining

from the competition afforded by amusement, for the educational work of those great institutions that play so important a part in the formation of national character—the Church, The Sunday School and the Home. There can be no greater incentive to the right observance of the day in the nation's life than the example of public men and the positive influence of its governing bodies.

4. ORGANIZATION. In the extent of organization throughout the world for the defence of the Lord's Day and to promote its better observance is expressed the universal conviction that the interests of the cause require organized effort, and that organized effort is the best means to accomplish the end. In Canada organization for the defence of the day was early accomplished, but none too early. It first took the form, in 1888, of a committee, whose chief work was to assist a leading member of Parliament in his efforts to secure national Sunday legislation. It had then no paid officers. In 1895, by virtue of special efforts in the invasion of the integrity of the Lord's Day in certain cities in the Province of Ontario, a number of representative men interested in defence met and organized as the Lord's Day Alliance for that Province. Soon this provincial Alliance had established branches throughout its territory, and in 1901 the organization was extended and established as The Lord's Day Alliance of Canada, which became a confederation of the provinces, having distinct but subordinate organizations, and these again having subordinate organizations in the cities, towns and rural communities of the provinces and known as local branches. From the employment of one Secretary for the Dominion in 1901, with an associate, the staff has risen to five—a General Secretary, a Secretary for Ontario, one for Quebec and the Maritime Provinces, one for Manitoba and Saskatchewan, and one for Alberta and British Columbia. Thus the whole country is in the embrace of this organization and the organization is one throughout the whole Dominion, meriting the statement: "As a Society

which has made the greatest advance in the complete organization of its territory, we give the place of honor to the Lord's Day Alliance of Canada."

The work accomplished by this organization may be summarized:

1. The settling of authority in Lord's Day legislation with the Dominion Parliament as opposed to the provinces.
2. Securing a national statute, The Lord's Day Act.
3. The general enforcement of this statute.
4. Popular approval of the Lord's Day Act in the face of general misrepresentation.
5. Authoritative interpretations of the law in relation to certain businesses.
6. Integrity of the statute maintained.
7. Successful dealing with a great number of violations of the Lord's Day Act without legal action.
8. Sunday liberty for thousands of our people of every class—railway men, police officers, employees in the public service, bank clerks, artisans, etc.

Its entire work, however, cannot be tabulated, but there can be no question that largely to the existence of this organization, to its far-reaching effort, to its patient and thorough consideration of every problem, to the unceasing vigilance and energy of its officers and members, to its wise educational influence and to its promptness in meeting every emergency, Canada owes its favorable position at the present time with respect to the Lord's Day.

A SURVEY OF THE UNITED STATES ON THE CHRISTIAN SABBATH AND THE WEEKLY REST DAY CONDITIONS

BY HARRY L. BOWLBY

The breadth of this subject suggests a difficulty when set to so brief a treatment. A survey of Sabbath conditions in the United States! It is the Christian Sabbath

which we consider and the questions that gather about it. In an opinion of the Supreme Court of the United States in 1892 this country was declared to be "a Christian Nation." This same highest judiciary has sustained Sunday laws enacted by states as a part of the common law of the land, and so acknowledges the need of remembering the Christian Sabbath to keep it as a holy day of rest and worship. From the civil aspect as well as from the religious, the Christian Sabbath cannot be divorced from Christianity. "The Lord's Day and Christianity stand or fall together." The Sabbath is therefore a vital and essential part of this Nation's life. Conceived in Christian faith and dedicated to the proposition of the Christian religion, the Pilgrim Fathers laid deep the foundations of their laws and, protecting religion, defended the Sabbath against the intrusions of the work-a-day week. The Nation that came into being in 1789 as the United States is but the bone and sinew, the blood-red life of the Colonial Government, under that change of name, and amplified to meet the needs of coming years.

What then are some of the outstanding facts that concern the Sabbath and rest day conditions in the United States? Charles Sumner, United States Senator, said, "Depend upon it, gentlemen, if we would perpetuate this Republic, we must sanctify as well as fortify it; we must make it a temple as well as a citadel." The very character of our laws, reflecting the thought of the Founders of the Nation, prove this to have been their intention.

Let us consider, first, our Sunday laws. Every state in the Union save two, this Golden State of California,* in which we meet, and the neighboring state of Arizona,* have some kind of Sunday or Lord's Day law. The one other place where no such law obtains is the District of Columbia, home of the Nation's Capitol. Our prophecy is that these will come into their own in the not far future. In

* California has a weekly Rest Day law and a law prohibiting boxing on Sunday, and Arizona a law which prohibits barbering on Sunday.

order of excellence of these state laws we venture to name them as follows: The best—Maine, Rhode Island, Pennsylvania, Maryland, Delaware, Tennessee, North and South Carolina, Georgia, Florida, Indiana, Michigan, Wisconsin, Iowa, Missouri, Kansas, Oklahoma, Arkansas, North and South Dakota, Idaho, and Utah.

The next best—New Hampshire, Vermont, Massachusetts, New York, New Jersey, West Virginia, Kentucky, Ohio, Mississippi, Alabama, Texas, Illinois, Minnesota, Nebraska, Colorado, New Mexico, Nevada, and Washington.

The weakest—Louisiana, Wyoming, Montana, and Oregon.

Those having no Sunday laws—the States of California and Arizona, and the District of Columbia.

A pertinent question here is, are the laws enforced, or are they not, and what are the reasons? I presume that no one in this Congress asks whether it is necessary to enforce the laws. Your knowledge of conditions to-day is my reason for this presumption. Our observations lead us to say that where the laws are enforced consistently, members of the Christian Churches stand back of them and insist that they shall be properly enforced; that states which have efficient Lord's Day and Sunday organizations defend their laws, aid in constructive legislation, and representing the Spirit of the Church, insist upon, and usually receive, a successful hearing before men in office and candidates for office. The reverse of this statement holds as regards the non-enforcement of the laws, although as mentioned fines and penalties are often too small to make enforcements effective.

When we reflect that in many states persistent effort is being made to repeal the laws and substitute in their place laws to legalize the Sunday Saloon, the theatre, unnecessary business, and motion pictures, and that in many states the Sunday newspaper, varied forms of unnecessary travel, baseball, golf, divers kinds of sports, and many other agents of Sabbath desecration, are legalized,



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who can doubt the danger confronting the civil side of the Sabbath? With the coming of the automobile, we see here how this happy invention may be made to offend against the Day rather than to being used for guiding its owners to worship and to the honor of God. A sane but sure and certain handling of these questions is at hand. Add to these facts that mayors and police commissioners in many of our largest cities confess their inability to put the lid on the Sunday saloon, or openly refuse to do it, and I ask you to tell me what will be our future condition if this red-handed, blear-eyed, murderous agent of hell is legalized to ply his damnable business on the Lord's Day!

There is the problem of Sunday labor. An estimate of 3,000,000 toilers at work every Sunday has been made. Most of this labor could be done on other days, or largely eliminated. We do too many things on Sunday for the sake of convenience, not because they are necessary, and for mercenary reasons, not because they are acts of charity or mercy. The laboring man pays the toll. More thought on the part of the employers, a multitude of whom are Christians and members of the churches, would doubtless put an end to much of our unnecessary Sunday work to-day. The Exposition open on Sunday is a conspicuous witness to this fact, and Christian merchantmen are among the chief sinners there.

SOME ENCOURAGING ACHIEVEMENTS

Second. It is encouraging to note that numerous things have been accomplished by many organizations to strengthen the observance of the Day and defend it against open and insidious attacks. During the past year upwards of one hundred bills directed against the Christian Sabbath in state legislatures and elsewhere were killed in committee or defeated on the floor of the assemblies. Millions of persons were unconsciously benefited by this service.

Constructive legislation in some states was effected.

One day of rest in seven laws, supplementing the Sunday laws have recently been enacted in Massachusetts, New York and Connecticut. California has a weak form of "one day of rest in seven law" which doubtless later on will be strengthened. Kansas missed adding such a law by four votes last year. The laboring man is well and wisely calling church and state to account along these lines. It should be understood that one day of rest in seven laws do not and cannot take the place of Sunday laws, but do add a practical protection to the man who is forced to work on Sunday by providing him his weekly rest day.

The Government of the United States is hearing the call for better Sabbath Observance. A few years ago a movement was started to close the first and second class post offices on Sunday. A Federal statute was enacted August 24, 1912, closing the offices and setting free 100,000 letter carriers and post-office clerks for Sunday rest. Since then various departments of the government have introduced the six day week; noticeably the Treasury Department. We are officially advised that the United States Steel Corporation have introduced the six day week and now will not even permit their men to work more than six days a week. The Customs Department of New York City within the present month has begun the correction of rest day conditions. These are some of the achievements and reforms brought about chiefly by the Lord's Day and Sabbath organizations whose chief object is to defend and strengthen the Christian Sabbath in our Nation and aid those oppressed with unnecessary Sunday and the seven day week labor.

NEEDS AND SUGGESTIONS

In order to a greater correction of conditions and a strengthening of the work to this end we would urge that there must be a consciousness of the widespread desecration of the Christian Sabbath, a great conviction of the necessity of its proper observance and a militant readi-

ness, leading to action to remedy the evil. There should be more instruction given from pulpits and in our Sunday Schools to this searching question and attention directed to the problem from every angle. The words of the Sabbath Observance Committee of the General Assembly of the Presbyterian Church at Rochester, N. Y., last May, should be heeded by all denominations: "It is time for a genuine revival to break out in this direction when pastors will preach on the subject and make it as serious a part of the Church's business as Missions, and give as proper financial support to the Lord's Day organizations as is given to Home and Foreign Missions or to any Board of the Church."

It is our opinion that the young people to-day are growing up without an adequate understanding of the real meaning of the Lord's Day, that no indelible impression is being made on their minds and hearts as to the proper use of the day, and such loyalty to it, that as a patriot loves his country and his flag, so a Christian will love Christianity and the Lord's Day, and maintain them in every way. A child in the public school is taught to pledge allegiance to his flag: "I pledge allegiance to my flag and the Republic for which it stands; one Nation indivisible with liberty and justice for all." So should our boys and girls be taught allegiance to the banner of the cross and the principles for which it stands, included in which is the Christian Sabbath. And here is an admonition to adults: Do as the young people are taught to do, for where men go boys will follow. Israel is troubled within on this question, as well as without. The churches must solve the problem of Sabbath desecration, or Sabbath desecration will dissolve many of our churches.

Better education followed by example and action is a tremendous need. Lord's Day Week adopted by our Churches, beginning the first Sabbath after Easter and continuing through the second Sabbath, should be as faithfully observed as are Easter Week and Christmas. Every

Sabbath and Bible School should give special attention through lessons and program to this most important subject. We believe the hour has struck when General Assemblies, Conferences, Councils, Synods, Presbyteries, Classes, etc., of the Churches and the Sunday Schools, Missionary Societies, brotherhoods, young people's organizations, and other arms and agencies of the Churches, such as Young Men's and Young Women's Christian Associations, and all state and national religious bodies, should see to it that the subject of the Christian Sabbath and the weekly rest day has conspicuous place on the programs of their local meetings and their conventions.

Concluding, may we suggest even in a Congress like this: let all who wish view the Puritan Sabbath as too strict. We concede that it was. Yet all will admit that these adherents more highly revered the day than does our generation, and infinitely better protected the laborer in his rights to a weekly rest day. Better a Puritan Sabbath anytime for home, Church, community, country, and God, than the spineless, limberbacked Sunday we have in most of our states to-day. A right proper question was that raised yesterday in our Executive meeting by Judge Alton B. Parker, our Permanent Chairman: "What are we going to do to make effective what is said and done here?" There could be a strong and urgent appeal to the churches and all good citizens to back up and re-inforce the organizations working to accomplish these very things. Surely we need to drive on and put into practical effect the good things said in this Congress about the Lord's Day by defending it through our churches and co-operating bodies. And that is what the splendid line of Lord's Day and Sabbath organizations in the United States is doing. I could earnestly hope that all the Sabbath forces of the Nation will do here, as in Canada, completely unite for the handling of this great problem through the churches, as the Anti-Saloon League and other temperance forces are handling John Barleycorn.

And our hope is that this and the next generation will have been successfully called back to a proper observance of this fundamental order of Christian faith, that men of all creeds and cults will have one day of rest in seven, that the United States will through her Federal Government have effected a law to make more easy, for her citizens, the rightful use of the Christian Sabbath and that with each of the states of the Nation it may seek to rightly interpret through law what is given to us by Divine law, that this Nation under God may be in fact as in name—"a Christian Nation," a Nation which remembers the Christian Sabbath and keeps it holy.

THE LORD'S DAY IN PANAMA

BY REV. JAMES HAYTER

Our Lord said: "The Sabbath was made for man, and not man for the Sabbath."

It has been said also: "Rules make Pharisees, Principles make Christians."

"The Son of Man is Lord even of the Sabbath."

The Day of Rest was given as a boon, not imposed as a burden. We must not forget too that Our Lord said, "I desire Mercy and not Sacrifice."

The sad incident related by Canon Tristram of a fire on the Sabbath Day in the city of Jerusalem, is painful. He relates the fact that rather than break the Sabbath, the Jews allowed three beautiful girls to perish in the flames. One of the women claimed afterwards that it was a sacrifice acceptable to God, and that He would reward those who had made the Sacrifice! Is there anything sadder? Where in paganism do you find anything to surpass this?

Jesus Christ set the example that it is right to do good on the Sabbath Day. He did not hesitate to aid any one in need. Therefore it is right for doctors, nurses and druggists and a hundred other servants of the public, to serve in response to the calls of necessity and mercy. Our Lord

has given us specific instructions, but His acts and His words are stretched quite beyond their intended significance, until to-day they are made to justify alarming abuses of the Sabbath. On the Panama Canal during the Construction period those hundreds of young men toiling and sweating in the offices for eight hours, under a tropical sun, had to have recreation; the day chosen was Sunday, and they spent it often not only playing tennis and baseball but even attending bull-fights in the city of Panama and Colon. We were under obligation to complete the Canal by a certain date. This made it necessary to work hundreds of men on Sundays. There was therefore little semblance of a Sabbath. What there was of the holy day usually closed with unhappy experiences for the minister. After the evening service, he must of necessity return home on the late train which is so regularly filled with drunks that it is popularly known as "the drunk train." They are not all natives who are drunk. Instead of our trainmen having a rest day, they have extras, expresses and specials on Sunday. The parks, baseball grounds and saloons are full; but our churches are conspicuous by the few who attend them. One of the most prominent preachers and evangelists of the States could hardly get 150 people together whilst the howls and cries of the baseball field alongside were such that they had to close the windows.

You will find the same thing all through Latin America. The only day in all the year when the train does not run is Good Friday. You won't find many foreigners particularly interested in keeping Sunday as a day of rest. It is true that since they have come down there, the shops and stores are generally closed in some of the towns and cities; but it is not from any desire to attend the services held in the churches. It is rather that they may have more time to give to pleasure and social rounds. In the city where I live there are two services held in English, one by the Church of England and one by the Presbyterian Church;

yet both services would not average fifty people, although there must be some four to five hundred English speaking people living there. Where the Roman Catholic Church predominates, you have the Lord's Day after the morning masses turned into a day of pleasure. From early hour to nine, the bulk of the women and children attend mass. At ten o'clock there is a military parade, after which come breakfast and the afternoon siesta. Then at four o'clock they have moving picture shows, band concerts, bull-fights, cock-fights, auto rides and every other invention for pleasure and even riots. The never closing saloon does a roaring trade; men and women get drunk, and rarely a Sunday passes that there is not a murder, fight or scandal of some kind. As a consequence, every Monday morning the judge's office is a busy place.

When I was pastor of a church we had our members trained to keep the Lord's Day, as a day of rest. One old deacon was conscientious about working on Sunday. His business was to check bananas as they were taken to the ships for America. The time came when they shipped on Sundays, and our old deacon said, "Boss, my religion won't let me check fruit on Sundays." "Well," answered the Boss, "if your religion won't let you check on Sundays, you can't check on Mondays." In all my travels everywhere throughout Central America, men are forced to work on Sundays. Not only in the banana business, but in loading coffee and discharging merchandise. The religious condition of the crews is disappointing. I sometimes go among them incognito. The awful things sometimes heard and seen are unmentionable. I do not blame them. They are expected to work Sundays as well as week days, three hundred and sixty-five days in the year. The craving for the almighty dollar, though it be obtained at the price of men's souls, is the explanation of it all. I have read of Dr. Grenfell's protest against the fishermen coming north and contaminating the people in their ideas and habits concerning the Lord's Day. I can sympathize

with him. It is hard when the missionary has gone ahead, suffered all kinds of fevers and other drawbacks and when he has his work where it is beginning to tell, to have his own countrymen come in and upset it all. Often this comes through the tourist, who, when he is in Rome does as Rome does. Instead of being at the English service, he is oftener either at the band parade, or at a bullfight. Our natives judge the whole religious atmosphere of the United States by these men and women.

Then some of the missionaries are not altogether without blame. I had the misfortune to follow another missionary once, who, while teaching that "we are not under law, but under grace," wrested the Apostle's meaning to the destruction of the Sabbath. The principal leader and one of his converts kept open his stall at the market all day Sunday. We were successful in doing something, but have not yet established a mission there. It is a deplorable fact that many of the missions among the natives have no service on Sundays till the afternoon. The omission of a morning service has the tendency of encouraging native Christians to belittle the setting apart of one day in seven, and as a result the work suffers. On the other hand, one of the most pleasant and refreshing privileges is to attend the Sunday morning meetings, wherever they are held. I know of four such places, where you can see from a hundred to two hundred and fifty Sunday School scholars gathered together at nine on Sundays. I hope that the time will come when we shall have such missions all over Central and South America. I was brought up in one of those God-fearing, healthy villages in the South of England. My mother and father (God bless them) would take me and the other members of the family every Sunday to a place of worship. I will never forget the impressions left on me. I hear now the peals of bells down every valley. Not a wheel moved; the plow stood where it was left Saturday, and everybody except perchance a lonely shepherd attending his flock, wended his way to the House of

God. Would to God that every boy and girl, the wide world over, could receive such impressions in early life! I am sure it is worth while. But it is not easy work to get the people into the habit of church-going. One of our missionaries wrote me a little while ago. He had been out into a coffee estate where hundreds of poor Indians worked. He went to preach the Gospel to them and they became interested, accepted the truths and finally were baptized and formed into a little church. One of the rules laid down was that they should set apart one day in seven for worship and the reading of God's Holy Word. Soon the overseer became interested and joined, too, and being more educated, finally became the leader. Some time after the owner, a foreigner, came along to see his estate, and when he found out that these Indians were not working on Sunday, but singing hymns and reading God's Word, he immediately insisted on their working every day. It was a question of work or quit. To quit meant prison, for they were head over ears in debt to him. What could they do?

Still, in spite of all that I have said, there is hope for better things. Things might be worse. Our evangelical Protestant Christians are gradually sending out such an influence that even owners, such as the one above referred to, are beginning to see that it pays to teach and practice the principle of our Protestant Christianity. I know of more than one case where business men had decided to sell out, because it was not possible to get reliable, trustworthy workmen. I know of one builder who will not employ any but believers. I know of a coffee farmer who has decided to sell out his farms, because workmen were unreliable. Before doing so, it happened that he got an overseer who was always reading a little book; he did not get drunk, was respectable and clean, treated the people civilly without oaths and curses and never was in error in his accounts. The farmer sought and obtained workmen who were like him. But he was displeased with their refusal to work on Sundays, until he

discovered that they were always ready for work early Monday morning. This was a revelation, for always before his men were drunk Sunday afternoons and as a consequence were unfit for Monday's duties. He became so much pleased with our "Evangelistas" as they are called, that he took the Roman Catholic priest over to see it all. Before this, the men had been dirty, drunken thieves who beat their wives and children shamefully and spent all their earnings either in drink or in gambling on Sundays; now they were clean, well-dressed, honest and happy. Their wives sang the sweet songs of Zion and the children skipped about like lambs and were as happy as birds. These men do not work on Sundays, but they do work on Mondays and five other days of the week. Such examples are telling more than anything else for Evangelical Christianity. I verily believe that the best thing that could happen to the Catholic Church, from her own standpoint, would be the conversion of 50 per cent of her people into good, evangelical Christians. Because the other 50 per cent would be ashamed to live as they do now, and their priests would have less trouble; especially if they themselves got into line.

Latin America is "the man fallen among the thieves." He has been robbed, stripped of everything and left half dead. Spiritual and commercial thieves for years have exploited him. He has waited long, is waiting still for the ministries of the Good Samaritan, for the priest and the Levite have passed him by. Let the Church in the Homeland maintain a consistent stand and so set the example and prepare the way for greater things abroad. Let every missionary committee impress their missionaries with the need of keeping the Lord's Day holy and teaching others so to do, and much will be accomplished toward bringing about what we so much desire to see.

CHAPTER VII
SPECIAL PROBLEMS
SUNDAY SPORTS AND AMUSEMENTS

BY REV. M. D. KNEELAND, D.D.

IN DISCUSSING the question of amusements, we recognize an extreme position on either side. On the one, there is danger of laxity, frivolity and dissipation; on the other, of gloom, depression and bigotry.

The tendency to-day is toward the former—i. e., giving games, sports and amusements too prominent a place in the life of the individual and community. This is pre-eminently an age of luxury and self-gratification. The age of the forefathers, on the other hand, over-emphasized the opposite extreme.

It is certainly worse than foolish to claim that there are "no innocent amusements except for children." The old as well as the young need to be amused at times. "All work and no play makes Jack a dull boy," and Jack's father a poor citizen.

Froebel, the father of the Kindergarten, gave play the right place in the child's training, and we are trying to answer the question to-day—it is, in fact, a question of the ages—"How much time should be devoted to pleasure in the ordinary adult life?" We have been told that one sixth of the normal life should be spent in the pursuit and indulgence of pleasure, one third given to work, one third to sleep, and the balance to recreation, including the pleasures of the table, the family and social life.

Whatever may be the exact proportion, and it must differ in different individuals and climates, every rational and healthy human being must conclude that life is not a

ceaseless round of duty, in the midst of stern and harsh realities, but the "joy of living," the "joy which is set before" every human being, the same kind of joy which led the man of Nazareth to endure the cross and the shame, is a legitimate part of life. We should "rejoice and be glad" on the Lord's Day.

It was charged upon our Puritan ancestors that they underestimated the value of pleasure to the life of the individual and the community. Macaulay, in Chapter 11 of the first volume of the "History of England," put this general estimate into the familiar statement: "The Puritan hated bear-bating, not because it gave pain to the bear, but because it gave pleasure to the spectators." No higher encomium, in my judgment, of the Puritans could have been uttered than these words. They hated that form of pleasure which sprang from and gloated over cruelty, disorder and social demoralization. Their puritanism found no delight in such impuritanism, and it is greatly to their credit.

The implication, however, of Macaulay's statement, or at least, the general interpretation put upon it, that the Puritans hated pleasure per se, that they considered it undesirable if not sinful, we deny. We have no time, however, to discuss this branch of our subject, nor do we propose to champion here the faith and practices of our forefathers. We can but recognize, however, that without their loyalty to God and His commandments, the new Puritanism, which defends the Lord's Day, would not be possible.

WEEK-DAY VERSUS SUNDAY SPORTS AND AMUSEMENTS

We hold that there is a real, not fanciful, a vital, not incidental, difference between indulging in sports, games and amusements on week-days, and indulging in them on Sundays. This distinction has always been made by the best elements in Christian nations, during the ages. It is now recognized in this country, its constitution, its laws, its courts of Justice and its prevailing practices.



MRS. ROBERT BRUCE HULL



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MRS. JENNIE M. KEMPT



MISS OLIVE OLIVER

While a rational use of secular sports, games and amusements on week-days is legitimate, healthful and socially, economically and morally beneficial, their indulgence on the day set apart for rest and worship is injurious and destructive of the best interests of the individual and of society. While in one case they should be condoned and encouraged by parents, schools, communities and governments, they should in the other case, i. e., occurring on Sunday, be shunned and opposed by the friends of law and order and righteousness, and should not be encouraged by government. The grounds on which the distinction between Sunday and week-day sports and games rest are threefold: first, *economic*; second, *moral*; third, *religious*.

1. The economic argument rests on the vital necessity to human life, progress and happiness of one day's rest in every seven. It has been found that rest is interfered with, not only by different commercial interests, but also by Sunday amusements. They are often as wearisome and detrimental as Sunday toil. Besides this, they almost always necessitate the labor of a number of people in order that others may indulge in their pleasures.

It has been stated that the Sunday excursion train, as a rule, requires the assistance in some form of work of about one hundred people.

The Sunday boat, with its crowd of pleasure seekers, and its loading or unloading of freight, drafts into service a score of more of the crew, laborers and longshoremen.

The Sunday entertainment requires the presence and help not only of regular six-day employees, but also of actors, singers, and members of troupes, who are entitled to their weekly privilege of home, rest and church. In fact, every form of public sport and amusement on the Lord's Day demands, in order to make it possible, a violation in letter and spirit of the fundamental, economic law, and is therefore injurious in character. It destroys the virility of employees, lowers the physical standard of the army,

as twice in modern France, and reduces the value of property and the length of life.

The coming legislation will more and more provide against these dangers of modern civilization, as has already been done in several countries and states, giving a weekly rest day to every toiler. Safeguarding this day against injurious and demoralizing sports and amusements is the next step in municipal and national self-defense, hardly less important than forts and navies.

The attempt to divorce Sunday toil from Sunday sports, by the claim that working men desire Sunday afternoon as their only time for sports and amusements is false in two respects. In the first place it has never been proven that the working people are in favor of the sporting Sunday. They are not the ones who are seeking such legislation, but rather the middle and wealthy classes. In fact, they have many times taken an opposite position in their gatherings and passed resolutions against the open Sunday.

The second claim that they have no other time for their sports and amusements except Sunday afternoon, is also incorrect, in a great majority of instances. There never was a time when the "poor working man," whom the open Sunday forces are always quoting, had so short hours of labor, so many holidays and half holidays, so many conveniently located and low priced entertainments and sports, such highly developed rapid transit facilities for reaching the open country and parks and ocean. In almost all cases of work in mills and factories the whole of Saturday afternoon is open to pleasure and recreation.

Even if it could be proven that the working people desire Sunday baseball, and have no other time on which they can witness it than Sunday afternoon, it has no justification. A morbid desire or an unnatural and illegal demand are not a sufficient reason why that which is economically unjustifiable should be tolerated.

2. The moral argument against Sunday amusements and public sports is imperative. Laws prohibiting them

rest on the same basis as laws prohibiting seven days' toil. Neither are religious in nature, but rather economic, social and civic, and must be treated together, as they stand or fall together. The inevitable law is that a Sunday, mortgaged to sports, will soon be owned and controlled by work. Sunday sports and amusements are largely commercial schemes, and always tend toward commercialism. The caterer and purveyor of such enterprises has no more right to continue his business seven days in the week than he who would open his store, shop and factory on the Lord's Day. The whole scheme is undemocratic, immoral and vicious in character.

The Lord's Day laws protect the leisure of the day from uses dangerous to public morals. As laws are necessary to guard against ignorance, drunkenness, and immorality, so it is necessary to defend citizens, especially the young, against the corrupting and destructive influences of the open Sunday. It may seem to make little difference whether the boys spend Sunday afternoon in sports, parks, playground, and open places, in moving pictures and theatrical shows, or in a more quiet and reverential way, but as a matter of fact it makes a vast amount of difference in their characters.

It has been tested and proved again and again that the open Sunday is a school of hoodlumism. The boys who put their own pleasure and gratification first, as is the case in seven days sports and games, miss the training which comes in self-repression, consideration of the rights and opinions of others, especially of older people, and reverence for God and law which the quiet, worshipful Sunday have always cultivated, and developed.

There was something in the Puritan Sunday, notwithstanding and in spite of its extreme rigidities, which made men, and built up strong, earnest character. The self-indulgence and dissipating absorption of the modern sport mania, which finds little or no place for the development of the quiet virtues of restfulness, thoughtfulness and rever-

ence, is weakening to the moral fibre, and ultimately destructive of the religious nature. But this is not all. Indulgence not only weakens but also tempts and destroys. The lad whose supreme idea is to get as much fun out of his Sunday as possible, is apt to get, with his fun, inferior ideals, bad habits, and vicious practices, for the rest of the week.

MODERN ILLUSTRATIONS

A prominent worker in the playgrounds of a large city, which opened for a time the Sunday to sports and games, complained publicly that the boys were "running riot over law, order and decency." It did not make, as the open Sunday cannot make, good citizens, but rather bad citizens. The presence in parks and playgrounds of overseers and the police, which would require seven days' work of a large number of people, and a vast outlay of money, has not been able to remedy this serious defect. Sunday sports have always proved a dangerous experiment, in their influence upon character, homes and citizenship. I sympathized the other day with a fond mother, who is but one out of many thousands in the land, who said: "How glad I am that my boys are not in that crowd of Sabbath breakers." However indifferent we may be to the other boys, we do not want our own boy to be brought into touch with the noise, competition, excitement, nerve-strain, rowdiness, ruffianism, and sometimes betting, drunkenness, violence and lawlessness of an open Sunday crowd.

Some time ago an investigation was made in Kansas City with reference to public amusements of both an outdoor and indoor nature. It was found that 32 per cent. of them were "bad," leading to and promoting intemperance, obscenity, late hours, dissipation, or suggestions of crime, etc. The Sunday crowds at the movies, in the theatres, streets and parks are notoriously the worst crowds of the week. The late Mr. Keith, theatrical manager, stated before a legislative committee in Massachusetts that the

Sunday theatre could not be made profitable unless it pandered to the lower element and stimulated the baser nature.

On this ground as well as because of its effect upon the health and nerves, the Actors' Association of America issued a strong protest against the Sunday theatre. The City Chamberlain of New York City said: "I believe in the Seventh Day of rest for actors. Sunday theatrical performances are an abomination." Harry Lauder, the Scotch comedian, made his protest against the injurious and demoralizing influences in a substantial way, cutting out all Sunday engagements, which in his American tours alone would have netted him \$150,000. This protest is no less worthy of mention than those which have been made by certain baseball players, who have absolutely refused large offers of money to play the national game on Sunday, or of Wilbur Wright, who is said to have refused \$3,000 for an exhibition in aviation before a Parisian crowd.

UNANSWERABLE STATEMENTS

The moral argument has been emphasized by statesmen of every age since the time of Constantine, the first Christian emperor, whose famous proclamation recognized it. Blackstone spoke in behalf of the English law, which guards against the foes of the state when he declared that "a corruption of morals generally follows the profanation of the Sabbath." The proclamation of George Washington had reference to it: "Reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principles." Abraham Lincoln's famous war order demanded that "the discipline and character of our national forces should not suffer . . . by the profanation of the day and of the name of the Most High." Count Montalembert, the French statesman, traces religious principle to its fountain head when he says: "There is no religion without morality, and there is no morality with-

out Sunday." Gladstone says: "I go to church on Sunday, not only because I love religion, but because I love England. His great rival, Lord Beaconsfield, said of the English Sunday: "I hold it to be the most valuable blessing ever conceded to man. It is the cornerstone of our civilization." This sounds very much like Emerson's statement which called the Sabbath "The core of civilization."

INCONTROVERTIBLE FACTS

Recent statistics in criminology are startling in their teachings with reference to the value of the weekly day of rest and worship as a police agency. That is, a *moral bulwark against crime*. Sabbath keeping nations, as well as cities, have a far stronger and more efficient guard than battalions of trained soldiers, and countless airships, battleships and submarines. The holiday Sunday does not recreate; it dissipates and vitiates. It is an eating, wasting cancer in the body politic, as history clearly shows.

We have not space to do more than name a very few of the most notable illustrations. For instance, the student of history cannot ignore the fact that England's book of sports, which officially opens the sacred day to games and sports and frivolities, indicates the low water mark in English history. The Parisian Sunday with its one hundred thousand soldiers keeping order—the day of sports and toil and trade—in contrast with the quiet Sunday of London, twice as large, but guarded by one tenth the soldiers in time of peace, is only one illustration out of many in history of the "moral curse of Sabbathlessness." Again, the student cannot fail to connect the Sunday bull-fights and other dehumanizing and demoralizing practices of Spain and Mexico, with the lower forms of civilization in those countries. Neither can he shut his eyes entirely to the fact that the Continental Sunday which has sown the wind during past generations is now reaping the whirl-

wind in the terrible destruction of life and property of the world's greatest war, with a larger proportion than ever before of Sunday battles. In brief, the statement obtains, from the time of ancient history to the present day, that the Sabbath, whether honored or profaned, is the best barometer of a nation's life, in art, science, literature, laws, wages, customs, in fact with reference to everything which makes a people good, wise and happy.

THE COURTS OPPOSED TO THE OPEN SUNDAY

Again and again it has been maintained in the Courts of Justice of Christian nations, and in the Courts of this country, that Sunday Sports and amusements are detrimental and destructive. I can briefly refer only to a very few instances in the United States. The decision of our Supreme Court in which this nation is called a "CHRISTIAN NATION," carries with it the maintenance of the Lord's day according to Christian standards. The unanimous decision of the same body in 1885 declared the right of government to "protect all persons from physical and moral debasement." The Supreme Court of New York State in sustaining a Sunday law says: "The act complained of compels no religious observance, and offenses against it are punishable; not as sins against God, but as having a *malignant influence against society*."

A decision of the Supreme Court of Ohio against Sunday baseball playing is based "on the maintenance of the Sunday and such other wholesome laws as may be necessary to promote the peace, health and well being of society."

The Supreme Court of Michigan, appealed to in the matter of Sunday baseball, replied that the state had "a right to enact a law forbidding Sunday ball games, as such a law interfered with no natural rights, and more, the state *should* enact such a law, since Sunday ball playing was very detrimental to the morals of the community."

Still another decision calls Sunday baseball "a breach of the peace," and another "a misdemeanor." According to our judges, the glorious America of the future can never be built upon the ruins of the American Sunday.

3. The religious argument for a weekly day of rest and worship is found in more than one hundred and seventy Bible passages. This is the most convincing argument to the believer in God's word. Passing it by briefly, I do not undervalue it, any more than a silent traveller ignores Mt. Blanc on his way from Geneva to Chamouni. There it stands forever. It cannot be ignored. It speaks for itself: "Remember the Sabbath day to keep it holy"—separate, distinct—the Soul's Day, day first of all for worship, a holy day, not a holiday. God, at Creation and Sinai, made an eternal distinction between the Sabbath Day and the other days of the week. According to Jesus Christ, the "Lord of the Sabbath," it was "made for man," man's highest, not his lowest, self. That distinction is just as imperative upon the man as any other moral law.

Found also in the constitution of man who was made on that divine and eternal plan, it has the authority of the revealed and natural religion, and cannot be violated without injury to the body, mind and soul of the individual, and to all that is best in society and christian civilization.

The statement of Sir Walter Scott, with reference to the tendencies of his age, is peculiarly appropriate to the present age: "Give the world one half of Sunday and you will soon find that religion has no strong hold on the other half." A personal statement made to me by the late John M. Harlan, Justice of the Supreme Court of the United States, is the best summary of the religious argument which I have seen: "I believe that the due observance of the Sabbath as a day for religious worship and contemplation is required by commandment of God, and is vital to the purity and integrity of the social organism."

CONSTRUCTIVE METHODS

While it is not within the scope of this paper to propose substitutes in place of Sunday sports and amusements, we cannot do less than recognize the great importance of constructive methods. If the reforms which we seek are permanent, they must be positive in character. "Thou shalt not" is the old law which prepares the way for the "new commandment" of love. Negatives, prohibitions lack in that they fail to overcome "evil with good." The reformer wins his greatest victory when he not only eliminates but also substitutes. To drive the "unclean spirit" out of the heart or the community, though it be swept and garnished, may prepare the way for "seven other spirits more wicked than himself, to enter and dwell there."

To banish Sunday sports and amusements from a city, a state or a nation is good, but it is not enough. In this age when the natural craving for pleasure is indulged in, as never before, it is important that *substitutes* of an attractive, elevating and christianizing character be put in the place of that which is taken away on the Lord's Day from the young. What shall they be?

This opens before us a volume of constructive methods to be used, in the home, the nursery, the school, the playground, the church, the rural community, the city, the state and the nation. While we cannot enter into this matter here we hope that some one will present a paper in this Congress on this important subject. It is worthy the most careful investigation and wise leadership, and great possibilities are before it. We believe that the precious Lord's Day, properly appreciated and used—the Lord's Day of the future—has within itself a wealth of "joy and gladness." We anticipate that the time will come, after this period of development and struggle, when every individual, from the youngest to the oldest, shall find in the spirit and life of our Lord's Day the best day for humanity, the day "made for man" and which shall be largely

instrumental in making over, enlarging, ennobling and saving man.

HOLIDAY OR HOLY DAY?

BY REV. GEORGE U. WENNER, D.D.

Holiday or holy day, the spelling of these words is almost the same, but they stand for widely different ideas. "Holiday" was once "holy day." In the dictionary it reaches its present meaning by almost imperceptible gradations. First it mean a holy day, then a day of joy and gayety, and finally a day of recreation and amusement.

Under varying names and forms, the Sabbath has been one of the chief monuments of the world's religion and civilization. The roots of the day are found in the common consent of the nations during millennial periods of history. Its leaves are for the healing of nations yet unborn. On the other hand, there are those who, while reaping the benefits of the civilization of which Sunday is a symbol, repudiate both Jewish and Christian conceptions of rest and worship, resent its restrictions and declare of the Lord's Sabbath: "Let us break their bands asunder and cast away their cords from us." For them Sunday has lost its ancient meaning and become nothing more than a day of recreation and amusement.

What is the history of the day?

The Hebrew Sabbath had a threefold significance. First of all it meant a day of rest. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." (Genesis 2:3.) But when the harmony of the world which God had made, and pronounced very good, was destroyed through sin, the earth became a world of unrest. It brought forth thorns and thistles and in the sweat of his face did man eat his bread. The day of rest was given to man to remind him of the Paradise he had lost and a Paradise to be regained.

The Sabbath was also a memorial of Israel's deliverance from Egypt. (Deuteronomy 5:15.) And this redemption of Israel became the type of that eternal redemption to which the Epistle to the Hebrews refers, (4:8-9): "If Joshua had given them rest then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

Finally, the Sabbath was a sign of the covenant between God and Israel: "That ye may know that I am the Lord that doth sanctify you." (Exodus 31:13.) It was God's gift to man, a pledge of final redemption. Hence it had a sacramental significance. On the other hand, by keeping the Sabbath, Israel declared that it accepted the covenant and relied upon its promises. This was its sacrificial significance.

"Thus," says Kliefoth ("Liturgische Abhandlungen," 4, 140), "the entire plan of salvation is mirrored in the significance of the Sabbath. It is founded upon the work of creation, it is a memorial of the exile, and it points forward to final redemption."

In the Christian system a different conception of the day took the place of the Sabbath of Israel. The Sabbath of the Old Testament did not fit into the ideas of the New Testament. The teaching and example of Jesus and the spirit of Apostolical doctrine abrogated the regulations of the Jewish Sabbath and the ceremonial precepts which were connected with its observance.

In the Petrine period—A. D. 30-50—Jewish Christians still kept the Sabbath, but its observance was not imposed upon Gentile Christians. On the contrary such exaction was severely condemned. The first day of the week, as the day of Christ's resurrection, early obtained special recognition. It was the day for the breaking of bread, the giving of thanks, the collection of alms.* It was termed

* Confirmation of this attitude of the Church in the first century is found in the Didache, the recently discovered manuscript of the second century.

the Lord's Day in the book of the Revelation (1:10), and later also in the writings of Ignatius. The name Sunday first appears in Justin Martyr. After Justin's time The Lord's Day was the favorite name. Tertullian speaks of it as a day of joy. For this reason in the fourth century it became a general custom not to fast or to kneel on the Lord's Day. At the council of Nicaea this custom was made the rule of the church. Those who transgressed this rule, whether clergymen or laymen, were punished.

The chief purpose of the Lord's Day in early Christian usage was worship and social service. Tertullian laid stress upon abstinence from labor, not on Old Testament grounds but because Christian propriety required it.

The first police regulations in regard to the observance of the day were made under Constantine, A. D. 321, not, however, on Old Testament grounds but because the Lord's Day should be sanctified. Later emperors were more severe, and by the year 585 the rules were exceedingly strict. But still the regulations were based not on the precepts of the Old Testament, but on the respect due to the Day of Resurrection. Incidentally it was held to be a counterpart of the Rest Day of the Old Testament and hence it should be kept free from servile labor.

Thus the Early Witnesses and the Church Fathers down to the days of Leo and of Gregory the Great admonish that Sunday should be sanctified. Allusion is also made to the outpouring of the Holy Ghost at Pentecost, but the chief reason for distinguishing the day was because it was the Day of Resurrection. Augustine says: "Sabbath means rest. Sunday means resurrection." And Gregory: "Our true Sabbath is the Lord Jesus Christ Himself."

Not till we reach the Carlovingian period do we meet with the suggestion that Sunday is a substitute for the Sabbath of the Decalogue. The theocratic conceptions of the Church of the Middle Ages lent themselves to this view. In a homily for the eighteenth Sunday after Pentecost, speaking of the Jewish Sabbath, Alcuin says: "Chris-

tian custom transferred the observance of this day to the Lord's Day as this is a more suitable time." Charlemagne in 787 introduces a series of strict statutes in favor of Sunday observance by saying: "We thus order in conformity with that which the Lord also has commanded in the law."

From this time forward, throughout the Middle Ages, Sabbatarian principles dominated in the making of laws for the observance of Sunday. In the Orient also the same tendency is found. In 884 the Constantinian laws were set aside as too lax, and stricter laws were passed "in accordance with that which the Apostles under the guidance of the Holy Ghost directed in the way of substitution."

In the sixteenth century the Lutheran Reformation repudiated the legalistic conceptions of the Middle Ages and returned to the evangelical views of the early Christian and Apostolic epoch. In regard to the Sabbath, the external details of its observance under the Mosaic dispensation were regarded as prescriptions of the ceremonial law which were abrogated in Christ.

In briefest form Luther's view is stated in his Small Catechism. Interpreting the meaning of the commandment "Thou shalt sanctify the Sabbath," he says: "We ought to fear and love God and not despise preaching and His word, but regard it holy and gladly hear and learn it." He thus defines the purpose of the Sabbath to be worship, and omits all reference to the ceremonial details of the commandment. In doing so he evidently stood upon New Testament ground.

In his Large Catechism he speaks of the Sabbath as a day of rest, but he declares that Christians have nothing to do with this commandment in the common understanding of its demands, for it is a purely external prescription like other regulations of the ceremonial law.

Without attempting to solve the intricacies of the anti-nomian controversy, it certainly is the teaching of the Epistle to the Romans that a Christian is no longer under

the law. If this is true, how are we to interpret the Sabbath commandment? What does it mean for an evangelical Christian?

A day of rest is required because nature demands it. Body and mind need a change of occupation. Hence the original emphasis of the commandment was upon the duty of rest. But our chief need is the recreation of the spiritual nature. We cease from our work so that God's work may be done in us. For this reason we come together to hear God's word and to offer prayer and praise to Him. Even in the Old Testament the pedagogical influence of the commandment gradually inclined to this use of the day.

But how can we sanctify the day?

In the new dispensation one day is in itself not more holy than another. Neither persons nor things nor days are sanctified by outward prescription. The hands of all the bishops in the world cannot consecrate a man who has not consecrated himself. Not holy oil nor solemn liturgy can consecrate a pile of wood or stone. There is no such thing as a sanctuary by virtue of outward manipulation. The consecration of a building is determined by the use we make of it. Factory or school, palace or cabin, where service is rendered in His name is as truly a house of God as is the fane where

"Storied windows richly dight
Cast their dim religious light."

So too it is with the sanctification of Sunday. We cannot impart to it a sacred content by declaring it holy from sun to sun, by inference asserting that the other six days are unholy or secular. The Christian life is a unit. It is not divided into compartments. To the believer every day is the Lord's day.

But there is a sense in which we may consecrate the day. We may set it apart for sacred use and make it holy by consecrating ourselves to Divine service. This we do when

we hear and live God's word. In the New Testament as well as in the Old Testament this is the "means of grace."

But as men have their worldly tasks and cannot go to church every day, some convenient day had to be chosen for public worship, that common service which is one of the essential functions of the Christian church, without which we have no reason to believe that the church would continue to exist. By common consent Sunday was chosen for this purpose and we avoid innovations and confusion by following the usage of universal Christendom. The day was chosen because of its connection with the life and supreme work of our Lord. It was the product of the church's life in the exercise of its legitimate function as the body of Christ, as the communion of saints.

The theory that this day is a substitute for the Mosaic Sabbath was the invention of an age when the Saxon tribes were baptized at the point of the sword, when stern measures were required to maintain the authority of the church.

It was thus in harmony with their general conception of the Gospel that Lutherans repudiated the legalistic views of the mediaeval church on the subject of the Sabbath. In the words of the Augsburg Confession: "Those who suppose that the ordinance concerning Sunday instead of Sabbath is enacted as necessary are greatly mistaken. For the Holy Scripture has abolished the Sabbath, and teaches that all the ceremonies of the old law may be omitted since the publication of the Gospel. And yet, as it was necessary to appoint a certain day in order that the people might know when they should assemble, the Christian church has appointed Sunday for this purpose."

Nor did the Lutherans stand alone in this view of the Sabbath. In the Reformed churches similar views obtained. Calvin issued strict laws against the violators of the Sabbath in Geneva, but they were not based upon the principles of the Old Testament. And the Helvetic Confession says: "We do not believe that one day is more

holy than another. We celebrate the Lord's Day, not the Sabbath." In a similar way does the Heidelberg Catechism express itself. Even the catechism of the Council of Trent is not without traces of this conception of the day.

But while the churches in theory had thus returned to the evangelical views of the early Christians, in practice there was a strong tendency to emphasize the pedagogic use of the law and to enforce the observance of Sunday by declaring it a substitute for the Mosaic Sabbath. It takes a good Christian to be a Protestant and even Protestants sometimes need the "schoolmaster" to lead them to Christ. This need found expression in the language of the Westminster Confession, a symbol to which much of the religious culture of Great Britain and America is indebted. In it we are told that God "hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath."

In sharpest contrast with the statements of the Westminster Confession are those of Caspar Schwenckfeldt (1532), to whom Sunday is significant only as a symbol of the resurrection, imposing no obligation of any kind of external celebration.

While therefore there has been an almost universal recognition of the Lord's Day in the Christian church, we find at least three types of observance, distinguished from each other chiefly by the different ideas upon which the emphasis is placed.

1. In the early church, and since the 16th century among the adherents of the Confession of Augsburg, the day was observed in the exercise of an essential function of the church's life, that of public worship. The emphasis

was placed on the positive and pedagogical significance of the day.

2. In the Middle Ages, and subsequent to the 16th century chiefly among the adherents of the Westminster Confession, it was kept in obedience to a precept of the decalogue, in a modified form so far as the day itself is concerned, but nevertheless in recognition of the moral law of God.

3. Finally, there were those to whom it was only a symbol of the resurrection, imposing upon the regenerated believer no obligation of external observance.

Besides these views that found expression in the confessions of the churches there have been other currents and undercurrents of opinion affecting the attitude of society toward the claims of Sunday.

The Book of Sports, as an edict of James the First, allowing certain kinds of amusements on the Sabbath, was called, found its defenders as well as did the Westminster Confession. The Sunday League movement of London, founded in 1875, advocated the opening of parks, museums and libraries. Lectures, concerts and entertainments of a secular character are proposed as not only harmless but appropriate and desirable for Sunday.

It cannot be denied that within a hundred years living conditions have undergone a great change in the civilized world. The tense life of the world in this age of steam, electricity and machinery has created a demand for Sunday recreation with which former generations were not acquainted. Each decade invents opportunities for recreation and new inroads are made upon the traditional programs of church and society. In our time the bicycle, the automobile and the excursion boat carry the people away to the enjoyment of their Sunday holiday. The widest stretch of the imagination would not think of them as going "to the house of God with the voice of joy and praise with a multitude that keep holy day." Such a change in the attitude of great masses of people cannot

but be productive of far reaching results in religious customs and eventually in the moral fibre of our people.

We cannot ignore the fact that at the present time we are confronted with unusual perils and temptations that seem to threaten the very existence of the Sabbath as a social institution. Our population has lost its homogeneous character. We have become a people of many races and religions. The social condition of millions of toilers in the great cities differs widely from the simpler life of a bygone generation. Can we under existing circumstances provide for the continued observance of the traditional Sabbath? By what means shall we prevent the desecration of the Sabbath? Shall we do as did the Emperor Constantine, summon to our aid the help of the police? Shall we follow the example of Charlemagne, and call upon the legislature to enact stringent laws upon the subject? Such methods it is clear are directed only at the symptoms of the disease. They will not cure the disease itself.

But first let us ask upon whom does the responsibility of maintaining the Sabbath rest?

Doubtless it is in the interest of the State to preserve the civil Sabbath. It is an institution too deeply rooted in the life of our people to be ignored. It is one of the pillars of our political and social well-being.

However, as a people, we are sensitive on the question of the relations of church and state. The courts are reluctant, in their decisions on the Sabbath question, to concede special privileges to the claims of the church.

Nevertheless it must not be forgotten that this is a Christian country. In its fundamental principles, in its historical development, in its ethical ideals, America is Christian. Christianity is the common law of the land.

While therefore we gladly open our gates to men of every creed, and while we maintain the right of all to worship according to the dictates of their own consciences,

let us not in the vastness of our liberality deny our heritage and repudiate the ideals that have made our country great. Courts do not make laws. They simply interpret them and relate them to existing facts. America is still a Christian country. We have therefore a right to demand legal enactments and constitutional provisions for the protection of Christian worship and the maintenance of Christian morality. Unceasing vigilance must be exercised in requiring of the governmental agencies and municipal administration the maintenance of the day of rest. Let us require our representatives in every legal and constitutional way to give expression to the underlying conviction of our people as to the social and moral importance of the day and thus place an effective barrier against the anarchistic influences which threaten the peace and prosperity of our country. This much we may demand of the State.

It is also in the interest of Society to foster the claims of the day of rest. In the spirit of Christian ethics and a Christian civilization much may be done to alleviate the burdens of the toiler. Already the Saturday half holiday has gone far to satisfy the demands of rest and recreation. The regulation of hours of labor and many other conditions of the toiling masses is accomplishing much good. In this direction much more may be done to relieve the pressure of the demand for physical rest and recreation. The Inner Mission of Europe and the Social Service movements of America may be trusted to find a solution for this part of the problem. The enlightened conscience of the Christian employer will respond to this design of the Sabbatic law. This much we may demand of Society.

But all of this has nothing to do with the real question of the Sabbath. We cannot sanctify the day by legal enactment. Nor will mere cessation from labor or alleviation of social inequalities satisfy that craving of the soul to which the Lord refers when He says: "Come unto me all

ye that labor and are heavy laden and I will give you rest." In its deepest longings the soul cries out: "Thou hast made me for Thyself and my heart is at unrest until it finds its rest in Thee."

The church of Christ is the one effective agent for making the Lord's Day what it should be.

The needs of the soul are those which the church in the name of her Master is called upon to heal. Its highest need is holiness, wholeness. In her effort to supply this need the church builds meeting houses, chapels, temples, cathedrals. But the greatest of all her houses of worship is an invisible structure, built of such impalpable material as time itself in the majestic walls of her day of rest and worship. Let not this temple be destroyed.

The resources and material of the church are apparently so simple and so meagre. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) But they include so much. Rightly understood there is nothing in the world so attractive, so impressive, so satisfying as the service of the Christian church. On the one hand we have the sacrificial offerings of the people, the hymns and prayers, the gifts and the fellowship; on the other hand the sacramental grace, the Gospel of the grace of God, the communion of the Lord, the Benediction of the Triune God, what an inspiration to the soul and what a help to that completed service of the week of which the service on Sunday is but a symbol.

It is for the church to exalt her conception of that for which Sunday chiefly stands, public worship. Let us emphasize the holy convocation. Let it be a service for the people, the young and the old, the high and the low. Let us have a "go to church Sunday" not once a year but once a week. The sanctification of the rest day will take place when we restore public worship to its rightful place in our lives, when we "fear and love God so as not to despise preaching and God's word but regard it holy and gladly

hear and learn it." Only under "the expulsive power of a new affection" will the holiday once more become a holy day.

SABBATH AND SOCIAL UPLIFT

BY DR. MARY E. WOOLLEY

"The Sabbath and Social Uplift"—it is not a simple question which is given me for discussion. The framers of this program were not mistaken when they included it under "special problems;" it *is* a problem and to evade the difficulty does not help toward its solution. We cannot to-day hold the ideal of our grandfather's day and delude ourselves with the thought that we can restore that. New conditions demand new treatment and conditions social, industrial and religious, as complex as ours, make the discussion of the Sabbath one of the most involved of all social and religious questions.

There are at least three angles from which to consider the Sabbath in its relation to social uplift and the first is as a day of rest, the "common, weekly, rest day," as expressed in the definition of the word. The wealth of subjects on this program referring to the industrial side of the question, indicate the realization of its importance. The complexity of the question is also indicated—that the complex life of the present makes unavoidable certain forms of work on the Sabbath. But in the conception of work that is absolutely necessary, the stoic doctrine of "preferables" must not be overlooked, that a "good" must often be sacrificed for a "better." Certain work may seem necessary, difficult to do without, until it is viewed in the light of the "better" which is sacrificed—a finer *quality*, of work for a larger *quantity*, a higher standard of community life for larger production, opportunities of social betterment for individual aggrandizement.

It must not be forgotten that the injurious effects of over-exertion and fatigue are to be measured not alone in

the physical scales, but also in the mental. The close connection between a sound body and a sane mind was never more clearly apprehended than it is to-day. Sometimes the reminder is pressed home with tragic force by accidents due to overstrain of continuous work on the part of an engineer or other public servant, responsible for the public safety; constantly we can see, if we but open our eyes, the way in which the mental processes "slow down" when the body is fagged or overstrained. Considered purely from the point of view of policy, more or less selfish, seven days' work is a penny-wise, pound-foolish policy, meaning a loss in capacity for work, as well as in its quality, sacrificing the alertness and clearness of judgment, without which even the labor of the hands is not at its best.

It is hardly necessary to add that a moral issue is also involved. Physical exhaustion weakens the will power, the capacity for resistance to moral disease as well as to physical. Body and mind crave stimulants, something to keep them going, and the craving is often satisfied not only by alcohol and habit-forming drugs, but also by amusements quite as fatal.

The consideration of the Sabbath and Social Uplift must include the question of rest, it must also include that of recreation. In our thought of the Sabbath as a day of *re-creation*, we have travelled far from the old New England ideal, and in some respects to great advantage. No one of us would have a return to a day whose coming was dreaded and whose departure was welcomed. But the pendulum was swung too far in the other direction, and much of the so-called recreation does not *re-create*. To condemn existing conditions is not enough; we must face our responsibility—see clearly wherein we have failed and how we may retrieve the failures.

As landlords, what kinds of homes are we providing for the poor in which to spend the Sabbath, and find possible any sort of attractive home life?

As communities, are we furnishing the right kind of amusement—musical, pictorial, out-of-door parks, and recreation with some sort of worshipful service?

Finally, as churches, are we making possible pleasant Sunday afternoons and evenings, some place where young people can have a home atmosphere, at least a good imitation if not the "real thing?"

It may be objected that many young people will not be drawn to the churches, whatever the attractions, which is perfectly true. But some will be attracted and others will be held who now are slipping away from their hold. To give happiness, not mere pleasure, is a large part of the work in social uplift and interest, real interest, not a veneer, is a more powerful agent than we are sometimes disposed to think.

We cannot eliminate, if we would, the desire for sociability on the part of young people, and although this side of church life should not be given right-of-way, it must be realized that it is a phase. Not an easy thing to do? Very few things in the world that are worth the accomplishment *are* easy; we might as well face that fact in the beginning. But if social uplift is worth while, it is worth while trying every possible means of accomplishment. If a business project is to be put through, obstacles are not considered insuperable, some way of overcoming the obstacles is found. If the church thinks it worth while not only to hold its young people but to attract other young people, it must use its wits, must apply its best thought to the problem. No uniform way can be laid down. A church in the heart of a boarding-house district where the young men and women are largely drawn from church-going classes or from classes that are not repelled by the thought of a church, where they are lonely for a welcome and a homelike atmosphere, the problem is not a hard one to solve, given the right people to do the solving! More essential even than the methods used are the people who use them. The kindly heart, the impulse to do and then

the fine perception of the right thing to do; a friendly atmosphere, an attractive room, music, pictures, a magnetic talk, a sandwich and a cup of tea—something to give to the church the “home-Sunday” atmosphere, the knowledge that it is a friendly “Sunday afternoon at home,” with no hint of condescension—who can fathom the good that might be done in these simple ways?

It must be remembered: (1) That different conditions demand different treatment; that what might be a great success in one church with a certain environment, might be a dismal failure in another. (2) That not all the responsibility should rest upon a limited group of people, as too often happens in church work. (3) That not every one will be reached in this way. There must also be extra-church activities, Young Men's and Young Women's Christian Associations, community centres, boys' and girls' clubs, and last, but by no means least, a friendly welcome to individual homes.

In a recent pamphlet issued by the American Institute of Social Service, the President, Doctor Josiah Strong, who has a gift of saying the right thing in the right way, writes:

“Education, philanthropy, charity, religion, business, manufactures, commerce, transportation, and agriculture have all radically changed their methods in order to adapt themselves to the changed conditions.

“The readjustment of society to the new civilization is what we call the great social problem; and this problem can be solved only so fast as the practical wisdom which is distilled from the world's experiences can be made generally available.

“The process of readjustment is one of experiment. Each experiment, whether successful or otherwise, throws a ray of light on the problem—how to do it, or how not to do it.”

These words concerning the social problem in general apply also to our particular problem. The children of this

world must not be allowed to be wiser than the children of light. Adhering rigidly to the "former things" is not always indicative of spirituality—it may be indicative also of spiritual laziness. The man who is really interested in his business is constantly on the lookout to see how he can improve methods, insure a larger market, meet the changing needs of his customers. Men and women in philanthropy are engaged in the *business* of philanthropy on a scale and according to methods of which their grandfathers never dreamed. They have not been afraid to attempt readjustment to the new civilization, realizing that the life of the work itself depended upon such readjustment.

In all such work, it must be remembered that the "process of readjustment is one of experiment," and that "each experiment, whether successful or otherwise, throws a ray of light on the problem—how to do it or how not to do it." In all forms of social and religious work, no characteristic is more needed than "staying power" on the part of the workers—that power which enables one to keep on in the midst of discouragement, to discard cheerfully the method that will not work and attempt courageously another that may.

A permanent social uplift, in the case of the individual, of the community or of the nation, cannot be accomplished without the religious element. In the light of the realization of the close connection between physical and mental and spiritual, it is apparent that the physical and mental conditions have an influence upon the religious or spiritual nature. But on the other hand, it is not less apparent that a social betterment which rests only on a material basis cannot endure. To-day, if ever in the history of the world, it is being proved that a civilization based on materialism and intellectuality alone cannot stand the test. It is important that there should be good living conditions for every human being, a decent place and, so far as possible, an attractive place in which to live, proper food and

clothing, a chance for mental development, for the enjoyment of life, but that is not sufficient. It is only when "spirit with spirit meets" that the life of the individual or of the community can be really "uplifted." The Sabbath must be a day of *inspiration* as well as a day of *rest* and *re-creation*.

The changed conditions of modern life, making necessary the readjustment of society to the new civilization, increase the importance of emphasis upon the religious, the inspirational. How may this day be made a day of inspiration, whatever the religious faith of the individual? It is hardly necessary to add that this is the most difficult phase of the problem, but unless it is solved, the social problem itself can be only half answered. No *problem* is solved without thought and much of the difficulty in this has been that hard thought has not been given to its solution. Men think all around a subject when it is connected with their business, give the best of themselves to it; how often do the strongest men and women in a community devote a day or even a few hours to the consideration of the question how to reach and hold the *people* in a service of worship in the churches of all faiths, such as are represented in this Congress, Protestant and Roman Catholic, the Greek Church and the Jewish Synagogue. And not alone in the places definitely set apart as houses of worship, but also through other channels, going out to the people and compelling them to come in, through the Christian Association, the club, the civic centre, the school-house, the outdoor gathering, even through their places of amusement.

It can be done, but in the doing a great fact must be faced: that thousands "need our religion but do not want it." How can they be made to want it? Doctor Strong quotes Doctor Grenfell of Labrador as saying: "When you set out to commend your gospel to men who don't want it, there is only one way to go about it—to do something for them that they'll understand." A recent thoughtful

article on Billy Sunday gives as one explanation of his success in reaching men, his power of giving them something that they understand. There are many differing types of people, differing in nationality and race, in education and social position, in mental and moral capacity and training, in opportunity and ability to make use of opportunity, and it is a mistake to suppose that all can be reached by the same methods, the same form of service. "I am made all things to all men, that I might by all means save some," said the great apostle. It ought not to be necessary even to remind ourselves that a service of worship can be made to attract men and women, made beautiful by music and ritual and thoughtful interpretation for some, simple and direct and less formal for others, speaking to them in their own "language" so that they may "understand." That is one step, and a long one, in the direction of making men and women feel the need of having the Sabbath mean something more even than rest and recreation.

And another step—from many points of view, the first—is to secure the best material as religious leaders, preachers, teachers, the interpreters of the Sabbath. It is significant that some of our foremost Theological Seminaries are not only filling their chairs of Homiletics with men who are strong personalities, as well as strong preachers, but are also sending them out to preach in our schools and colleges that they may attract the strongest of our young men into the ministry.

The best in the pulpit, and the best also in the pews! No man, however gifted mentally and spiritually, can meet the demand of the twentieth century church and ministry unsupported by the men and women of his congregation. One source of weakness in the effort of the church to help in social uplift has been the overburden upon the shoulders of the preacher, making undue inroads upon time and strength and leaving far too little of both for the preparation of the preaching. It is a mistake to suppose that God's message is less needed to-day than in a preceding

generation. Never was the need more real or the responsibility of interpreting it to men greater.

Jesus was moved with compassion when He saw the people, "because they were as sheep not having a shepherd; and He began to teach them many things." Imagine the Master among men to-day, men like sheep, driven blindly, they know not whither, by passion and greed and envy and hatred. Never was there such need of Him and of His Spirit, never so great inspiration to try to follow in His footsteps and make real His interpretation of life. In the light of His teaching, social uplift and spiritual awakening became not widely separated but closely connected, and the Sabbath a day in which to help God's children to realize the Fatherhood of God and the brotherhood of men.

THE RELATION OF THE SABBATH TO GENIUS AND GREAT ACHIEVEMENT

BY EDWARD THOMSON, PH.D., LL.D.

Our contention is that there is a law to the effect that Sabbath keeping ministers to the evolution of genius. He who does remarkable things, that others have never thought of, must have a sort of inspiration that lifts him from the ordinary trend of thought. God is the author of all inspiration. The man in harmony with God, who obeys His Laws, walks with Him, is the one most likely to be lifted out of common things into highest heights. Remembering God's day and keeping it holy produces a seriousness, a thoughtfulness, a penetration, a mastery, a God likeness. The habit of Sabbath keeping puts the best there is in a man to the front. If we study the great field where geniuses have wrought our proposition is abundantly supported. The greatest physician which this country has yet produced was Dr. Benjamin Rush, who was a prominent church man, the strong friend of the Sabbath who would do nothing upon that day that was not strictly

necessary for the relief of the sick. The Atlantic cable was largely due to Cyrus W. Field of America and Sir William Thomson of England. The greatest engineering achievement of all the ages, the building of the Panama Canal, was accomplished by American Army Engineers working under the old law "Six Days Shalt Thou Labor and Do All Thy Work."

There are now 47 American immortals recognized in the Hall of Fame. Ten of these were children of Ministers of the Gospel. But let us inquire more particularly where they came from. Let me explain that I was not born in New England nor educated there. I do not admire her rocks and rills, her woods and templed hills, nor have I any prejudice in favor of that section. But we have to admit the facts. Twenty-eight of the forty-seven native-born Americans that have gone to the Hall of Fame were born in five little, hardscrabble New England states that have not as much population as the one state of Pennsylvania. Then the state of New York, settled in the early time by the Dutch; of Pennsylvania, settled in the early time by the Quakers; of Virginia, settled in the early time by the English, and the mother of Presidents; of Ohio, the mother of Presidents and generals, and all the rest of them put together, have produced nineteen American immortals. Furthermore, these nineteen were reared on the divine plan and were taught to love God's day and to keep it holy.

Let us now enter into a study of some of these cases. Washington was always an observer of the Sabbath and enforced it on his family, his visitors and his slaves. The first proclamation that he issued as commander-in-chief brings in among other things the religious necessity. Let me quote a sentence from it: "The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

The next man elected to the Hall of Fame, and by one

vote less than Washington, was Abraham Lincoln. He was taught by his mother, when a little boy, as she read to him the Bible, and prayed with him, that he ought never to swear, use tobacco or liquor, and ought to love God's day and keep it holy. The instructions of his mother he most carefully carried out all his life. November 15, 1862, at a very dark period in the history of the war, Abraham Lincoln issued a proclamation from which I quote a few sentences: "The President, commander-in-chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High. At this time of public distress, adopting the words of Washington, in 1776, 'Men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality'."

Daniel Webster all his life stood by the New England doctrine which he had been taught in childhood. He always attended divine worship, and in his orations and arguments recognized the immense value of the Sabbath well observed.

Benjamin Franklin, the fourth elected to the Hall of Fame, was the great philosopher of the Revolutionary period, honored over all the world for his scientific attainments, and next to Washington the most influential character of that early day. He was born in Massachusetts and never got away from the habit of attending church and contributing to the support of the minister. Though he adopted no creed, he believed in and worshipped God.

Though his early life was wild and his mature residence among the gaieties of Paris long, he nevertheless was thoughtful and religious in many ways. When the Constitutional Convention was opened in Philadelphia, Franklin made this speech: "I have lived, sir, a long time, but the longer I live the more convinced I am that God rules among the nations of the earth, and if a sparrow cannot fall to the ground without His notice, surely a nation cannot rise without his aid. Therefore I move that a Minister of the Gospel be sent for to come in and open our deliberation by asking God's blessing on our work." It seems strange that this resolution was not carried. But many of the fathers at that time were afraid of religion, of mixing Church and State. But all the greatest men were in harmony with the doctrine of Franklin.

Ulysses S. Grant was not a professed Christian, and yet a Sabbath-keeper all his life. When he was in private life at Galena, Ill., he and all his family were in the pew regularly every Sunday morning. Grant never began a battle on Sunday and never desired to fight on Sunday, though sometimes he was attacked and had to fight. His influence was always in favor of letting the chaplains have full swing on Sunday and army affairs were made secondary. When he was elected President he took a pew in the Metropolitan Methodist Church and every Sunday morning he and all his family could be seen starting out on foot and walking all the way, fully a mile, to that church, and after church was over, walking all the way back again. But Grant had carriages and the finest horses that ever were in the White House stables, and he was fond of driving. But no one ever saw him out driving on Sunday, even to attend divine worship. He believed in the commandment of the Lord that the beast should have his day of rest, and he gave the men at the stables to understand that all they had to do was to feed and water the animals, that they were to have the day for rest. After General Grant had been President eight years he made a tour of the world

and was feasted, toasted and honored as no American ever has been. When he was in Paris "La Grand Prix" took place. That is the great national horse race, patronized out of the public treasury and at which the President of the Republic presides. General McMahon was then President and invited General Grant to be present and occupy the seat at his right hand in the grand stand—the post of honor. But when General Grant found that that horse race was to be on Sunday, he wrote back this little note to the President: "I thank you for the honor conferred, but I beg to be excused, because it would be contrary to the customs of my country and the dictates of my religion to attend a horse race on Sunday." While the elegant carriages were sweeping by, Grant and his family walked around quietly to the American Chapel and attended divine service.

Some of you remember the history of the great Civil War. You remember how McDowell on a beautiful Sunday of July left Washington, his flags flying and bands playing, to go out and crush the Confederate Army, that was threatening to attack the National Capital. Before night that army came back in disastrous retreat, and McDowell never fought another battle.

The brilliant Albert Sidney Johnston began the battle of Pittsburg Landing on Sunday, died upon the field, and his army was driven back in disaster.

Custer began the battle with the Indians on Sunday, and never fought again.

Packenham, with his trained veterans, fresh from the victorious fields of Europe, began the battle of New Orleans on Sunday, and died upon the field, suffering a fearful defeat.

Napoleon began the battle of Waterloo on Sunday, and never fought again. Contrast with these the case of Grant, who never began a battle on Sunday and never lost a battle, which cannot be said of any other great warrior of modern times. And you must remember that Grant was

nearly always compelled to attack, to face entrenchments and fortifications. He was almost always at the disadvantage, and yet always the victor.

The only two men on the other side that may be compared to Grant in military genius were Robert E. Lee and Stonewall Jackson. Jefferson Davis did not issue any proclamation like that of Lincoln, but Robert E. Lee, as the commanding general, issued one very similar in character, to the men under his command, and he never fought on Sunday unless compelled to, and was very strict all his life in his church attendance and influence. Stonewall Jackson was of the strictest Scottish type in his Sabbath observance.

The sixth man elected to the Hall of Fame was John Marshall, the great jurist, the interpreter of the Constitution. He was reared in the same state and under the same environments as Washington, and was a man very similar in his habits and character—always on the side of religion and a strong observer of the Sabbath.

Thomas Jefferson has sometimes been called an atheist, but that charge is unjust. When he was a member of Congress he advocated a special day of fasting and prayer for all the colonies—the first general fast day that was ever adopted in the history of the country. He was eccentric in his religious belief. He did not much like the Old Testament and eliminated a part of the new. He clipped out and pasted in a large scrapbook all the choice things, and he wrote in the front of it, "Bible of T. Jefferson." It was a Bible all made out of our Bible, but of such passages as he loved to read. My view in studying his history critically is that he believed in God, not exactly the same God that the general Christian would accept, but he had a worshipful mind. When I was at Monticello digging up its traditions, I found that Jefferson never would admit visitors on Sunday. If any of his special friends wanted to make a week-end visit they had to get there Saturday before dark, for then all the gates leading to Monticello were

locked and not opened again until Monday morning. Jefferson would not allow any fishing or hunting or games of any kind on his plantation on Sunday. He always arranged that his slaves might attend divine worship. He did not often attend himself, but he stayed in his house with his family and read his special bible and worshipped what he believed to be the Lord his God. This habit of Sabbath observance had its influence on the life, the character and genius of Jefferson.

These first seven are examples of all of the forty-seven. I have critically studied the history of every one on the list. They differ in blood, in culture, in environments, in political and religious views, but they all loved God's day and kept it holy. Therefore we are forced to conclude that Sabbath-keeping does help to the development of genius and great achievement of every kind and that we as a nation should be loyal to our laws, our history, our fathers, our civilization, and our God, and that as the Sabbath is a great conservator of the Christian faith and helps to make men stronger, nobler, more thoughtful, more Godlike, we must make this institution the core of our civilization, for around it cluster all those elements of power that make man strong, society pure, and civilization permanent.

THE LORD'S DAY AND THE RELIGIOUS EDUCATION OF THE YOUNG

BY REV. HENRY COLLIN MINTON, D.D., LL.D.

Plainly, it is meant that we should confine our thought to the religious aspects of the subject. According to the note that is given to us on the opening pages of the handbook, there is considerable significance in a name. "Sunday" is one of the days in the week alongside the other six, and is entirely colorless of implications of any sort. "Sabbath," as its Hebrew name implies, is a rest day and is kept holy by divine appointment. The "Lord's Day" is a weekly, joyful, thankful commemoration of the resurrection of

Jesus Christ from the dead. This Lord's Day is observed not so much because its observance is commanded as out of loyal love. This is a voluntary loyalty. Its roots are grounded in intelligent devotion. It is kept not because we must keep it, but because we may keep it, and because we want to keep it. We are moved not by the threatened results of its desecration, but by the blessed rewards of its consecration.

Well established tradition and world-wide usage will preserve Sunday, and obeying the divine command will preserve the Sabbath. We cannot force love. We cannot coerce gratitude. We cannot compel free heart-loyalty, and so it follows from the very nature of things that the preserving and observing of the Lord's Day will depend upon the general widespread intelligent appreciation of the event in history which it commemorates, and of the principles for which it stands.

The rising generation will never know what religion is, so long as it is untaught in the principles in which religion is grounded. Christianity, minus the Lord's Day, is not Christianity. Every religion has had its stated sacred days and seasons. The Christian religion cannot be taught, lived or stated, if we omit its Lord's Day.

I am a little chary of the disposition, quite popular in certain quarters, to obliterate the distinction between the sacred and the secular. It is true, all we have belongs to God. All our property, time, energy is His. "We are not our own, we are bought with a price." The Jew was to keep the Sabbath day "holy." There was a special mark on it. The ancient Hebrew sanctified his offering: It was no longer common. Pantheism is, according to Coleridge's word, "white-washed atheism." If we call everything God, we have no God. Emphasizing equally every word in a sentence takes away all the emphasis. The danger is that in bringing everything up to the level of the sacred, we shall end up by bringing everything down to the level of the secular. In striving to bring the other six

days up to the sacred plane of the seventh, may we not bring the seventh day down to the low level of the other six?

There is a subtle peril down that way. Before we know it, we may have let slip any day especially sacred to God. There is a difference between a house of worship and a playhouse. There is a difference between a temple and a theatre. There is a difference between a counter and an altar.

The great thing is the actuating principle back of the day. We need the rest from daily toil and care. Body, mind and soul, all alike are better for the day. I am not much concerned about the accurate count of the particular day or the week or the precise hour when the sacred day should begin and end. When I was in Constantinople, I found they had three sacred days. The Moslem had his sacred Friday; the Jew had his sacred Saturday, and the Christian had his sacred Sunday. If you go westward on the Pacific Ocean at a certain time, you will lose your sacred day altogether. I believe that there is often divine wisdom to be seen in the very impossibility of locating exact spots in geography and exact dates in history. The day the Christian world with substantial unanimity fixes upon as the day to be kept sacred, is good enough for me. We are living under a different calendar from that of twenty centuries ago, and the changing of systems dislocated any alleged accuracy of moons and hours, in any case. It is one day of the seven which our Lord claims and which we want him to have as his own. It is His. The economic experience of mankind has demonstrated that less than this proportion means physical exhaustion and spiritual famine while more than this is more than this formal exaction has required, "Shall a man rob God?"

Now, all this must have its integral and rightful place in the religious education of the young. A people with no sacred day is less than pagan. Greed, self-indulgence, love of pleasure; all these are blind to the claims of the Spirit;

their aims centre upon themselves; they forget to honor God in the day that is His.

This education which inculcates the principle that underlies the keeping of the Lord's Day has its truest and safest safeguard in the Christian home. There is nothing that can take its place. The family circle, surrounding the family altar, must not be lost or the Lord's Day is gone forever.

Schools of every kind and grade are important and a "Christian School" bears the wrong name if it fails in this. Our public schools are not Sunday Schools, to be sure, and yet we are a Christian nation. If there is good economics in Christian teaching shall we eschew it because forsooth it is Christian? From the standpoint of the state, the religious meaning of the day may be negligible, but from the standpoint of economics, efficiency and the public welfare, it is eminently important, and if experience has shown anything it is that all these are mightily conserved and promoted in the popular recognition of the religious value of the day. God's law marks the way of national efficiency and national honor. The philanthropic, the economic and the secular benefits of the day of rest are tremendously important, but the religious regard and observance of the day are the surest guarantee of all these incidental and secondary blessings which follow the nation that obeys God's law.

These are questions that strike to the bottom. The future of the Lord's Day in our beloved country depends upon the intelligent appreciation of what it is, what it stands for and what it ensures for the preservation of our faith, for the keeping pure of our life and for the continued vigor and vitality of all that makes a people good and great.

CHAPTER VIII INDUSTRIES

SUNDAY WORK IN GLASS MAKING

BY GEORGE BUELL HOLLISTER

IN GLASS manufacturing establishments there is no Sunday production work, that is, no work of processing raw materials into the finished product. There are, however, certain subsidiary lines of work which must be carried on in order that the main week-day operations may not be interrupted. An outline of the usual glass factory organization will assist in understanding the situation.

In the progress of raw material through a glass factory, the main departments are as follows :

Factory Organization

1. Mixing and glass control.
2. Melting and heat control.
3. Glass working.
4. Finishing and inspection.
5. Packing, shipping and storage departments.
6. Subsidiary and repair departments.
 - Power house. Pipe fitting and tin shop.
 - Machine shop. Mason department.
 - Carpenter shop. Pot and clay department.
 - Blacksmith shop. Watchmen.
7. Accounting, clerical and administrative departments.

The mixing department receives the raw chemicals, and stores, weighs and mixes them in the proper proportions. It also superintends the filling of the melting cru-



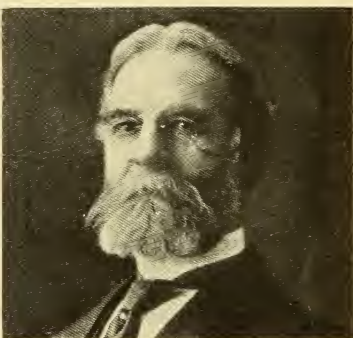
REV. J. B. REMENSNYDER, D.D.



REV. JOHN J. BURKE, C.S.P.



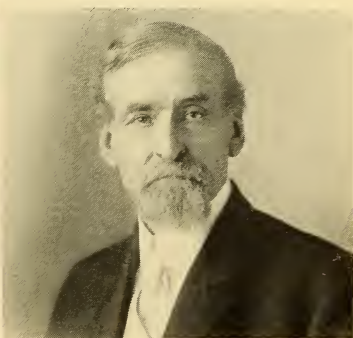
REV. JOHN W. BUCKHAM, D.D.



GEORGE W. BRUSH, M.D.



REV. DAVID BAINES-GRIFFITHS, M.A.



REV. J. H. LEIPER

cibles with the necessary glass mixtures, and has the general care of the glass until it is melted. Sunday work in this department is confined to filling the raw chemical material into the melting pots which are scheduled for use in the early part of the week. The necessity for this is readily seen when it is realized that each pot must be under fire approximately twenty-five to thirty hours in melting.

The melting department furnishes the necessary heat for melting operations. The heat is generated either from hand-fired coal, natural gas, fuel oil, or coal gasified in gas producers, and is concentrated in large circular furnaces which contain the melting crucibles or pots. The furnaces must be run at temperatures between 1,400 and 1,500 degrees C., which heats are maintained day and night as uniformly as possible for periods extending over many months, or until it becomes necessary to repair or rebuild the melting units. The maintenance of these constant temperatures of course necessitates work on each day of the week. This is unavoidable, for the lowering of temperatures during a single day or the banking of fires, would not only furnish a serious set-back to production for the whole ensuing week, but, in all probability, would greatly damage the furnaces and the melting pots.

When the glass is melted, it is "worked" or "processed" by hand or machine labor into articles of use. This is the chief and most important work in the glass house and in the labor involved is represented by far the largest part of the company's payroll. Glass working proper is never done on Sundays in plants of the character here described.

When the actual blowing of an article is completed, it is taken to the finishing and inspecting departments where the necessary mechanical and inspecting work is done to make it ready for shipment. It then passes to the packing rooms and is packed either for immediate shipment or for storage. Sunday work is almost never required in these departments. Only an extraordinary emergency demands it.

While a glass factory is inoperative with respect to its main business on Sundays, there are certain minor departments in addition to the mixing and melting departments, in which some Sunday work is regularly or occasionally performed. For example, the power plant must be operated for light, heat and power; watchmen must be on duty, and necessary emergency repairs made, viz.: those repairs which cannot wait until Monday must be attended to on Sunday. Experience has shown that Sunday work in the repair department is more liable to abuse by foremen than in any other department; the tendency being to throw work into Sunday because it can be done with less interruption than on week days. This undesirable tendency can, however, be controlled by close watch on the department's working schedule.

A compilation of actual figures for a given period in one glass house, typical of many others, shows that Sunday work in all departments was but nine-tenths of one per cent of the company's actual weekly payroll. This percentage is further detailed as follows :

Sunday work in Mixing Department..	0.13%	of	weekly payroll		
“ “ “ Melting Department..	0.54%	“	“	“	“
“ “ “ Power House.....	0.10%	“	“	“	“
“ “ of Watchmen	0.09%	“	“	“	“
“ “ “ Emergency Repairs..	0.04%	“	“	“	“
<hr/>					
Total Sunday work.....	0.90%				

Considering the fact that the weekly payrolls above covered a period of low production, the above figures for Sunday work may be regarded as relatively high for normal business conditions.

The Law. In this state (New York) the law regarding Sunday work is strict. It provides (Section 8-A, Chapter 31 of the Consolidated Laws as Amended 1914) that every person employed in factories shall have at least *twenty-four consecutive hours of rest in every consecutive seven*

days; exceptions which apply to factories of this character being:

1. Watchmen.
2. Employees whose duties include not more than three hours' work on Sunday in maintaining fires or in necessary repairs to boilers or machinery.
3. Superintendents or foremen in charge.
4. "Employees, if the Commissioner of Labor in his discretion approves, engaged in work of any industrial or manufacturing processes necessarily continuous, in which the employee is permitted to work more than eight hours in one calendar day."

Lists of employees who are required to work on Sunday, together with the day of rest for each, must be posted in the factory and copies filed with the State Commissioner of Labor.

It is generally conceded that Sunday work is expensive work. This is true, not only because Sunday work is often paid for at rates higher than week-day work of the same nature, but also because it tends to make the labor of other days less efficient. Workmen are less fit physically for want of the accustomed rest day, and the amount of work they actually do per hour is below normal as compared with the work they do on week days when the association of greater numbers and the higher pressure under which they work furnishes an undoubted stimulus to more efficient and sustained effort.

From every standpoint involving the interests of both employer and employee, the attempt is made to reduce Sunday work to the lowest possible limit.

THE DOCTOR'S STANDPOINT OF WORKS OF NECESSITY AND MERCY ON THE LORD'S DAY

BY GEORGE W. BRUSH, M.D.

"And on the seventh day God ended his work which He made; and He rested on the seventh day."

In considering this subject one's thoughts naturally turn to the early days and the beginning of our national life. When the Pilgrim Fathers of New England and the Cavaliers of Virginia and other Southern colonies settled in America, Sunday was by common consent set apart as the seventh day, or a day of rest and worship.

Those who settled in New England were of sturdy and stern stock, while holding rigid views they were imbued nevertheless with the spirit of liberty. They fled from England to escape from tyranny, persecution and religious intolerance. When, therefore, they formed their system of government one of its corner-stones was the right to worship God according to the dictates of one's own conscience. All unnecessary work was scrupulously put aside on Sunday. The primitive and simple conditions of society then were such that this presented no serious difficulties to any one but the ministers and the doctors, who were the hardest worked members of the community, on that day. Owing to conditions which surrounded these settlers in the new world, the tendency was to put too much emphasis upon the letter and to forget the spirit of the day; and some of us who came upon the stage of action in the last half of the nineteenth century have vivid recollections of Sunday as a day of undue restraint with a tendency to an atmosphere of oppressive solemnity and gloom. It was impossible to think of an Elder or a Deacon other than as a man of a severe cast of countenance upon whose face a smile would be rank heresy. Even music in the churches was tabooed, excepting the tuning fork and the drawling whine of the chorister and his followers. Fortunately with the lapse of time we grew out of this and now all has been changed and we have some of the finest music in our churches on Sunday. Sunday should be a day of happiness and joyful worship; a day of giving thanks to the Giver of life and all the blessings that go with it; a day of rest and recreation.

With the growth of our national life and the change in

the condition of society have come problems affecting the "Lord's Day" or day of rest which were never thought of in earlier times. This is especially true of the last fifty years when emigration has flooded us with representatives from every nation on the face of the globe. We have Christians who observe Sunday; Jews, Saturday; and Mohammedans, Friday, as the day of worship.

How shall we so adjust our laws and practice in regard to Sunday observance as to meet the views of all these of different beliefs and early training and still maintain the right of every one to worship God according to the dictates of his own conscience?

In the opinion of the writer it is not so much the question of *the* day, as it is *a* day. Amid the various conflicting forms of belief, the danger is that we have *no* day which we can call a day of rest and worship.

To those of us who were born and brought up in this land, it is natural that we should fall back upon one of the fundamental principles of our government, namely: the right of the majority to rule and the majority having set apart Sunday, for the Lord's Day, we may rightfully ask those who come to us and conform to our laws to also conform to this established custom.

The observance of the Lord's Day should be such as to emphasize its true meaning. God is love, and the principles of love and good will should especially be uppermost in the minds of all on this day.

If some are disposed to think our Puritan ancestors were over rigid in their observance of the Lord's Day, they should be pointed to the results. Some of the strongest men and most able statesmen in our history come from this stock and these men and women of rock-ribbed principles have been the bulwark of the nation in time of stress and storm. No man or woman, however, has the right to lay down an inflexible rule for the observance of another so long as the rights of others are not interfered with and the moral and physical nature of the individual

debased. The main thing is to settle upon a fixed *purpose*, so to observe the day as to conserve the highest religious, moral and physical welfare of all. It becomes largely a question of the educated public sentiment of the community and the nation.

What applies to the other callings in life applies also to the medical profession. My theme is: "The Works of Necessity and Mercy as Applied to the Doctor." The doctor's work, like the housewife's, is supposed never to be done. Babies will not arrive on all days of the week except Sunday; and the diseases incident to childhood, middle life and old age have no respect for particular days of the week. Here the question is largely one of the purpose of the individual doctor. In a practice of my profession extending through many years, the purpose of the writer has been to keep Sunday as free from work as possible. This has met with a measurable degree of success and, with the telephone and the nurses as aids, can be in the future still more successful in the work of my profession. A large number of cases do not need the attention of the physician every day. It is easy with a little forethought to arrange the visit for another day than Sunday. Usually operations, except emergency cases, can be designated for some other day. In short, the doctor who wishes to do so, if he tries, will be surprised to find how free he can be on Sunday.

The conditions of our modern life are such that the constant tendency is to keep up the rush all days of the week, and many business men will try to infringe on the doctor's Sunday with the excuse that they are so busy on other days that Sunday is the only day to see them unless some severe illness forces them. A little resistance on the doctor's part will show such a person the injustice of their plea.

A doctor's life is exhausting both mentally and physically; he needs his day of rest even more than some others, and such time as he can make for rest will better fit him to

be of value to his patients. One day of rest is needed by all of us. This is one of God's laws and it is the duty of every individual so to conserve and observe the laws of God and nature as to make the most and best of the God-given privilege of life.

Therefore, every movement which tends to strengthen the sentiment for Sunday observance should be encouraged and every tendency to violate this sentiment should be discouraged. Works of mercy are always in order; anything which tends to lighten the ills and burdens of life for our fellowmen should have a place every day in the week and at all times of the day.

If we come to regard life as an opportunity for service and that we are co-workers with God, the Father of us all, the question of the observance of Sunday will present few difficulties.

"FREEDOM FROM SUNDAY WORK"

(from the Actor's standpoint)

BY BRUCE MCRAE

(With Extemporaneous Remarks by Miss Olive Oliver)

The Actors' Equity Association is sending a special delegate to the International Lord's Day Congress, meeting in the Auditorium, Oakland, Cal., on July 29, 1915, in the name of the actors and actresses of America, to appeal on their behalf for the consideration and influence of all those present to aid in the strict and honest enforcement of the existing laws prohibiting the giving of theatrical performances on Sunday.

The Actors' Equity Association, the Actors' Society and the Professional Women's League, societies whose membership amount in the aggregate to many thousands, have all adopted resolutions opposing the giving of theatrical performances for commercial purposes on Sunday.

It is impossible to state accurately how many persons

there are in the United States who earn their living by the profession of acting, but from the last census reports of 1910 the number was estimated to be 28,000. Whatever the number may be, it is safe to assume that more than 60 per cent. are compelled to work on Sunday.

The actor is a servant of the public, but his service, unlike that of those who supply communities with food, light, heat, transportation and other vital necessities, is not *essential*. It may be claimed that in large cities with a transient population the community, or part of it, requires entertainment on Sundays—persons who do not go to church, or who have no homes or mental resources, or those who work so hard on other days of the week that they are too exhausted to seek relaxation except on the Day of Rest. Admitting this to be so, it is hardly fair to argue that because one section of the community finds it inconvenient to attend theatres on any but Sunday nights, another section should be deprived of their centuries-old right to the Sabbath Day's rest.

If entertainment for the community is essential, let it be suggested that it take the form of motion picture exhibitions, which reduce the amount of labor and sacrifice of human rights to the minimum.

Sunday work demoralizes the best efforts of the actor, the lack of mental recuperation tends to destroy the creative and temperamental qualities of the most sensitive of arts.

Artists of distinction, and of sufficient independence, refuse to play on the Sabbath, so the burden of the injustice falls on the less influential.

In England public feeling against the desecration of the Sabbath is so strong that the actor there is not called upon to sacrifice his Day of Rest. It is interesting to note in this connection that in New York City this past winter an English company refused even to rehearse on Sunday, claiming that they had never been asked to do so in England.

There is no demand among the better educated and more intelligent section of the community for Sunday performances. You have only to glance around at the audience on a Sunday night to realize the truth of this, with the possible exception of New Orleans, where the preponderance of the French element is responsible for the habit of regarding the Sabbath as a holiday.

Quite apart from the religious, moral and ethical reasons for preserving the actor's right to his Sabbath Day's rest, a right granted him by the Christian Church, and centuries of custom, and statutes in the majority of communities, is the injustice imposed on him by not remunerating him for his extra work on Sunday, which being an illegal act, he is prevented from securing compensation for by process of law. Therefore the actor renders his services on the Sabbath *gratuitously*, and so accustomed have his employers become to regard his Sunday work as a *prerequisite* that some of them have actually deducted a night's salary for a Sunday night lost in traveling. Another practice by which the Sunday work is employed to the material disadvantage of the actor is the custom of avoiding playing on Saturday night, which is not profitable in small towns, and utilizing the night in reaching a large city in time to give a performance or two on Sunday. The actor in this instance is not paid for the Sunday performances and suffers the additional injustice of being deprived of his salary for the Saturday night which his employer compelled him to spend in traveling.

The Actors' Equity Association has been successful in compelling employers to refund salaries deducted from actors who had been prevented from performing on Sunday by the police.

It is not for material reasons, however, that the actor is opposed to Sunday work; he demands his right, like any other citizen, to his Sabbath Day's rest, and the gratitude of the thousands of hardworking, conscientious men and

women who provide the intellectual entertainment, amusement and pleasure for the public is extended to this Congress for its consideration and influence and efforts to maintain the integrity of the Sabbath Day.

PUBLIC SERVICE

BY PERCY V. LONG

The problem of the application of the principle of Sunday as a day of rest is beset by peculiar difficulties when applied to certain public works, such as fire protection, health and hospital service, and policing our great cities.

Municipal activities have grown from very small beginnings to huge complicated machines. As soon as a business enterprise or industry becomes so large that its methods of administration become of interest to the entire community, it becomes a subject either of municipal administration or municipal control. This is because it is of moment to all the people all the time.

Our large cities employ an immense number of persons for the carrying on of public business. In San Francisco there are about 6,700 Civil Service employees alone. This does not include non-Civil Service employees or officials, such as attorneys, doctors, elected officials, architects, experts, etc., etc., the number of which would materially increase the total.

Of these, the nature of their work allows by far the larger number their Sunday day of rest. In San Francisco the officers and employees of the Tax Collector, Assessor, Auditor, Treasurer, Civil Service Commission, and other departments where Sunday work is not necessary are given both Saturday afternoon and all day Sunday for themselves.

The schools, with their 1,450 teachers, are open but five days a week, and the remainder of the employees of the

department, amounting to 150, do no work after Saturday noon.

The judicial and legal departments likewise discontinue from Saturday afternoon until Monday morning, and with them the Board of Public Works, executive department and the departments of public records.

In some departments, however, a minimum of Sunday labor is inevitable.

Thus such matters as water-works, street railroads, scavengering, police and fire departments, etc., are activities which do not cease day or night, Sundays or holidays. The result is that general statutes on Sunday closing, or other Sabbath legislation must be modified when applied to these affairs.

Of course there may be a minimum of work in pipe laying, for example, in the water department, but water must be delivered on Sunday in equal quantities as on other days.

Work in the car shops may be suspended on Sunday, but there is a maximum of travel on the car lines of our cities on Sunday, necessitating the retaining of platform men for that day. There are two methods of relieving this condition, the one being to give the men their holidays during the week, when the full force is not needed, the other to alternate Sundays, this latter, of course, involving the employment of a larger number of men.

However, the eight-hour day fixed by law for municipal employees gives them a good part of Sunday to themselves.

In the case of hospitals and the public health service, considerable work must, from the necessities of the case, be performed. At the hospitals, the sick receive equally good attention on all days, necessitating the retention of the same number of nurses and other attendants on Sunday. With the increased use of automobiles and other means of rapid transit first aid must be constantly at hand to alleviate suffering.

I believe that this matter has been best handled by the

United States Public Health Service. Rule Number 375 provides that

“Sunday shall be observed at all stations of the first class and on board all vessels of the service in an orderly manner. All labor or duty shall be reduced to the measure of strict necessity. The religious tendencies of the officers and men shall be regarded and every opportunity consistent with the duties of the station shall be afforded them to attend divine worship.”

Thus in the health service also, the only alternative is to give the employees and officers other days than Sundays as rest days.

The fire-fighting system is a peculiar problem. To be efficient, to be every instant prepared for any emergency, it must necessarily be under an entirely different administrative system than other departments, except the police.

On Sundays vast numbers of factories, wholesale and retail stores, as well as numberless dwellings and apartment houses, are left without occupants, other than a few watchmen. Electric wires, spontaneous combustion and carelessness of employees are but a few of the causes of Sunday fires. Moreover, Sunday fires are more difficult to subdue in view of the fact that they usually make great progress before discovery. In fact, in many ways Sunday is more dreaded by the Fire Department than week days. For these reasons the efficiency of the fire department must not be impaired by the depleting of the actual fire-fighting force.

In spite of this fact, efforts have been made to afford the members of the department a day of rest. In New York, firemen are allowed twenty-four hours leave every fifth day, thus receiving six days off a month instead of the four which Sunday would assure them. These leaves run from 8 A. M. one day to 8 A. M. the next, thus giving the men the benefit of a full day and night.

San Francisco likewise grants its firemen one day of rest in five, from 8 A. M. to 8 A. M. This means, in practice, that on Sundays there are twenty-five per cent., or 203 of the 812 uniformed men of the department free every Sunday, in addition to the entire pay-roll of the Corporation Yard.

In our city we have even gone a step farther in endeavoring to keep the members of the Fire Department in touch with their various religious activities. This principle has been embodied in a rule governing company commanders, as follows :

“They shall make such disposition of the men under their command as will enable them to attend their respective places of worship every Sunday, if possible, but at least once in every alternate Sunday, or other day of the week, which the man or men are accustomed to recognize as the day of public worship. Such ‘offs’ will be so arranged as not to impair the service, and members availing themselves of this privilege will be required to attend said places of worship in uniform.”

Thus San Francisco has provided in a generous manner for the proper observance of the Sabbath by her firemen.

The same set of circumstances affect the police department in its work.

Burglars and thieves are attracted by the prospect of working Sundays in empty houses and stores. Pickpockets and kindred spirits rejoice in crowded cars and places of amusement, and, all in all, Sunday is, above all, the busiest day for the guardians of the peace.

Obviously, to grant leave to a part of this department on Sunday would be to seriously interfere with the ends of justice. It is economically impossible to increase the number of patrolmen in order to grant Sunday leave, so our cities have found it necessary to restrict absences

from duty. At the present time, in our own city, patrolmen are granted one day off every fifteen days. However, the 8-hour shift gives each man a portion of his Sunday.

Of course, an extended study of this problem of Sunday work in public service would involve a tedious enumeration of the ordinances and rules in all of our great American cities governing the subject. This would be neither interesting nor profitable in the present discussion.

What I have endeavored to point out in opening this conference is, that we are here dealing with a problem in its nature a peculiar one. The very fact that such activities as those I have mentioned are embraced under the head of "public service" implies that our law-makers and charter-framers have realized their importance to the whole body politic, and for that reason have removed them from private interests and made them the subjects of public administration. A curtailing of certain public service activities means the serious impairment of those rights of fire and police protection, of rapid transit and first aid, for which our municipal governments have been created, and to maintain which the people voluntarily submit to taxation.

Viewed in a larger sense these are all works of necessity or of mercy, and as such, are not amenable to the general laws, either civil or religious, governing the observance of Sunday rest in modern society.

The immensity of the task involved in rendering public service is so evident, and the necessity for continuity of action in many of its branches is so imperative, that it is obvious that any attempt to cease all public activity at any one time will result not only in increased cost of service, but in resentment on the part of those affected. It is therefore wisest to accept that measure of cessation which will be least noticeable, and which will least inconvenience or discommode the general public.

Approaching a discussion of the subject in this spirit will be the most effective method at this time, and sug-

gestions as to changes in existing conditions which will the least promote friction and opposition to the policy of resting one day in the week (preferably the Sabbath) will be most helpful in ascertaining the most intelligent way to meet and solve this problem.

Instead of hastily jumping at conclusions, and making sweeping judgments without reservation, investigate very carefully each department of private and public activity in an endeavor to find just how far the principle of the Sabbath rest day can be applied. This conservative method of attack will in the end win to your point of view many who would hesitate in the face of a whirlwind campaign conducted in evangelistic fashion, not taking into consideration the obstacles in the path of all reform or change.

I believe your platform and your program are sane and progressive, and feel that it should and will receive the hearty and loyal co-operation of all here present, representing either the church or the laity, government activities or private enterprise.

THE OBSERVANCE OF SUNDAY IN THE NAVAL SERVICE OF THE UNITED STATES

BY CAPTAIN GEORGE R. CLARK

On November 15, 1862, President Lincoln, recognizing the manifold benefits of the practice of religion, especially in times of trouble, personal and national, issued the following "Order for Sabbath observance":

"The President, commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the Military and Naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of

a Christian people, and a due regard for the Divine will, demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by a profanation of the day or name of the Most High. 'At this time of public distress' (adopting the words of Washington in 1776) 'men may find enough to do in the service of God and the country without abandoning themselves to vice and immorality.' The first general order issued by the Father of his Country after the Declaration of Independence indicates the spirit in which our institutions were founded and should ever be defended. "The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country'."

This well-known order but gave official sanction and authority to a sentiment and custom that had prevailed with more or less force since the early date of 1828, when the first chaplain, Mr. C. S. Stewart, was appointed, and began his cruise in the frigate *Guerriere*, an account of which is so entertainingly told in the volume called "A Visit to the South Seas." In this book we read that, in compliance with a request of the Commanding Officer, public prayers, in addition to the regular Sunday service, were held daily on board the *Guerriere* according to a prescribed rule of the service. "The hour of sunset was fixed on as the most convenient and most appropriate for the duty. A more desirable and salutary observance could scarce be devised—nor one more pleasing and impressive. It was well remarked in reference to it by a principal officer that wanderers upon the deep, separated widely from all the rest of the world, should have at least once in twenty-four hours a common time for all to pause in the daily round of occupation and unitedly to join in the worship of our God." "It is a noble sight," said the chaplain, "to behold

men thus situated openly acknowledging to their Maker and to themselves the high source and destiny of their existence."

It must have been some such influence that inspired Napoleon's remark to his officers who, on the deck of the ship carrying them to Egypt, were discussing the question as to the existence of a Divine Being. "There," said the great emperor, pointing heavenward to the stars shining above them, "there lies your answer."

"I am fully persuaded," said the chaplain, referring to the regulation prescribing daily prayers, "that a more powerful auxiliary in the discipline of a ship could not be adopted; and that this single service, properly performed, would soon be found to be of inestimable service in promoting the good order of a crew." Two months later, as if in fulfillment of the prophecy, he writes: "There is said to be much less profaneness on board than formerly—the number who no longer drink their allowance of grog is increasing—and many things indicate an improvement in the general state of morals among us."

It has been asserted that no class of men are more open to conviction of truth than seamen, and none more susceptible of religious impressions. It was to this class of men that Chaplain Stewart on one occasion used as a text the injunction of the prophet, "Go up now, look towards the sea," the object being "to sketch the stern magnificence of the ocean as illustrating the majesty of God; to exhibit the effects of an ocean life on the social and moral character of man, and to inculcate the great lesson, that into whatever climes we may penetrate, through whatever seas we may pass, we cannot escape from the presence of the Deity."

This glimpse into the past may serve to throw light upon the early efforts made to look after the spiritual welfare of those "that do business in great waters," efforts that are zealously continued to this day and show their effects in the good conduct, self-respect, obedience, and

loyalty of the fine body of young men who now worthily wear the uniform of our Navy.

Following in the footsteps of the early rulers of the service those later in authority gave expression to their approval of religious services on the Sabbath in regulations that are now in force on all our commissioned vessels. "The commanders of vessels," read the instructions, "and naval stations to which Chaplains are attached shall cause divine service to be performed on Sunday whenever the weather and other circumstances allow it to be done; and it earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at every performance of the Worship of Almighty God: Any irreverent or unbecoming behavior during divine service shall be punished as a general or summary court-martial may direct."

As an evidence of the spirit of reverence with which the personnel of the Navy respond to this call it may be stated that in the experience of the writer covering a service of twenty-four years afloat he has never noted a single case of misconduct at these services where all "offer their prayers to Him who is the confidence alike of all the ends of the earth and of them that are afar off upon the sea."

FLORISTS

BY MAX SCHLING

The florist business, with all its delicate work, tires the mind and body of workers more than any other business, and still there is so little done for our interests in comparison with that which is done for workers in other occupations.

Artisans, as carpenters, shoemakers, tailors and others, close their shops on Saturday and rest on Sundays. Six days they work and on the seventh they take time to enjoy the fruits of their work and thank their Creator for the privilege. Factories, grocery stores and butcher shops

close their doors for business on Saturday night. They know the value of Sunday.

We are looked upon not only as business men, but also as artists. The daily grind of business is more strenuous with us than with those who are engaged in other lines of business. We carry not only the burden of our daily work the same as any other business man, but the stress of the manifold kinds of work we do. All the different combinations, new ideas and artful arrangements which are expected from us, keep not only the body, but the mind under constant strain. Our business is chiefly with individuals. We have to think for each one, and select flowers or make up floral arrangements for the different customers to satisfy their ever varying tastes.

Other men are protected, the law takes care of them and provides that they shall get one day's rest in seven, but the law does not take care of us. The business man who employs ten, twenty or thirty men, not only works as his men do, who have not the strain of responsibility which he carries, yet the law protects them but forgets him.

Most stores in the United States are open on week days from 7.00 A. M. to 9.00 or 9.30 P. M.; some of them even later. Some stores are open day and night; many of them, even large firms with whom it is not necessary, keep open all day Sunday. Many keep open Sunday only until noon. This could be regulated. There are instances where flowers are necessary for certain occasions on Sunday, but these orders could be taken on Saturday and delivered on Sunday from behind closed doors. We could prepare our orders on Saturday and deliver them Sunday morning early by men who would be compensated on Monday for their two hours; and by taking shifts in this work no one would feel it. The public would become accustomed to this arrangement and would buy their necessary flowers on Saturday as is the case in many cities in the West. You may ask the question: "Who does hinder you that you do not close; who wants you to keep open on Sunday?"

There is a very simple answer to this. It is the one word, "Competition."

Most people are indifferent about the matter. They do not think on Saturday what they may need on Sunday if they are not forced to. In conversation with a lady of the wealthier class, she said, "Why, our men have no time to buy flowers for us during the week; they are down town in the offices. But Sunday morning they take a walk and stop at the florist's and buy us some flowers." These men could order their flowers on Saturday, just as their wives buy their groceries and their meat on Saturday, or as they order their oysters on Saturday to be delivered on Sunday morning.

The law which makes us give our men one day off in seven at present is not observed by most florists. The workmen themselves are afraid to demand their rights; they are afraid they might lose their positions for there are plenty of others who are ready to take their places the moment they leave. A few among us let half their men off on Sunday, the other half on Monday and work consequently Sunday morning and Monday morning with half force, overstraining this half of the force; others simply work their men the way they think necessary, considering the business and not the men or the law, and if a labor inspector should step in, he would not detect the scheme nor learn it from the employer nor from the employees, both take refuge in "the law of self-protection."

Most employers are forced by conditions to disobey the law, which does not require them to close business one day in each week. They would like to get a rest regularly once a week and stay with their families. But there again, is the law of self-protection. They want to hold their patrons. These conditions will be worse if they are not altered. If the law should be obeyed by one firm it would cause jealousy on the part of the workmen in firms where the law is abused, and those workmen would be driven to

seek help and advice from labor agitators who only poison their minds.

We ourselves never will be able to adjust this matter by co-operation among ourselves. There are too many mixed feelings for and against opening or closing our doors on Sunday, and therefore the only solution of the problem which we have to suggest is the enactment of a law which will force every business man without exception to close his doors on Sunday. If we accomplish that, we shall have the coveted day of rest. It will give us time to enjoy once a week a day with our families without business cares and will let us once a week see our homes in daylight. It will help to solve other labor questions. It will give our men the one day rest in seven consecutive days to which they are entitled and it will hinder otherwise good citizens from being law-breakers.

Besides all these benefits, it will remind us (some of us need to be reminded) that there is something besides money-making, and that is "Religion." One of the commandments of every man's religion is, "Six days shalt thou labor, but the seventh is the Sabbath of the Lord, thy God."

SUNDAY CLOSING OF SLAUGHTER HOUSES IN THE VICINITY OF NEW YORK CITY

BY F. M. McCARTHY

The matter of closing slaughter houses on Sunday in the vicinity of New York City was taken up by the National Association Bureau of Animal Industry Employees' Association, Branch 19, which is the New York Branch, in September, 1913. At that time a petition was presented to the Secretary of Agriculture.

No satisfactory result was obtained and later, organizations and individuals interested in Sunday observance were appealed to. The matter was then taken up with Secretary Houston through letters and resolutions and

with him and others of the Bureau heads by personal interviews.

After some time the matter rested on a statement by the Department to the effect that their interpretation of the Meat Inspection Law was that slaughterers and others who obeyed the law must be given inspection when needed, whether on Sunday or any other day, as long as the state in which the work was done had not declared such work illegal by judicial determination.

The matter was continued relentlessly and the culmination is a decision in the Appellate Division of the New York court carrying a conviction and fine for Sunday operation. As a result of this the Department was requested to forbid inspection on Sunday. The Department has taken cognizance of this request and has promised to look carefully into the facts as stated.

Sunday operation has necessitated the neglecting by Government inspectors, and others, of religious observance in the forenoon on Sunday, principally in New York City, Jersey City, Brooklyn and Newark. This, in many cases, means a complete discontinuance of the usual Sunday observance in matters of ceremony, as well as an infringement on what they consider their proper and legitimate day for rest.

That this can be avoided without seriously inconveniencing the slaughtering interests is the firm conviction of the Bureau men thus employed, and their views are set forth in the following argument :

“Knowing that Bureau officials have no personal interest in the operations on Sunday, except as far as justice to all concerned goes, the Bureau employees feel that their superiors have the interest of the employees at heart and that all legitimate interests of such employees are the interests of the Bureau officials. Feeling thus they are confident that they can properly bring certain facts to the attention of the Bureau officials because of their closer association with them.

In regard to the hog killing, the apparent reason the slaughterers object to Saturday instead of Sunday killing is because of shrinkage and because they have no proper refrigerated place to hold the hogs over Sunday in summer or warm weather. These are purely mercenary excuses and are without reason. As a subterfuge they claim in some instances that chilled hogs are not as acceptable for fresh cuts, and this in the face of the fact that many large and small slaughterers in the United States are chilling their hogs as a matter of preference, and in New York City a packer who cuts more hogs than any other packer in that city chills all his own cutting hogs, and many smaller packers chill as many as room will permit.

The claim that the retail trade require meat from fresh killed hogs is not founded on fact, or at least not when an effort is made properly to educate the public as to the merits of the chilled and unchilled product.

The custom in vogue at present is to kill hogs, beginning in the morning and to let the carcasses hang in a room of temperature depending on the outside temperature. Late in the evening these hogs are loaded, one on top of the other, and carted to their destination around New York, Brooklyn, Jersey City, etc. Often it is seven or eight o'clock in the morning, seldom before four o'clock, when these hogs are unloaded.

It doesn't take a very practical meat man to determine whether warm hogs packed closely together and so retained for several hours in warm weather are preferable to hogs that have been subjected to a thorough chilling and when loaded are cold and will retain most of that coldness until they enter the packing houses where they are processed or sold fresh.

The fact of the matter is that in the former case the hogs are "smothered" and quite often partly sour when unloaded and, if peddled fresh on a hot day, are sure to possess a strong odor at night if the peddling wagon is not properly cooled, which is often the case,

If further exposure on the butcher's bench is allowed the consumer will have a questionable morsel.

Some packers claim that carting cold hogs would result in causing them to become "slippery," and point to certain Western hogs as an illustration. This is purely theoretical. True, cold hogs will become moist on the outside in hot weather just as any cold object will condense moisture in a warm place, but this does not injure the meat and will soon dry off as the air and the meat come to the same temperature.

In the case of Western hogs; if they become "slippery" it simply means that they were not sold soon enough and the moisture exposes their real condition more evidently. If meat deteriorates to any extent by exposure to a warm temperature after chilling (and we doubt it) it is nothing to the deterioration that follows shipping unchilled hogs; and the former method could be made perfect by carting the hogs in cooled vans.

The matter of shrinkage is inconsequential and would automatically attach itself to the cost of the finished product as does the original cost, operating expense, etc.

The real cost to the packers would be in the installation of the necessary refrigeration boxes, but aside from the injustice of requiring men to work on Sunday unnecessarily, it would be better for the meat, and in the end the public would pay this bill as it does all others. This cost at the outside would not be probably more than one eighth of a cent a pound.

In regard to the killing of beef, the only reason that can be shown for operating on Sunday is that those of the Jewish faith, that is the orthodox Jews, wish their meat to be recently killed.

They regard Saturday as their Sabbath and those engaged in slaughter house work refuse to work on that day, nor will they transact business on that day. The Jews of the United States do not make up much over $1\frac{1}{2}$ per cent. of the population and it seems unfair that Christian men

should be obliged to work to favor a religious custom of a special denomination.

All beef consumed by orthodox Jews must be killed and examined by one specially trained and appointed by a Jewish rabbi and must be of the Jewish orthodox faith. When the carcass passes his inspection it is marked for identification and the portion used for food by his people must be consumed within the limits of nine days.

Its use for food will terminate, however, at the end of the third day, unless, through ceremony, it is made edible for three days more, at the end of which time it may be again made edible for the last three days of the nine which is the limit of its use to them.

Meat slaughtered on Friday could be used for food on Monday morning without further ceremony and through ceremony for two days more than a week. This proves to our minds that Sunday killing is by no means a necessity.

Meat held for an excessive period, or meat treated as herein described, will not always bring as high a price as fresh killed beef. This, however, is a condition that applies to all meat, more or less, and if it was a regular practice to omit killing on Sunday the slaughtering interests would not in the end suffer financially. Modern methods of refrigeration prevent meat from rapid or perceptible deterioration for considerable time, up to ten days, at least.

Men in the fish or produce and fruit business suffer from losses through deterioration and yet do not operate during the day on Sunday.

In the case of sheep and lamb killing there is no real reason why they should operate on Sunday. There is not even a logical argument that can be advanced by themselves.

In order better to understand conditions, I will say that most slaughterers of hogs sell the greater number to small and large packers. In this they are unlike the Western packers, who slaughter and pack in the same house.

The hog slaughterers at present have no coolers for "shipping hogs." The beef and small stock slaughterers all have refrigerating methods.

TRANSPORTATION IN ITS RELATION TO THE LORD'S DAY

BY GEORGE W. DICKIE

The wonderful developments in transportation facilities within the memory of those now living have made it possible for people of all classes to reach places which they consider more attractive than their own homes—places where they can spend the Lord's Day amid scenes and attractions that satisfy the desires that would be unsatisfied if they were forced to remain at home, or to attend public worship near by for which they have no taste.

It is just possible that a large number of good people at this Lord's Day Congress have the idea that if the means for getting away from the everyday cares of life were restricted by law there would be much less Sabbath desecration, and the people who now delight in the Sunday picnic or in a ramble through the green lanes of the country would seek the more sober but uplifting influence that results from worshipping God in His sanctuary.

Let us not deceive ourselves in trying to deal with this question of transportation on the Lord's Day. The great bulk of it is not for the purpose of transporting people of all classes to places of questionable amusement where they can indulge in practices that would cause scandalous comment if done at home.

The great bulk of Sunday travel is to gratify the desire of the people who are confined to close offices or dreary work-shops through the other six days of the week, for a change of surroundings where they can breathe a purer air and see something of nature, and it is just possible that this may be better for the man and his family than even the House of God, if he goes there unwillingly with

desires in his heart unsatisfied and clamoring for recognition.

A large part of the transportation on the Lord's Day by railroad, street cars, or excursion steamboats is provided to meet the demands of the people. There are also special means of transportation provided for the purpose of securing patrons, or rather victims, for places of questionable resort, but to remove the means of reaching such places would not change the desire to get there on the part of those who would thus be forced to stay away.

At the time I consented to take part in this Congress, I was engaged on the International Jury of Awards at the Exposition in San Francisco as chairman of Group 90. One of the jurors of that group was the master mechanic of the Pennsylvania Railroad, his headquarters being at the great railroad shops at Altoona. I asked him what was the attitude of his company toward Sunday operation on their system of roads. He said that the attitude of the company was that of doing just as much as, and no more than, the people demanded.

This company maintains many Y. M. C. A.s in their various centres of activity, and give every encouragement to their working force to seek after the higher things of real Christian life. Work on the Lord's Day is reduced to the lowest point that will keep things going; of the 15,000 men working in the shops at Altoona, not over 200 can work on that day. Of course, in the round houses and especially those serving the local traffic near the large cities, men must be employed to see that the engines go out in good order. Freight trains, with the exception of those that carry through fast freight, are not moved on that day.

This restriction which is enforced by the Pennsylvania Railroad system is enforced generally by all the great railroad systems of this country. The restless crowds that are carried hither and thither, in railroad trains, in steamboats, in street cars, in automobiles and other means of transportation, seeking relief from the spirit of unrest

with which they are afflicted, are but the outward signs of a condition that needs far other treatment than legal enactment. This condition has become almost fundamental with the people of this country. I often pause and wonder at the great crowds that gather on certain days at the corner of Geary and Market streets, San Francisco. These crowds are often so dense that policemen have to push the mass of men back to clear a way for the street cars to pass. I have noticed that this great mass of people are intensely interested in the movements of electric lights on a bulletin board, on the front of the Chronicle Building. A stranger would naturally think that some terrible tragedy had happened like the destruction of the *Lusitania* or that a great battle which might seal the fate of nations was being fought. But this mass of eager upturned faces, tense with the desire to know the result of something that was being enacted, and which to them was of far greater importance than the life and death struggle of the nations of Europe, were watching a baseball game which was in progress.

Pardon me for telling you as frankly as I can that this people have acquired a taste or desire for things that are not the real things for which earnest men should strive. And I would like you to mark well and think of the deep significance of this word "taste." Some say that "taste" and "character" are not related. But the great test question by which the character of any living creature may be determined is "What do you like? Tell me what you like and I will tell you what you are," and the object aimed at by every true effort for the redemption of mankind should be to teach people not merely to be pure, but to love purity; not merely to be just, but to love justice.

And so if we are to bring back the people of this land to a proper Christian observance of the Lord's Day, we must bring their thoughts and desires into harmony with that day and all that it stands for, so that it will become a delight. This is a far more difficult thing to accomplish than that of legislating as to how men should live. The higher

our aims in life are, the more difficult and intricate the paths by which we must reach them. Man's conquest over the simple material elements about him appear to lie in his own efforts, and nature becomes a willing instrument in his hands, helping him to satisfy his natural wants. But when he becomes interested in higher things and tries to pry into the hidden secrets, laborious days, and sleepless nights, with many a disappointment and setback, must be endured and lived through before the false pathways have all been explored, and the one true path found that leads to success.

It is a simple thing to improve man's bodily condition, yet it takes time and work to do it. It is more difficult to improve man's mental condition: this takes more time, greater patience, and higher skill on the part of the teacher. It is harder still to improve even outwardly man's moral condition, because here the man's desires may work against your best efforts at improvement. But when the aim is to reach into and renew the very sources of man's spiritual being, the task is of such an arduous character that more than human skill and human patience are needed for its accomplishment. We need not, therefore, be surprised, if there be much waiting and weary working, with many disappointments and infinite discouragement, before this the grandest of all results is reached.

It is not without cause that we often hear wearied workers utter the plaint of the prophet of old: "I have labored in vain, and spent my strength for naught and in vain." Here the Prophet forgot for the instant for whom he was working, but he soon recovered his breath. And we would recommend his assurance to all wearied workers: "Yet my judgment is with the Lord, and my work with my God." A splendid conclusion for all tired workers and one that has never failed.

Yet however slow the process by which men can be so changed in their whole nature that they will come to account the sacredness of the Lord's Day a delight and will

seek to "admire the beauty of the Lord in His sanctuary," that condition can only be the result of a total change in the things that men naturally crave after. That great transforming change is the work given for the Christian Church to accomplish. And, believe me, no other agency can perform this work, and be effective. The church as a whole must set before the community in which it works a standard which will make its power felt. It will not do for the man who seeks his comfort, consolation and recuperation in the worship of God, doing the work of the sanctuary on the Lord's Day, to find fault with his neighbor for taking the car to the Park, for his comfort and recuperation, if he takes the same car to the church that his friend takes to the Park. I do not say it is wrong to take the street cars to the church. This is taking "tithes of Mint and Cumin," and neglecting the more weighty matter of the law.

The whole transportation question, as it affects the proper observance of the Lord's Day, is not one that can be legislated about. For the running of railroad trains, street cars, steamboats, and all other mechanical means of conveyance, for the accommodation of pleasure seekers on the Lord's Day, is but the surface manifestation of a disease too deep rooted for any man-made law to reach. Only the healing power of the great Physician can effect the change. That will turn the hearts of men toward those things which make the Christian Sabbath necessary to satisfy the longings of the heart thus renewed. This is the work of the Church so to present the claims of the Church for a better observance of the Lord's Day, to the masses of men who are blindly chasing the butterflies of pleasure, that new desires may be found in the hearts of the people, leading them to the fountain of life. This is the one hope of the church and we must all set ourselves to the task of helping on its final accomplishment, when men can be brought back to their allegiance to the Church of Christ. Then, and only then, the transportation ques-

tion and all other questions affecting the proper observance of the Lord's Day will be settled.

Yet there are many helps that might be enlisted in this great work. And I trust that nothing I have said will stand in the way of any one who has come here with any project, he or she may have at heart, from speaking of it before this gathering, as we are here for the purpose of discussing whatever has any promise in it of bringing about a more general acceptance of the claims that we Christians make for the Lord's Day.

THE FARMER'S SUNDAY

BY REV. CHARLES L. CHALFANT, D.D.

I hail from a state whose largest city has less than 25,000 population, and whose second city has less than 10,000. This of itself would indicate that we are agricultural, or at any rate, rural. But Idaho, with her mines and forests and fish and game and waterfalls, is a land of diversified interests and industry. If the United States of America is pre-eminently an agricultural nation, if the encouragement of the sprouting grass and grain and the swelling "spud" is the work of more than half the people of America, the space allotted the farmer upon this program is small indeed, but that space is apportioned, evidently, not upon the basis of largeness of representation in work, but the largeness of the problems of Sabbath Rest presented.

I. While in proportion of population the American farmer is largest, as a disturber of the nation's Sabbath he is smallest, and there belongs to him the title of "Conserver of the Day of Rest."

In making general statements like this we may be far within the truth and yet find many exceptions to the rule. For, strange as it may seem to the dweller in the older settlements of the East, there are places in America where the Lord's Day is better observed in the city than in the

country. In fact, in some of our inter-mountain states this has been proverbially true.

Reared in eastern Ohio and western Pennsylvania, where the sentiment for Sabbath Observance is comparatively strong (especially so in the country), it surprised me to find the towns of Idaho oftentimes ahead of their surrounding ranches in the Christian observance of the Lord's Day. The strong old rural churches of the Empire, Keystone and Buckeye states have left an abiding influence behind them, even where they themselves have declined in membership and power or altogether closed their doors; but into the Western hills goes the pioneer for *gold*. The sagebrush grubber is a later comer (a "Johnnie-Come-Lately," as he is styled by the "Old Timer"). The former pioneer leaves religion behind him; the latter brings his with him, but it is of such vapory constituency that the sun of the desert evaporates it. (The "Has-been" church worker is the trial and despair of the Western pastor.)

The church and Sunday schools of the West, and particularly of the inter-mountain region, are imported luxuries from the East. In my own state (Idaho) and denomination (Presbyterian) there is no church in the whole Synod that is not the child of a Mission Board.

As the missionary goes out to the little white school-house on the edge of the sagebrush to organize a Sunday school (usually there are about three denominational representatives struggling for the honor of organizing, while the non-sectarian missionary makes a fourth) he is not apt to find a Sabbath keeping, God-fearing community. Sometimes he must wait till the ball game is over before he can call his Sunday school to order. A ministerial friend of mine who went out to organize a school said he waited a while for the game to end, and when he suggested to the onlookers the advisability of calling the meeting to order, was met with the reply: "Don't get in a rush, Doc; this is the seventh inning, and the score is 3 to 3, besides the man we want for superintendent is umpiring and the guy

who just slid to third's about the only fellow we have to teach the Bible Class." Now, this was not in a community of foreigners, whose conception of Sabbath Observance was born of long familiarity with the Continental Sunday; it was in one of the most American states in the Union, and the only foreigners were the sons of Scotch Presbyterians.

These local exceptions, happily, only prove the truth of the general rule that the farm Sabbath is still bearing fruit in a saner and safer observance of the Lord's Day than prevails in other callings and communities. Who can estimate how far the right observance of the Day in the rural home has contributed to the tremendous influence of the farmer's boy in the city church, for where is the city church that does not number the country-bred boys by scores among its leaders?

II. The progress of civilization has been attended by disturbers of the Rest Day of the rural resident. The shriek of the locomotive and the honk of the automobile have caused the peaceful dove of many a sleepy hollow to take flight. There are duties upon the farm that are seven-day duties. God Almighty didn't construct a six-day cow, and the hogs are none the less hungry because it is a holy day. Some farmers can make Sunday a real rest day, while to others the first day of the week provides only one seventh of the measure of human toil. I could take you a Sabbath-day drive through the beautiful Boise Valley upon such a course that in the morning you would remark, "What a peaceful, God-fearing, Sabbath-keeping community!" In the afternoon you would ask, "Does no one stop work here upon the Lord's Day?" In the first part of the journey you would be driving through lands owned and cultivated by Scotch-Irish Presbyterians, Pilgrim Congregationalists, and Missouri Methodists, and their homes have rest for man and beast. In the latter part of the drive you would find most men in the fields and no evidence of the Lord's Day in cessation of toil, for the

Seventh Day Adventist haymakers from Michigan have observed their Sabbath, and the Chinese truck-gardeners have none.

A business man once said to me, when excusing himself for keeping his store open on Sunday: "You see when I was an independent farmer it wasn't necessary for me to work on Sunday, but it's a sight different when you are dealing with the public and your customers demand an open store for their convenience." That fellow's excuse, and especially his comparison, was foolish in the face of the fact that there are seasons of "rush" work upon the farm as well as in the factory—seasons that appear to demand Sunday work and plenty of it. It requires a Sabatarian with some backbone to resist the temptation to lengthen the week in the stress and rush of the seed time and the harvest, and the farmer's sons know just when the fish are biting and just where the grouse are drumming, and those unholy "varmints" have a way of biting best and flying lowest and slowest upon the first day of the week commonly called Sunday. (The advertising manager of Sunday excursions to a certain Idaho trout lake insists it's all right to fish there Sunday, for all the fish are Seventh Day Baptists.)

With the passing of the day of isolation for the farmer, the tendency to turn a holyday into a holiday is more marked.

III. Upon the other hand, there are agencies at work for a better rest day for the farm. Mechanical devices for milking have greatly reduced the necessity for Sunday labor in the dairy, and the machinery of the big ranch is rapidly reducing the hours of labor and the number of laborers not only on Sunday but on seven days.

Sunday is to be a day of rest for beast as well as for man, and many a team of hard-worked horses enjoys a real Sabbath since the farmer has his auto, and it is surprising how many farmers now enjoy that erstwhile luxury.

The automobile itself is as conducive to Sabbath-keeping

and churchgoing in the country as it is to Sabbath-breaking and church-neglecting in the city. Many a country church has taken on new life with the more general purchase of automobiles by the farmers, and the old family pew may be filled again as father, mother, sister, brother, baby and the hired man drive up in the gasoline car in Idaho and Oregon as grandfather with his family in Pennsylvania or Ohio drove up to the old country church in the spring wagon two generations ago.

The bicycle was an enemy to the church and the family circle. The auto may be made the friend of both. While some families have no machine, others have more than one. An Idaho farmer who cultivates a piece of sagebrush near my home has seven automobiles on his ranch. So Reuben's old Dobbin can chew his alfalfa and give a jolly horse laugh as he sees his successor, Gasoline, pulling the family to church of a Sunday morning, while he enjoys a true and well-earned Sabbath.

Upon comparatively few farms the country over is a full measure of labor expected upon the Lord's Day, and in most cases the work is reduced to the minimum.

With the improvement of the irrigation systems under the great reclamation projects of the semi-arid West, comes a lessening of the necessary labor. When the Lord wants rain for you Eastern chaps he sends it and sometimes uses His irrigation system on Sunday. Following His example we have to do the same. The water-master is no respecter of days or persons and when he opens the head gate and lets the water in upon you, whether it be Wednesday or Sunday, you must care for it or it will not care for you.

In the earlier days of the sagebrush farm the coming of the water involved much Sunday work, for the land was raw and uneven, the laterals new and uncertain of grade and strength. But with the more perfect construction of flumes and fills and the more careful levelling of the land, the amount of Sunday labor incident to irrigation is con-

stantly decreasing. Upon many an Idaho and Utah ranch to-day, as under most California projects, a farmer may irrigate his land without soiling the shine on his Sunday shoes. Nothing has done more to decrease the amount of necessary labor for the Lord's Day for the inter-mountain and California farmer than this.

IV. The enlarging scope of the farmer's vision, his *enlarged horizon*, if you please, has set a different and in many respects a higher and nobler standard of true Sabbath observance. He is not isolated as he once was. The rural free delivery, the parcels post and the automobile have proved an efficient triumvirate for his emancipation from the local chains that once bound him. Less provincial and more and more a man of the whole world, an agricultural merchant, scientist, and statesman, let us hope that his contribution to the world's activities shall be altogether to the world's uplift.

And it *will* be. If with the broadening of his horizon this man who has ever stood for righteousness and religion shall continue so to stand, the world, and especially the church, may well rejoice, for, as his father and grandfathers have stood, so he will stand, a defender of a safe and sane Sabbath, a rest for man and beast, a true recreation for body, mind and soul. It is such as he who responds to the poet's call

"Give me men to match my mountains,
Give me men to match my plains,
Men with empire in their purpose,
Men with eras in their brains."

And if selfishness can be eliminated from our purpose and true benevolence be enthroned, we shall understand the better the purpose of the Almighty in giving us as individuals and as nations a Sabbath or rest day. It is as truly benevolent as the spirit breathed by our own Sam Walter Foss when he lovingly sang :

“Let me live in the house by the side of the road, where the
race of men goes by—
The men that are good, the men that are bad, as good and as
bad as I;
I would not sit in the scorner’s seat, nor cast the cynic’s
ban;
Let me live in a house by the side of the road and be a friend
to man.”

SABBATH OBSERVANCE IN THE IRRIGATED REGION

BY CHARLES R. OSBURN

The world is becoming crowded: the efforts of the Japanese to acquire more territory; the attempts of Hindoos to establish themselves in Canada; the great war in Europe; all indicate this. Or, perhaps, it would be nearer the truth to say that men the world over are beginning to realize that there is a remedy for the overcrowding which has existed for a long time. Our own land has long been a safety valve for the world in providing places for the surplus population of other lands, but we are now beginning to reach the last frontiers of Continental United States. The Wild West is no more, the great plains have become farms, the development of Alaska has at last been seriously undertaken, and the bringing of the arid lands of the West under cultivation has passed out of the experimental era, at least so far as possibilities are concerned.

When we consider that there were in 1909, 13,738,485 acres under irrigation in this country in projects costing \$307,866,369, we begin to realize what an important matter it is. But size isn't the only indication of its importance. While irrigation is not a new thing in the world, it is new with us, at least new on such a large scale, and naturally it will affect our national life in many ways, some to be clearly foreseen and others not so apparent. Let us indicate briefly a few effects of this new agricultural

movement. The very fact that it is necessary to resort to irrigation is an indication that the cost of living has risen to the point where the expenditure of large sums to prepare land for cultivation is justifiable. This means that the old haphazard days in agriculture are gone and that the era of foresighted, scientific, intensive cultivation of the soil is upon us. Perhaps the greatest result economically will be the reflex action upon the non-irrigation farming of the intensive methods required under Government projects where a man's holdings are limited to twenty or forty acres.

Sociologically, irrigation is likely to alter materially our American life. There are clear indications at the present time that Americans are not inclined to take advantage of the opportunities presented in the irrigated sections. That means that foreigners must be induced to undertake the work. It has been learned by experience upon some of the government projects, that these strangers are much more capable of meeting the problems of intensive cultivation presented, than are the native born. These facts indicate that the movement to keep the immigrants out of the cities will be greatly aided by the development of irrigation, and that a great deal of the West is to be populated by people in whom American ideals of citizenship must be inculcated. This work will be assisted by the small holdings requirement bringing the settlers into close proximity, except where foreign colonies are permitted.

This phase of the matter suggests the idea which prompted this paper, "Sabbath Observance in the Irrigated Regions." These erstwhile residents of Europe may bring with them the "Continental Sabbath" which would aggravate a situation already bad; I refer to the great lack of consideration for the Sabbath, found generally throughout the West, a result, no doubt, of pioneer days when a large part of the population had no regard for the laws of man, not to speak of God. The commandment regarding the Sabbath in particular was disregarded, due in part to

the fact that men in those days when prospecting or far from the towns on other business, often lost track of the days so as not to know when the holy day came. And now the necessity of irrigating on the Lord's day has been added to the other obstacles in the way of its proper observance. This condition has been remedied but slowly as the old days have receded, due to the peculiar fact that such a large percentage of Christians who move West seem to consider the removal a favorable opportunity to lay aside all connection with religious things, and throw themselves once more into the aspirations and pleasures of the world they once renounced. In considering this obstacle, two questions arise: first, is it possible to obviate the necessity of irrigating upon Sunday; second, if not, what should be the attitude of the Sabbath observer toward the irrigated sections?

Our first question divides itself into three parts: the physical possibility, the attitude of the management of the project and the attitude of the farmers. In some projects all of which are privately owned, that is, are not under the Government Reclamation Service, water is so plentiful as to make it possible to keep all the ditches full all the time so that the farmer takes water whenever he needs it. The fault of Sabbath breaking under such a project is with the individual as there is no compulsion of conditions. In most irrigating projects, however, and this includes all of those established by the Government, water is a very precious commodity which it is almost criminal to waste, and only those acquainted by close association with the arid regions can appreciate the value of water. In these systems the water is served to each farmer periodically, for example every eight days. The representative of the management notifies each person entitled to water that at a certain hour on a particular day he may begin to take water out of the ditch and may continue for so many hours. If the water is not taken at that time, he loses his opportunity until the next time and unless he is able to

make some exceptional arrangement to get water, his crops may be ruined before the next run. The question then arises, would it not be possible to serve water only six days instead of seven, omitting the Sabbath? The difficulty to be met here is that in practically all Government projects the reservoir is so far from the land as to necessitate a continual flow of water from the former in order that it may be available at the latter when desired, and to carry out the above suggestion would require that the flow of water for one day be allowed to run to waste. This is an unthinkable proposal under the conditions of the scarcity of the precious fluid, and even to propose it to a group of water users would be likely to start a riot.

The attitudes toward this matter of the managements of private projects probably vary, but the United States Reclamation Service would be glad to dispense with the Sunday service, and, in fact, does reduce the amount of water served, on an average of one-half on that day. However, its position is that it is intended to supply the needs of the water users and where there is a demand for the service, it must be rendered.

Enough of the water users under Government projects desire their Sabbaths for themselves to enable the management to make the above mentioned reduction in service, but there are many who give no thought to the matter, or who from perverseness, or because of convenience, fancied or otherwise, desire the run of water on Sunday. Therefore, while humanly speaking, nothing can be done to obviate Sunday irrigation, a great deal can be done to minimize it by bringing individuals to a better attitude toward the day.

All that has been said above does not, of course, apply to irrigation by means of pumping, as this is entirely under the control of the owner, which is one of several very strong arguments for that method. In this phase of the question, the only problem is that of influencing the individual.

Our second question: What should be the attitude of the Sabbath observer toward the irrigated sections? This is an important matter, as it concerns the quality of population for a large part of the West. If the West needs anything, it needs, for reasons given at the beginning of this paper, men whose attitude toward God's Holy Day is right. It is interesting to note that Jehovah, in presenting through Moses the advantage of Canaan over Egypt as a place of residence, says: "For the land, whither thou goest to possess it, is not as the land of Egypt, from whence thou came out, where thou sowedst thy seed, and waterdst it with thy foot as a garden of herbs; but the land whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven, a land which Jehovah thy God careth for; the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year." (Deut. x:10-12, Am. Rev.)

In dealing with the Pharisees, who on various occasions accused Himself and disciples of Sabbath desecration, our Lord laid down certain principles in regard to this matter as follows:

1. It is permissible to do such work as is necessary to provide food and drink for man and beast.

2. It is permissible to do acts of mercy to man and beast.

3. "The Sabbath was made for man and not man for the Sabbath."

4. "The Son of Man is Lord of the Sabbath Day." Just as the priests in the temple might profane the Sabbath and be guiltless, so also those who are in the presence of the Son of Man.

If the Christian man in the course of his service of his Lord be led into irrigation farming, he is serving in the presence of the Lord of the Sabbath.

Now what are the prospects of improved conditions in this matter? I cannot say as to all sections of the West

involved, but in Arizona, state-wide prohibition, a state law requiring closing of barber shops on Sunday and a similar ordinance in the city of Phoenix, the centre of the Salt River Valley Government project, indicate that we may hope during the coming years to materially decrease Sabbath labor of all kinds and so in time we may hope to reach the irreducible minimum of Sabbath irrigation.

SUNDAY REST IN MINING

BY THOMAS WEIR

Most of the work done in connection with mining, as ordinarily conducted, is out of sight of the average visitor or spectator. Mining formerly employed but few men. At present we have several States largely dependent on this industry, and we have a large population in about twenty States following this occupation. It is interesting to note the large number of cities and towns which are dependent on the mining industry in their vicinity. Most of these places are in our younger States in the Far West. The effect, socially and morally, of the customs now being established in these new settlements, will be far reaching in its influence on these communities.

Mining in the West is principally confined to the production of the ores containing gold, silver, lead, zinc and copper. While the writer's experience and observation has been principally in connection with this class of mines, still, the conclusions arrived at should be applicable to the industry of mining in general.

Right here it may be well to note some of the circumstances and conditions relating to this business :

We have the prospector, who roams from gulch to gulch, and from one mountain to another, in search of veins and deposits, which he locates or appropriates, under our mining statutes. He is in no sense a permanent resident.

Then we have the miner, who works in the tunnels and shafts and other openings that are driven, in order to de-

velop the veins or deposits. Some mines are developed by tunnels, where very little or no machinery is required. Others are developed by inclines or shafts, or both, and require machinery to elevate the product of the mines. In most cases pumping machinery is required to keep the workings drained. Many mines have large plants of machinery for compressed air, electric power or light, and other necessary purposes.

A mining town is often a new settlement; is born and reaches maturity in a remarkably short time. At first there are no families, schools or churches. It is simply a community of men, and mostly single men. Almost every man has on his working clothes when Sunday comes. There is no religious service, and no place to go for rest or leisure which is open to the public, except the saloon or gambling house. *The saloonkeeper, realizing this, is usually the first on the ground.* The prospector generally continues his prospecting on Sunday as on other days. The miner works because there does not seem to be anything else to do. The merchant keeps his store open because he gets as much business on that day as on other days, and "*because all the rest do it.*"

After a while a Sunday school is started, and later a church is organized. The Sunday school is usually composed of one or two men, a few Christian women, and those children who can be persuaded to come. The church has a small membership, mostly women. The attendance at service is small, because the men work on Sunday as on other days. The financial support is poor, because so few are seeking spiritual blessings. They seem blind to their needs. "*They love darkness rather than light.*"

The missionary minister is discouraged. He goes to the mine manager for financial help, and to plead that the miners be allowed to rest on Sunday. He may get a semi-annual contribution, but usually the minister is told that the church is not doing much good, hence he (the mine manager) does not care to give anything. Regarding

"Sunday rest" for the miners, the minister is informed that it is all nonsense to think of it, because the miners would all get drunk on Sunday if they were not working, and they would not be fit for work on Monday; consequently, the miners are better off working than resting on Sunday. The mine could not stand the expense of keeping all the machinery in repair and the pumps running, with the miners resting and no work being done.

The missionary then goes to the merchants, to see if they will not close their places of business on Sunday; and they all with one consent begin to make excuse. They claim the Sunday trade is as good or better than that of other days; that a good many prospectors come into camp for supplies on Sunday, and if they closed their stores they would lose this business; and, in a very sanctimonious tone, they say if they do not keep their stores open the men will spend their money in the saloons.

Finally, the missionary visits the miners, to see if they will not use their influence in favor of "Sunday rest." A few, because of their early training, or convictions, or other reasons, are in favor of "Sunday rest." A majority are opposed to it. Some of them claim they have families to support (either in camp or elsewhere), and that they cannot support them without working on Sundays. Others say there is nothing to do in *this* town on Sunday but work, and they are unwilling to lose the day. But a great many miners claim (and truthfully) that their manager is unwilling to close the mine on Sunday, and that they would be discharged if they refused to work.

All this time we are in a "Sunday work" mining town, where the mine manager boasts that he does not mix religion with his business, and where the miners are *being worked* Sundays to keep them from drinking and gambling, and to reduce the mining expenses; where the miners *work* Sundays in order to support their families; where the merchants keep their places of business open on Sundays to accommodate their customers and to keep

the miners from spending their money in the saloons; where the number of saloons is much greater per capita of population than in "Sunday rest" communities; where there is so little religion and so much dissipation that the fact is notorious; where wages are highest and credit is poorest; where morality is a crime and dissipation a virtue; where evil is called good and good is called evil; where men are continually boasting of their personal liberty.

The above picture is not overdrawn; and Sunday work, with its direct effects, is largely responsible for this unfortunate state of affairs. The general reputation of mining camps for immorality, where the miners have been doing "Sunday work" for years, is ample proof on this point.

Bearing in mind the usual conditions under which drainage must be maintained and the machinery kept in order, it is evident that from time to time some work must be done on Sundays, as a matter of necessity. This is not the kind of work we refer to as "Sunday work." By "Sunday work" we mean such an amount and kind of work as is customary on other days.

Let us investigate some of the excuses given for "Sunday work." One reason is to economize mining expenses. It is a noteworthy fact, many of the leading copper and iron mines of this country observe "Sunday rest." They have to drain and operate deep workings, still their expenses are much less per ton than those which require "Sunday work." We never hear it suggested that "Sunday work" is going to be inaugurated *to reduce the cost per ton*. The average miner cannot do good work seven days in the week any more than any other class of labor can. He becomes tired out, and works like a tired man. The writer knows of many instances in the mines formerly operated seven days in a week, which afterward observed "Sunday rest," and the result was a large saving in the cost of production, though depth and quantity of water increased.

One case (used as an illustration) is a shaft that was

sunk two hundred feet (below a depth of one thousand feet). The miners worked every day from the time the work was begun until it was finished. A few months later sinking was again resumed, and the shaft sunk a further distance of two hundred feet. While sinking the last two hundred feet the miners observed "Sunday rest" (by stopping work for twenty-four hours on Sunday). The same miners sunk the last two hundred feet that sunk the former two hundred feet. The rock showed no change. The progress per day was better, though the general conditions were less favorable than they were above one thousand feet. The total cost per foot was reduced twenty-one per cent. The only work done on Sunday was to pump the water.

Another example: a well-known mine produced a certain amount of ore per week for several years, and practiced "Sunday work"; later, "Sunday rest" was observed; the same output in tons per week was maintained, with the same force that was employed when "Sunday work" was the custom.

It is surprising that a Mine Manager should claim ability and efficiency in working a mine, and at the same time admit that his force is so worthless, that they would get drunk and be unfit for work on Monday if they were allowed "Sunday rest." The refusal to suspend "Sunday work" is often made, *because of a disposition to entirely divorce from business any appearance of being religious.*

As to the claim of some of the miners, that they could not afford to lose Sunday wages, we will give *one of many* instances that we know of. A certain miner, whom we will call Scotia, worked over three years in a Colorado mine, where the custom of "Sunday work" prevailed. Scotia had good physique, was about twenty-one years old, and in good average health. He worked Sundays, and kept a diary which showed the actual time worked during the year. After Scotia had been working in the mine three years "Sunday rest" was adopted. All other conditions

remained the same, except that the depth and amount of water increased. When "Sunday work" was discontinued, Scotia was among the first of the miners to complain that he would lose one day's pay each week, and he asked to be allowed to continue "Sunday work." His request was not granted. He continued to work in the same mine, and kept his diary as usual. One year after "Sunday rest" had become the custom, Scotia told the Manager that he found upon examination of his diary that he worked more days and received more pay during the year of "Sunday rest" than during any of the years when "Sunday work" was the custom.

Upon being asked for an explanation, he said, that while "Sunday work" was the custom, he lost more days on account of sickness than offset the number of Sundays for the same time. This experience of Scotia was related several years ago, and he has confirmed it many times since. Many others can testify to the same experience. "He that earneth wages by 'Sunday work,' earneth wages to put it into a bag with holes." In this connection it is worthy of note that our savings banks show smaller savings in "Sunday work" than in "Sunday rest" communities, even though the rate of wages is higher in the former.

Miners who work Sundays are *always* tired out. They have little time to cultivate the better part of their moral or social natures. If they have families, they only board with their families. They do not live and associate with the wife and children. It is useless for the father to tell the children to go to church and he will go to work. The mother must work Sunday, if the husband does, to a greater extent than she would if he rested. Morally, the example of "Sunday work" is very injurious to the family.

When "Sunday rest" is observed, the ordinary drudgery is dispensed with for the day. The parents and children are dressed in their best. The family affections are cultivated and encouraged under the influence of "Sunday rest." The miners rest and are better able to do their

work. As an example of this we will only mention one case of the many that we know of. The case is a foreman whom we will call Mason. Mason had followed mining for twenty years in Nevada, Utah, Colorado, Montana, and New Mexico. In relating his experience and observation, he maintained that the force he had in a certain camp averaged twenty-five per cent. better than the same number of men in any other mining camp in which he had ever operated. It came out that "Sunday rest" had been observed at the mine where he had such good results, and in all the others "Sunday work" was the custom.

"Sunday work" in mining usually means work seven days in the week, or continuous work, until some breakdown occurs, or the employee becomes sick or unable to work. So that the only rest obtained is during the time required for necessary repairs, because of some accident or shut down, or during sickness or incapacity.

The writer is informed by several operators from different States, who have noted the fact for a period of years, that the actual "time off duty," because of illness, of the average miner, during the year, where "Sunday work" is the rule, aggregates more time than the Sundays of the year.

And further, that the miner who works Sundays (other things being equal) does not have the health, energy or endurance of the miner who works six days in the week. It is also freely admitted that the general character of the Sunday miner, as regards drinking, gambling, and habits of vice, generally, is much inferior to the one who rests Sunday. Men are more susceptible to temptation when physically exhausted.

Lawlessness, immorality, and anarchy during strikes and shutdowns in a mining community, do not seem to cause much surprise to the general public—because it (the public) assumes that miners are a "tough class," and such conduct is to be expected from miners.

Often (but not always) it would be much nearer the

truth, to say the employers in that District have not only followed a policy for years of ignoring the moral betterment of the miners or their families, but by their moral indifference, have encouraged vicious customs, habits and license in the community; and by their custom of "Sunday work" have so seared the conscience of the miner against all responsibility to the laws of God, that in turn, he (the miner) has become defiant towards human laws, so long as they are used to restrain him. He now knows no such thing as conscientious scruples, about methods in securing redress for alleged wrongs.

Has not the "Sunday work" employer or corporation been educating him up to this standard? Why be surprised at the result? What other result could be expected? Be not deceived, whatsoever an employer or corporation sows, that shall he (or it) also reap. And often, others join the reaping, also. This is not intended as any justification or defense of lawlessness. We are seeking the cause of it.

If we have not "looked through a glass darkly" Sunday work, together with the vices and immorality which accompany it, is largely responsible, directly or indirectly, for much of the lawlessness and anarchy complained of and attending outbreaks of violence in mining communities.

The illustrations given do not show that "Sunday rest" will make incompetent men, competent; or worthless men, trustworthy; or ignorant men, intelligent; or vicious men, moral. But they do show, that, other things being equal, "Sunday rest" will improve the character and efficiency of the force employed, and reduce the working expenses and also increase the actual savings of the men employed.

The statement often made, and believed by many, that miners are a hardened, reckless, and dissipated class, usually comes from those who are largely responsible for this condition of affairs, and who have used their influence in favor of "Sunday work" and the evils associated with this

custom, and is simply an observation of the effects of this influence on men, when the custom is continued for a considerable time.

The miner is human. He has a social and moral nature. He has a soul. When his work and the influence around him make him forget God and home and all that is pure and elevating, he becomes like any other depraved specimen of humanity. But when his work and the influences around him make him think of God and home and that which is pure and elevating, he realizes his opportunities, and that he has a soul like other men. Under these circumstances he is generous, intelligent, and faithful, and has few superiors as a citizen, father or friend.

Sunday work in mining is demoralizing, degrading, and vicious in its influence on those employed.

Sunday rest in mining is elevating, ennobling, and Christianizing in its effect.

“Ye shall know them by their fruits.”

CHAPTER IX
INDUSTRIAL PROBLEMS

REV. WM. HARMON VAN ALLEN, S. T. D.

(Dr. Van Allen spoke without notes and left no paper. Unfortunately his address was not stenographically taken.—EDS.)

CHANGING SOCIAL AND INDUSTRIAL CONDITIONS
AS THEY AFFECT THE TOILER'S REST
BY GRANT HAMILTON

BECAUSE the changing social and industrial conditions consequent upon the rapid expansion of industry demand the serious consideration of society, it is gratifying that this subject has been assigned a conspicuous place in the program of the Fourteenth International Lord's Day Congress.

Whether or not the founders of this Congress sought only a general recognition of Sunday as a day of religious observance, even without consideration of its economic and physical effects, it is clearly in harmony with modern thought, which recognizes manhood and womanhood as the most valuable possession of this nation. The declaration for one day's rest in seven, even though it may contemplate only a religious significance, emphasizes an economic principle for which the American Federation of Labor has persistently contended.

The general acceptance by the religious organizations, therefore, of the principle of the one day's rest in seven, irrespective of reasons assigned, is but another evi-

dence of the great influence exercised by the organized labor movement in its economic and political struggle to vitalize that principle.

The Federation commends the International Lord's Day Congress in its efforts and expresses the hope that it may extend its field of activity to meet the still greater need—reduction of the hours of daily toil.

The political economists of our day, as in the past, have based their theories upon resultant, not causative, facts and conditions. The human being has been given but passing consideration, while the inanimate product of that same human being has been exalted to the almost total exclusion of the normal rights of man and his needs in sustaining and developing a system of social and industrial justice in society.

The commercial spirit relentlessly demands its toll irrespective of the form of government under which it operates, and gives not the slightest consideration for the lives of men, women and children, except where the organized wage earners form the nucleus around which are drawn those who have a proper conception of the protection, rights, interests and development of man. This spirit is the frankenstein of governments; it is the one element which not only contributes to the increase of their power and influence, but when unchecked, also to their destruction. The efforts of the many against the few so to confine within humanitarian limits commercial energy has been the purpose of centuries of struggle.

The conflagration which is consuming human beings on the eastern continent at this moment exemplifies the highest development of commercialism and its ultimate results. The wage earners of those war-ridden countries, whose genius has conceived and whose hands have fashioned the raw material into the finished products for the upbuilding of a greater civilization and who have established more equitable relations of society, have been transformed into human targets.



REV. M. D. KNEELAND, D.D.



REV. GEO U. WENNER, D.D.



M. GRANT HAMILTON



REV. EDWARD THOMSON, LL.D.



HON. FRANK MOSS



REV. J. B. DAVISON

What a commentary upon the so-called culture and traditions of those warring countries? What means shall we employ to prevent wanton waste of human lives in needless wars and keep within its proper sphere the necessary productive and commercial activity?

The answer of the organized workers is, You cannot have peace until you first establish justice. Give us justice—economic, political and social. Our government was founded upon the principles of equal justice and of equal opportunity for all. The records of our industrial history give convincing testimony that the wage earners have been forced outside the pale of this declaration, and that were it not for the American Federation of Labor, America's consideration for its wealth producers would be negligible.

But what does labor want?

Primarily labor wants the hours of toil reduced to the point where all employable may have the opportunity to engage in useful occupations.

It wants a complete elimination of child labor.

It wants higher wages.

It wants higher standards.

These demands, economically just, and productive of an elevated manhood and womanhood, with a consequent higher standard of citizenship, meet the bitter and unrelenting opposition of the directors of industry.

The day has passed, however, for the wealth owners to lay claim to any special privilege or divine sanction for an unfair share of the wage earners' product. The wealth produced by the workers must be distributed so that the workers shall share more justly in the products of their toil if this country is to maintain its power and influence as a government for and by the people.

This congress was instituted for the purpose of setting aside a day of rest from labor because business has refused to recognize the interests of God or man, and the imperious directors have so wound their coils of merce-

nary support around the church institutions as to make it a Herculean task even to approach a compliance with the teachings of the Nazarene.

The complexity of the present day commercial organization hides from view all but a small portion of its beneficiaries, and even though these latter may individually profess the most pious views as to the Sabbath Day and its observance, yet they continue to profit from its non-observance.

The development of the institutions of this country will be retarded and perverted and the government itself cannot advance toward a more substantial freedom unless greater opportunities are afforded all wage earners to earn not only a livelihood, but in addition fortified to assume and meet the responsibilities demanded by American standards of living, accompanied by the total abrogation of that financial cult which clothes property with the robes of divinity. Wealth, equitably distributed among its creators, confers upon society manifold blessings, but with its current running in the direction of the few, just in the same proportion of its trend will there be injustice and want to the many.

Our Federation in its struggle for shorter hours bases its faith on the correctness of its economic principles. It fully comprehends its vantage point in this knowledge, but because according rights to workers will decrease the privileges which employers have usurped, the labor movement is aware that its critics and antagonists will contest aggressively its increasing influence and achievements. The shorter workday is the goal toward which all labor is advancing. The strikes in industry for less working hours and higher wages are the concrete manifestations of this principle and evinces the pressure of economic law.

Employers and others of allied interest in their tortuous and lop-sided political economy, have assumed that the reduction of hours leads to higher costs of production, idleness and dissipation, but the American Labor Move-

ment has demonstrated beyond the peradventure of a doubt that these assumptions are baseless and false.

Our Federation insists upon its demand that the hours of labor shall be shortened to the point where all employable persons may be afforded an opportunity to labor. We are conscious of the breadth of that statement, and fully comprehend the dire predictions against such a policy by the favored few, yet we are justified in our contention for the application of a principle that seeks the greatest good for the greatest number. Wherever the organized labor movement has established the shorter workday and at least one day rest in seven, the objections of employers have been demonstrated to be unfounded. Costs of production have been decreased and higher standards of living have been made possible for the workers.

The long hours of labor of the present with the constant development of labor saving devices producing unlimited quantities with its corollary of thousands of willing wage earners without the means to enable them to share in the consumption of this vast product, reveals a charted industrial and social system that justifies all the demands of labor, including the shorter workday as well as a specified rest day.

The general recognition of Sunday as a day of rest has the hearty support of the men and women of labor, but to secure one day's rest in seven, whatever that day may be, overshadows the establishment of a specified day of the week. Customs in industry are difficult to dislodge where profits are concerned.

In our intricate web of industry the woof of personal interest exercises a potent force against stoppage of labor, in certain industries, even though the suspension for a given day each week might result only in the employment of additional operatives.

Our opponents, in their endeavors to stay the progress toward a brighter day for the wage earners assert that the organized workers do not represent the vast majority

of the toilers, but we answer that our Federation does represent the best interests of all wage earners, as do likewise the religious institutions represent religious thought, even though their communicants comprise but a fraction of the population.

Our championship of shorter hours rests upon a broad foundation and seeks to permanently establish the human being as the chief consideration in all economic, political and religious movements. Prior to the passage of the Clayton Law by the Sixty-Third Congress a wage earner was regarded by the highest judicial tribunal as a commodity, comparable with a side of beef or a load of coal. The Clayton Law declares that the labor of a human being is not a commodity or article of commerce. Consequent upon the incorporation of this fundamental principle into a federal statute the human being has been accorded his rightful place.

The primal means of approach to a higher standard of living is through a reduction of hours of labor. The standard of living of wage earners is the basis upon which is determined the general welfare and progress of a people. With a low standard industry itself intermittently languishes, our commercial enterprises encountering recurring periods of violent fluctuations. Economists who warp their philosophy to promote political ends, take no account of the fact that with increased production brought about by labor saving processes without decreasing the hours of labor and proportionally increasing the share of the workers in the products of this labor, results in a reduction in the number of employed workers and consequently decreased consumption by them. The consuming power of the people as a whole accurately registers the volume of products necessary to supply our wants. The wants of the masses of the people are far in excess of the amount they consume because of lack of opportunity to work and because of the inadequate remuneration for work now performed.

Organized workmen, through their economic power and influence, have established in numerous industries the Saturday half holiday, as well as the abolition of Sunday labor. The principle involved in the half holiday is that wage earners may have a period of recreation each week, with Sunday as the rest day, to be spent as the dictates of their desires may determine.

Running through all the wage scales in the organizations attached to our Federation are found provisions calling for time and one half and double time for Sunday work. These provisions are not incorporated from a desire to secure additional compensation for Sunday labor but rather to prohibit it.

A high standard of living with its ever increasing wants would add stability and volume to commerce and confer upon society inestimable benefits. A rising standard creates new wants and stimulates production to gratify them. A reduction of the hours of labor adds to the number of employed and with the means thus provided the wage earners give impetus to every industrial and commercial effort.

A large number of workers in enforced idleness and immense quantities of the products of our country seeking foreign markets is an economic burlesque or rather an economic tragedy. Similar but more aggravated conditions in other countries have resulted in a constant stream of immigrants flowing into this country, aided and stimulated by the large employers of labor for the sole purpose of maintaining a permanent standing army of unemployed still further intensifies the industrial problem.

Apply to this situation the rational and equitable remedy of lesser hours to the point where employment is general and permanent among all wage earners instead of sporadic, and permanent prosperity will follow to all the people.

The recognition of the principle of one specified rest day is the the acceptance of that economic thought that the

income of the wage earners for six days should be sufficient to provide for the seventh day without labor.

The application of this economic law to all wage earners would transform the struggling mass of unemployed workers into productive participators in industry with a consumptive power so vast as to tax our present facilities for production. The operation of these principles will produce similar results in every country, no matter what its form of government.

Speculation is frequently indulged in as to why the wage earners do not more generally participate and assist in the support of the church institutions. The reason is obvious. The struggle to provide the family with the barest necessities is so keen as to preclude the possibility of participation in anything which means the assumption of added responsibilities.

Membership in the church and participation in its activities demand a standard of living which provides the wage earners with the means not only to minister to the necessary wants of themselves and their families, but also to properly clothe them and meet the social expenditures demanded. Rather than humiliate themselves by the admission of their inability to assume the ordinary social responsibility of their associates in the church they naturally refrain from participation.

Of what use then, is there in building edifices with the hope of enrolling the great mass of wage earners until there are opportunities provided to develop their social desires? The physical wants of man and those dependent on him are imperative and until they are supplied he can not be concerned in the spiritual. But in addition to the gratification of his natural wants provision must be made that he may meet the social tax levied as his share of the responsibility assumed as the communicant of religious institutions.

While the wage earners are primarily concerned in providing for their imperative wants, yet if the religious in-

stitutions will exercise their influence in the wage earners' behalf to secure shorter hours and higher wages, the church will not only serve a humanitarian purpose, but finally become a large beneficiary. With the communicants of the church composed in a large measure of the wealth producers the expounders of the Christian faith would be sustained in their freedom of preaching the doctrine of humanity and human rights rather than the divinity of property. It is not my purpose to impugn the motives of any minister of the gospel, but the history of events, present conditions and our own experiences make clear the effect of our environment. With the present trend of the church toward a larger recognition of the material rights of man these institutions are urged to redouble their assiduity.

The American Federation of Labor, the most influential and successful organization of wage earners ever in existence, has long stood committed to the shorter workday and a specified rest day each week.

For more than three decades it has been organizing discontent and constructive rebellion against unfair and unscientific economic theories and as a result over 2,000,000 wage earners are enrolled for this cause.

Wherever you find efforts put forth to aid the cause of greater freedom and humanity there you will also find the highest paid organized wage earners giving their active support. The greatest social reforms that have been accomplished had their inception and inspirations in the unions of labor.

We want to be equal sharers in the good things which an unseen hand has distributed over this fair land of ours.

We want to raise the standard of living where all men have equal access by labor to the store houses of wealth.

We want the time to improve our minds and thus increase our influence in governmental affairs to the end that the wage earners may themselves decide whether or not they shall be deployed as pawns in the volcanoes of war.

We want the right of free assemblage, free speech and a free press.

We want the right to organize, unite and federate that we may meet the employers of labor on equal terms in the establishment of wage, regulation of hours and conditions of employment.

We want real equality before the law for our organizations and the wage earners as individuals.

We want to do the world's work, but we insist that the distribution of the results of our efforts shall be equitable, and we shall insistently besiege our opponents until we wring from them our rights.

We want time to live, time for self-improvement, and time to contemplate the glorious works of creation, and time to adore the great Creator.

THE SUNDAY PROBLEM OF THE TOILER—"RIGHT TO A DAY OF REST"

REV. JOHN J. BURKE, C.S.P., S.T.D.

In the consideration of the subject of this paper certain truths are held to be self-evident—namely, that man is more than an animal; "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." We hold that man is a rational being with the right to cultivate and exercise his reason. Man has the power of mental and spiritual enjoyment. It is a truism to say that only in the cultivation of his higher powers can he know and enjoy his higher life. No deterministic or merely scientific theory of history can, therefore, meet his needs. He aspires to power; duties rest upon him which can be fulfilled only on the supposition that he has had time and opportunity to cultivate and exercise the powers of the soul. He is a man with the freedom and responsibility of a man. He is a husband pledged to love

and support his wife ; he is a father burdened with the care and education of his children ; he is a citizen, a member of the body politic, a potential and even a *de facto* ruler in the eyes of the democracy, for governments derive their just powers from the consent of the governed. It is the height of folly, therefore, for a democracy to allow any scientific theory that looks upon man as a mere animal, to direct its legislative bodies or rule the decisions and interpretations of its course.

Unless a democracy consider and give play to that faculty in man—his reason with what it entails—it pursues a suicidal course. “Man possesses, on the one hand, the full perfection of the animal being, and hence enjoys, at least as much as the rest of animal kind, the fruition of things material. The animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity’s handmaid made to serve and obey. It is the mind or reason which is the predominant element in us who are human creatures. It is this which renders a being human and distinguishes him essentially and generically from the brute.” These are the words of a great social student, Leo XIII.

To hundreds of thousands of our fellow Americans, the exercise of reason or anything like intelligent life or enjoyment is denied. These thousands labor every day of the week. Thousands of them labor twelve hours a day for all seven days of the week. This inhuman condition prevails in many parts of our industrial world.

It is, we maintain, the immediate and all-important duty of the democracy—of every state of our Union—to make impossible this slavery of continuous work ; to assert its sovereign power to give to every toiler the reasonable opportunity to exercise and enjoy his inalienable right as a man. The toiler’s right to a day of rest in every calendar week is a most important question for the minister of religion, for the educator, for the social reformer, for every friend of humanity.

No one claims that the rest of the evening and the night following a day of work meets the demand of man's nature, physical, mental and spiritual. Those hours of rest barely give him the time required by nature to restore what has been lost during the day. Modern labor legislation fathered the eight-hour law as a just demand for the toiler. Neither the legislation itself nor its promoters ever intended such a law to weaken the tradition of one day of rest in seven. In fact, they who demand the eight-hour working day are the strongest champions of this full day of rest.

The history of labor proves that if the hours of work, both of the day and the week, be not regulated, overwork is an inevitable consequence. By overwork, we mean, an abnormal tax which results in permanent injury to the physical, mental and spiritual welfare of the worker.

In order to avert such a catastrophe, a definite, complete intermission in the daily routine of the toiler is necessary. The course of his work should be interrupted, else the work will be his undoing. One day should not be like every other day in order that life's horizon may not be bounded by the merely physical. The habitual operations of hands and feet and body must know the blessing of surcease to rescue them from being a curse. The morning must rise that will call man to relaxation; to the enjoyment of his family and his friends. The long definite intermission must come that will give to muscles and to brain full respite, and to nature what she craves—the opportunity to make fuller restoration.

The deepest need of man's nature is his need of God. Unless he have the time to supply it, the time to worship his Creator, life is not "sustained and soothed by an unfaltering trust." Man finds himself but one "in the struggle of ants in the light of a million million suns." God's hand alone can lift him above sense and deliver him from the cruel opportunism of this world's strife.

The unanimous voice of civilization which demands such

a day of rest for the toiler is an echo of the voice of human-kind heard since man had a history. Indeed it is rather the echo of the Voice of heaven since from the beginning Almighty God when He placed the obligation of labor upon us commanded also that we reserve one day in every seven for worship and for rest.

One day of rest in seven was the law of the Jews; it was the law also of the Egyptians, the Assyrians and the Babylonians. The Greeks had originally one day of rest in every ten; and the Romans one day in nine, until just previous to the Christian Era, when both Greeks and Romans adopted the Egyptian rule of one day of rest in seven. Besides this day of rest, both Greeks and Romans had many other religious holidays when all work was forbidden. But it is sufficient for our purpose to recall that Hebraic and Pagan antiquity fully recognized the principle and necessity of one fixed day of rest in every seven days.

We need not dwell upon the evidences which prove that from its first beginnings Christianity insisted upon this observance. St. Paul in his first epistle to the Corinthians presupposes it as an established custom. The words of the *Didache*, or *The Teaching of the Twelve Apostles*, a document dating from the last quarter of the first century; the writings of Justin Martyr, and Tertullian of the third, all speak plainly of the observance of Sunday in early Christian times. The last named writes: "Sunday we give to joy. We, as we have received, ought on the day of the Lord's resurrection to forbear worldly duties and defer even our business."

Legislation on the part of the Church did not begin until laxity and indifference showed themselves among the Christians. It was then found necessary to make laws that would recall the erring ones to their duty.

In 321—eight years after the celebrated edict of Milan—Constantine decreed that Sunday should be observed as a day of rest. "Let the magistrates and people residing in cities rest, and let all workshops be closed."

Sunday as a day of worship and of rest was enforced by the rulings of the Popes and the councils of the Catholic Church. All through the Middle Ages these decrees and councils were the civil law of the land, enforced by the civil power. The historic Church of Christendom makes the observance of Sunday a matter of gravest importance to all her members. She teaches that one who does not fulfill his religious duties upon that day, or who performs servile works without grave necessity, even if the civil law should permit it, or leads others to perform such work, is guilty of a grievous offence against God. This is sufficient to show clearly the supreme and eternal importance which the Catholic Church gives to the proper observance of Sunday. The rise of the Protestant Churches made no difference in the universal belief of Christendom as to the sanctity of the Lord's Day and its necessity both as a day of worship and of rest.

Our fathers who first settled this land were Christians. Inevitably, therefore, the observance of Sunday was not alone as a day of worship, but also as a day of rest and of quiet was incorporated in the law of the land. With but one or two exceptions, every state and territory of the United States has a Sunday law which forbids labor and trade on that day.

We have endeavored to show that one day of rest out of seven is the right of every toiler. That in support of his claim he can summon the testimony of antiquity and of 2,000 years of Christian sentiment and Christian teaching. These witnesses have been summoned into court not because they are religious, for this paper is limited simply to the question of how we can secure for the toiler one day of rest in seven, but because, while religious they are also economic. They supply age-long and experienced testimony to the need and the right of the laborer to a day of rest. Besides these testimonies, the laborer may appeal to the law of his state, to the law of almost every state of his nation, for that law gives him the right to rest on one day

of the seven; that law defines the day; that law forbids his employer to allow him to labor. Yet it is an astonishing and shocking fact that he will appeal to that law in vain.

To state the matter briefly but emphatically, the present Sunday laws, in so far as they aim to secure for the toiler Sunday as a day of rest, are a failure. The marvellous industrial growth and aggressiveness of the last one hundred years has nullified them. Industrialism has warped the Christian conscience or the Christian conscience has too generously compromised with industrialism. However you choose to explain it—and an explanation is no part of this paper—the present Sunday laws are ineffective for the toiler. In pleading the cause of the laborer, we face therefore not a theory but a condition. "The situation has grown up," writes John A. Fitch, formerly expert in the New York State Bureau of Labor Statistics, "whereby laws placed for religious reasons upon the statute books of nearly every state defended to-day by religious arguments as necessary to a preservation of the Christian Sabbath, have been so amended and modified as to afford little, if any, protection to that institution."

The New York Court of Appeals in its recent decision, upholding the constitutionality of the Sunday rest law, declares "that the old foundation of the Sunday laws no longer stands." The Court stated, "Had any other day (than Sunday) of the week been selected, the enactment would have had the same binding force." The courts treat with reverence the religious convictions of every citizen, but the justice who wrote this recent decision on the New York Labor law, known as 8-a, voices, we believe, the opinion on which every court in the land would base its decision. "Our only inquiry must be whether the provision on its face seems reasonable, fair and appropriate, and whether it can fairly be believed that its natural consequences will be in the direction of betterment of public health and welfare, and, therefore, that it is one which the

state for its protection and advantage may enact and enforce."

The old Sunday laws eventually lost their effectiveness because they admitted too many exceptions. They had as their foundation a religious belief which the courts of our country cannot legally recognize. The Christian conscience of the day which had been their support, weakened, and the spirit that gave them life, died. Frequently these laws exacted so much that they made Sunday observance an intolerable burden. A total cessation of labor, such as many of them demanded, would not only be inadvisable, but in many communities disastrous. Many of them permitted work on Sundays for those who conscientiously observed Saturday as a day of rest and worship. They protected the continuous industry, but they offered no protection to the men working in those industries. The continuous industries claimed the right to operate because to shut down would mean extraordinary loss, in fact, the ruin of the industry itself. This, their owners maintained, was a violation of their constitutional rights.

Those who would see justice done to the laboring man and who would protect Sunday are face to face with this problem—new laws must be made that will guarantee to the laborer one day of rest in seven, and be so framed as to stand a constitutional test. In such a campaign, if carried out on the proper lines, two facts speak of certain victory. The first is that both legislature and supreme court declare and defend the necessity for the laborer of one day of rest in seven. The reasons which formerly were thought most effective in securing this day of rest have been abandoned, but other reasons have been accepted which were virtually included in the old and which make the law of one rest day in seven stronger legally than ever before. To-day the reason for upholding the law enforcing a day of rest is the police power of the state. In 1895, the Supreme Court of the United States (*Hennington v. Georgia*) replied, "the Legislature having the power to

enact laws to secure the comfort, happiness and health of the people, it was within its discretion to fix the day when all labor within the limits of the state, works of necessity and charity excepted, should cease."

The second fact is that the state has not only the right to require by law one day of rest in seven, but has the further right to name that day of rest. The Supreme Court of Georgia had previously decided in the case just cited that there could be no doubt that its Sunday law was a police regulation. "Leisure," it added, "is no less essential than labor to the well-being of man. Without frequent leisure, the process of forming character could only be demanded; it could never advance nor be completed; people would be mere machines of labor or business—nothing more."

It is on this ground of the police power of the state to protect the moral and physical welfare of its citizens that the highest courts of the state and of the United States uphold the day of rest and the right of the state to fix that day.

In 1846, the Supreme Court of South Carolina held the Sunday law to be constitutional purely on grounds of police power. The court expressly stated that the fact that the law-makers regarded the day as sacred in a religious sense could not vitally affect the question at issue.

The Ohio Court in 1853 stated that the prohibition of labor on Sunday could not stand if its sole foundation was the Christian duty of keeping the day holy. "The Sunday law," the court added, "is a police regulation neither weakened nor strengthened by the fact that the day of rest enjoined is Sunday."

New York State in 1861 defended the Sunday law because the observance of one day of rest in seven "is of admirable service to the state."

The courts of Massachusetts, West Virginia, Illinois, Louisiana, Maryland, Minnesota and Kansas might be quoted to the same effect.

In the recent decision of the New York Court of Ap-

peals, the court says: "We agree with the appellant that the statute cannot be sustained as one enforcing the religious observance of any day but that it must be sustained, if at all, as a valid exercise of the police power of the state."

The United States Supreme Court has recognized only the civil grounds and upholds the law on the ruling that it is a legitimate exercise of the state's police power. Thus, in 1884, The Sunday law is not "a religious regulation, but is the legitimate exercise of the police power, and is itself a police regulation. The day of rest ordained by the state is a civil and not a religious institution."

Later in *Song Hing v. Crowley*, "laws setting aside Sunday as a day of rest should be upheld not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all citizens from the physical and moral debasement which comes from uninterrupted labor."

The authorities quoted are sufficient to show that no law requiring a day of rest for the laborer, founded on religious grounds, will be upheld by either state or federal court. But it is equally true that the highest courts of the states and the highest courts of the nation recognize the laboring man as entitled to one day of rest in seven, and will declare constitutional all laws that enforce such a rest day and all laws that fix the day.

The opponents of this law are, first, the employers in industries that are continuous and that would suffer great losses if they were compelled to shut down for a full twenty-four hours. We believe that such protests are often times exaggerated, and experience proves that where there is a will there is also a way. The managers of continuous industries who have endeavored to grant Sunday rest to their employees have, in great measure, succeeded without any serious loss to their business. For example, in the Iron and Steel industry in 1907 out of 4,500 employees working in twenty plants, 97.2 per cent. worked

twelve hours for the full seven days of the week. Since an endeavor was made to grant the men Sunday rest this huge percentage was decreased. Six years later we find not only a further reduction in these twenty plants, but with sixteen additional ones we find a reduction in the total of 20 per cent. A more remarkable example is shown in the statistics of the Standard Rail Mills. In 1910—of 1535 men in six plants, 30 per cent worked twelve hours on all seven days. In 1913, these same plants, with one added, has reduced the percentage to 2 per cent.

But even granting that they cannot do much in this line without serious loss, we may answer their protest by saying that they may be allowed to carry on a continuous industry, if it is absolutely necessary, but they should not be allowed to work their men continuously. The man is greater than any industry. Every industry continuous in operation should be required to carry such shifts of men as would give all employees one day of rest in each calendar week, and at least two out of every three Sundays, free. No law recognizing this will be held unconstitutional by a superior court. One day of rest out of seven is an *elementary* human right.

Among the opponents of this law, we also find some employees. But so far as my investigation has gone, these are limited to foreigners. The whole American laboring world, and by Americans we mean those who are citizens or who intend to become citizens and make America their home, are a unit in demanding the one day of rest in seven. The foreign immigrants who come here for a short time solely to make money, merit no consideration in this matter. The standard of our national life and our national well-being is not to be measured or affected by them.

Since the demand for one day of rest in seven is so evident, since it is supported by every Church and society interested in the welfare of the laborer, it may be thought that a crusade in its favor is not greatly needed; that vio-

lations of it are not common. Such an estimate is far, very far, from the truth. It is a sad and depressing fact that loss of respect for the Lord's Day, the encroachments of industrialism, the avarice of the employers, the necessity of the laborer to accept what labor he can get, have resulted in extended violation of the Sunday law, and have made seven days' labor not uncommon in our United States. It is difficult to secure definite statistics, but those that we submit are sufficient to prove a condition which should rouse to sustained action everyone who has the interest of his country at heart.

In the statistics submitted, it must be remembered that I speak only of those who have to work the full twelve hours on Sunday. The figures do not include those who work part of the Sunday. As late as the year 1913 in 140 plants of the Iron and Steel industry, employing 25,014 men, 6,914, or over 27½ per cent., worked the full seven days of the week. The Bethlehem Steel strike of 1910 was caused by the demand of the employees for the Sunday rest. Of the entire force of 6,504, 43.5 per cent. labored on all seven days, twelve hours a day. At the end of the strike, Sunday rest was secured by means of a third shift, which gave every man two out of every three Sundays free. It is worthy of note that at the time the strike was declared, in the blast furnace department of this plant, the entire force of 255 men worked eighty-four hours in the week. An investigation was made in 1910, covering the iron and steel industry in New York State, showing that out of 38,000 blast furnace employees 33,000, or 85 per cent., worked twelve hours of every one of the seven days. In the steel mills and rolling mills, out of 240,000 men employed, 21 per cent labored seven days. In the ice industry in New York State, of 16,000 men, 65 per cent worked the full seven days. In the glucose and starch industry, of 4,773 employees, 57 per cent. In the sugar industry, 4,127 men, 95 per cent. Paper and wood pulp industry, 75,000 employees, 21 per cent.

In 1910, out of 335,800 members of the labor unions in the State of New York, 35,742, or more than one in every ten, worked seven days a week.

In 1907 a joint committee of the Massachusetts Legislature reported that 22,000 employees in sixteen trades labored the full seven days. In Allegheny County, Pennsylvania, statistics covering 1907 to 1908 showed that 13,000 men, iron and steel workers, labored the full seven days. During the year 1914, 1,000 violations of the Sunday law were reported in the first district in New York. This includes the city of New York and Long Island. How many men were affected by these one thousand violations of the law it was impossible to ascertain.

In New York State for the year 1910, out of sixteen industries, numbering 215,346 employees, 19.9 per cent had no Sunday rest. In the State of Massachusetts, 5 per cent of the entire population labored on all the seven days of the week. Minnesota in 1910 reported 98,558 of its laborers working the full seven days—almost 5 per cent of the entire population.

About ten years ago the well-known Presbyterian, Dr. Joseph Dunn Burrell, estimated that 3,145,000 toilers worked a full day every day in the week. If we take the smallest percentage that these statistics report, and apply it to all the states—a method which I think even more than fair—it means that over four and a half millions of our people at the present time labor on all seven days of the week. Such figures stagger us. They tell us of a great and far-reaching wrong which the Government of the country permits. In the light of such figures Senator Borah said: "This Government is bound, in its own defense, for its citizenship and its life, to interpose between the strong and the weak and exert its influence both moral and legal to rescue its citizenship from such conditions. No man can meet the obligations and discharge the duties of citizenship in a free government who is broken in spirit and racked in body through such industrial peonage. Even

in the strength of his early manhood, he has not the opportunity or time to prepare himself for the duties of citizenship, and before he has reached the prime of life under such conditions, sodden in mind and broken in health, he is cast off as a useless hulk—a burden and a curse to society and a menace to the Government. It is just as much the duty of the Government, when it can do so, to protect its citizens from such outrageous treatment as it is to protect a citizen from the burglar or the highwayman. Every one knows and every one is willing to discuss what the duty and obligations of the citizen are toward the Government. But one of the propositions which can no longer be postponed in this country is: What is the duty of the Government toward the citizen? If these laws regulating the hours of labor come, therefore, they come not simply because laboring men ask for them; they come because conditions in the industrial world make it impossible to ignore that request.”

It is the duty of the Government to protect industry. Its far higher, and far more important duty, is to protect men. The Government should especially safeguard the rights of those who are not able to protect themselves. Neither by social nor political office, nor training, nor education, nor freedom of action is the laboring man able to protect himself.

“It is the province of the state,” wrote Leo XIII, “to consult the common good and the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them. Justice, therefore, demands that the interests of the poorer classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed, and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to

the well-being of those who work should obtain favorable consideration. Let it not be feared that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends.

“It is neither just nor humane so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man’s powers are limited, and beyond those limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest.”

The New York Supreme Court stated: “Laws protecting the citizen from overwork and requiring a general day of rest to restore his strength and preserve his health have an obvious connection with the public welfare.” This opinion is repeated by the superior courts of every state and by the United States Supreme Court. It is known of all the civilized world that unless a man may enjoy one day of rest in seven he rapidly deteriorates physically and mentally.

The nations of Europe have as a rule recognized in civil law the principle of one day of rest in seven. In England the old Sunday law of 1677, declaring Sunday a day of rest is still on the Statute Books, but it is not effective in securing such a day for the laborer. The factory and workshop act of 1901 forbids employment on Sunday of women and children in work-shop or factory. France passed a law requiring for the laborer one day of rest in seven in 1906. It did not name Sunday as the day, but it is important to note in view of what we will say later, that as a matter of fact the rest day in France is Sunday. Holland has a rest law, but it admits of many exceptions. Germany recognizes Sunday as a day of rest, though it permits work during certain hours in the morning. In Norway labor in factories on Sunday is illegal. In 1906, Russia, by law, restricted labor in industrial plants. Austria limits labor

and commerce on Sunday. Since 1891, Hungary has had a Sunday rest law. Italy, in 1907, enacted a law forbidding labor on Sunday after twelve o'clock noon. In 1909, Spain adopted a law of Sunday rest.

All the civilized nations of the world, therefore, recognize the principle of one day of rest in seven.

Scientists, without exception, declare that uninterrupted work for seven days for any period of time results in serious injury, and if continued, in permanent injury to the individual. Man's efficiency is not only not decreased, but actually increased by resting one day in seven. Evidence might be piled upon evidence to prove this, but it is quite unnecessary. He that estimates man's efficiency from the purely material and physical standpoint has no right to speak in humanity's welfare. To put it at its lowest—on a merely physical basis—all observers agree that even man's physical efficiency is impaired by continuous work. The most recent and most convincing proof of this is the experience of England in the manufacture of munitions of war. England at present is under as great a strain as she ever will know. She feels her life to be at stake. She must have abundant munitions. She forced all her laboring men to work as they never worked before. She forced them to work seven days in the week, and the situation seemed to justify it. England has found—according to the *London Times*—that she secured a greater output when the men worked only six days of the week and rested on the seventh, than when they worked the full seven days. Rest is as necessary for the individual as food and drink. The rest of one day in seven is a necessity of man's nature. It requires little imagination to picture to what a machine continuous mechanical routine will reduce any man. Such slavery robs him of higher opportunity. It can scarcely be said that he is free—free to enjoy the life of a man, a husband, a father, a citizen. Take, for example, the employee in a steel mill called a ruffer. A ruffer must handle a billet (a bar of steel) weighing 54

pounds, five times within one half a minute. He must continue this operation for thirty minutes, which means the same motion 365 times in one half hour. He then rests for fifteen minutes. He is under the slavery of this routine for twelve hours every day in the week. Such labor robs a man of the power to think, the power to enjoy the better and higher things of life. No laborers of our land should thus

“ . . . in a brazen prison live,
Where, in the sun's hot eye,
With heads bent o'er their toil, they languidly
Their lives to some unmeaning taskwork give,
Dreaming of naught beyond their prison-wall,
And as, year after year,
Fresh products of their barren labour fall
From their tired hands, and rest
Never yet comes more near,
Gloom settles slowly down over their breast;
And while they try to stem
The waves of mournful thought by which they are prest,
Death in their prison reaches them,
Unfreed, having seen nothing, still unblest.”
—Matthew Arnold, in “A Summer Night.”

No man ever knew development, either physical or intellectual, without a fixed period of rest. No nation ever knew greatness until it had incorporated belief in rest into its national consciousness. The greatest days of Greece were days when she knew how to rest; how to take a holiday; how to enjoy. Cardinal Newman has given us a most graphic picture of the life of Athens in that time when she fitted herself to be the teacher of Europe. Plato required that the condition of the slave should be made compatible with the wants and claims of his higher nature though Plato did not even condemn slavery. The highest art of the Florentines was produced when the nation knew how to rest. Europe was civilized because the Benedictine

schools brought to the barbarians a knowledge of the value of rest. They taught them how to think, to possess, to enjoy.

The misfortune of our land is that we have, as a people, denied the value of rest. Our wonderful success has lured us on, and there is danger that success will be our failure. It has caused us to regard big, material things; to neglect smaller things out of sight, yet really more important. To apply the words of Carlyle, "by habitually regarding labor for the abstract point of view and overlooking the personality of the laborer, economics are led to leave out of account some of the considerations which must seriously affect the condition of the working man. ("Past and Present"—last book.)

We have the opportunity of restoring to millions of toilers their natural right, and of giving to America one gift that will add to her greatness. The need is only too evident. The highest courts of the land have upheld the law granting to the toiler one day of rest in seven. The same courts have decided that state legislature has the right to name that day. As we have quoted, the United States Supreme Court in 1895 declared such to be the power of the legislature. The New York Court of Appeals has decided that the selection of the day is at the option of the legislature. The Superior Courts of Pennsylvania and Illinois have uttered a like opinion. The law is upheld because it is a right exercise of the police power of the state to care for the physical and moral well-being of its citizens. It is necessary that such a day be a common day for only on this condition can such police power be intelligently exercised. If it be not a common day, there will be little opportunity for real rest and recreation. The common day means opportunity for travel and relaxation, and a lessening of expense. It means the enjoyment of one's family—the mother is free, the children are at home. It means the opportunity to associate with one's fellow citizens, for men to know one another. It means the opportunity to better

oneself in education, by public concert, public museum, public playground. Moreover, in industry itself a common day will be inevitable. All employees will desire it. It will for economic reasons cost less to the operators. In fact, once the law of one day of rest in seven is enforced, employers will demand, as they have demanded, that it be a common day, and inevitably it will be Sunday, the first day of the week. From religious principles was born the principle of the day of rest. Our day of rest now is Sunday, and if we will only labor in the right way for legal enactment of a day of rest, we will buttress Sunday with stronger legal support than ever it had before. But we must ever bear in mind that it is necessary for us to work in line with the mind and intention of the civil law of our country. Any other line of action will be foolhardy and disastrous. The only law that will stand the ultimate test is a law founded on the police power of the state for the welfare and happiness of its citizens. We must be prepared further to admit what seems at first like a contradiction of our thesis. Sunday as a day of rest, relaxation and enjoyment for the people means at once that certain men will have to labor on one Sunday out of every three. Our public galleries, our public parks, public gardens must be opened for the use and enjoyment of the worker and his family. Means of transportation must be furnished. This demands that the caretakers of such places, the motormen and conductors must be permitted to labor on one Sunday out of every three.

Any law that would be upheld by the Civil Courts presupposes the opportunity and the means for the laborer to recreate. Certain industries owing to conditions of operation, conditions of season, weather, etc., must necessarily be permitted to operate on Sundays. Those who refuse to give their support to a Sunday Rest Law, because it does not make Sunday a day of absolute rest for every one, without exception, are defeating their own purpose. They are unintentionally the greatest enemies of Sunday rest.

More than once their narrow tactics have defeated efficient labor legislation. Their attitude would lead one to suppose that man was made for the Sabbath; Christ, the Divine Teacher, has told us that the Sabbath was made for man.

The one great object for which we all ought to labor is to secure one day of rest in seven for every toiler; to make that day Sunday; to have such a law passed by every legislature in the United States, so that the national day of rest for all shall be Sunday.

It is well to remember, however, that the enforcement of this law should be entrusted to the Department of Labor of the State. That department has the care of labor's interests. The Sunday Rest Law is primarily for the welfare of the laborer. It already has its commissioner, organization and inspectors. Place in their hands the responsibility of seeing that the law is observed and the law will be observed. To frame the Sunday Rest Law simply as a penal law without any special department to see to its enforcement will in the future, as in the past, make it in great measure a "dead letter." The recent New York Law, known as 8-a, is a good example of a Sunday Rest Law, so far as it goes, but it does not by any means go far enough. Secure a like, but improved and extended law in every state of the Union and we have practically a national day of rest and recreation. Once a week, for twenty-four hours, the country will cease from toil, and remember that the industrial and physical are not humanity's horizon. Once a week families will be gathered together for a reasonable while and the toiler will recognize something of his inheritance. Once a week men will be free to give that reverence and worship to God, their Creator, and to His Divine Son, Jesus Christ, their Redeemer, which they are bound to give and which for them is the beginning of eternal life.

Working thus wisely, prudently, zealously, uniting with one another and with every agency seeking the same

object, we will secure Sunday rest for the toiler. We will remove what is now a disgrace to our country; we will redeem millions from industrial slavery, and go far towards restoring to them their human dignity.

THE SUNDAY PROBLEM OF THE TOILER

THE PROBLEM OF HIS INTELLECTUAL AND CIVIL LIBERTY

REV. CHARLES F. THWING, D.D.

The problem of the intellectual and civil liberty of the seven-day toiler is, in part, the same and, in part, not the same with the problem of the six-day toiler.

To either, or to both, what is intellectual liberty? It is freedom to learn and to enjoy the results of learning, freedom to see with the inner light, to compare, to relate fact to fact, to analyze principles, to classify truths, to infer conclusions, to think, to reason, to judge. Intellectual freedom represents the function of intellectual democracy. It stands for the right to use the forces, and to maintain the conditions, which tend to promote intellectual individuality. Among these forces and conditions are libraries, books, debates, conversations. It embodies the right to the fruits of intellectual labor, which fruits are largely found in a still further advance of intellectual liberty. It is a declaration of independence for an intellectual 4th of July lasting the year around, but with an improved interpretation, standing for intellectual interdependence. For no man liveth unto himself. Such independence is of inexpressible worth. It is the first step in the stairway of personal and social development. Dependence is parasitism.

For achieving, holding, enjoying, such liberty, the seven-day toiler is limited. Man is one. His strength, unduly exhausted, his appreciations atrophied, his assimilating capacities weakened, in one respect, become exhausted,

atrophied, weakened in all respects. Exhaustion of body spells exhaustion of intellectual force.

In our time, however, the intellectual liberty of the toiler is promoted by two great causes :

1st. Unionism. In one sense unionism limits liberty. For the individual accepts the rules, the methods, the conditions, of the working brotherhood for his own methods and conditions. But, on the other hand, the liberty is enlarged. For the brotherhood mightier than any single member, strives to maintain his individuality against the decimations of exhaustion and seeks to enlarge his relationships against the narrowing limitations of excessive toil. The enhanced intellectual freedom thus gained for him he may abuse, but, at all events, the union helps to secure it for his use.

2nd. With unionism, as a force for gaining and holding intellectual freedom, are to be joined the new social powers. These powers are found imbedded in, and emerging from, all community movements which are designed to promote the physical health and the moral well being of the individual and of society. They include all agencies which tend to transmute living into life, and to make both living and life of the highest worth.

The civil liberty of the seven-day toiler is at once cause and result of his intellectual liberty. Civil liberty is the right to get, to hold, to use, one's person and one's property, or properties, as one wills. It represents life and the pursuit of happiness. With this right is to be united the similar right of every other individual. The single microcosm of liberty is to co-exist with the composite macrocosm of social liberty. If intellectual liberty is primarily individual and secondarily social, civil liberty is primarily social and secondarily individual. Civil liberty, of much worth in itself as an end, is of greater worth as a means or condition. It is somewhat like time. Lord Bacon says that time is no agent—it does nothing. All things are done in time. It is a condition, not a force.

Civil liberty is more a condition than a force. It may do nothing, or little. But, as without time, nothing is done, so, without civil liberty, nothing large and worthy is achieved in society or government.

The worth of civil liberty is impaired by all those forces of modern industry which make each man a member and a small member, in a series of far reaching units;—a member formed by members preceding, and a member with other members, helping to form similar succeeding units. Manufacturing, whether of boots or of boats, or of iron bars, is an illustration. The toiler, the man, is disintegrated by all that tends to make the mechanic mechanical, and the industrious industrial.

To increase the liberty, both intellectual, and civil, of the seven-day toiler, I venture to suggest, and of course briefly, four methods:

1st. Enlargement and enrichment of the personality of the worker himself. He, this individual, is free. Civilization should make him its crown, not its victim. Enriched personality spells enlarged freedom. In such enriching religion, education, nature and literature are potent forces.

2nd. Interpretation of industrial efficiency not simply in terms economic, but in terms human, rational, emotional, artistic, volitional, ethical, religious.

3rd. Emphasis on the institution of the family. The family should be restored to its proper place as the principal social and civil unit. In the family the worker finds the best of all that which liberty represents. Through the family he is able at once to make the most forceful appeal to the best which society stands for, and to receive the richest offerings which society can give.

4th. The enforcing of laws assuring for each period of seven days, proper opportunity of rest and of worship for every son of man, who being such, is likewise a son of God. Let these laws, while allowing necessary and merciful labor, put a stop to all labor which is either unnecessary or designed chiefly to amuse.

THE SABBATH, THE GOD GIVEN OPPORTUNITY

WHAT IS MAN'S GREATEST NEED?

BY REV. J. B. DAVISON

Intimate acquaintance and union with God. A fish dies if kept out of the water. Man's body dies if kept out of the air. The soul dies if separated from God. Till Adam sinned, he was in the closest fellowship with God. God said to him, "In the day that thou eatest of that tree thou shalt surely die." As soon as he sinned he was spiritually dead and so was afraid of God and fled from His presence. Christ said: "Eternal life is to know Thee, the only true God, and Jesus Christ whom Thou hast sent," that is to have the most intimate possible acquaintance and union with God.

HOW IS THIS ETERNAL LIFE SECURED?

By absolute surrender to Him, seeking His forgiveness, and making His will the one rule of our life. By opening the door of our heart and letting Him in to control all life. This is the beginning, the babyhood of eternal life.

HOW IS THIS LIFE TO GROW TO REAL MANHOOD?

How is this new born babe in Christ to become a strong, living Christian? By becoming more and more intimately acquainted with the Christ, knowing Him better and better, and breathing in more and more of His love that His wisdom may guide and His power protect and energize. How are we to secure, keep, and perfect this intimate acquaintance with God? It takes much heart to heart intercourse to come into close, loving acquaintance with a human being. It takes much frequent intercourse to continue and perfect that loving acquaintance. If a young man wishes to know a young lady intimately, he will desire to spend frequently hours with her in heart to heart converse. If husband and wife wish their love to continue and grow, they must have frequent seasons of heart to

heart converse. But if one is continually to increase and perfect his loving acquaintance with the infinite eternal One, that he may have true, ever growing eternal life, frequent and long heart intercourse with Him is far more essential, as it must take much more intercourse to know intimately an infinite being than a finite one.

HERE IS THE FUNDAMENTAL PURPOSE OF THE SABBATH

God, knowing how essential it is to man's highest good that every human being have such frequent heart communion with Him, ordained the Holy Sabbath, one day in seven, to insure him this blessed opportunity for that heart communion. As soon as God created man He ceased from all creative work and gave Himself to the work of coming so close to man's inner life that He could transform him into His own likeness. He knew that when man is absorbed in the care for the welfare of his own and his family's bodies, he will not have sufficient time for the essential amount of such communion: so He set apart one day in seven for that special purpose. He sanctified that Day, that is, made it holy, which means devoted to God. He blessed it, that is ordained it to bring to each one of the human race who accepts it and keeps it holy all the blessings that His infinite love can devise.

EVERY DIVINE LAW WAS DEvised BY LOVE

Because God is love He makes all His commands in love. He never made an arbitrary law. He never asked any being to do anything manly for His own pleasure, but always because doing it would bring the doer real blessing. This is especially true of His Sabbath law. Obeying it brings the greatest possible blessing, disobeying it the greatest curse.

GOD EMPHASIZES ITS INFINITE VALUE

It is the first law He gave to man. He gave it in Eden immediately after creation. He emphasized it by the

greatest Old Testament miracle, causing the manna that fell on the sixth day to keep well over the Sabbath, for 40 years, over 2,000 times. Profaning the Sabbath was referred to far more than any other sin as the cause of Israel's captivity. When Babylon had partly destroyed the nation and threatened its entire destruction, God through Jeremiah promised complete victory over Babylon and universal peace and prosperity to the whole nation on the one condition that they keep the Sabbath holy. Jer. 17. After the captivity Nehemiah spoke of Sabbath breaking as the cause of their captivity. Neh. 13:18. In his prophetic picture of the Christian church Isaiah gave Sabbath keeping as the chief outward mark of the Christian. Is. 56. All this proves that God considers the Sabbath of supreme value, because essential to all Christian life.

GOD MADE PHYSICAL LAWS TO HELP THE SOUL KEEP THE SABBATH

Because God knew how impossible it is for the Sabbath to bring to man its rich blessings unless on that day he leaves out his ordinary work and pleasure-seeking, He forbade work and pleasure-seeking on the Sabbath, so that He might have sufficient time to come into man's soul and cleanse out all evil and strengthen every weakness. So also for the sake of man's soul, when He created his body, He made the nerves, brain cells, the muscles, and every drop of blood that they must have His appointed rest day or greatly suffer. So also when long before He made man He created the horse to be man's beast of burden, He caused its body to need the same rest day. Yea more, when, thousands of years before man's creation, He prepared and stored in the earth millions of tons of ore for man's use. He made it subject to the same law. Plainly God made man's body, horse, and tools thus to need rest one day in seven that he might be more likely to rest his soul in the presence, love, and communion with his heavenly Father.

THE SABBATH IN PUBLIC, AT HOME, IN PRIVATE

1. *In Public.* Every parent and child whose health permits should be in the Sabbath school and at the morning and evening preaching service every Sabbath, not as a form or ceremony, not to see or be seen, not merely because it is duty, but because he longs to come as close as possible to God, to study His truth, to worship Him in prayer and song, and to help others to worship Him.

2. *At Home.* It is still more important that in every home the Sabbath shall be so kept that to every parent, child, and servant it will be by far the holiest and happiest day of the week. Not only should they all join in family worship as they should do every day; but they should give the afternoon to Bible study, song, reading of missionary stories and the like, and heart talks about Jesus and His love and care, so that each one will be drawn close to Jesus and filled with a deeper love and richer joy than is possible on any other day. The future of the church and the nation depends in great degree on the home training of the youth of to-day. Children, not so brought up as to find the joy of Christ in keeping His day holy, are not likely to become earnest Christians or true citizens. How great a responsibility these facts lay on each parent so to train each child that he will love to keep the day holy. Any parent fails sadly who allows his child to attend Sunday ball games, picture shows, or other places of amusement, or gives Sabbath afternoons to entertainments or social visiting or automobile pleasure riding.

3. *In Private.* It is absolutely essential to spiritual growth that, on each Sabbath each soul should have a long, intimate visit alone with his heavenly Father, longer than he will have time for, ordinarily, on week days.

SOME RESULTS OF TRUE SABBATH-KEEPING

One blessed result of true Sabbath-keeping is an increasing consciousness of the presence of the Christ all the

time, so that, in the busiest crowd on week days, we can ask His help and hear His loving reply. Our souls can be as conscious of His presence as of the presence of the dearest human friend. His kind, loving words will comfort us in every trouble, strengthen us to bear every burden and encourage us to every duty. It will fill us with His peace and joy in every disappointment and suffering. This conscious presence of the Christ gives rest first of all to the soul, then to the body. The little child rests far better in its mother's arms than in the arms of a stranger because love helps us to rest. The consciousness that God's loving arms are underneath and around us brings such rest to body and soul as nothing else can. A rightly spent Sabbath fills the soul with such happiness, such fullness of joy, that one loses all desire for Sunday sports. Some moral, healthful amusements are needed on week days as interludes to fit for better work; but the joy that comes from that intimate communion with God which His Sabbath provides, brings so much richer blessing that one cannot afford to let Sunday amusements crowd it out any more than he can afford to exchange a pound of gold for a pound of copper.

According to I John 3:2, seeing God makes us like Him; so every Sabbath vision of God helps to transform us into His likeness and thus so to fill us with His love for the perishing that like Paul we will rejoice in any suffering whereby we may so fill up the measure of Christ's suffering that it will win others of His children and bring the lost into His kingdom. We shall be enabled gladly to make any sacrifice in order to help others, either those near by or those in heathen lands, to know and to love our Saviour. It will cause us to live, not for pleasure, wealth, or earthly honor, but for the glory of Christ in the salvation of those for whom He died. It will increase our power in prayer. It will increase our strength to do God's work and to triumph in every effort to put down iniquity and to make Christ's reign universal.

Every rightly spent Sabbath gives us a clearer vision of God. As Moses' vision of God when he met Him at the burning bush gave him power to deliver Israel from bondage, so the visions we may receive each Sabbath may constantly increase our power to help on God's kingdom, win others to Christ, rescue any who are in temptation, strengthen other Christians for their life's work and make the social order of the community in which we dwell more completely Christian.

CHRISTIAN WORLD-POWER

THE LORD'S DAY, IN ITS INTERNATIONAL ASPECTS

BY CANON H. BICKERSTETH OTTLEY

"If you would destroy this Christianity, you must first *kill* Sunday." In thus pointing to the institution of the Lord's Day as furnishing, for its assailants, the strategical key to the Citadel of Christianity, the astute and cynical statesman, Voltaire, to whom this remark is attributed, shows how accurately he discerned the issues that are involved in that great campaign for the honor of "our Lord and His day," which, in its present-day developments, has inspired this Congress.

History attests the soundness of the advice thus given to the Revolutionary Free-thinkers of France. In 1793, the National recognition of the Christian Religion was officially proscribed; and no more effective means could be devised by the Republican Convention for publicly notifying its overthrow than the formal abolition of an institution—"the Lord's Day"—which witnessed, as it ever must witness, to the sovereign claims of One whose authority they derided and blasphemed, and whose teaching they detested. "Sunday," therefore, was forthwith expunged from the "New Kalendar" of the French Republic. The "Décumane," or ten-day week, was substituted for the time-honoured seven-day week of Christendom, with its

merciful "time-limit" to human toil of the "six working days" and its weekly festival of human freedom in Christ; and the short-lived triumph of the forces of "the red fool-fury of the Seine" was fittingly inaugurated by enthroning the Goddess of Reason, in the person of Mlle. Candeille from the Paris Opéra, as the Incarnation of the New Paganism, upon the altar of Notre Dame.

Secularists and leaders of anti-Christian movements of a later date have always endorsed the warning thus afforded by the terrors of the French Revolution. "It is upon the religious observance of Sunday that the Christian Religion depends." The advice thus given to his comrades by the late George Holyoake, a well-known secularist lecturer, at a meeting of London workingmen, may be taken as typical of convictions that are freely expressed by "Free-thinkers" and anarchical propagandists in many of the great cities both of Europe and America at the present day.

The sentiments thus voiced by those who are frankly hostile to the Faith of Christendom are—by a significant coincidence—emphasized, also, from a directly opposite standpoint, by all the greatest and most far-seeing Christian statesmen, social reformers, philanthropists, and religious leaders of the modern world. "The Christian Sunday," wrote the Lord Mayor of London to our English Primate in 1906, on the occasion of a memorable meeting which marked the first step toward the national movement which resulted in the formation of the Imperial Sunday Alliance, "has made our great Empire what it is."

"Sunday," said the late Archbishop Temple, "is the one institution which holds all Christians together. . . . Its loss would be terrible. . . . To give it up would be the straight road to surrendering Religion altogether." These are not the idle or hasty words of some irresponsible alarmist. Few men were better qualified than the great teacher and statesman who uttered them to measure the consequences—personal, domestic, social, economic, politi-

cal, national—and, here and to-day, we may well add—international and worldwide consequences that depend upon the safeguarding, or the destruction, of the great institution in defense of which—memorializing as it does all the central verities of the Christian religion—the members of this International Congress have been drawn together. Separated as we all are, in many lesser matters, by many lesser differences, we meet around this one cherished heritage of our common Faith, and for the Honour of our one Lord, and His “day”—as “One Body in Christ, and every one members one of another.”

It is, then, in full view of warnings that are endorsed by the witness of history and experience, not less, indeed (as it were easy to prove), than by the soundest conclusions of industrial and social reformers, and by the unanimous evidence of our foremost physicians and physiologists, that this Congress has been convened.

The ultimate facts for which “Sunday” stands, in human life, are, in truth, of universal and perennial interest. They carry with them a message which, from generation to generation, is always “new,” as well as “old.”

Based, historically, upon the bedrock of the facts in which Christianity itself found its origin; deriving many of its features from another and still older institution—the Jewish Sabbath, which was itself the descendant of the primeval Rest-Day of an even more remote antiquity; appropriating all that was of universal and permanent obligation in each of these old-world ordinances; enriching and expanding the spiritual and physical benefits which each of these had conferred upon the toiling and sin-weary sons of men; our Christian Sunday carries us, the men and women of to-day, back, through the corridors of history, not merely to the dawn of our own Christian civilization, but to the very cradle of the human race—even to the day when “The Heavens and the Earth were finished, and all the host of them.”

The divine “time-limit,” “six days shalt thou labour,” is

a Message of Mercy to all Mankind. It brings with it not only the germ of spiritual blessings which find their full expression in the Gospel of "The First Day of the week," but, as our present-day labour-leaders are realizing more fully every day, it proclaims also an industrial principle of unspeakable value in its application to modern industrial and commercial conditions.

It is thus that Sunday presents itself among the living actualities of this work-a-day world of twentieth century unrest. The leading conditions of human life—its weary round of "Labour and Sorrow"—these things do not alter with the changing years; they are permanent factors in the problem which each man, and every man, must solve; they carry with them that craving for Rest and Peace which the Gospel of the Christian Sunday alone can permanently satisfy.

Sunday—the day itself—occurring once a week in everybody's diary, representing the seventh part of every human life, must needs bulk largely, as a mere chronological "item," in the personal concerns of every man, woman and child. And when the true meaning of "the Lord's Day" is adequately realized, it is not hard to see that to each of us Sunday stands for the "big" things of life, the "things that count," when "the day's work is done"—home, and rest, and love, sickness and sorrow, work and play, laughter and tears—and all those deep realities of Faith and Duty which teach us all, sooner or later, that "A Man's Life" "consisteth not in the abundance of the things which he possesseth."

Sunday is the great leveller of the accidental distinctions of human experience. It proclaims each man's personal dignity; it vindicates the claim of the humblest toiler, the most illiterate peasant, to be not less dear to the Heart of God than the man of rank, the millionaire, the most learned divine. To the humblest worker, by brain or hand, Sunday brings its gracious message of rest, renewal, and immortality—it inspires him with the best of

all motives for efficient and conscientious work, by reminding him that in virtue of his Christian birthright he is not a mere "numeral" upon the roll-call of the employees; he is something more than a "hand" or a "machine"—he is a Man, with a "living soul."

Viewed, therefore, in relation to the ultimate evangelization of the world, Sunday bears witness to *man's need of God*. It stands, in the life of each individual, and in the collective life of Nations, for the Soul of the World.

It is this profound correspondence of all that Sunday means, in its international relations, with the "bottom facts"—the great realities of human nature, that lends to the task of safeguarding, in every Christian country, and for all classes of the community, the opportunity for its due observance, not merely as a "weekly rest day" from physical toil, but as "the Lord's Day" of freedom for the homage that man owes to his Creator, its special importance. Touching, as it does, the heart of many of the most urgent social and industrial problems of the modern world, and contributing, both to these problems and to all its spiritual enigmas and its moral pains, the only permanent key to their solution, Sunday, the true "weekly rest day" for a Christian people, is with us still, to cherish and to defend, as it was with our fathers before us, "and in the old time before them"; be it ours to hand it down, unimpaired, to "our children after us."

We are here, in this International Congress, held in connection with the world's commemoration of the opening up of a new waterway for uniting the nations, to claim, for the institution of the Lord's Day, that it stands for East and West, from pole to pole, from century to century, as the Covenanted Sign and Symbol, for all the nations upon earth, of the ultimate "world-power" of Jesus Christ.

Where, if not here, and when, if not at a time when Christian hearts in every part of the world are sickened and appalled at the awful contrast between the Gospel message of human brotherhood in Christ and the dread

actualities of the great war—a contrast, the full significance of which stands openly proclaimed, week by week, by the silent witness of the Lord's Day—may we venture to insist upon this inspiring aspect of the great campaign which has occasioned this Congress? The "Gospel of Peace," as memorialized by the institution which is revered and honoured, in normal times, by millions of those, friends and foes alike, who are, for the moment, belligerents, is indeed appealing, at this time, to countless broken hearts that are turning, everywhere, under the stern but merciful discipline of the war, to "the Lord of the Sabbath" as the "Desire of the Nations," the only one true peace-maker and rest-giver for a war-weary and restless world.

Let me end this unworthy outline of this great theme by the words in which an American writer pays tribute to the "world-power" of our Divine Lord, as proclaimed by the institution of Sunday: "Of all the phenomena which exhibit the loyalty and affinity of Christians, what," he asks, "can compare in significance or in influence with that institution which every week begins to bear the Lord's Name in the far-off Pacific, awakens believers in Japan, in Australasia, in China, and on through every meridian in Asia, in Europe, in Africa, and in America, away to the island kingdom of Hawaii, and beyond, until it ceases in the sea where it began—calling the whole Christian host of every nation and language and race, under the whole circuit of the sun, to that Day's common united Worship of Jesus, the Lord?"*

ONE DAY IN SEVEN FOR INDUSTRIAL WORKERS

BY REV. CHARLES S. MACFARLAND, PH.D.

"Six days shalt thou labor." Our modern industry has repudiated the commandment, while modern society has

* From "Eight Studies of the Lord's Day" (by an Anonymous writer), published by Houghton, Mifflin & Co., Boston, 1885.

given its consent. In December, 1908, the Federal Council of the Churches of Christ in America, in session at Philadelphia, declared that "the churches must stand—for a release from employment one day in seven." This was an effort to bring society up to a serious reconsideration of one of the ten commandments which, when observed, had vindicated its inestimable economic and moral value to the social order for several thousand years.

Our campaign began with an investigation by the Commission on the Church and Social Service, in the steel industry in the early part of 1910. It was not intended that the report of this investigation should be in any way invidious. It was simply presented as a concrete illustration to make clear a generally increasing and alarming situation.

During the past two years the Commission, acting through the denominational social service secretaries and departments, has organized a committee, distributed among the various states, numbering in all about six hundred church leaders and social leaders, and entered into arrangements with the American Association for Labor Legislation, which was arranging to prepare legislative measures for the various states, the Committee of the Commission of the Church and Social Service caring for the moral forces of the campaign, the legislative aspects being left to the Association for Labor Legislation.

A moral awakening on the question has, in varying measure, been produced or deepened by the various state committees.

In several communities Federations of Churches and local Social Service Committees have taken up their local situations, with effectiveness according to their measure of earnestness.

In a considerable number of instances employers of labor have been known to take voluntary action reducing or abolishing seven day labor, and since the report of the Commission relative to the steel industry a considerable

and increasing improvement has taken place in that industry.

The following review, however, indicates that the situation was far more serious than was realized and that this evil has as yet been only slightly mitigated, although it would appear that the previous reckless increase in seven day labor has been halted by the campaign.

The American Federation of Labor at Atlanta, November, 1911, passed the following resolution, introduced by John B. Lennon, a member of this Commission :

"Whereas, The Federal Council Commission on the Church and Social Service is undertaking a nation-wide campaign to secure for all industrial workers one day's rest in seven; and

"Whereas, The American Federation of Labor is unqualifiedly on record for the same for many years, and has been efficiently working to that end; therefore, be it

"Resolved, That we heartily appreciate the co-operation of the "Commission on the Church and Social Service" to the end of securing the one day's rest in seven, and pledge to the Commission, and to all others who may assist in this work, our hearty and earnest assistance."

The organizations of labor are to be credited with the initiation of this great moral reform in industry and with great influence in creating sentiment long before this Commission was appointed. The Commission has worked with them on this as on other matters of mutual concern and interest.

At the same Convention, Rev. Charles S. Macfarland addressed the Convention as a fraternal delegate from the Federal Council, and held a conference with the leading representatives of Unions, including the Steel Workers, Bakers, Restaurant Workers, Trolley men, Postal Service employes, and about twenty other bodies affected by seven day labor, and the plans of the Commission were heartily endorsed by these representatives on behalf of hundreds of thousands of workers.

It is believed that the influence of the churches has brought about some improvement. The Federal Council investigators at South Bethlehem, Pa., in 1910, reported as follows:

“Beyond, and intensifying, the evils of a twelve-hour day is the existence in many departments of a seven-day week. The United States Labor Bureau showed twenty-eight per cent. of all employes working regularly seven days in the week; in addition were those who worked on Sundays irregularly as overtime. The total number working on seven days in a week, both regularly and as overtime, in January, was 4,041, or 43 per cent.

“With respect to both the twelve-hour day and the seven-day week, the Bethlehem custom is very similar to that in the Pittsburgh mills. The proportion of regular twelve-hour workmen is considerably greater among the employes of the steel companies in Pittsburgh, owing to the fact that the plants there are steel rolling mills exclusively, where the work is continuous. At Bethlehem there are very large machine shops, where the work is not necessarily continuous. The machinists were the regular ten-hour men at Bethlehem.

“As to Sunday work, however, the Bethlehem situation is worse than that found in the Pittsburgh steel mills in 1907-8 by the Pittsburgh Survey. There twenty per cent. were estimated as seven-day workmen, but in Bethlehem the percentage runs from twenty-eight to forty-three.

“It was claimed by the manager of the Bethlehem plant that practically only necessary work has been done on Sunday; that in January the excess of Sunday work over absolute necessity was about two per cent. But it appears from the Labor Bureau Report that rolling mills and open hearth furnaces were operated on seven days in every week in January in Bethlehem. In Pittsburgh in 1907-8 there was a full twenty-four-hour stop for rolling mills each Sunday, and open hearth furnaces were not operated from Saturday night until Sunday morning, and then a full crew was not needed until Sunday noon or later.

“But in Bethlehem these departments called out prac-

tically their full crews in January seven days and seven nights a week. Nothing in the company's statements or payrolls, as furnished the Bureau of Labor, showed that there was any shutdown or let up for twelve or twenty-four hours by the men in these departments. It is generally conceded that for technical reasons blast furnaces cannot be shut down on Sunday, but rolling mills and open hearth furnaces can be and generally are shut down.

"It has been claimed by the management that Sunday and overtime work is, in some departments at least, optional with the men. This is denied by the workmen, and it is obvious that in a great corporation, where there cannot be the close personal touch between management and men, details are in the hands of foremen. With the necessity upon these foremen of getting the output desired by their superiors and the lure of a bonus before them, they can hardly be expected to leave the matter of overtime entirely optional. That it is not so left, and that men are either discriminated against or discharged if they refuse to work overtime or on Sundays is commonly known in Bethlehem. As already pointed out, it was a case of this kind that precipitated the strike.

"At Bethlehem, as in Pittsburgh and throughout the country, the blast furnaces are operated continuously seven days and seven nights a week. Adjustment of the working schedule which would allow every man on such crews one day off a week was recently advocated by W. B. Dickson, Vice-President of the United States Steel Corporation, at a meeting of the Iron and Steel Corporation, at a meeting of the Iron and Steel Institute in New York, and, according to the newspaper reports, was supported by other practical steel men, Mr. Schwab among them.

"At present, every time the day and night shift turn about, these seven-day workers are required to put in a long turn of twenty-four consecutive hours of labor."

Since the above report conditions in the steel industry have made some improvement, but this is trivial when we come to consider the whole sad situation.

For the statements of fact embodied in this paper I am

mainly indebted to John A. Fitch, to whose earnestness is due much of the present moral sentiment on this matter.

The insidious growth of this great evil is partly due to the fact that it has been so gradual as to escape public realization. But when this has been said it must further be admitted that the public conscience has become perverted. Doubtless both of these reasons may be alleged for the present situation.

In a report by the Federal Bureau of Labor, based on an investigation conducted in 1910 and covering 173,000 employees in blast furnaces, steel works and rolling mills in the United States, it was stated that 50,000 men, twenty-nine per cent. of the whole number considered, were working seven days a week. Twenty per cent. worked not only seven days a week, but twelve hours each day, and forty-three per cent. worked twelve hours a day for six days a week or more. The amount of seven day work has been modified considerably since that report was made, but the twelve-hour day remains unchanged.

These figures did not include the Bethlehem Steel Company, which had been the subject of a separate investigation earlier in 1910. The figures published in that report applied to January, 1910. Out of 9,184 men on the payroll, 2,628 worked seven days a week. Of these, 79 men worked over 13 hours a day, three worked just 13 hours, three worked twelve hours and forty-five minutes, and 2,322 worked twelve hours a day. In addition to these, 2,233 men worked twelve hours a day for six days in the week and there was a total of 4,725 men, fifty-one per cent. of the entire payroll, who worked twelve hours a day six or seven days a week. These were the regular schedules. Overtime applied, however, with regard to a large number of the employees, so that when all were included who were working seven days a week in that month, the total reached 4,041, forty-three per cent. of the entire payroll.

No other continuous industry has been studied so care-

fully as steel. But there are figures, although of a more general nature, which throw considerable light upon the extent of such industries. In 1907 a special committee of the Massachusetts legislature made an investigation in order to determine the number of persons engaged in seven-day labor. They did not take an industrial census and they did not include factories, but after a considerable amount of investigation they estimated that there were 221,985 persons working seven days a week in the state of Massachusetts. This represented over seven per cent. of the total population of the state.

In the state of New York an inquiry was sent out by the State Department of Labor in 1910 to the secretaries of trade unions asking them to report the amount of seven-day labor among their members. Replies were received from unions having an aggregate membership of over 300,000, which is over 26 per cent. of the wage-earners of the state. Of this number it was reported that 35,742 worked at their regular employment seven days in the week. This, it will be noted, is nearly twelve per cent. If such a percentage obtains as to union labor, it is natural to presume that a much higher percentage would apply in the case of non-union labor.

In 1910 the Minnesota State Bureau of Labor reported that in various trades, occupations and industries in that state there were 98,558 people engaged in seven-day labor. This was about five per cent. of the population of the state. In Massachusetts the estimated percentage, excluding factory labor, was over nine per cent. It is not surprising that the more densely populated state of Massachusetts, with its larger cities and greater mileage of steam and electric railroads, should have a larger percentage of seven-day labor than semi-agricultural Minnesota. It would be fair to assume that that percentage would be nearer the correct one for the manufacturing states than Minnesota's figures. If, however, we take five per cent. as the proportion for the entire country, industrial as well as

non-industrial centres, we should have a total of over 4,500,000 people engaged in seven-day labor.

That indicates something as to the enormity of this evil. It ought not to require further demonstration that there is need not only of a study of this problem but of immediate relief. It should be kept in mind that there are two forms of continuous industries: those that for any reason are operated seven days a week, whether day and night or not, and those that are operated day and night, whether for seven days a week or not. In other words, there are many continuous industries operating 24 hours a day for six days and shutting down over Sunday. That is, properly speaking, a continuous industry. There are other industries operating only in the day time but not closing on Sundays. These also are continuous industries. It is, of course, unnecessary to add that there are also industries operating day and night and seven days a week. It is possible to solve the problem of the continuous industries so far as their working schedules now afford hardship and injustice. The solution involves not only one day of rest in seven for the continuous seven-day industries but an eight-hour day for the continuous day and night industries. We cannot regard either one of these reforms as more than a half solution standing by itself.

We may well consider what foreign countries have done in the way of meeting this same problem which exists not less in Europe than in America. England, beyond passing a law requiring a weekly half-holiday for mercantile establishments, has done very little in the way of legislation to provide for periods of rest. Yet the principle of rest periods is more firmly entrenched in England, probably, than in any other country in the world. This involves not Sunday rest alone, but a Saturday afternoon half-holiday as well. To what extent this may be due to the labor unions, which in some of the continuous industries in Great Britain are very strong, we are not informed. That they have had a great influence in the proper solution of the ques-

tion of the continuous industries, however, there is no doubt.

The continuous industry problem cannot possibly be solved until two adjustments have been made. There must be one day of rest in seven, but where an industry operates day and night, as well as seven days a week, there must also be three shifts of workers in the twenty-four hours, giving a period of employment of eight hours each. In the steel industry of Great Britain, which is one of the most important of their continuous industries, just as is the case in the United States, union agreements have been so worked out that a full half of the steel workers of the United Kingdom are to-day working in three shifts of eight hours each. Practically all of the blast furnaces of the North of England are on the eight-hour basis. The tin industry has entirely gone to the three shift principle, and the open-hearth steel furnaces of South Wales, and to some extent of the North of England also, are to-day, on account of union agreements, working eight hours.

In Germany neither the unions nor the law have come to any great extent to the defense of the workers in the steel industry. In fact, the situation with them is very similar to that in the United States. The workmen in the steel mills are on duty twelve hours a day and in the departments continuous through the week through technical necessity, such as blast furnaces, the workmen are employed seven days a week. The law, however, in Germany requires that in any work-day of twelve hours there shall be at least two hours rest for meals, so the actual labor period is not over ten hours. Some agitation has arisen in Germany for a law requiring an eight-hour day, but as yet no serious consideration has been given to it by the legislative bodies.

In other countries, however, legislation has been resorted to definitely with the idea of affording some relief to the workers in the continuous seven-day industries. In France and Italy these laws are the most complete. In

those countries the law requires that Sunday shall be the day of rest. It then proceeds to enumerate by very careful definitions the industries which are for one reason or another necessarily continuous. It permits those industries to operate seven days a week but requires that the working force shall be so adjusted that no employe shall be required to work more than six days in any week. In order to make this effective, the law provides that the employer may grant a rest day at any time during the week and allow his employes a day off by rotation.

While this law is farthest reaching and broadest in these two countries, the same principle has been enacted into law in a dozen different states of Europe. The simple principle is that for the requirement of labor on Sunday there shall be some compensating period of rest. Laws embodying this principle have been put upon the statute books of countries not only in Europe but in all parts of the world. These countries include Argentine Republic, Austria, Bosnia, Herzegovina, Belgium, British India, Canada, Cape of Good Hope, Chili, Denmark, France, Germany, Italy, Portugal, Roumania, Spain, the federal government of Switzerland, and seven cantons of Switzerland.

In the United States several things have happened which may lend some encouragement to those who hope to see a solution of the continuous industry problem on the right lines. No legislation on this subject can be so effective or so desirable as voluntary action on the part of the people involved in those industries. No statutory regulation is so likely to be enforced as a regulation agreed upon by operators or in conference between operators and employes. So it is a cheerful sign that the lead smelters of Colorado, Montana, Nevada and Utah, almost without exception, continuous seven-day industries as they are, operate with three shifts of men working eight hours each. That is a long step forward, even though they do not as yet provide for one day of rest in seven. The vast majority of the paper mills of New York and New England

have adopted the eight-hour day. The Sharon Steel Hoop Company of Sharon, Pennsylvania, since 1904 has had an eight-hour day on its rolling mills. The Cambria Steel Company of Johnstown, Pennsylvania, has an eight-hour day in many of its departments which are operated continuously day and night for six days. In Granite City, Illinois, the Commonwealth Steel Company, operating a large steel foundry, has adopted, with results satisfactory to itself and to the men, an eight-hour day in its open hearth department.

For more than a year the United States Steel Corporation has had a standing rule that there shall be a day of rest for every man in the employ of the Corporation. This has been made possible by increasing the working force in the company's seven-day departments so that there shall be enough workers to man the plant, while one-sixth of the force on each day of the week is idle. The same rule, with modifications, has been adopted by the Lackawanna Steel Company and some of the other independent companies. The American Telegraph and Telephone Company has had this rule in force for half a dozen years with most satisfactory results.

These are encouraging things, but they are only the beginning, and the number of men affected is as a drop in the bucket in comparison with those who are still working in the various continuous industries of this country and have no hope of relief in either of the ways suggested, through a rest day or through an eight-hour shift. The railroads have made no movement in the direction of providing a rest day for their employees, and the street car companies have done so only in so far as they have been compelled by contracts with the union. In addition to these great industries employing hundreds of thousands of men seven days in every week there are countless numbers of smaller industries and occupations not usually called industries, such as restaurants and hotels, barber shops, dairies and ice companies, where the employes are regularly on duty

without a day of rest and whose members in the aggregate reach many hundreds of thousands.

So, however desirable voluntary action may be, however preferable to legislation the willingness of employers to make voluntary agreement or voluntarily to offer their employes relief from the depressing and burdensome effects of continuous toil, it has not been sufficient to justify the hope that the problem will settle itself in that way. The only recourse that a humane and socially minded public can have in such a case is to the law making body. It is desirable and necessary that laws shall be enacted requiring an eight-hour shift in the industries continuous day and night and requiring one day of rest in seven for the industries operating seven days in the week. For however desirable continuous industries may be—and they are not only desirable but absolutely essential to the comfort and even the very existence of many thousands of people—we cannot have continuous workmen. Neither can we have good citizens unless we see to it that they have opportunity to rest during a sufficiently long period and with a sufficient degree of frequency as to enable them to maintain the strength and vigor of their bodies.

Said the Court of Appeals of the state of New York in *People vs. Havnor* (149 New York 195): "It is to the interest of the state to have strong, robust, healthy citizens, capable of support, of bearing arms, and of adding to the resources of the country. Laws to effect this purpose by protecting the citizen from overwork, and requiring a general day of rest to restore his strength and preserve his health have an obvious connection with the public welfare."

So far as the eight-hour day is concerned, there are practical difficulties in the way, for the courts have held that the hours of labor of adult males may not be regulated by law unless there is some special and compelling reason for interfering in such a manner with their freedom of contract. To be sure, the courts have ruled that

under certain circumstances the hours of labor of grown men may be regulated; for example, in railway employment. But the reason for this restriction upon the liberty of the citizen is in order to protect the public from the danger of accident that might ensue if overworked and overtired men were permitted to control the operation of the trains.

Again, the courts have held that laws regulating hours of labor in mines and smelters were valid laws on account of the peculiar risk incurred by the employe in breathing dangerous fumes and gases. Those industries were held to be sufficiently dangerous to make it permissible for the legislature to limit hours of labor in order to protect the health of the employees. On the other hand, it is scarcely necessary to call attention to the fact that the Supreme Court of the United States in the case of *Lochner vs. New York* held that it was not competent for the legislature of New York to regulate the hours of labor of bakers.

Yet we may be fairly sanguine as to the attitude that the courts might take if a law were passed requiring that in the continuous industries a man should not be permitted to work more than eight hours a day. It is evident from the opinion of the court in *Holden vs. Hardy* that it was made clear in arguments and briefs submitted in that case that there is a danger attendant upon underground mining and the operation of smelters. The court was so impressed by the evidence presented that they felt that the legislature was justified in making an exception of the employees in those industries and giving them the protection that they needed. Apparently it was not made equally clear in the bakers' case that there was peculiar danger to the health in that industry. For when the Court of Appeals of the state of New York, by a majority of one, rendered a decision in favor of the law, one of the dissenting judges took occasion to remark that it would indeed cause surprise among the housewives of the nation to

learn that the baking of bread, an industry that they and their mothers and grandmothers had been carrying on in their kitchens, had suddenly become a dangerous industry requiring the protection of the law. Apparently it could not have been made clear to this judge that a modern bake shop such as found in our great cities to-day—often in cellars with no means of ventilation and where the heat is intense, where men are required to work often seven days a week and long hours of labor every day—that the baking of bread under such circumstances is a different thing from the baking done by the average housewife in her kitchen.

The courts were not inclined to view with favor laws regulating hours of labor for women until briefs were submitted that really discussed the merits of the case instead of citing precedents and legal opinions of a former generation. The Supreme Court of the state of Illinois, in 1894, held that the hours of labor of women could not legally be regulated, but in 1910, when the experience of the world regarding women in industry was placed before the court, and it was given an opportunity to see what the hygienic reasons are for demanding such legislation, it reversed its earlier opinion and held that it was a wise, humanitarian and necessary measure to place limit upon the number of hours per day that women in the state of Illinois may be permitted to work.

With these facts before us, is it too great a stretch of the imagination to hope that we may place upon the statute books of our states laws requiring that the men employed in industries which operate day and night, twenty-four hours in the day, shall not be permitted to work more than eight in the twenty-four? Is it too much to expect when we go before a court to argue that such a limitation is reasonable and just under the police power of the state in order to protect its citizens from the debasing effects of twelve hours a day labor, that we shall be able to convince the court of the reasonableness of our claim? Is

there not justice in the classification which separates the men working in the continuous industries from those industries which are not continuous and which, therefore, may be so adjusted as to limit the hours of labor without endangering the process or the product by stopping the plant? When the difference is made clear between the conditions in the industries which operate only by day and so may be limited to ten hours, eight hours, or even six hours at the will of those engaged in it, and the continuous industries where the operation of the plant cannot be limited at all—we may reasonably expect that the courts of our land will not be inclined to resort to petty quibbles over freedom of contract any more than they have been in the case of workers in mines and smelters.

Already, the legislative bodies have begun to recognize the necessity of such regulation. Montana has a law requiring an eight-hour day for hoisting engineers. This limitation is to apply only where the mine is operated sixteen hours or more per day. When that is the case, the engineers shall not be required to work more than eight hours in twenty-four. The principle has been recognized by Congress in the case of railroad telegraphers. The federal law fixes a maximum of thirteen hours a day for railroad telegraphers employed in offices open only in the day time, evidently recognizing that since the office is to be closed for the night anyway, it is conceivable that it may close at such a time as to give the operators even less than a thirteen-hour day. But the maximum is nine hours in offices open day and night.

In spite of these encouraging signs, however, we recognize that the difficulties to be surmounted before it shall become judicially recognized that it is permissible to regulate hours of labor for men are very great. The other regulation which must be made before the problem of the continuous industry may be solved is fortunately of a simpler nature. From the year 1811 to 1909, inclusive, there were at least seventy-one cases brought before su-

preme courts of the states and of the United States where the question of the constitutionality of Sunday legislation was an issue. The Sunday laws, of course, were enacted at an early day before our industries had grown so great as to require protection for labor, and they were designated by religiously-minded people to protect the Sabbath from desecration. In all of these seventy-one cases, except one, the constitutionality of the Sunday laws was affirmed. But the grounds upon which this decision was made are of vital significance. From 1866 to 1909, forty-six such cases were decided. The grounds of the approval of those laws as given by the courts were not the protection of the Sabbath, they were not the prevention of the desecration of the day, they were not the protection of religious institutions; but with a unanimity almost complete they rest their decision as to the validity of those laws upon the power and duty of the state to protect its citizens from overwork. Again and again, in the strongest of terms, the courts have declared their abhorrence of the idea that men may be permitted to work without a day of rest. Consequently, it seems fair to assume that if laws were enacted requiring one day of rest in seven the courts would still recognize, as they have before, the necessity of a day of rest and will not be deterred from approving the law on the ground that the rest day may not happen always to fall on the Christian Sabbath. This is fairly clear and it seems also a reasonable thing that the courts which have in such explicit terms expressed their abhorrence of the lack of an adequate weekly rest period will, when the facts are fully placed before them, find that the lack of an adequate daily rest period is equally abhorrent.

The time, then, appears to be ripe to secure legislation that will protect these continuous workers. On account of the comparatively simpler problem that is involved in the securing of a day of rest, that is the first thing to be taken up and fought for. But immediately after having gotten

that under way, we should be false to the principles for which we profess to stand if we should not also take up the other line of action and work steadily and consistently for a legal limit of eight hours in the continuous industries.

The attitude of the Federal Council on the question of relationship between Sabbath observance and the seven-day working week seems sensible and sane, namely, that every worker should be given one day's rest in seven and that that one day should always be Sunday when practicable.

The Commission on the Church and Social Service has taken the attitude that so far as possible the establishment of one day in seven shall be a voluntary joint arrangement between employer and employed. It is a clear moral demand. So far as the Church is concerned, it is also a religious duty. It is the simple answer to the question of Jesus, "How much better is a man than a sheep?" It is in large measure the fulfillment of his declaration that the Sabbath was made for man. The entire question, however, is complicated with the problem of the hours for toil. The campaign for one day in seven also has a very direct bearing upon that of Sunday observance because an industrial requirement of this nature would naturally lead to the granting of Sunday as the day of rest, at least whenever equally practicable with the granting of any other day.

CHAPTER X

(Theodore Gilman presiding)

THE SABBATH

THE DAY WHICH DIVINE LOVE ESTABLISHED AND HUMAN
LOVE MUST PRESERVE

BY THEODORE GILMAN

OUR modern Sunday is transmitted to us through the centuries, and, in this transmission from age to age, the weekly rest day has been subjected to changes of which the history has an absorbing interest to us of the present day.

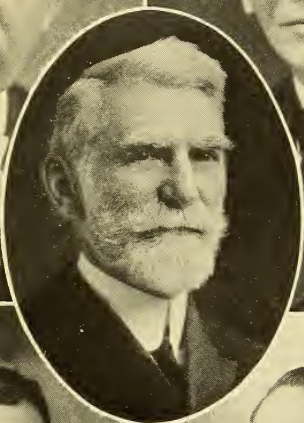
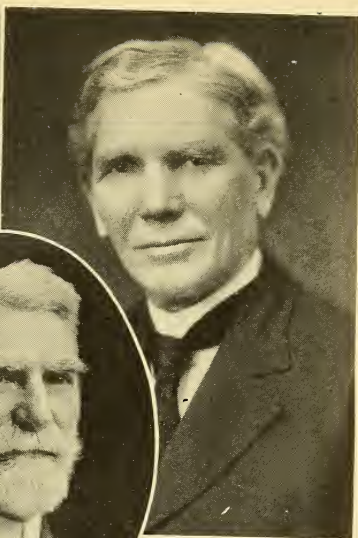
The necessity for such a day is the underlying fact which has not changed in all these ages. It is imbedded in the constitution of our human nature. The day is required for the restoration of our nervous systems worn by the exactions of labor. Not only the weekly rest day, but many holidays and rest days are demanded, and have always formed a part of the human calendar. Everywhere and always in similar stages of culture and under corresponding environments man is the same. He has the same demand for the weekly Sabbath as he ever had, and for the many feasts of which we read in the Bible, or the new moon and the full moon, and the set days in the worship of Jehovah, which in modern times are classed under the general term of holidays.

The changes in the calendric position of the weekly religious rest day have been few from pre-historic times to the present day. The Sabbath which came down to the Jews from pre-historic times was the seventh day of the

lunar week. The lunar week and the lunar month gave the simplest form of time division to early man, when accuracy of time division was not known or valued. Moon and month meant the same thing. The division of the month into four weeks of seven days left the so-called epagomenal days which had to be neglected, and the weekly division begun again at the time of the next new moon. The change from the lunar week to the seven-day week running continuously through the year, while a momentous change, was unrecorded.* The use of two styles of weeks seems to have existed together, and the more modern seven-day week slowly, but finally, supplanted its ancient but inexact competitor. The lunar week was simple and serviceable in a rude state of society, when accuracy in method and statement was unknown in literature or science. We no longer say three barley corns round and dry make one inch, but that was a measure which served our ancestors very acceptably for all practical purposes. When the continuous seven-day week was generally accepted, then it was linked with the past, as we now date events before Christ by a scale unknown to the people and historians of those times. Thus the first chapter of Genesis and the twentieth of Exodus have in them a calendar not in use in the time of Moses. The lunar Sabbath was succeeded by the seven-day weekly Sabbath without confusion, and the mention of the Sabbath in Exodus 31:13 and elsewhere, may be taken to refer to the lunar day.

The change of the Sabbath from the last day of the week, as fixed by the Jews, to the first day under the Christian dispensation had the deepest historical and religious significance. It marks the end of the Jewish dispensation and the beginning of the Christian era. An abrupt change of this sort would be impossible under present day conditions. The world could not now make such a radical change in its calendar. Circumstances at the

*Professor Hutton Webster. Monograph. "Rest Days." Nebraska University Series, 1911.



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beginning of the Christian era facilitated the change, because it was inaugurated by a new sect which, though small and feeble, was destined to rule the world. The old Jewish rest day on the seventh day of the week was clung to and cherished by a nation doomed to sink more and more in power and influence. As the old system of the Jew faded the new rest day of the Christian asserted itself.

The Romans, who were nothing if not practical, knew of the Jewish continuous seven-day week before the Christian era, and finally adopted it apparently from commercial reasons as a way out of the confusion which was caused by the differing divisions of time in use in countries under their domination. The week of the Jew was adopted without his Sabbath or his religion. It was a precursor for the acceptance of the religion of Christ. When Christianity at last became the religion of Rome, the weekly rest day on the first day of the week was adopted with it, and thus Judea gave its calendar to the world.

The investigations of the archæologists suggest many questions. Was the linking of the Sabbath with the six creative days a poetical afterthought for which we cannot be too thankful to the priestly writer? Or was the Jewish Sabbath primarily intended to commemorate the deliverance of the Jews from the bondage of Egypt? Was the lunar Sabbath, as it existed from pre-historic antiquity, carried by Abraham from Ur and Haran, two centers of an ancient lunar cult, to the promised land; was this day continued by Moses during the sojourn of the Israelites in the Wilderness of the Moon, for such is the translation of the word Zin; was it only displaced by the seven-day periodic week, under the attacks of Ezekiel and the reforming priests against the vain oblations and formalism of the Jewish worship of Jehovah at their new moons and set feast days? What was the meaning of the change from the last to the first day of the week, as buttressed upon the teaching of our Lord and the apostles?

How did it come to pass that our present day observance of the Lord's day is so modeled on Old Testament ideas? Was the revival of Sabbath ordinances to such a remarkable degree in northern Europe and finally in Puritan New England a legitimate unfolding of the New Testament idea of the Sabbath; or was the tincture of Jewish formalism and severity a needed antidote to the laxity of Sabbath observance, which was noticeable from the sixth century to the present day?

In the vicissitudes through which the Sabbath has passed, first as a Jewish festival, then as a day in commemoration of the resurrection, thereafter as fitted by church and state enactments to the requirements of modern religious conditions, how like the history of the monuments of antiquity Ruskin tells us in the preface to the *Stones of Venice*. The Venetian palaces, he says, were restored and changed by the hands of successive architects and builders whose names are lost, as well as the dates of the periods in which they worked. It is not necessary for the tourist to know the story of these changes in order to enjoy the beauty of the architecture of the buildings Ruskin has described with loving enthusiasm. The tourist sees the Doge's palace, the Bridge of Sighs, the house of Desdemona as they are in the present, and is entranced with the splendor of their architectural beauty and with the storied romance which surrounds them. It matters not to him when the different courses of stone were laid, and by whom. He leaves them to the antiquary and explorer of musty cellars. He wishes to stand in the clear light of to-day and enjoy the effect of the structures as they are.

The institution of the Sabbath has had a similar history, and there is opportunity for the religious antiquary and explorer to try to discover events hidden in the past from and before the time of Moses to the present day. This investigation is congenial work for the linguist and archæologist, and we should not undervalue the

results of their labors. They will find the foundations of the Sabbath *in situ*, where God, the great architect, placed them. These foundations are the necessity for rest of body and mind and the craving for an object of worship.

Christians to-day are like the tourist, for we are travelers and sojourners as all our fathers were. We can now enjoy the Sabbath calm and the song and praises of the sanctuary with thankful hearts that the Sabbath has been preserved for us. As Dr. Atterbury has said, we need only to concern ourselves with the Sabbath as it is.

It is to the life and teachings of Jesus that we must look for answer to the question as to the meaning of the change of our Sabbath from the seventh to the first day of the week.

Jesus taught the keeping of the Sabbath from the heart. In this he did not introduce a new idea or set aside any part of the fourth commandment. He only rescued from oblivion an old teaching to be found throughout the Scriptures, which was overlaid and buried by the Pharisees. To them to untie a knot with one hand on the Sabbath was no sin, but if two hands were used it was a breaking of the law. Jesus came not to destroy but to fulfil the law. "To do well" was his rule for Sabbath observance. This is applied Christianity and is a sufficient rule to govern the practice of every individual Christian. It is a continual incentive to a higher and holier living. This rule can be satisfied only by perfection, and yet there is a complete absence of "thou shalt" and "thou shalt not." The eye of the Master looks out through those words, and Sabbath desecration by his followers then becomes an impossibility. His yoke is easy and his burden is light. The only condition is the surrender of the heart to him.

The life and teachings of Jesus were the power which made Sunday the Lord's day. No other law but love governed Christians for three hundred years. The outburst of joy in the early church at the glad tidings of a risen Lord made early Christians esteem every day a Lord's day.

Soon the necessities of a work-a-day world, and the injunction if a man will not work neither let him eat, crystallized the observance of the Sabbath on the first day of the week. The controlling power which fixed the day was love to their Saviour. The common consent of the early church, like "the tide which moving seems asleep," preceded formal deliverances. Love first observed the day, then the same common consent which governed the actions of the early disciples confirmed and ratified the spontaneous and unanimous selection of the day.

Judged by modern standards, the apostle Paul was not a strict Sabbatarian. Paul established no rule for Sabbath observance, but insisted on the freedom which came from the breaking by Christ of the fetters of the Jewish law. Liberty with him was the entrance into a new spiritual life.

Liberty is the crowning gift of the Bible. It is the highest aspiration of the human race; the test of character; the highest conception of life; the mark of the image of God; the power to take the step upwards or downwards; the prerequisite of happiness; the sweetest pleasure of the heart; the danger signal of the soul; the heart's desire in youth, maturity and age; the price of eternal vigilance; the reward of labor.

Paul said in reference to the observance of the Sabbath, "Let every one be fully persuaded in his own mind." This saying laid down a rule for the guidance of the church, which was essentially Pauline. It was an invitation to the church to discuss the subject freely, so as finally to reach a unanimous decision. In all the centuries since the time of the early church this discussion and argument has been going on. In the early centuries of the church, at the council of Nicaea, the Jewish Sabbath was finally and definitely set aside, and the Christian Sabbath on the first day of the week was established. The discussion continued in the sixth century, when the church was taught that all the sanctions in the Old Testament in regard to

the Jewish Sabbath were transferred from the Jewish Sabbath to the Christian Sunday.* This was a period when discussions as to the canon of the Old and New Testaments were taking place, and the Old was given equal authority and validity with the New. Thus grew a strict observance of the Sabbath by the evangelical portion of Christendom, which has been handed down to Protestantism.

And now, twenty centuries after Paul's time, the minds of Christians are "fully persuaded" to esteem the Sabbath above every other day. The world has set the day apart by its unchangeable calendar to a sacred and holy use. The argument on the day is forever closed, the only discussion is as to how the hours of the day may be employed.

The Puritan Sunday, which, in accordance with the teachings of the sixth century, was of the Old Testament type, has borne good fruit. All laws, civil and religious, two hundred years ago partook of Old Testament severity, but as times have improved they have been ameliorated. Henry Ward Beecher said, "Our Sabbath comes down to us with bars and bolts and rigors that did not belong to the primitive Lord's day." Yet he adds, "I bear witness that a certain moral sensibility, a certain poetical element was derived by me from a strict Puritanical observance of the Sabbath which I shall ever be thankful for."

Love first established the day, and love is and must continue to be its chief support. If love be lacking, the day will disappear. It is to loving disciples, whose hearts God has touched, that we must look for the proper observance of the day. Theirs are the humble and contrite hearts. The difference between such and the busy worker is often revealed to us by some unexpected circumstance. What man with a God-fearing mother has not had his own heart revealed to him, when, laying her hand on his arm, she pleaded that now as he was becoming immersed in busi-

* Catholic Encyclopedia. Art. Michael Caesarius, Bishop of Arles. Idem. art. Sunday, p. 336.

ness, he would not allow himself to be tempted to disregard the claims of Sunday. To her that was of greater importance than the acquisition of untold wealth.

Jesus has given us a new law for the Sabbath, which supersedes the law of carnal ordinances. He has added a new line in the fourth commandment, which is written not on the tables of stone, but in fleshly tables of the heart. It reads, "Remember the Sabbath day to keep it holy, for not only God rested from his labors on that day, but on the first day of the week Jesus rose from the dead and brought life and immortality to light."

The sanctity of the Sabbath is not protected by Sunday laws alone, but chiefly by the acts of individual Christians. Charles Dickens said in his extravaganza, "Sunday under Three Heads," "You cannot make people religious by act of Parliament." The inconsistencies of Christians form the line against which the hosts of sin are pressing hard. They are hurled against its weakest part. The neglect of Sabbath observance by Christians is followed by attacks on the Sunday law in our legislatures. The danger to the maintenance of our Sunday laws is not in the demand by newly arrived citizens who would introduce here foreign customs, it is not in the unthinking pleasure-seeking masses who would legalize public amusements, who would open theatres and ball grounds, but in the acts of those who profess to revere the Sabbath, but who are letting down the bars by engaging in those pleasures and activities which are lawful on other days.

One may say, I am but one; man is like the small dust of the balance, so small that the public cannot see the individual or be influenced by his acts. But each is the object of the attention of the Infinite. The whole infinity of the God head is occupied by each, and its size and importance are to be measured by infinity, as God sees it. Each act partakes of infinity in its influence and consequences.

God has a controversy with his people. It is with those on whom he has a claim, now as in the days of the

prophets. His controversy is that they break away from the services of the sanctuary; they choose their own paths; they call God's services a restraint, but there can be no restraint in living according to a perfect rule.

The danger to the Sabbath is in the weakness of the army of the Lord. It is a craven spirit that fears the opponents of the Sabbath. Their own conscience makes cowards of them. If the sentiment for the sanctity of the Sabbath is deep and strong among Christians there will be created in the community an atmosphere which will envelop its opponents; it will hold in restraint the customs which foreigners bring to our shores; it will make it discreditable to conduct business which thrives on Sunday traffic, and will make it bad form to be a Sunday pleasure seeker.

Business is largely controlled in this country by religious men. They know that competition is the base of the existing economic and industrial system. Competition finds its readiest and most effective weapon in reduced cost of production, which can be directly attained by longer hours and reduced wages. This oppression can only be met by laws which will restrain all employers alike and relieve all employees alike. This oppression of labor under our present economic and industrial system only renders the weekly day of rest and frequent civic holidays all the more imperative. The rectifying of the industrial system is not within the province of those who are trying to guard our Sabbath from encroachments. Yet the crack of the whip of the taskmaster is heard now as in the days of the bondage of the children of Israel. God hears the cry of the groaning of labor now as then. He says now as then to employers, and through them to our legislators, "Let my people go that they may have relief from their burdens."

In great measure holidays, religious and civic, give this relief. "To spend leisure well," was in the judgment of the wisest of the Greeks, the highest result of education,

says Dr. Weldon, dean of Manchester. It should be the effort of the government, both national and state, to multiply in the calendar legal holidays commemorative of worthy events, so that the minds of the people will be directed often to wholesome and elevating subjects. Reasonable leisure has hardly yet been won from our legislators, either state or national.

The subdivision of labor restricts more and more the sphere of the service rendered by a workman and tends more and more to make him a machine. To count currency day in and day out, to foot up columns of figures month after month, to do any routine work, which keeps a workman on a single part of the work of an establishment, whether bank or factory, induces a mental vacuity which must be relieved by rest and change, or the mind will give way. The daily routine tends to destroy the resiliency of the mind. Happy the office or shop which has in it one with a sense of humor, who with an occasional odd remark will convulse the office force and enliven the day. "Band and gusset and seam" in endless repetition will make the brain reel. We are creatures of routine, and the effect on the minds of most is to make them indisposed to any serious effort. We shrink from the man who wants to teach us something. The forms of amusements in which others do all the work and which require no mental effort from us are the most popular. Ball games and the movies count their fanatics by the hundreds of thousands, and Coney Island and other resorts are popular, because all the jaded mind has to do is to look and stare. Everything is prepared beforehand, and, like predigested food, the tax on assimilation is reduced to a minimum.

Great holidays celebrate great causes.

The creation of the universe was celebrated by the first Sabbath as recorded by Moses. The resurrection was the central thought of the Christian's Sunday. The Catholic church filled the calendar with religious festivals, of which almost the sole survival in our land is Christmas. The

birth of our nation was commemorated in the national holiday of the fourth of July. The lives of our greatest two citizens, Washington and Lincoln, have the unique honor of a yearly remembrance. Thanksgiving was observed by the forefathers when they had little except great thoughts and aspirations to be thankful for. It became a national day first during the throes of the civil war in 1863. Memorial day can never be discontinued while there are lost lives to lament. Labor day marks the coming into its own by the majority of the nation. What nation has a list of days to compare with ours? Who can measure the stimulus to serious thought and right living by the annual recurrence of these festivals, so varied in their character and so epochal in their themes. They turn the attention of the nation to a series of subjects so arranged as to call to remembrance a whole round of topics of human interest as well as the characters and services of great men.

The civic holidays are not enough to restore the waste of energy caused by labor.

A weekly rest day was established by the Mosaic law because it was even then a necessity. Science always lags behind religion. Religion is practical and is satisfied with indications of God's purpose and will. Science is theoretical and demands proofs in matters which do not require practical action. Science has a very plain recital in regard to Sunday. Dr. Haegler of Basel, said to be the world's greatest specialist on the relation of the Sabbath to hygiene, whose conclusions are those of medical science in general, says that experiments in the examination of the corpuscles of the blood show that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest. Dr. Haegler's statement and diagram were brought to this country in 1876 by Rev. Dr. W. W. Atterbury, then secretary of the New York Sabbath Committee, and presented by him to the Massachusetts Sabbath Convention in Boston, in October, 1879.

Every day experience proves that even the weekly rest is not enough. The occasional civic day is a scientific necessity. In addition to that, the annual vacation is a demand of our constitutions. Two weeks in the year is as small a period as would suffice in ordinary occupations, but for those who do mental work a longer time is needed to restore the shattered nerves and renew the exhausted brain cells. They cannot be repaired by a night's rest or even a Sunday's calm. The exhaustion may be too deep. Then how grateful the Saviour's invitation, "Come ye apart and rest awhile."

Dr. Henry S. Baker applies these experiments to the Sabbath and says, "So we find the fourth commandment in the nineteenth century is echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that He who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firm that the old Book is not man made."

Civic holidays, though indispensable, are yet necessarily and inevitably only civic. Nor are their subjects of that sacred character which alone is able to raise men's thoughts out of the distractions of life to a contemplation of the highest themes which can occupy the human mind. A greater than the civic holiday, which at best is observed by single nations or states, is needed to lead the human race to a higher spiritual life. A day is needed in which the preacher may reason of righteousness, self-control, and the judgment to come. That need can only be met by the Sabbath which is observed wherever the modern calendar prevails.

All the sacred memories of the life of Christ are indissolubly fastened on this day. It is "der tag" of Christendom, not the day of war, but the day of peace. It foreshadows the day when God's controversy with his people shall end. The day began when the "morning stars sang together and all the sons of God shouted for joy." It will

end when the universe will hear the voice of a great multitude, and the voice of many waters, and the voice of mighty thunders, saying, "Hallelujah, for the Lord our God, the Almighty, reigneth."

THE CIVIL SABBATH

BY REV. JOSIAH STRONG, D.D.

In those states where there are Sunday laws there are really two Sabbaths, entirely distinct in origin, character and authority; the one civil, the other religious. The latter is divine in its origin and authority and sacred in its character; the former—the civil Sabbath—is wholly human in its origin and authority and secular in its character. Let it be remembered that in the following discussion we are concerned not with the religious Sabbath and its sanctity, but with the civil Sabbath, its character and its basis. Because these two Sabbaths coincide, they are very easily and commonly confounded, and there results much popular misconception as to the meaning and value of Sunday laws. They are frequently attacked on the ground that religious legislation is inconsistent with religious liberty and the complete separation of church and state, and they are perhaps as frequently defended on the ground that the Sabbath is a divine institution and that this is a Christian nation, indicating that neither party recognizes the existence of a civil Sabbath or comprehends the fact that our Sunday laws are not religious, but secular.

It is true that the above distinction has not always been recognized. When there was in this country a union of church and state, Sunday laws were religious in character and commanded attendance upon church. But Sunday laws now require no religious services. Nearly all objections to Sunday laws are due to misconceptions of their character and aim.

A COMMON MISAPPREHENSION

It is commonly supposed that work on the Sabbath is forbidden by law, and that certain Sunday amusements are prohibited because believed by a majority to be wicked. This misapprehension leads that element of our population which has been educated to see nothing wrong in work or in certain amusements on the Sabbath to look on such laws as fanatical and oppressive. The citizen holding the Continental view of the Sabbath says: "Your conscience tells you it is wrong to go to the theatre on the Sabbath; mine does not. Very well; you obey your conscience, and I will obey mine. Why should you, simply because you happen to be in the majority, force the dictates of your conscience on me? This is a country where we pretend to have freedom of conscience.

"But," says the friend of Sunday legislation, which he supposes is based on the holiness of the day, "the desecration of the Sabbath violates God's law. This is not simply a matter of opinion; your Sunday work and amusements are declared to be wrong by the Scriptures."

"Suppose," replies the other, "that I do not admit the authority of your Scriptures; or if I do, shall the state forbid and punish whatever the Scriptures pronounce wrong? The Bible teaches that covetousness and love of the world are wrong, shall the state, therefore, prohibit them under the penalty of fine or imprisonment?"

"But," says his opponent, "Sabbath breaking violates the common code of morals, while worldliness does not."

"Very well," replies the other, "envy and lying violate the common code of morals; should they therefore be made punishable by the state?"

At about this point in the discussion the advocate of Sunday legislation based on the sacred character of the day probably says: "Well, this is a Christian nation, and if you don't like our institutions you can go back to Europe, where you belong."

And the opponent of Sunday legislation very likely replies: "Until there is a law expelling me from the country, I shall do as I please about staying or going," and I am afraid he adds, "meanwhile, I shall exercise my liberty to regard you as a bigot and your Sabbath laws as oppressive."

"Much bad blood and much injury to the cause of Sunday observance result from the common failure of both the opponents and friends of Sunday laws to perceive that they are wholly secular, and that they in no wise depend for justification on the divine authority and sacred character of the religious Sabbath.

Doubtless the civil Sabbath would never have been instituted if there had not been a sacred Sabbath; it is nevertheless true that if the words, "Remember the Sabbath day to keep it holy," had never been uttered, there would be exactly the same *ground* for Sunday legislation as now exists—a ground broad and solid.

Sunday laws prohibit labor on the first day of the week, except works of necessity and mercy, and forbid certain amusements. These two classes of prohibitions rest on two different grounds; first, the duty of the state to secure to every man the right to rest on the Sabbath, and, second, the duty of the state to guard the leisure of the day from uses dangerous to public morals.

THE PHYSICAL NECESSITY OF THE SABBATH

We will consider, first, the right of every man to a day of rest and the duty of the state to secure to him that right. The right of weekly rest is based on its necessity. It has been shown by scientific inquiry pursuing different lines of investigation that the rest of the night does not entirely restore the vigor lost by the toil of the preceding day, and that without a weekly day of rest there is a gradual loss of strength and health. No physiological or hygienic fact is better established. Much testimony of scientific men might be cited, but we must let the state-

ment of an eminent physician of New York, the late Dr. Willard Parker, suffice. He says: "The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as that he must take food or die." Now, this *necessity* of rest gives to every man the right to rest, and this right needs the civil law for its protection. Most men are employees, engaged in shops and on farms and the like. They are subject to the authority of employers, who can usually discharge them at pleasure. Employers, stimulated by competition, usually want to get the most possible out of their employees. It has accordingly been found necessary to protect the rights of workmen by legislation which specifies the number of hours which shall constitute a day's work. For the same reason it has been found necessary to protect the laborer's weekly rest day by law, otherwise the power to discharge would compel to unwilling work. See how it is on most railways. Trainmen are forced to work seven days a week or lose their situations.

Some years ago the locomotive engineers of one of the great railways of the country addressed a petition to its president, asking for the removal of Sunday trains and complaining of their Sunday work as a great hardship. They said: "We have borne this grievance patiently, hoping every succeeding year that it would decrease; but after a long and weary service we do not see any signs of relief, and we are forced to come to you with our trouble, and must respectfully ask you to relieve us from Sunday labor, so far as it is in your power to do so. This never-ending toil ruins our health and prematurely makes us feel worn out like old men, and we are sensible of our inability to perform our duty as well when we work to an excess." They ably answered the objections which would naturally lie against granting their petition, and pledged themselves that with Sunday rest they would do more work in six days than they then did in seven. But this pe-

tition did not procure for them the rest so much needed and desired. The *law* is necessary to secure to those men their rights. Not because the Sabbath is a holy day, but because railway men have a right to Sunday rest should the state prohibit Sunday trains, except such, if any, as may be shown to be absolutely necessary. The necessity of law to protect the Sunday rights of one class of laborers illustrates that necessity for all classes. Instead of robbing men of their liberties, as we sometimes hear, Sunday laws are designed to secure to every man liberty to rest.

THE FINANCIAL BENEFITS GROWING OUT OF SUNDAY REST

“But,” it is asked, “suppose a man does not wish to rest—prefers to work—shall the state limit his industry, thus interfering with his earnings?”

Sunday laws do not reduce earnings. If men labored every day in the year they would do no more work than they do when resting one day in seven. Indeed, they would do even less. This has been abundantly proved by many experiments. Employers, therefore, could afford to pay no more for the year's service than they now pay. That is, without the weekly rest, men would be compelled to do seven days' work for six days' wages. Sunday business is frequently a losing business financially; but this is not the reason that the law forbids it. Under our civilization the *liberty of rest for each* is secured only by a *law of rest for all*.

Lord Macaulay, in a speech delivered in the House of Commons in 1846, said: “Why not say, If it be a good thing for the people of London to shut their shops one day in seven, they will find it out, and shut their shops without a law. Sir, the answer is obvious. I have no doubt if you were to poll the shopkeepers of London, you would find an immense majority, probably one hundred to one, in favor of closing shops on Sunday; and yet it is absolutely necessary to give to the wish of the majority the sanction of a law; for if there were no such law, the minority, by open-

ing their shops, would soon force the majority to do the same." If you do not wish to rest on the Sabbath, the state will not stop your work for your good, but for the good of those who do value their Sunday rest, but who would, in a sense, be compelled to work by your working. In a New York town, all the barbers in the place except one petitioned the City Council to pass an ordinance closing their shops on the Sabbath. That one rendered a law necessary to protect the rights of the others.

A coal dealer found that competition in business had robbed him of his Sunday rest. "I don't so much as get time to go to early mass," said he, "and I am compelled to keep busy from morning till night. I can't refuse them. If I do, they will quit me altogether, and I shall lose my business. *I wish to heaven that some one would prosecute me!*" Because at liberty to work, he felt, under the circumstances, compelled to work, and desired the law, even at the expense of prosecution, to secure him the liberty of rest.

A man's doing business on the Sabbath does not actually compel his competitors to do likewise, but it does inflict a loss on those who refuse. All together, they sell but little more in seven days than they would sell in six, and their profits are less because their expenses are increased. But if some do not sell, those who do, draw away a part of their custom and thus inflict loss on them. Of course a man of Christian principle will suffer the loss rather than violate the Sabbath in self-defense, but he has a right to call upon the state to protect him from that loss. Hence the principle that was laid down that the liberty of rest for each is dependent on a law of rest for all.

WHY AMUSEMENTS ARE PROHIBITED

Let us turn now to consider, secondly, the other class of Sunday laws, those which prohibit certain amusements on the first day of the week. There are many among us who complain that these laws infringe their liberties; many

who, mistaking their meaning, suppose that they are an attempt to enforce the observance of a Puritan Sabbath, and who accordingly denounce them as religious tyrannies. But laws prohibiting certain amusements on the Sabbath do not rest on a religious basis, any more than those forbidding work on that day. They find a sufficient ground in the duty of the state to guard the leisure of the day from uses dangerous to public morals. Let us look at this ground.

The right of self-defense is, with the state, as with the individual, a supreme right. Any government, therefore, which has a right to exist has a right to make such provisions as are necessary to its existence. This is the rock foundation on which rests our common school system. The education of children is a grand thing for them, but that is not the reason that the school tax is levied. What right has the state to take money from your pocket simply to bestow a personal favor on my children? None at all. The public school tax is justifiable on the ground that ignorance is dangerous to republican institutions, that popular education is necessary to the public safety. You perhaps want your boy's services at the plow, the bench or the counter; but no, the state curtails your liberties, lays it hand on that boy and puts him in school. And the compulsory education law, where it exists, is constitutional and right, because it rests on exactly the same foundation, that ignorance is dangerous to the state.

It is no less true that *vice* is dangerous to the state. Popular government is secure only when it rests on the two foundation stones of virtue and intelligence. Neither blundering goodness nor unscrupulous knowledge can sustain the fabric of our free institutions. There has been drawn by the hand of God, in the very nature of things, a deadline of popular ignorance and a deadline of popular vice; and the moment that the average man sinks to either one of these lines, our free institutions will perish.

The state has exactly the same right to protect itself

from immorality as from ignorance. Indeed its obligation to foster morals is even greater than its duty to diffuse intelligence, for the former is the more essential to its existence. A moral community can sustain a popular form of government with comparatively little intelligence, but an intelligent community, having little moral sense, would soon be compelled to resort to a centralized form of government or become a prey to anarchy. Such has been the history of republics. Look at those of Greece and Rome. There was greater popular intelligence at the time of their destruction than when they were founded, but morals had become corrupted, and this foundation stone having given away, the superstructure fell. If the standard of popular morals is steadily lowered in this country, the voice of history, which is the voice of Almighty God, declares that the day is set for the destruction of our popular liberties.

SABBATH AMUSEMENTS CORRUPT MORALS

Now the devotion of the Sabbath to popular amusements serves to corrupt popular morals. Blackstone says: "A corruption of morals usually follows a profanation of the Sabbath." Observations on the Continent and wherever Continental views of the Sabbath have prevailed serve to confirm this statement.

A holiday Sabbath seems to be peculiarly conducive to intemperance. Besides the temptation of opportunity, the lack of rest prevents the restoration of vigor, and the jaded frame summoned to its accustomed burden, and feeling unequal to the load, learns to lean on some stimulus. It may be replied that a holiday Sunday affords the rest of recreation. But recreation is no better substitute for Sunday rest than for night rest. People who dance all night and call it recreation do not find it equivalent to sleep; and those who devote their weekly rest day to holiday uses do not find its recreation equivalent to Sunday rest. Science has demonstrated that man needs to rest one day in seven as really as he needs to rest at night; and

this is peculiarly true of the intense life of modern times and of western civilization. Recreation is a necessity, but when it is made a substitute for the rest of either the night or the Sabbath, the system feels a loss, which there is a temptation to supply by means of stimulants; hence the tendency of a holiday Sunday to intemperance.

Again, a holiday Sunday is destructive of popular morality because it is hostile to religion, which is the root of morals. It entices the youth away from the church, the Sunday School and the home, which are the sources of moral instruction and influence. "Reason and experience," said Washington, "both forbid us to expect that national morality can prevail in exclusion of religious principles. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

Popular government springs, of course, from popular rights, and, be it observed, our rights are based on our duties. Christ did more for personal liberty in the world, when He taught personal accountability, than all the political reformers that have ever lived. It is because I have obligations to God and my fellows, from which no man can release me, that I have rights of which no man shall rob me. And it is those who most faithfully meet their obligations who most clearly recognize and tenaciously cling to their rights.

The Christian religion does more than all else to lead men to a recognition both of their rights and duties. It is, therefore, the great buttress of popular morality and of popular government. Chancellor Kent wrote, "Whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government." Mirabeau said, "France needs God as well as liberty." Neither France nor any other nation can turn her face toward liberty while she turns her back on God.

Religion impresses on us the reality of God, our account-

ability to Him, and our immortality; and from these fundamental religious truths spring the most powerful motives to discharge our duties to our fellow men, without which there can be no popular morals, and the most powerful motives to individual self-control, without which there can be no popular self-government. Inasmuch, therefore, as the Christian religion is the root of popular morals and of popular freedom, any uses of the Sabbath which are destructive of religion are also destructive of the state, and should, therefore, be restrained by the state, not *because* they are hostile to religion, but because *being* hostile to religion, they are subversive of morals, on which popular government rests. The root of the tree is not valued for its own sake. If the tree were gone, the root would be dug up; but the root is protected for the sake of the tree to whose life it is necessary.

The Supreme Court of New York, in sustaining a Sunday law, says: "The act complained of here compels no religious observance, and offenses against it are punishable not as sins against God, but as having a malignant influence on Society." This is sufficient ground for laws which restrain and prohibit many popular amusements on the Sabbath.

INTIMATE RELATIONS WITH POPULAR LIBERTY

While the two Sabbaths, civil and religious, are distinct in origin, character and authority, it is true that as a matter of fact they are found together. Where there are no restrictive Sunday laws, there the Sabbath, if it exists at all, is a holiday rather than a holy day, and where there is no sacred day there is little civil liberty. If this is doubted, compare those nations whose Sabbath is a sacred day with others whose day of weekly rest is a holiday. How much of popular government is there in the world outside of Switzerland, England, Scotland, the British colonies and the United States? And these are the lands in which the Sabbath is most commonly observed as a holy

day. France has hitherto struggled in vain for civil liberty, and France has had no sacred day. And it is significant that now, when her republic is giving promise of permanence, there has appeared an effort to gain a civil Sabbath.

William H. Seward wrote: "I need not assure you that every day's experience confirms the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for civil and religious liberty, for temporal blessings and spiritual hopes."

I think it was Hallam who said: "A holiday Sabbath is the ally of despotism." So commonly has this truth been recognized that it has passed into a popular proverb that "the Sabbath is the bulwark of free institutions."

Let no man attack the Sabbath, or the laws thrown around it, in the name of liberty. Its enemies should march under the black flag of license or the flaming standards of anarchy. All laws may be said to limit individual liberty, but just laws restrain each in the interest of all; they draw the circumscribing line only where the liberty of one overlaps that of many. Hence law, in a larger sense, is the guardian of liberty. This is true of our Sunday laws. Whatever can be said against them, as infringing personal liberty, may be urged with equal force against our common school laws; they rest on the same foundation and are alike pillars of our free institutions.

The necessity then of a civil Sabbath and of adequate laws to protect it should create a public sentiment which will demand wise Sunday legislation and which will abundantly sustain the law.

The Sunday laws of many of our older states, enacted when ideas of Sabbath observance were much more strict than now, remain unchanged, and therefore, for the most part, unenforced. There would seem to be a prevalent feeling among the friends of Sunday laws that it is almost sacrilegious to modify them; and as the laws of earlier gen-

erations are not sustained by the public sentiment of to-day, they in many cases are become dead letters. But as Sunday laws rest on a basis wholly secular and find their origin and authority in the will of the people, they are of course as open to amendments which shall keep them in harmony with the intelligent popular will as any other laws which the people enact.

SUNDAY LAWS AND WHAT THEY SHOULD CONTAIN

BY POWELL CRICHTON

A law that is brought home to every man once in seven days should by no means be considered a blue law.

Again and again I have been told by important public officials that the Sunday law should not be strictly enforced without facing the danger of losing some feature thereof. If that is a risk, the feature should be lost. Is it better to have a law unenforced, or the law repealed?

From a lawyer's standpoint there is only a distinction without any difference in result.

If to prevent semi-professional baseball on Sunday will result in the legislature's enacting a statute allowing professional games on that day, the doctrine of "hold fast to what you have" does not apply even to satisfy the weakest conscience. Is it better that the semi-professionals keep on when the organized leagues are closed?

The man in the street does not understand why public baseball games are actually prohibited by an administration that allows Saloons to keep their side doors swinging on Sunday.

The legislator perhaps feels that he has done his duty by adding the prohibitive statute that makes an act *malum prohibitum*.

A learned jurist has told me that in his opinion to-day there are enough laws, and not enough enforcement. Does it not seem that should a legislature decide not to consider

a single new bill, and devote an entire session to examining the laws *that are* and whether they are accomplishing their purposes, that that legislature would go down in history as the most beneficial one that ever assembled.

Only a law that can be enforced should be passed.

A few years ago the Governor of the State of Tennessee was compelled to call a special session of the legislature to enact laws that would insure enforcement of the State prohibition statutes.

It is all very well to say that the administrative who will not enforce certain laws should be removed from office, but the problem can hardly be solved in that manner.

If a law is bad it should be repealed. What can be gained by its remaining on the statute books? The administrative will not agree to this.

The enforcement of a penal provision cannot be optional with the administrative official. That he should ever assume the temporary prerogative of the legislature is against the fundamental principles of our government. Nor can we agree to the judiciary's legislating by interpretation. The legislature *must* face these problems. The people elect these officials for that very purpose.

In the year 1906 the legislature of the State of Massachusetts appointed a committee to revise, consolidate and arrange the general laws of that Commonwealth relating to the observance of the Lord's Day. The result of their various reports is a modern Sunday law, that was passed after a thorough discussion of the problem as presented in the year 1906 instead of as presented shortly after the landing of the Pilgrims. To be exact the former Sunday law of Massachusetts was the product of the Legislature of 1791—during the lifetime of George Washington. It may have been a liberal act for that time, although very probably based on the strict Puritan conception.

Just how strict that conception was can best be illustrated by examples of even earlier legislation.

In 1651 the Plymouth Colony enacted that persons

neglecting public worship should be fined. In 1658 an enactment declared that foot and horse travellers should no longer profane the Lord's Day, unless they could give a sufficient reason for so doing. In 1665, sleeping in church and jesting on the Lord's Day were deemed profanation, punishable, after admonition, by imprisonment in the stocks. In 1669 the General Court of Plymouth enacted that persons should not smoke tobacco on the Lord's Day within two miles of a meeting house. In 1644 this conception in the Massachusetts Bay Colony was perhaps the strictest. Every one stopped labor at three o'clock on Saturday, to spend the rest of the day in catechising and preparations for the Sabbath.

In all of these earlier acts the influence of the church is shown to have been supreme, as the main purpose was apparently to force people into church and hold them there until service was over.

To-day the all important idea that obsesses the mind of every legislator is his love for his fellow man and particularly that fellow man who labors and votes. It is his sole purpose to ease the lot of the man who labors and the shortest cut to that result is to lessen his hours of work.

The Sabbath Law is losing degrees while the *Day of Rest Law* is growing by leaps and bounds.

The deterrent spirit that clings to this growth and constantly gains exceptions is the commercial mollusc.

If the Hindu poet sang "Life is short, it has but a few days for love," the modern business man shouts "*Life is drudgery, we have but a few years' rest after days of accumulating money.*"

The desire of every youth to-day is to get rich first and then have some chance to spend the money in perfect ease and rest. He looks forward solely to the time when he may retire from business. If in reaching this goal others are made to work longer hours than necessary or days when they should rest, his conscience is by no means stricken,

The Massachusetts legislature of 1907 realized that since the year 1791 conditions had changed. The changing factors are the railroads, street cars, telephones, gas and electricity.

The modern man is accustomed to many comforts never dreamed of by our Puritan forefathers. What is a necessity of life to-day, must be accepted by the logical thinker in the enactment of laws.

So far I have outlined the following principles:

- (1) There must be a day of rest for the working man.
- (2) This day of rest should not contain exceptions for the commercial slaves of the mighty dollar.
- (3) Reasonable exceptions should be made for modern necessities and conveniences that add to the comfort of life.
- (4) A Sunday law should contain no unenforceable provisions.

REST

The late Mayor Gaynor of New York City delighted in quoting from one of his opinions as a jurist that referred to the visit of John Knox upon John Calvin on a Sunday afternoon at Geneva and found him out back at a game of bowls on the green. That *play* should be considered *rest* may not appeal to the ministerial mind. The New York statute permits a man to play baseball or any other sport, provided he does not do so for commercial purposes.

Just how far fishing may be considered bad, when playing baseball is not, opinions may differ. The leading New York decision entitled *People v. Moses* upheld the fishing prohibition from a constitutional standpoint.

In outlining the following draft of what I consider a model Sunday law, I have looked at the same with the X-ray of "possible enforcement."

I merely ask any one who may disagree with me to attempt enforcement of such laws over a period of three or more years.

After a year of constant appearance in police courts, I have become convinced that legislation and the enforcement thereof may be prohibitive rather than punitive, and that the officer of the law very often needs real punishment for not stepping forward and stopping a violation at its inception rather than to allow him to add to his record of arrests and convictions.

It would seem better to warn an overzealous merchant to lock his door, rather than for an officer to sneak in on him in plain clothes and surprise him in the making of a forbidden sale, even to the officer.

THE LAW

Chapter 40, Penal Law :

Section 1. The first day of the week being by general consent set apart for rest and religious uses, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community.

Such an introduction is set forth in the statutes of Oklahoma, South Dakota and New York. The legislature thereby recognizes that ours is a Christian race. The *first* day of the week is selected to meet with the custom and ideals of the majority. The acts are prohibited and made bad because of this prohibition. It is a fundamental principle that anything may be done on Sunday which is not expressly prohibited. The legislature must express the will of the people of a State as to what is to be prohibited or not. This is a police regulation—one believed to be for the benefit, health and welfare of the people of the State.

Section 2. A violation of any prohibition of this chapter is Sabbath Breaking.

This section merely defines the crime which has always been considered the least serious of all minor offenses known as misdemeanors.

Section 3. Punishment for Sabbath Breaking.—Sabbath breaking is a misdemeanor punishable by a fine not less than ten dollars and not more than fifty dollars; but for a second or other offense, where the party shall have been previously convicted, it shall be punishable by a fine of not less than twenty-five dollars and not more than Five hundred dollars or by imprisonment in a county jail not exceeding five days, or by both fine and imprisonment.

This would seem to add to the prohibitive feature in making the misdemeanor more important. The insignificant fine of one dollar often resolves itself into the odd state of licensing, rather than prohibiting the act. It may be debatable whether an One hundred dollar notice will prohibit a man from spitting on the floor more than an One dollar *notice on the wall of a street car*. Experience must have shown this result to be true. Automobile speeding is now punished in many states by a Twenty-five dollar fine in place of the primitive one dollar penalty. The high penalty may cause the violation to be contested instead of admitted, but no judge should ever desire the plea of guilty merely in order to expedite his work. Officers make mistakes at times and their work must be kept up in an efficiency standard to the same degree as any employee in any other business. The quicker an officer learns that standing on his post is not his sole duty, the earlier crime statistics begin to diminish.

Section 4. Labor Prohibited on Sunday.—All labor on Sunday is prohibited except that which is incidental to any business hereinafter excepted, or not prohibited, and excepting the works of necessity and charity, which the public comfort, good order or health of a community demand and need the continuation thereof; but every person employed in any excepted business is prohibited from working on Sunday unless an affidavit is in the possession of the employer specifying the day in each week that the employee refrains from labor.

The length of this provision is necessitated by the complication of the problem. There should be no dubiousness

in this legislation. Judicial interpretation ought to be avoided as much as possible. Just how an irresistible force fails to move an immovable body has puzzled many diligent students. A recent police commissioner of New York believed that street cars might not run on Sunday because all labor was prohibited on that day, but any judge would have considered the labor in running of street cars to be a work of necessity that added to the good order, health and comfort of a community. It might be proposed to have the legislature specify the classes excepted and add to the same from time to time. In doing this the man who works must be protected and given one full day of rest in every seven, unless the legislature may consider that in a certain class of work, where a man works only a few hours each day, that in his case a full day of rest is not needful to his health in any possible way. I would not go so far as to say that a night watchman did not need his one night free in every seven, and I believe that modern legislation may tend to limiting the hours of any permissive work on Sunday to a certain total number of hours in each week. There is some legislation along the line of theory that no man may work more than forty-eight hours in one week. Exceptions often make rules and we must admit that emergencies may arise that should be considered and excepted if possible. Suppose some great industry such as a blast furnace which could not be cooled without great loss and delay in the days that followed, needed the immediate attention of some expert mechanic who worked for 72 successive hours. This would be the case of an ox in the ditch. Humanity might demand that a law be overlooked or an executive grant clemency in a case of hardship not contemplated by a legislature in the enactment of a penal law.

Section 5. Persons Observing Another Day as a Sabbath.—It is a sufficient defense to a prosecution for labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not

labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.

This is the usual section found in most every State. It protects a Jew or those who believe in keeping Saturday because it is the biblical Seventh Day. It is no defense to a prosecution for conducting a prohibited business for the reason that employees may work Saturday and really not deprive the owner of any business returns. Usually the Jew desires his Christian employees to work on Saturday and his Jewish employees to work on Sunday.

Section 6. Public Sports on Sunday.—All public sports, exercises or shows whether indoors or out of doors upon Sunday, are prohibited.

This would allow private baseball games to which no admission is charged directly or indirectly.

I have suggested that commercialized sport on Sunday would be prohibited solely for the reason that the individual will be encouraged to take part rather than compose a part of the audience.

If public sport is prohibited, an indoor ice hockey game where admission is charged must be prohibited if the outdoor game is not allowed.

A legislator must consider the welfare of his constituents and thus set forth the ideas of a people of a State.

In a great many States public baseball is allowed on Sunday if played after 3 P. M.

Section 7. Business.—All business, professions, arts, crafts, sciences, trades, manufactures and agricultural or mechanical employments upon Sunday are prohibited, except

1. Works of public utility, necessity and charity needful to the good order, health or comfort of a community.
2. Works that by their technical peculiarities require continuous operation.
3. Work to save property in and of any business in cases

of emergency, or where such property is in imminent danger of destruction or serious injury.

4. The following:

(a) Barbering before ten o'clock in the forenoon.

(b) Polishing and blacking shoes before eleven o'clock in the forenoon, and

Except in cases of emergency, it shall not be lawful for any person to require any employee to work on Sunday unless such employee is allowed during the next six days of such week twenty-four consecutive hours without labor in or about the business of his employer.

An apology may be needed for the length of this section, but it might have been much longer. Instead of itemizing all excepted business, the exceptions are classified.

It is impossible to draft a statute which does not need construction by the judiciary. The growth of such construction in the past has shown conclusively the marvelous advantage of the common law over the rigid code of emperors.

I am informed that in the State of Georgia the celebrated dancer Anna Pavlowa was compelled to change her schedule of railroad routing as special trains could not be run under the law to aid in the fulfillment of her engagements overlapping Sunday.

I have attempted to give the section flexibility to meet improvements, discoveries and inventions of our constantly changing age.

In New York City there are Italian bankers who have no scruples against compelling their clerks to work on Sunday the same as any other day. Employers of bootblacks insist upon their boys staying at their stands until nine o'clock at night. After working six months to obtain relief for these bootblacks, so that their day of rest would actually begin at three o'clock in the afternoon, New York's Governor vetoed the bill after the legislature's adjournment.

This reference is made to explain the trials and tribulations of enforcing so-called blue laws.

Section 8. Public Traffic on Sunday.—All manner of public selling or offering for sale or purchase, any goods, chattels, or other personal property or any real estate, except as follows :

1. Articles of food may be sold, served, supplied and delivered at any time before ten o'clock in the morning ;

2. Meals may be sold to be eaten on the premises where sold at any time of the day ;

3. Caterers may serve meals to their patrons at any time of the day ;

4. Prepared tobacco, milk, eggs, ice, soda water, fruit, flowers, confectionery, newspapers, gasoline, oil, tires, drugs, medicines and surgical instruments, may be sold in places other than a room where spirituous or malt liquors or wines are kept or offered for sale and may be delivered at any time of the day ;

5. Delicatessen dealers may sell, supply, serve and deliver cooked and prepared foods, between the hours of four o'clock in the afternoon and half past seven o'clock in the evening, in addition to the time provided for in subdivision one hereof.

The provisions of this section, however, shall not be construed to allow or permit the public sale or exposing for sale or delivery of uncooked flesh foods, or meats, fresh or salt, at any hour or time of the day. Delicatessen dealers shall not be considered as caterers within subdivision three hereof.

This is almost in substance the New York statute on that subject. In a city and state where there are more merchants who traffic with street carts than the rest of our whole country, it would seem that the problem of public traffic has been boiled to almost the stage of evaporation. When the street pedlar opens a store he lives in the back or over the same and sits in front on a Sunday morning to lure passers-by into his palace of bargains. On Seventh Avenue, in New York City, if you should walk from Times Square to the Pennsylvania Depot, you would discover the keenness of this development. Most of the resident merchants have scouts out to stop you and

almost drag you into their emporiums of second-hand clothes.

One Sunday morning I accepted the invitation along with two husky policemen dressed in plain clothes, who were my guests for the day, and apparently enjoyed lunching with me at my club. One of the policemen tried on a blue serge coat and agreed to buy the same, but carelessly exposed the night stick in his hip pocket as he removed the sartorial creation. I am still smiling over the speech made by the Hebrew mendicant to the effect that he could not violate the law and that the would-be purchaser must call on the next day if he really fancied the garment. The joke was on us, although a police judge told me afterward that he would have convicted the merchant for offering to sell.

Section 9. Serving Process.—All service of any civil process on Sunday is prohibited and shall be void, except where such service is specially authorized by statute and to the same effect Saturday shall be construed as Sunday in favor of any person who keeps that day as holy time and does not labor on that day.

There is an extra provision in the New York law making a misdemeanor, any malicious service on Saturday upon a person keeping that day as holy time; but the New York law does not seem to make void service upon that day. I know of no conviction for misdemeanor, where civil process has been maliciously served in New York on a Saturday.

In cases of extreme importance, an exception is usually made under the specific subjects and need not be set forth here. The exception is usually stated to the effect that service may be made when an affidavit is submitted to a judge to show that property may be destroyed or carried out of the State, or that the defendant is about to leave the State; and permission for such service must be given by a judge. This exception is reasonable. For example, should a husband go out of the jurisdiction to avoid the payment of alimony, there should be a law allowing his

apprehension should he come into the State on Sunday. However, there is no law to this effect on the statute books of New York, although such a law would seem to be clearly desirable.

As for criminal process, I have omitted referring thereto, I am suggesting at the closing of this summary a law to compel an officer to perform his duty on Sunday as regards all Sunday laws.

I have omitted contracts made on Sunday and a useful clause to the effect that no one may defend a suit for a contract made on Sunday, without first returning the consideration. I believe that such a law encourages possible business. The making of the contract can only be discouraged by the possibility of failure in enforcement.

Section 10. Processions and Parades.—All processions and parades on Sunday are prohibited, except processions to and from any church or a place where memorial services are held, or any cemetery.

The New York statute enumerates the different kinds of processions excepted therein, but it would seem that the classification will answer the same purpose.

The processions hereby allowed are those that could only take place on Sunday and must almost necessarily take place on that day. It is believed that a St. Patrick's Day parade would not lose in fervor or interest if the 18th day of March should ever fall on Monday.

Regarding the playing of bands, I am treating that under a new section called the "Noise section," which immediately follows:

Section 11. Noise.—All disturbing noises, within sight or hearing of any place of religious worship, or affecting the quiet and peace of any owner or tenant of land, are prohibited on Sunday.

For the purpose of this act no band of music shall play within three blocks or closer than two hundred yards to any place of religious worship.

Crying aloud of newspapers shall be construed as disturbing noise.

Each and every locality has an ordinance on quiet and peace.

Disorderly conduct to-day is the strongest weapon in the hand of any officer of the law. It is to all intents and purposes disrespect of peace and law. The *ipso dixit* of any judiciary establishes the crime, and the attorney general of no domain is qualified to eradicate the blot by an appeal. It is the pride and reserve of the judiciary as well as every officer of the law. It will almost cover any sin of omission or lack of knowledge of the law.

Surely I should show grave fear of justice should I cast aspersions upon the *Ku Klux Klan* of the wig and gown. I bow to its glory and pass on to another section which is far more amusing.

Section 12. Public Amusements other than Sport, Exercises or Shows.—Every performance or rehearsal of any amusement in which any artist, acrobat, actor or other performer of the vaudeville, operatic or dramatic stage takes part is prohibited on Sunday, irrespective of whether an admission fee is charged or whether an audience is present or whether the performance or rehearsal is given on a stage, at a private home, out of doors or at any other place whatever.

For the purpose of this section any participant to any degree whatever, shall be a principal in the misdemeanor.

This section shall not be construed to prohibit moving pictures, symphony, instrumental or band concerts, chamber concerts, lectures, addresses, or vocal singing in which the singer does not render any opera or musical comedy or any part thereof.

In short the professional actor should be entitled to and protected in his day of rest.

I have not provided for forfeiture of any license for I believe in the police attending at all such places and suppressing such misdemeanors.

It may surprise you to know that at last there is an actors' union powerful enough to order its members not to take part in Sunday performances.

But until the problem of their uniform contract with managers is solved, they must consider one day of rest as a secondary necessity.

I am informed that the actor feels a slackening of his work during the early part of the week in those western cities where he must perform on Sunday.

I have excepted moving pictures for the reason that I believe that they are a power for greater good in morals than almost any other feature of our life at this time.

The Saloons have already felt that their loafers are disappearing and attending moving picture shows; and for those not inclined to appreciate the evening fireside, I commend the moving picture theatre as a means of mental rest for the most tired of laborers.

There is one possible weakness in the section as outlined. The opera singer may possibly be called upon for a Sunday night concert. Opera singers to-day are not as widely scattered in this country as in Italy and for the time being, opera singers need to be encouraged and developed if the United States is ever to take its proper place in the operatic world.

Section 13. Enforcement of the Sunday Law.—Any neglect or omission in the prohibition or prevention of the continuation of any violation of any section of this Sunday Law Statute on the part of any officer of the law whose post or duty includes the place of the alleged violation is prohibited, and any two residents of the state may make complaint therefor, before any police magistrate or justice of the peace who must on the same day summons the officer complained against to appear before him for a hearing within the next three succeeding days.

This section is submitted without comment.

It is at present an open insult to the intelligence of legislators that the man with money and desire to so spend

it, may and can always obtain a drink in any community, whatever the liquor law thereof may be.

If the rich man in a New York club may order a drink without any sandwich, the traveller may do so in any hotel by ordering the perennial sandwich; and the back doors of saloons still swing and always will until mankind decides to have juries who do not close their eyes to human frailties.

The record for nine years in New York discloses some fourteen hundred Sunday saloon cases presented to grand juries and convictions in only three of such cases.

I am informed that on a snowy, bleak night in New York that upwards of 90,000 mortals sleep in chairs in the back rooms of saloons. Drive them on the street if you will; call upon the brewers for help for they own chattel mortgages on most saloons; or change public opinion on the subject.

This problem will solve itself in time. I believe that rational men drink less to-day than ever before.

In the present war we have seen nations awakening to the danger of drink, and I believe that in the success of woman suffrage the problem will be solved all the sooner.

If our mothers or the wives of the men who drink had their way, there would be no more intoxication.

This is a problem for humanity and we must look ahead for its solution.

THE JEWISH SABBATH IN ITS RELATION TO THE GENERAL QUESTION OF SABBATH OBSERVANCE

BY REV. DR. BERNARD DRACHMAN

I appreciate very greatly the honor and the privilege to appear before you on this occasion, although I realize that I am here in a rather strange and unfamiliar environment. At the same time I feel that my presence in your midst is, for several reasons, not improper. First, it is good that Christians and Jews should know each other better. Ig-

norance is the parent of prejudice and antipathy, and meetings such as this can do much to dispel these harsh and uncharitable sentiments.

Secondly, we both represent religious organizations, with similar religious problems to solve, and it is very well conceivable that brotherly conferences conducted in a spirit of mutual tolerance and sympathy may bring about a solution of these problems in a manner satisfactory to all.

In particular, both Christianity and Judaism in this country are afflicted with problems of Sabbath observance. You desire and find it necessary to exercise constant vigilance and take strong action in order to improve the observance of the day which you revere as Sabbath; exactly the same necessity exists for us. It is true, we differ as to the day which is to be considered the Sabbath, but the principles and motives which actuate us both are exactly the same.

I would like to impress upon you, for it is a point concerning which many Christians do not seem properly informed, that in Judaism Sabbath-keeping is a most vital and fundamental precept, considered equal in importance to all the other commandments of the law. The Holy Sabbath, according to our unbroken tradition of over thirty centuries, recognized by all Biblical scholars, Jewish and Christian alike as correct, begins at sundown on Friday and ends at sundown on Saturday. Whenever the Sabbath is referred to in the Bible, the reference is to this period, which is the seventh day. This period of twenty-four hours is observed with the utmost strictness by all sincerely religious Jews. During its continuance, we do not buy or sell, labor, make fires, carry burdens or attend to any secular matter. The day is entirely given over to religious exercises or to such innocent recreation as is permitted by our religious codes. Services are held three times that day in the synagogue and much of the time in the home is also given over to prayer and devotional exercises.

Under these circumstances, we believe that we fulfill all the requirements of Sabbath-keeping which can be reasonably expected of any one, and that we should not be asked to observe, in addition, the day of rest enjoyed by another faith. It is a matter of keen regret to us that this difference exists between us and the Christian world as regards the Sabbath, but it is not of our making nor is it in our power to alter it. We are bound by our conscience, our loyalty to the ancient faith we have inherited from the long distant ages of our glorious past, faithfully to observe the seventh day as Sabbath, and we could not violate this troth without hateful and degrading treason to our Heavenly Father.

We would be happy indeed should the Christian world also adopt the date we know to be the true Sabbath, as indeed a not unimportant portion thereof has already done, and thus do away with controversy and friction between Christians and Jews in regard to this fundamentally important question. As long, however, as the Christian world is not prepared to do this, we ask for fair and cordial recognition of the justice of our attitude, of our right to uphold our historical Sabbath and to be exempt from observing the day of rest of Christianity, a day founded upon theological concepts with which we, as followers of the Hebrew faith, have no connection. Especially do we protest against this observance being forced upon us by state enactment, a proceeding which we consider altogether un-American and repugnant to the fundamental concepts of free government and liberty of conscience as they have hitherto existed in this land.

Religious liberty is the sweetest and most precious form of liberty, just as tyranny and oppression in religious things or on religious grounds are the most harmful forms of tyranny and oppression. But this principle of religious liberty, which is embedded into the very foundation and fibre of American institutions, emphatically forbids the state exalting one faith or its institutions or usages over

those of another faith or subjecting any citizen to disadvantage or injury because of his religious connections.

Even in countries where there exist state religions or established churches, but which are conducted in accordance with enlightened and constitutional principles, the rights of dissenters are carefully protected and scrupulous consideration paid to their divergent views.

Such are, for example, England and Holland, in both of which, as in several other European countries, there exist exemptions from Sunday laws for the benefit of seventh day observers, who are, in those countries, almost exclusively Jews.

On what grounds then can it be defended when American states, in which no established church exists and which are supposed to look with absolutely impartial benevolence upon all denominations, formally adopt the day of rest enjoined by one faith and force its observance upon all citizens, regardless of the fact that many oppose its observance on religious grounds and keep a Sabbath of their own on another day. If this is not religious tyranny, what is?

The question as to which is the true Sabbath day is purely a theological one. On the one side stand the great bulk of Christians, who consider Sunday the Sabbath, or, rather, have clothed the first day of the week, the supposed day of resurrection of Jesus, with some of the attributes of the ancient Biblical Sabbath; on the other side the Hebrews, who loyally continue to observe the seventh day revealed to their ancestors as Sabbath, the Seventh-day Baptists and Adventists, whose adherents number many thousands in this land and the great church of Abyssinia, which keeps the Seventh-day Sabbath along with the rest of the Mosaic law.

How can an American state undertake to settle a theological question, how can it say to its seventh-day observing citizens: "Your theology is wrong, while that of the citizens who observe the first day is right, and you

must therefore all of you close your shops and stores and abstain from all labor and business on the first day of the week."

How can an American state say to its citizens of Hebrew faith: "You must revere and observe the day consecrated to the memorial of the resurrection of the Nazarene." Yet this is exactly what it is doing when it compels the observance of Sunday by Jews. In Rome they used to compel Jews on certain occasions to go to church and listen to Christian sermons. To compel Jews by law to keep the Christian Sabbath is in essence the same.

It is only necessary to state the case with this clearness to see how utterly absurd, how impossible, it is from any American point of view for the state to assume such an attitude. The attempt has therefore been made to defend the Sunday laws on other grounds, and thus have arisen the ideas of "The Civil Sabbath," "The Sanitary Sabbath," "The American Sabbath." The idea underlying these phrases is that the observance of Sunday is not enjoined by the law as a religious practice but as purely civil ordinance for the benefit of the people.

Just as the state enforces vaccination or street cleaning or establishes schools, because these things promote the public health and well-being, so also does it ordain that there shall be a weekly day of rest, because it is desirable that every human being shall have one day in seven for rest and recreation, and since Sunday is already observed by the majority of inhabitants, it selects that day for the purpose.

This presentation of the case has at first blush much plausibility, but a little examination demonstrates its utter insincerity and that it is a mere subterfuge, adopted as a means of surreptitiously introducing into American life religious concepts and practices which, under our political system, could not be directly admitted. In reference to the other utilities, such as vaccination or education, the state does not insist that they must be obtained from one

source or in one way. It maintains public schools, but is quite satisfied if a child obtains education in private or parochial institutes of learning; it appoints physicians to vaccinate those who require it, but does not insist that all shall utilize their services, but is quite content that they be vaccinated by other physicians.

In other words, it looks at the object to be attained, not at the manner or means of its attainment. The principle of the "civil" or "sanitary" Sabbath justifies the state in insisting upon a weekly day of rest, but not in designating the day. As long as the citizens enjoy dispensation from toil upon one day of the seven, the state is satisfied, the choice of the day must be to it a matter of entire indifference. It is inconceivable that the state should establish Sunday as the sole day of rest, knowing that it thereby inflicts great hardship on thousands of honest and worthy citizens.

Besides, if the state's only object is to secure to the citizens weekly relief from the burdens of toil, it should endeavor to afford them on that day as many opportunities of recreation as possible. It should open wide the museums, theatres, picnic grounds and other places of entertainment and amusement and bid the weary people enter and be refreshed.

Instead of this we find rigorous prohibition of most of these things, evidently because of the view that they interfere with the religious character of the day. It is, therefore, clear that the "civil" or "sanitary" Sabbath is a mere pretense, that what is really aimed at is to enforce the universal religious observance of Sunday, by the abstinence of all citizens from secular labor, business or pleasure.

That this is an establishment of religion, and as such incompatible with both the spirit and letter of our government system, is to my mind and, I believe, to the mind of every unprejudiced thinker, absolutely certain.

It follows, therefore, as an irrefutable corollary from the above considerations that the state is absolutely in-

hibited by the spirit of American institutions from making Sunday the exclusive day of rest for all citizens, and from prohibiting on that day innocent and moral amusements.

Let us turn away, however, now from the consideration of the purely legal and political aspect of the matter. Apart from the question whether the state has or has not the right to enact such laws, I maintain that, for many good reasons, it should not, and no enlightened man, no true Christian, should desire it to enforce by the strong arm of police power the observance of Sunday, especially not upon Hebrews and other Seventh-day observers. Such compulsion is contrary to the very spirit of true religion. The essential requirement of religious practice is that it be voluntary, not compulsory.

There is not only no value in compulsory religious practice, but it leads directly to disbelief in and contempt for all religion. The true religionist does not and cannot desire that any one shall practice the observances of a faith in which he, the other person, does not believe and to which he does not belong, nor is he offended by such non-conformity. This is emphatically the attitude of Judaism. The Sabbath law, with its strictness and severity, is for the Jew alone; there is no thought of such a thing as that the Gentile also should observe it.

Furthermore, the compulsory observance of Sunday by Jews leads to results which should be deemed undesirable by state and church, as well as by loyal Jews. It leads to the desecration of their Sabbath by Jews who find it impossible or difficult at least, in this age of fierce economic competition, to succeed in business, or even to earn a living, if they are to sacrifice two days weekly from the pursuit of their vocations.

Once the Sabbath is gone, irreligion follows, which may then lead, in individual instances, to atheism and anarchism. Why should any Christian desire to break down the religious sentiments of his Jewish fellow-citizens? Why should the state adopt measures which tend directly

to overthrow Judaism and rear up a generation of irreligious Jews? I believe that this is directly contrary to the best interests of both. I would certainly prefer to see a Christian loyal to his faith rather than an infidel, and I should think Christians would feel the same towards us.

Christians of America should, it appears to me, especially sympathize with the Jew in his endeavor to maintain his faith amidst countless trials and difficulties. The Jew in the manner of his advent in this land, is the truest of Americans. Like most of the early settlers in this country, he comes here not for gain but for conscience' sake, but while, as regards the rest of the present-day immigrants that motive has ceased to be operative, in his case it still impels his weary feet from continent to continent.

The Jew to-day is a worthy companion of the Puritans, the Palatines, the Huguenots and hosts of others who came here in past ages because they were persecuted in their native lands on account of their faith. Were there no religious persecutions in Europe there would be very few Jews in America. Shall now America, the land of religious refugees, also turn persecutor and persecute the seventh-day observer by refusing him permission to do honest work and business on the first day of the week?

America ought to encourage Judaism, as it encourages Christianity, and rejoice if the Jew grows up a loyal, conscientious adherent of his ancestral religion, which teaches every virtue and makes for righteousness, purity and every sublime ethical idea of humanity. No sincere Christian should be offended if the Jew, who has kept his Sabbath, attends to his secular duties on Sunday. Russia persecutes the Jewish body; I hold it unthinkable that America should persecute the Jewish soul.

I believe, therefore, that the state has no right, and no Christian, no true American, has any reason to desire that the Jew or other seventh-day observer shall, in addition to his own, keep another day of rest.

Let me, before concluding, briefly consider some of the

objections which are urged against such exemption. It is said to be special legislation in favor of a particular class of people. That is not so, for the simple reason that the seventh-day observer receives no privilege or advantage through his exemption from the Sunday suspension of work and business, but is merely made the legal equal of other citizens. Sunday observing citizens may attend to their secular occupation six days in the week. Saturday observers at present rest 104 days in the year, or if Jews 117.

If their day of rest is recognized as fulfilling the intent of the law, they are then on a basis of legal equality with other citizens, only that and nothing more. I say *legal* equality, for *economically* they are still at a disadvantage, since Sunday business does not equal Saturday business, even though they get some of the Saturday business at its tail end.

It is further said that if Saturday and Sunday observance were made legally equal the former would displace, or almost so, the latter. There may be some truth in this view, but no true American should be prevented from doing an act of justice by such a consideration. The principle of fair play and a square deal should prevail; let the better cause win. The people should be permitted to exercise their own honest choice and true preference in this matter of Sabbath observance and not be artificially restricted or compelled by law to limit their choice to a single specially designated day.

Certainly the church, which claims that its authority is divine, should not seek to bolster up its cause by earthly power, but should rely on the intrinsic force of truth and conviction alone. As a matter of fact, this feared result is more than improbable.

Seventh-day observers are and, in all likelihood, will always be greatly in the minority. It is also sometimes said that this is an extraordinary and unprecedented demand on the part of the Jews and other seventh-day observers,

and that such privileges are not granted to them in other states and countries. This is not at all the case.

In many states and countries the justice of the seventh-day cause is recognized and exemption from Sunday laws given to its observers. Such is the case in twenty-four states of this Union and in many foreign countries, in England, Holland, parts of Germany, and even in Turkey and Bulgaria. France and Italy require one day's rest in the week, but do not specify the day. That would be the ideal also for America.

In view of all these facts and considerations I believe, therefore, that the principle that the observance of the seventh day should be recognized as equivalent to the observance of the first day, is a just and proper one, and that both the state and Sunday observance societies should cheerfully recognize and accord this right to all those whose consciences impel them to observe the seventh day as the Sabbath.

What I have said up to now represents my general conception of the theological and legal aspect of the question. Realizing, however, that there are numerous practical difficulties in the way of bringing about a general acceptance of this view, I wish to put before you a proposal, based upon a practical consideration of the question, and which I have already published in the Bulletin of the New York Sabbath Committee, viz.: the proposal of a weekly Holy day and Holiday, that is to say that there should be two days of rest weekly. This solution of the problem would, I believe, cope with all the difficulties, which are so keenly felt by all those interested in the question of Sabbath observance.

The proper observance of the Sabbath is equally dear to all true religionists, Jews and Christians alike. All who believe that religion is of vital import, spiritual and ethical, in the life of men, recognize the indispensable need of a weekly interruption of the whirl and grind of material things, of the business and labor which are so hard and

exacting in this age of intense economic pressure, and of the observance of a peaceful, restful and holy day, free from all thought of secular activity and devoted exclusively to higher things, to spiritual uplift and communion with the Divine.

The Sabbath, with the opportunity which it affords of attendance at public worship and listening to words of wisdom and moral instruction and with the suggestion of spiritual mediation and introspection which its sacred quietude naturally produces, is most admirably adapted for arousing and strengthening the religious sentiment, for developing the religious frame of mind.

It is, therefore, of the highest importance to the cause of religion to promote Sabbath observance, to assure to every man, woman and child in the community the enjoyment of the Sabbath of twenty-four consecutive hours of freedom from secular cares and of opportunity to lead a spiritual life. Unfortunately, the Sabbath problem in the modern world is attended with obstacles which render its proper solution a matter of the utmost difficulty.

First, there is the difference of opinion as to the day upon which the Sabbath is to be observed. The Jewish tradition, going back to dim antiquity, to the period of the world's history in which the Sabbath originated and expressed in explicit Biblical precept, tells us that the term Sabbath applies to the twenty-four hours from sun-down on Friday to sun-down on Saturday.

Accordingly the Jews and those Christian sects who agree with the Jews on this point, observe that weekly period as the Sabbath. The bulk of Christendom, of course, for theological reasons satisfactory to it, holds a different view and observes the first day of the week or Sunday as Sabbath. It is idle to expect either of the opposing parties to give up their views on this point. Each party looks upon its stand on the Sabbath question as fundamental to its faith and adheres tenaciously thereto, without thought of surrender.

The observance, therefore, by all of one day as Sabbath is out of the question. Any attempt to enforce such universal observance by legislation would mean a serious wrong to a large part of the community and would be resented as religious persecution and tyranny.

There is another very serious difficulty in the fact that the need of a large portion of the community for a day of recreation and recuperation interferes very greatly with the observance of the one weekly day of rest as a time of worship and religious quietude. The young men and young women who have been tied down for six weary days to hard and exacting toil, who have been confined to the shop and the factory with no opportunity for the bright outdoor life which their young blood demands, are in no mood for church-going on Sunday or Saturday. They want to be out in the open, indulging in the active physical exercise for which, after six days of cramped confinement, their young bodies crave. They want to dance and romp, to play baseball, to row and to ride. They resent the attendance at worship as another form of irksome confinement and if compelled against their will to abstain from the physical activity which they crave and to attend services which they are in no mood to appreciate they are only too apt to turn against religion altogether.

This craving for exercise and recuperation is quite natural and justifiable, yet it is impossible for religious authorities to consent to its unrestricted gratification on the Sabbath. To do so would be to deprive the holy day of its devotional character and would reduce it to a day of merely secular recuperation. There seems to be but one way to overcome the difficulty. That would be to have two days of rest in the week, one to be purely secular in character and devoted to physical recuperation, the other to be purely religious and devotional.

I suggest that the Sunday and Saturday be selected as the days, as they already possess in great measure the required characteristics. The Christian would observe

the Sunday as holy time and the Saturday as a secular holiday; the Jew would naturally reverse the process and observe the Saturday as Sabbath and the Sunday for secular recreation. Business and industry would, in this event, be discontinued on both days, except as regards the period from sundown on Saturday until midnight which is not regarded as Sabbath by either religion and which could be usefully employed in providing the necessaries of household and personal use on Sunday.

This, it appears to the writer, would be an ideal solution of the Sabbath problem. It would give ample opportunity for satisfying the needs of both the soul and the body, of doing justice alike to the claims of religion and the sanitary requirements of physical recreation. It would also make an end of the constant strife between observant Christians and Jews as regards the effect of Sunday laws on the latter.

What the Sabbath-keeping Jew resents in the Sunday laws is not the rest-day idea—that is a doctrine of his own faith—but the fact that the selection of the Sunday for general observance puts him in a position of inequality over against the Christian, compels him to restrict himself to five days' business, while his non-Jewish competitor enjoys the full privilege of six. The institution of two days of rest would put all citizens on a plane of equality and remove this long-standing grievance. The idea does not seem impracticable.

The Saturday is already observed to a great extent as a half-holiday in both mercantile and industrial establishments and is found entirely feasible, indeed, very satisfactory and beneficial.

It would not seem to be a matter of great difficulty to add the few morning hours to the holiday and to spread the observance to those sections of the community which have not yet taken it up.

What is needed is a vigorous campaign of education to show the community the eminent desirability of the double

weekly holiday from every point of view, sanitary, social and religious. The writer for one is convinced that if the custom of observing two weekly rest-days is ever definitely accepted by the community it will speedily demonstrate its usefulness and desirability and will remain a permanent and cherished institution of our people.

MODEL SUNDAY LAWS—NATIONAL, STATE, AND MUNICIPAL

WHAT THEY SHOULD CONTAIN AND OMIT

BY GEN. RALPH E. PRIME

The recognition of the benefits, economic and civil, of resting one day in seven, not strictly a sacred time, dates far back in the history of the world and as far back, in fact, as in sacred history. We may well assume, yes, we may well conclude, that the law of the Bible concerning the rest of one day in seven, given on Sinai and written by Moses, only codified what was already law of many nations and long had been the law of Israel and of Israel's ancestors. The discoveries of the last half century concerning the law of ancient Assyrians, and before that the law of the Acadians, which we learn from the clay tables of that far-off period of time, written in clay tablets, preserved for millenniums and now brought to light, give us abundant evidence that those very ancient people had a law setting apart as a day of rest one day in seven, calling it "Sabattu," when labor was unlawful. How extensively such laws existed in different nations of those times or how extensive was the practice among them of observing a rest day, we do not know and cannot know. From sacred history it would appear that there had been absurd and vast formal reading of the Sinai commandment among the Jewish nation and absurd exaggerations of its requirements of rest from labor, including in it works of necessity and charity, the call for which would naturally be responded to by every human impulse. This we learn

from the criticism by the Pharisees upon the benevolent kindly work of the Lord Jesus in healing the sick, restoring the blind, and curing the cripple. The true spirit of the law was set out in our Lord's question whether a man whose ox had fallen into a pit would not rescue him on the Sabbath day without feeling that he had broken the law by the kindly act. No doubt the practices of the pagan nations had, and naturally had, broken down this law, for when we come to the period of the nominal Christianizing of the Roman Empire it took shape in an edict of Constantine in making a Sunday rest day, for in A. D. 321 Constantine enacted a law that all tradesmen and city people should rest on the venerable day of the sun. This regulation, it is to be noticed, did not make agriculture a forbidden work. Some will claim that this law of Constantine was a pagan regulation in honor of the cult of sun worshippers and they argue that on the day following its enactment another edict was issued, commanding that in the event of the palace being struck by lightning, soothsayers should be consulted. It is easier, however, to recognize that this act was the work of a politician striving to carry water on both shoulders and to satisfy both the Christian and the pagan and some claim that the venerable day referred to was the recurrence of the sacred day of Apollo, whereas the day of Apollo was a monthly festival and not a weekly festival. But we must not judge Constantine, the new Christian Emperor, by the test of the period in which we live and by the light in which we live, but rather, as being evolved from recent paganism he was not stepping at once and instantly into a true conception of the sacredness of the day and he had not yet exercised his conscience so as to be able to judge between the right and wrong or at once to jump into a complete realization of the benefits of the sacred day one day in seven or a rest day. As Pontifex Maximus, he was the head of all religions and with an easy conscience might fairly desire to favor Christians on one day and seem to favor

pagans on the next. This first edict, however, remains as an historical fact.

In the year A. D. 387, we have another Roman decree which, translated, reads: "On the day of the sun, commonly called the Lord's Day, let there be cessation of law suits, business," etc. Five years later, in A. D. 392, another Roman decree provided against theatres, forbidding any shows to turn away attendance from the mysteries of the Christian religion. We see at a glance and instantly that the use of the words "Lord's Day" as a name for the day of the sun at once distinguishes it from being the day of any pagan festival.

During the Middle Ages Popes and Councils, when civil power came to be exercised by them, made decrees and canons concerning Sunday observance.

When the Saxons came to England early Sunday laws were enacted and work on the Sunday was punished and in cases labor was forbidden from sunset on Saturday to sunset on Sunday. In A. D. 747 Eidelbald, King of the Mercians, added to the prohibition of work an interdict against business and meetings and journeys. Later all merchandising was interdicted on the Lord's day; and Sunday trading, folk-motes, heathen songs, and devil's games, were forbidden. Canute in A. D. 1017 forbade marketing on Sunday except for great necessity and forbade hunting and worldly work and enacted that no man should be put to death on that day.

From these other early statutes in England progress and additions to the things forbidden on Sunday are easily traced in the histories of Edward the Confessor, William the Conqueror, the statutes of Henry VI, Edward IV, Edward VI, Charles I, and Charles II.

With such a history in the country from which they came, the Puritans fled to this land of ours, bringing with them their Puritan and religious principles and to their account was laid the fabulous "blue" laws of Connecticut, among which, it was said, that the working of a cider bar-

rel on Sunday was to be punished, nor was it beyond imagination that such things might have been in the early New England Sunday laws, some provisions of which applied to dumb beasts and some to inanimate objects.

But from what has been said, it certainly appears that Sunday laws are not Puritanical in origin. In one or another form they are in the history of sixteen hundred years of the Christian era and extend way back probably four thousand years before Christ. There is no doubt that to a believer in the Bible revelation, the religious element which necessarily flows from the example of the Creator and from the command on Sinai attached to Sunday laws a religious foundation. But it is equally easy to see from the history of the world that wherever Sunday laws have been enacted from the time of the Acadians to the time of the Americans, there has always been a hygienic and economic foundation for the betterment of the race, not only in its spiritual make-up but physical as well.

In view of the dissimilar customs of life and convictions of heart of the different nations of the earth it would go without saying that the provisions of Sunday laws for one people cannot be the conditions for all other peoples. In countries where there is a state religion there will always be in the nature of things a recognition, intentional or unintentional as it may be, of the claims of the day from the religious standpoint; and in other nations where there is no state religion it will have to be based solely and only upon economic and hygienic principles and claims. It cannot be successfully asserted for any people that our physical human nature, aside, as far as any can be aside, from the demands of religion, does not inexorably demand the rest period of one day in seven. Why one day in seven and not one day in ten or one day in three, it is idle to speculate or argue. It seems to be a part of the law of our physical natures written in us by the great Creator. Aside from the demands of state law these periods of rest have come to be regarded as it were a command of an unwritten

law, in flesh and blood and bones, the validity and demands of which are recognized by the very customs of business and of industry. The rightfulness of a compulsory rest day from the economic and hygienic standpoint has passed the possibility of debate and become recognized and written into the customs of practically all civilized peoples. The model Sunday law for national, state, and municipal entities, hence, can well stand in all countries and among all peoples upon the foundation of the demands of human nature and the requirements of the rest day, to be indeed a rest day, free from all work which is toil, free from all amusement which requires either toil to produce it or nervous excitement to enjoy it, from all travel which requires labor bestowed upon the means of travel or such a connection of the traveler with his other day employment as that he cannot separate himself in the rest of one day from the physical labor or nervous drag and depression incident to the anticipation of the work of other days that lie before him. There is a manifest difference between, on the one hand, leisurely strolling on the rest day and enjoying the beauties of nature, or the fellowship with friends and loved ones; and, on the other hand, the exciting looking upon artificial scenery and hearing artificial dialogue, or witnessing and participating in the excitement of a physical contest of any kind, or of travel with continuous anxiety and burning and thinking and planning about the results of the quest at the end of the journey to be reached and tackled on the following work day. I can scarcely conceive of the impossibility of understanding these contrasts, by any intelligent person, who thinks and studies the proposition, for experience teaches the truth of each of these situations. And it is the rest, emphatically the rest, willing or enforced, that is to be secured by the law as a preparation for the best kind of toil in other days of the week.

So that it would seem that for all peoples in all nations, states, and municipalities, the model Sunday law should

contain that which will reach not simply muscular rest only but nervous and intellectual rest also in order to fit the subject for the best work, the most energetic work, and the most successful work, on the other days of the week.

And work is not to be limited to manual labor, for men become as utterly tired out and fagged, with intellectual work, or with nervous excitement, as they do with the most strenuous manual labor.

But there are other elements which may enter into the reasonableness and rightfulness of a model Sunday law among some people.

America was born a Christian nation, the one nation on all the earth which was always such. I speak of America as a whole, in mass, for before it became a nation a part of its law was the common law of England and this law has been by constitutional enactment extended to almost all its territory which was not a part of its original Colonies.

It has been repeatedly stated in judicial opinions in many of the states of the United States of America that by reason of the adoption of the common law of England Christianity was adopted. Christianity had become a part of the common law of England long before the independence of the Colonies. Sir William Blackstone in his commentaries on the law of England, written before 1765 and accepted as authority in England and among all English speaking people, and an accepted law textbook in America, wrote: "Christianity is part of the law of England." Lord Chief Justice Hale, than whom scarce a greater jurist can be named, earlier than 1760 in rendering judgment in a criminal prosecution for blasphemy, wrote: "Christianity is parcel of the law of England." Any searcher for cases in the English law books will be furnished many cases in English courts where the writing or speaking against Christianity was a criminal offense. In fact, it has never been questioned but that Christianity, as distinguished from the Church establishment, was part of

the common law of England at and before the independence of the American Colonies and hence continued to be the law of the colonies from and after the independence, not only by its having been the law of the Colonies before the independence, but by the express constitutional continuance of that law in the constitutions of many of the states; and it has never been abrogated in the Colonies save only where express legislative changes in distinct parts of that common law have since been made, but no change has ever been made in that common law in this respect under consideration, and it has passed into the law books of America in adjudicated cases.

The Supreme Court of the United States in 1844, in the celebrated Gerard will case, Judge Storey writing the opinion, held that the Christian religion was a part of the common law of Pennsylvania. And to the same effect it was held in the State of New York in 1811, in the case of the People vs. Ruggles, Chief Justice Kent writing the opinion. No attempt to change this situation by constitutional amendment has ever but once been attempted in New York, and then in 1821, when in revising the constitution of the State of New York a proposition was made to amend this provision as to the common law of England, but it was rejected by a very large majority. In 1860 and again in 1896 it was attempted to recall these judicial decisions in the State of New York by a re-examination of the subject by its highest court, but the attempt failed.

This reference to the common law of England and the situation in the United States and the decisions of the courts of our country is recalled only to show that with us in America the question of Sunday laws is not simply one of a physical rest, but has also its foundation in the religious situation and the example of the Creator and his command and of a recognition by the Christian religion of the Lord's day as a sacred time.

In these modern times some form of legislation exists almost universally for compelling the observance of a

weekly rest day or one day in seven for the compulsory rest.

It is not necessary to speak farther of America or of Great Britain, in each of which countries rest from physical labor and from other forbidden things is required.

In France for centuries, until 1793, observance of Sunday was a part of its legal regulation by reason of the relation of the nation to the church. In that year named the convention abolished the week of seven days and instituted a week of ten days, but the week of seven days was again restored by Napoleon and for about one hundred years there was no enactment for a rest day, but in 1906 a compulsory rest of one day in seven was enacted by the legislature of France, not however, making it obligatory that the rest day should be on Sunday. But those who have visited France cannot fail to observe that the choice of the rest day has practically fallen everywhere upon Sunday. In 1905 in Belgium a legislative act was adopted making compulsory one day's rest in seven for workmen. In 1815 in Holland a statute was enacted making compulsory a rest day on Sunday. In Germany, somewhere about 1870, the German Emperor desired the enactment of a rest day, but was opposed by Bismarck for police reasons, but in 1892 a statute was enacted for rest in industries and in commerce. In Norway a statute exists forbidding labor in factories and the publication of newspapers on Sunday. In Sweden also all buying and selling and all amusements on Sunday are forbidden. In Russia since 1906 all labor on Sunday, save in industry and in commerce, is forbidden. In Austria in 1905 rest on Sunday was required, save that in commerce it was permitted for four to six hours on that day. In Hungary in 1891 a Sunday rest law was enacted. The different Cantons in Switzerland by law recognized Sunday as a rest day but with no uniformity as to details. In Italy in 1907 a statute was enacted requiring cessation of labor and the closing of shops at noon on Sunday. In Spain and Portugal laws

for rest on Sunday exist, but are largely ignored and not enforced. In Turkey, not by law but by reason of the various religions, there are three rest days in each week, all for religious reasons, Friday for the Moslem, Saturday for the Jew, and Sunday for the Christian.

From the foregoing it becomes apparent that among all civilized countries there is or there can be a model law in all cases requiring rest and forbidding labor and toil on Sunday.

In addition to this in Great Britain and in America at least the model Sunday law may also include in all cases the protection of the religious community from violation of the rest and quiet of the Christian's Sunday to insure its quiet, its observance, and its worship and which may extend to forbidding acts by one or more citizens which shall disturb the rest and quiet, and the conscience of others. And all commercialism, including not only sales of merchandise, but all shows and entertainments, the entrance for which is only on payment of money, either directly or indirectly.

Dissimilarity of existing laws in the different countries and the different underlying reasons, in some only economic and hygienic, and in others including also the religious foundation, prevents a uniform law applicable to all countries, but it is very apparent that the practices and the existing legislation in all the civilized countries named, justifies as the model of a Sunday law the prevention of all toil and labor, and in each of these it may well be said that that which conduces to the physical benefit and physical necessities of a rest one day in seven, makes for the best citizenship, and the best and the healthiest citizens, and this in all countries alike.

Enough has been said to indicate in a general way what a model Sunday law should contain, but it is another question what it should omit. It would be well among the exemptions, if all commercialism should be banished from the exceptions. Formerly our Sunday laws in general

were so framed as to omit from their prohibitions the sale of meat, fish, and milk within certain morning hours. This seemed to be justified by necessities of natural food to the people, but since the advent of ice-boxes and the general use of ice, there would seem to be no reason for continuing this exception any longer; and yet in our land there may yet be and probably are many who do not enjoy the luxury of an ice-box. Unfortunately instead of this exemption being regarded a necessity for comfortable human life and justified from that necessity, it has been step by step extended so as to include, without any such, or other defensible reason, the sale all day Sunday of candy, and ice cream, and other like luxuries, whereas there is no necessity in these days for any of such exemptions and such commercial exemptions should be omitted from the model Sunday law.

The license, assumed in our country in these latter days and falsely called liberty, is no excuse for the breaking down of these regulations as to the keeping of Sunday which have the sanction of long history and the approval of time, the beginning of which is beyond memory of man. The influx of an immigrant population born, bred, and educated in other lands where Sunday is not observed as with us, is no excuse or reason for the modification of the old rules of the great land which has been opened an asylum to them from wrong and oppression. Liberty, practically stated, is the right to do what one pleases, not being in violation of law so far, and so far only, as it does not interfere with the lawful liberty of any one else, and the right to a quiet Sunday in this Christian land and to enjoy its rest without being infringed upon by acts of others is a part of the liberty of every one who wants it.

Another exemption from the inhibition of labor is and should be work done in necessary and charitable work.

Another exemption in most of the Sunday laws is the exemption of persons actually, regularly, and uniformly keeping as holy time another day of the week, and who

do not labor on such other day, and who are not prohibited from work and labor on Sunday done in such a manner as not to interrupt or disturb other persons observing the first day of the week as holy time.

What a model Sunday law should contain and omit, will best appear by the following schedule.

IT SHOULD FORBID

(1) Work and labor, save only in works of necessity or charity.

(2) Noise and acts which disturb the quiet of the day.

(3) Entertainments, performances and shows and exhibitions of all kinds, admission to which is for money, or any sort of gain, directly or indirectly.

(4) Games and sports and excursions in the sight or hearing of those not actually engaged in them as actors and participants.

(5) Sale of any and all merchandise to or for any persons, save only of drugs, medicines and surgical appliances for the sick or those who have suffered from accidents.

(6) Processions and parades not to or from a place of worship and not to attend or go from actual religious worship then celebrated.

(7) Service of legal process.

(8) Holding of courts, save only for receiving the verdict of a jury, or the preliminary examination of a person in actual custody and accused of crime, or for bailing of a prisoner and one under arrest.

(9) All trades manufacture and mechanical employments and operations.

IT SHOULD OMIT OR EXCEPT OR EXEMPT

All exceptions and exemptions in favor of any person, save only

(1) Those who will labor on Sunday and who regularly and uniformly keep another day of the week as holy time and who do not themselves labor in such other day, such exception, however, not to permit such labor on Sunday as shall interrupt or disturb others observing the first day of the week as holy time.

(2) Funeral processions for the actual burial of the dead, and such only without music, fireworks, discharge of cannon or firearms or other disturbing noise.

(3) Sale of bread, uncooked fish and meat, or milk before ten o'clock in the morning of Sunday.

(4) The sale of cooked meals to be eaten on the premises where sold and when sold to a person having no home or domicile within ten miles of the place where sold.

CHAPTER XI

(Rev. George U. Wenner, D.D., presiding)

FOES OF SUNDAY REST

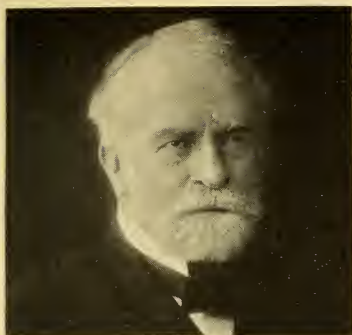
THE LIQUOR SALOON

BY MRS. JENNIE M. KEMP

THE liquor traffic is the unrelenting and dangerous foe of every law proclaimed by God. It opposes unceasingly every altruistic enactment which man may make to better the lot of humanity. These are universally accepted truths and need no argument.

“Know ye not that ye are the temple of God and the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are,” is Paul’s message to us. The babe, cradled in its mother’s loving arms, the holy and pure “temple of God,” often becomes a prey to the forces of evil. They lie in wait for him just across the moral dead line of the home threshold. Gradually the beautiful body becomes diseased, disgusting, defiled; the mind is blighted; every impulse for good destroyed; sorrow and suffering are the lot of all who love him. When the body, mind and soul of the once innocent child are blighted past human redemption, the liquor traffic sends him to a dishonored grave and reaches out for some other mother’s boy to take the vacant place. “If any man defile the temple of God, him shall God destroy”; and the liquor traffic *is* being destroyed, thank God! Once aroused the mothers and fathers will never cease the warfare until this cruel enemy of the home is swept from the earth.

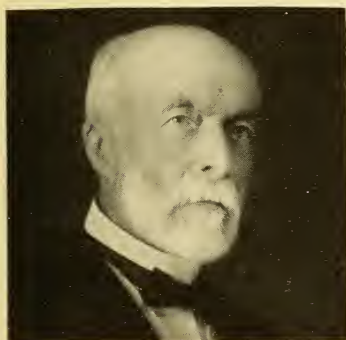
Recognizing the liquor traffic as an enemy, laws have



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been continually enacted in the endeavor to control and minimize its power for evil. The saloon has opposed every restrictive measure and violated its provisions. We learn that what we need is not regulation but annihilation. One of the most widely enacted laws attempting to curb the evil rests on the Fourth Commandment, "Remember the Sabbath Day to keep it holy," proclaimed by God himself from Mount Sinai. Can anything be "holy" which is contaminated by the liquor traffic? This business exists because of its greed for money. In those who conduct it the love of gain is ever wrestling with any love they may have for humanity. A traffic which fears not God, neither regards man, will not obey the Sunday Rest or any other law except under compulsion.

It has been well said, "The Home is the seminary for the education of the State." If this be true, and who of you will deny it, how great the menace of anything which breaks the sanctity of the Sabbath day, the home day which binds the family together. The demoralizing effect upon society, upon the children, of an ever present law-breaker cannot be estimated. The degrading influence of the liquor traffic upon all observance of law, its disintegration of family ties and home life is one of the strongest arguments for prohibition.

Family life ends at the saloon door. Open this door on the Sabbath day and you take the father from his children. You put in the till of the saloon keeper the wages needed by the family. Here in San Francisco the appeal of the saloon keeper to use a "movie" theatre to attract business was denied. The authorities wisely decided it would lower the moving picture business, not elevate the saloon. In the same way to mix the saloon business with the Sabbath day rest of the home life can be only degrading to home influences. With greedy eyes the unprincipled liquor seller looks on our Sabbath and covets it. Restive under any restraints, he cannot consent to sit idly with closed doors, while the one day slips by in which the

Saturday night's wages are lying untouched in the pocket. He must break down our Sabbath. Having paid a license for six days, he steals the seventh, using it secretly if he must, openly if he dares, until to-day in portions of our large cities, scarcely a vestige of the Sabbath remains. Open bars defy the law, and disorder and demoralization most fearful result. And to a smaller degree the same is true wherever liquor is sold.

Statistics show that on this day protected by law, the sales of liquor are two and one fourth times the average for the other six days, and the mischief wrought is in still greater proportion.

The importance of the observance of the Lord's Day, from religious, moral and physical standpoints has been and will be most carefully discussed by others at this Congress. The Church, champion of Sunday rest, is also the unrelenting enemy of the liquor traffic. Total abstainers who are not Christians are as rare as Christians who are not total abstainers. The carelessness and thoughtlessness of Christian people is the greatest menace. Our need is "a call to the colors," which will set this great power into vigorous action.

The American fight against the liquor traffic has been long and earnest. When Neal Dow, endeavoring to protect and assist a drunkard's wife, was reminded that the liquor seller had legal permission to debase the husband, he said: "By God's help we will change this!" The campaign for state-wide prohibition in Maine was a clarion note. It called upon men and women everywhere to enlist, not only for state but national and world-wide prohibition. For many years it was a campaign of sentiment and education. It is now a widespread movement in behalf of efficiency and prosperity. It is the financial and industrial value of total abstinence to individuals and prohibition to states, opposed to the poverty producing, the minimizing of wage earning power which follows the continued use of intoxicants.

In 1873 Dr. Dio Lewis was used, under the providence of God, to arouse the mothers to the great Woman's Crusade, which evolved into the mighty educational force of the Woman's Christian Temperance Union. Its over half a million women bear aloft the banner, "For God and Home and Humanity," and it has a forty-year record of great achievements.

In 1893 Howard Russell organized the men into the Anti-Saloon League, a mighty force for civic righteousness. The Independent Order of Good Templars, organized years ago, is still doing efficient work. The churches, the young Endeavorers, Epworth Leaguers and other church societies are in line. A wise and carefully planned campaign for National Constitutional Prohibition has been entered upon, the forces are united, and we will "fight it out on this line" until victory is ours.

In all these organizations the work for the protection of the sanctity of the Lord's day is one of the leading lines of endeavor. In 1914 the National Woman's Christian Temperance Union, by its department superintendent, Mrs. Susan McWhirter Ostrum, reported 1807 women heading the work in the one department of Sabbath Observance. They circulated 1,285,704 pages of literature; secured 55,508 signatures to petitions for the better observance of the Sabbath; presented the subject in 8,952 Sunday Schools and secured the preaching of 4,490 sermons. The work is growing and even more is being done this year.

Newspapers are excellent markers on the gauge of public sentiment. Many of them now refuse liquor advertising. The *Indianapolis News*, the largest daily in Indiana, refuses to advertise or report Sunday shows. Public sentiment is rising.

Our executives and lawmakers have constantly recognized the saloon as the foe to the observance of the Sabbath and an enemy to be suppressed in any great public emergency. The temperance enactments of Russia, Ger-

many, France and Great Britain, in the present deplorable war, are too well known to need but a mention. Our states and cities which fear they cannot entirely suppress the traffic, pass Sunday closing laws as the entering wedge. Enforcement of law follows its enactment and is the harder fight.

In Portland, Oregon, it was for years said to be impossible to close the saloons on Sunday, because of their determined fight for a "wide open" day. Mayor Harry Lane, now one of Oregon's honored United States Senators, proved the law can be enforced if the one upon whom responsibility is conferred wishes to enforce it. Under Mayor Albee, and Portland's commission form of government, the saloons are still compelled to close their doors on the Sabbath day.

For more than thirty years the saloons ran wide open on Sunday in Chicago. Any attempt to close them met with disastrous political consequences. In 1871, after the Chicago fire, Joseph Medill, founder of the *Chicago Tribune*, was elected Mayor and closed the saloons on Sunday during his administration. The next Mayor was elected on a "wide open" issue. Thirty years later, when an effort was made to adopt a new city charter, the United Societies demanded that the charter legalize Sunday opening. Failing in this attempt the United Societies fought and defeated the charter. The saloon has long been a great political power in Chicago. A campaign for a "Dry Chicago" is now on and its leader says victory will not be long deferred.

In 1905 Governor Folk, of Missouri, endeavored to enforce the Sunday closing law and found the entire political influence of saloon keepers and brewers arrayed against him. When he closed the saloons on Sunday the public press noted a great reduction of crimes committed on the Sabbath in both St. Louis and Kansas City. There was also a marked falling off in Monday morning cases in the police docket. A Kansas City policeman said: "The

women and children on my beat now have money for food and clothes. The grocer and the merchant, instead of the saloon keeper, get the money. It purchases comfort and happiness rather than misery and deprivation."

In New Jersey the clergy united to push through the legislature a Sunday closing law, commonly called the "Bishop's Bill." One of the leading dailies said: "The Monday deposits in four savings banks in Newark have increased over \$57,000 since the Bishop's law closed the saloons on Sunday. This means that Newark workingmen are saving about \$2,000,000 a year more money than they did with wide open saloons. Another beneficent result is that the workman is ready for work on Monday and the mills can run full handed on that day. The men make more money and the output of the mills is increased."

When ex-President, then Police Commissioner, Roosevelt, enforced the Sunday closing law in New York City, their attorney said that the liquor dealers were losing \$150,000 every Sunday by the enforcement of the law. He complained of it as a great hardship to his clients.

In 1910, Mayor Gaynor of New York found the saloons were allowed to violate the Sunday closing law by paying a corruption fee to the police for protection. The liquor dealers' associations were regular contributors to this fund. Mayor Gaynor took the matter out of the hands of the police and made the excise board responsible for law enforcement. When Sabbath observance laws are enacted the liquor traffic protests. It is like Johnny and the family cat. There had been much discussion as to ownership, so the story goes, and the grandmother decided to divide the cat. "I will take the head, sister shall have the body, and Johnny, you shall own the tail." When vigorous protest in unprintable language arose from the cat, grandmother asked what Johnny was doing, but he protested he was not responsible. She insisted on an explanation and finally Johnny said: "I ain't doing nothing to your old cat. When I stand on my end your end hollers!"

To the prepared comes the opportunity for service. Abraham Lincoln saw a slave sold and said: "If I ever get a chance to strike slavery a blow, I will strike it hard." Little did he think of the great opportunity which would be his. But God gave him his chance and he struck slavery with the Emancipation Proclamation. May the opportunity of this generation to strike the deciding blow for civic righteousness find another man or woman ready.

In the final analysis the upholding of the Sunday Rest laws, their protection from the determined and constant onslaught of the liquor saloons, rests with the individual members of society. We are each one proprietor and sole manager of our own important factory for the manufacture of public sentiment. Our output is of far greater importance than any munitions of war and we are constantly behind on our orders. When our sentiment making factories are all working full time, laws will be enforced as well as enacted. Men and women will arise and a conquering army will attack the liquor traffic in its last in-trenchment.

Lincoln truly said: "Without public sentiment nothing can be done; with public sentiment nothing can fail."

"You are writing a gospel, a chapter each day,
By the deeds that you do, by the words that you say.
Men read what you write, whether faithless or true;
Say, what is the gospel according to you?"

FOES OF SUNDAY REST LAWS—SEVENTH DAY PEOPLE

BY REV. GEORGE L. TUFTS, PH.D.

A shrewd general before going to war not only knows the number of his own forces, but he also seeks to acquaint himself with the nature and strength of the enemy he must face. It is well, then, that this Congress carefully consider the foes of Sunday laws, their method of attack

and how best to meet them. I am asked to discuss the Seventh Day people.

The Jews are not to be classed as foes of Sunday legislation. As a rule they are loyal to the government under which they live and do not seek to overthrow the laws and customs of their adopted nation. Almost without exception we have found Jewish business firms willing to accept Sunday as the day for closing their places of business wherever this is the law of the state.

While the Seventh Day Baptists are opposed to Sunday laws, they are not working aggressively against them. Their numbers and influence are waning. (Two centuries ago they had seventeen flourishing churches in England. Now they have only one society with fewer than ten members. Forty years ago they had 10,000 members, but now they number about 8,000.) God's blessing does not seem to abide upon the Saturday-Sabbath. Many centuries ago Hosea represented Jehovah as declaring of the house of Israel that he would cause her Sabbaths to cease (Hos. 2:11).

The Seventh Day Adventists demand our attention. They are the most bitter foes in the world to-day against Sunday laws and they are fighting vigorously and constantly for the repeal of all such statutes and to prevent the enactment of any new legislation. They do not hesitate to make allies of the saloon element, infidels and of all the worldly opponents of the Lord's day. This church maintains a strong lobby of trained men at each state legislature and at the Congress of the United States, to prevent the passage of any measure which recognizes Sunday as a public rest day. Large sums of money are devoted to this purpose, reinforced by their specially prepared literature, which is scattered as freely as the autumn leaves. During the three summer months of last year, about one tenth of their laymen circulated over 2,250,000 copies of papers, magazines, tracts and books.

Mrs. E. G. White is regarded as the founder and pro-

phetess of the Seventh Day Adventist Church. After seventy years of organized effort, they number 122,386 communicants. They report 958 ministers and 5,248 total laborers. In 1913 they raised \$2,866,727. Last year the North American division gave \$28.93 per member. They sent 103 workers to foreign fields and expended a million dollars in mission territory. They are preaching in 107 tongues and printing their publications in 80 languages. Their missions extend from Lapland, within the Arctic Circle, to the southernmost city in the world. Their voices are heard in the wilds of Africa and on the streets of London. Such zeal and sacrifice would be very commendable if devoted to the glory of God. But a large part of their time and energy is spent in proselyting from Christian churches and in overthrowing Christian institutions. They are unpatriotic toward civil government, disloyal to public schools, and iconoclasts against the Lord's day both in church and state.

There are two alleged reasons why Adventists oppose Sunday laws. The first is based upon their claim that the Sabbath was changed from Saturday to Sunday by the Catholic Church without divine authority. That it is "the Pope's Sunday," a pagan day-of-the-sun, a counterfeit Sabbath, the "mark of the beast" of Revelation (Chaps. 13 and 14), an apostate Sabbath and a rival of the true seventh day Sabbath of the Lord. They assert that this beast power is a union of Church and State, which, according to the prophecy, must become worldwide and renew the fearful persecutions of the Dark Ages. The restoration of the true Sabbath, they allege, is the special message of God for this generation. The Adventist Church has been divinely commissioned to deliver the message of the Third Angel against those "that worship the beast and his image, and whoso receiveth the mark of his name." (Rev. 14:9-12). Unless they do their utmost to destroy this mark of the beast, or Sunday worship, they will "be guilty of trea-

son against the Almighty." Moreover, when Sunday shall have become established by law as the weekly day of rest, then will be repeated all the persecutions of the Dark Ages, the horrors of the Juggernaut and the rack and the stake, and the Sunday worshippers, who wear the "mark of the beast," with the aid of their Sunday laws and the civil government, will rise up to kill and slay the innocent Adventists because they refused to bow down before this Sunday papal beast and receive his mark and worship his image.

Thus we see that their opposition to Sunday laws is based upon their peculiar interpretation of the prophecies. In this brief paper we have only time to say by way of answer that their dogmatic interpretation of these Scriptures is out of accord with the scholarship of the world, both Catholic and Protestant. They assume as their chief premise that the lamb-like beast of the Revelation which spoke as a dragon, is the United States. Upon this unproved assumption as the chief cornerstone they build their theory. They also insist that here we shall soon have a union of church and state notwithstanding the inhibition of the Federal Constitution that "Congress shall make no law respecting an establishment of religion." That Sunday-keeping is the "mark of the beast." That a civil law will enforce Sunday observance upon all Adventists under severe penalties for its violation. That all who refuse to receive the "mark of the beast," that is, to observe Sunday, shall be ostracised from all social privileges, even from the right to buy and sell on any day, and they shall be bitterly persecuted and condemned to death.

If they, who have the light of Scriptural truth, keep Sunday, they violate the law of God; if they do not observe the day they break the law of man. They are between the upper and nether mill-stone, between the devil and the deep blue sea. If they observe the Lord's day they will be damned by divine law; if they refuse to keep

it, they will be punished by civil law. Elder Uriah Smith, one of the best authorities of the Adventist Church, said in his "Thoughts on the Book of Revelation," p. 549, "He who refuses to comply with these demands of earthly powers exposes himself to the severest penalties which human being can inflict; and he who does comply, exposes himself to the most terrible threatenings of divine wrath to be found in the word of God."

Adventists have always prophesied since 1846 that these Middle Age persecutions to kill the saints because they would not refrain from working on Sunday, were in the immediate future. "Mrs. White's latest revelation," testifies Rev. D. M. Canright, who for 28 years was one of their strongest advocates, "are urging with vehement appeals to her followers, that this event is right upon them. They must hurry, hurry, hurry and finish the work before the decree goes forth and their goods are all confiscated and they are all sentenced to death."

So long as their power was confined to the United States, they restricted the beast-power to this nation. But since their propaganda has practically spread over the earth, a world-power is to be the persecutor. A drastic Sunday law is to be enacted by all nations, with a death penalty for those who violate its provisions. A confederation will be formed against Adventists, headed by the President of the United States, which is the lamb-like beast. An editorial in the Advent Review of Jan. 7, 1915, draws the following dismal picture: "What is more natural than that such a confederation should declare for a Sunday Sabbath obligatory upon all the people of the world? Some President will take the step when the time is ripe. The United States, according to the prophecy, is to lead the world in bringing to a head that movement which must culminate in the universal decree which demands the worship of the beast (Sunday keeping) on the pain of death." Thus this government from being the entire lamblike beast, according to the former

revelations of their infallible prophetess, suddenly becomes only its head, and the other nations form its hinder parts and its tail.

Even a more inconsistent denial of their fundamental dogma has recently occurred. The Lord's Day act of Australia prohibits unnecessary work on Sunday. When the Adventists defied the law for several weeks by operating their publishing house on this day, they were threatened, not with death, but with fines. Mrs. White, their divine oracle, happened to be in that country with a revelation from God for the guidance of her persecuted flock. She said to them: "The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was when the people were moved by a power from beneath to enforce Sunday observance. Seventh Day Adventists were to show their wisdom by refraining from their ordinary work on that day." "Give them no occasion to call you lawbreakers. It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out to hold meetings in different places, and to do missionary work. They will find the people at home and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord." ("Testimonies to the Church," Vol 9, No. 37, published in 1909.)

This inspired revelation is fatal to their whole contention. They have been declaring that God's commandment makes it obligatory upon them to engage in secular work six days of the week, including Sunday. Now they hold that in Australia it is always acceptable to the Lord for them to spend Sunday in "doing missionary work," and in "holding meetings," and in "presenting the truth." If this is acceptable to the Lord in Australia, why not in all parts of the world? And if Sunday rest and acts of worship by Adventists are pleasing to God, why should Baptists and Congregationalists and

Presbyterians and Methodists incur the divine displeasure and receive the mark of the beast and the woe of the damned when they do the very same things?

But in fighting Sunday laws, the Adventists say but little about these fundamental reasons for their opposition. They know that they would appear ridiculous in the eyes of the world and that their arguments would be as "sounding brass or clanging cymbal." So they base their objections upon the ground that such legislation contravenes civil and religious liberty, their second alleged reason for antagonism. They assert that it would deprive a large minority of their inalienable rights and force them to act contrary to the dictates of their conscience. They publish a "Liberty Magazine" for the express purpose of overthrowing Sunday laws. The first quarter of the current year they printed and distributed five editions of this magazine, totaling 52,000 copies. At this writing they have issued the second edition, a total of 40,000 copies, for the second quarter. What use do they make of this publication?

In the Advent Review of Jan. 14, 1915, we read: "Elder E. L. Cardey, Religious Liberty Secretary of the Greater New York Conference, writes that the executive committee has voted to send the current number of Liberty to 500 judges and attorneys in that conference." "The District of Columbia Conference had decided to unite with the North American Division Religious Liberty Department in circulating 900 copies of *Liberty* each quarter among the United States Senators, Representatives and other moulders of public opinion at the Capital of our nation. If you wish to help in this good work, it will cost you only \$1.00 to send Liberty to five of these persons of influence for one year. Send the order to your tract society. We will furnish the names of legislators, public school teachers, attorneys, judges, as you may prefer. Send this issue of Liberty to all lawyers and judges of our conference."

Thus they conceal their real motives by fighting behind the shield of liberty. They realize that that word symbolizes a principle very dear to every loyal citizen. But have they any ground for their contention? Not according to the court decisions of nations which have enacted Sunday laws. No question of jurisprudence has had more uniform support by the highest courts of this country, state and federal, than our Sunday laws. The same may be said of the courts of Great Britain. Yet in the face of all these judicial decisions, rendered by our most learned justices, the preachers of the Advent Church continue to cry aloud that all Sunday laws are unconstitutional and contradictory to civil and religious liberty. These clergymen are of higher authority on these judicial matters than all the judges of supreme courts, and even wiser than the Almighty. For the Lord decreed that all men must cease from their labors one day in seven. But the leaders of the Adventists declare that it is better to work men seven days of the week than to provide by law that they shall rest on Sunday. Their Elders even argue that the way to prevent the evils of Sunday drunkenness is not to close the saloons on that day, but to keep men at work so they cannot visit the drinking places. And to permit leisure on the Lord's day for public worship is the greatest calamity of all. An Advent elder of California said before a public meeting, "If I were a saloon keeper, I would fill the people with liquor on Saturday night so that they could not go to church on Sunday."

Every one knows that Saturday is the day which these religionists devote to worship. How, then, will a law which applies only to Sunday interfere with their religious liberty in worshiping God according to the dictates of their conscience on Saturday? In no way does a Sunday law apply to Saturday and in no sense does it interfere with the religious exercises of citizens upon any day of the week. So their loud protestations rela-

tive to religious liberty are only a trumped up pretext to prejudice liberal minds against Sunday statutes.

Likewise their claim that such laws deprive them of their civil rights and liberties, is groundless. In many states the Sunday laws expressly exempt from their inhibitions all who belong to a religious society which observes some other day as a day of worship and who also refrain from their business and labor upon said day. There is a growing tendency among the states to enact these exemption clauses. But strange to relate, the Adventists oppose these exemptions which are engrafted into the laws for their protection, as strongly as they combat the acts as a whole. Why this inconsistency? Because it would upset their interpretation of the prophecies. Says Elder Uriah Smith: "The penalty attached to a refusal to receive this mark (Sunday-keeping) is a forfeiture of all social privileges, a deprivation of the right to buy and sell." An exemption which would permit them to buy and sell on Sunday would spoil their whole theory and they could no longer pose as martyrs before the public.

But even in those states where there are no such exemptions in the law, they still have exactly the same civil rights to work the other six days of the week that are accorded to any citizen. There is no unjust discrimination. If they for conscientious reasons choose to refrain from labor on one of the six days, that is their privilege. Others may choose to do the same thing for domestic or social or other reasons. The legislature in the enactment of laws must be governed by the principle of the greatest good to the greatest number. It cannot make exceptions to meet every whim and notion of the people. In order to obtain the advantages of organized government, every citizen must sacrifice certain rights and privileges. The fundamental principle upon which all government is based is that the public welfare is the supreme law. If the public welfare requires that one stated day shall be set

apart by law as a day of public rest, no person or class of persons can claim that his or their rights or liberties are thereby unjustly infringed upon. Anything which intervenes the public welfare is not an absolute inalienable right. In fact, there are no such rights. It is mere froth to talk about the inalienable right to work whenever you please or to do anything which the state declares to be against the public welfare. If the Adventists will go to some uninhabited isle and live the Robinson Crusoe life, then and not till then may they claim the right to prescribe their own mode of public life.

But there are many lines of work in which Seventh Day people could engage on Sunday. All Sunday laws allow works of necessity to continue on this day. Hotels, restaurants, domestic service, lines of transportation, manufacturing plants which are of a continuous nature and most of the public utilities are permitted to operate every day of the week. There are scores of various industries in which Saturday worshipers could engage on Sunday without violating the law. They could have a monopoly of such work.

But how shall we overcome this inveterate foe to our Sunday statutes? First, by a campaign of education. Turn on the searchlight and inform the people of the nature and motives of this antagonism. The church, the public press, the tract societies, and the home should be invoked to enlighten the people and to become bureaus of information. About one half of the members of the Adventist Church are proselytes from other churches. They are a devout people, but their false doctrines have grown into a fanatical belief which makes these religious zealots the most aggressive of all foes to our Sunday laws. We can do no better than to refer all who desire more light upon this question to the writings of Rev. D. M. Canright, Grand Rapids, Mich. He knows Adventism from A to izzard, and he has written an exposé of their heresies, which is now coming off the press.

Then there is a great need of more constructive work as an antidote. The Sabbath question is not on the program of the churches as it deserves to be. Seldom is it preached from the majority of the pulpits. And less frequently is it studied in the Sunday School. Not until the churches are aligned in behalf of this movement with the same enthusiasm and determination that they are devoting to the temperance reform, will it advance to victory. When our people begin to pour out money as lavishly and to work as zealously as the Adventists are doing for its overthrow, then victory will perch on our banners.

A third condition to success is a uniting of the friends of the Sunday rest movement. There should be a federation of all the Sunday rest organizations, with prescribed fields of labor for each and a co-ordinating of their forces. To have two or three organizations operating in the same field along the same lines, engenders friction and fails to accomplish the greatest achievements. I have used the term "federation" as expressing the more feasible undertaking at this time. I am inclined to think that the ideal plan would be an organic union of all the Sunday organizations in each country, under the direction of one main office, with an international federation of all these national bodies, to achieve the supreme results. May the Lord of the Sabbath unite, strengthen, and lead our forces to a world conquest.

SUNDAY EXCURSIONS

BY REV. ALEXANDER JACKSON, D.D.

The question of "Sunday Excursions" has become a much involved one. Our twentieth century civilization has become so complex that it is difficult to formulate rules of conduct that will apply equally to all classes. The simple life was possible in Palestine even in New Testament times. It was no hardship for the people then to dispense with fires and cooking on Sunday, but both are

everyday necessities, on Sunday as on other days, in our colder climate. No one thinks it a violation of the Sabbath principle to have our houses warmed on Sunday or to attend to the other domestic duties required in our Western civilization. And, in a similar way, rapid transit has become a necessity to fully two thirds of the population of the civilized world and as much a necessity with us as are the ordinary domestic duties. We require street-cars, steam-cars, autos, and other means of artificial locomotion in the activities of city life, and we need elevators in our sky-scraping apartment blocks and hotels.

Now, we cannot see the difference from a moral point of view between traveling in a machine horizontally and perpendicularly. If it is right to use an elevator in a sky-scraping apartment block or hotel, it cannot be wrong to use a street-car or a steam-car. Of course, it might be possible for some to travel up and down long flights of stairs, but the aged, the feeble, and the young could not do it, and thus additional Sunday labor would be imposed on those who would have the large extra labor of attending them. And even in the walking long distances up and down stairs or on the street in discharging necessary duties in our cities, there would be the risk of a violation of the Sabbath principle in the toil endured, or failing that in the neglect of useful Christian service. The late Robert Carter, of New York—one of the most conscientious of Christians—for many years was an active worker in a down-town mission, continuing faithfully for years after his removal up-town. But one Sunday afternoon, when about half-way to the mission, his strength gave way. He sat down on a doorstep and studied the whole subject of travel on the Lord's day from the—to him—new standpoint of an old man in a modern city, and with so much Christian work to be done. He was unable to finish the journey, and it was equally impossible for him to walk back to his residence, while his services at the mission were needed. He finally decided that he had to use a con-

veyance, and his good sense told him that there would be less labor involved by using the public conveyance, and he accordingly used the street-cars until his failing strength forbade. Mr. Carter saw that the problem of Sunday travel on the Lord's day had changed. It has now become a question how the congested populations of our cities can attend to the duties appropriate to the Lord's day, as well as to the duties called for on other days.

As domestic duties require a certain amount of labor on Sunday, but which can be so arranged or curtailed that all the members of the household can attend on public worship or engage in special lines of Christian service, there is no good reason why corporations or the State should not, in a similar way, so arrange Sunday schedules of travel that labor on the Lord's day would be reduced to a minimum, and that enough labor should be employed to allow of every employe having each alternate Sunday entirely free and the other Sunday to be also free for as large a part as possible. While employed as a Master in the Glasgow (Scotland) Boys' Reformatory, I was required to be on duty every sixth Sunday for the whole day and on another Sunday for half a day. I can see no reason why a similar arrangement might not be made by all corporations requiring Sunday labor, and some such arrangement would solve the Sunday labor problem.

But the greed and selfishness of men will not yield to a reasonable requirement until the State and public sentiment compel them. Multitudes take advantage of their own Sunday rest to impose on their fellows the burden of Sunday labor. Capital exploits Sunday labor for its larger enrichment, while the multitudes of pleasure-seekers turn the Sunday into a holiday instead of a holy day. From these two causes—the craze for pleasure and the greed for gold—originate all the abuse of the Sabbath as the people's rest day. And one of the worst forms of that abuse is the Sunday excursion.

With the extension of the railroad system and its con-

solidation into mammoth corporations, Sunday labor has been increasing at an alarming rate. It is said that there are more than a million men employed in railroading who are deprived of their Sabbath rest and of the opportunity of uniting in the public worship of God and of prosecuting personal culture or enjoying intercourse with their family and friends. This deprivation is vastly more than a personal hardship. It is the direct cause of untold evils to the men, to their families, the community and the State, while the railroads themselves are large losers in the long run.

The men suffer from it mentally, physically and morally. The irregularities of life and the unduly protracted strain prematurely exhaust both mind and body. The loss of Sunday rest deprives them of opportunities for moral culture and prevents them enjoying the elevating influence of a rightly spent Sabbath—one of the most effective hygienic agencies in human experience. This is one of the reasons why there is an increasing demand for young men in railroading. The modern railroad has little use for men whom they have made prematurely old. Sunday work exhausts the vitality, impairs the mental powers, and lowers the moral tone. The men become incapable of the most efficient service, no matter how willing. This is also the direct cause of the increasing frequency of accidents, which are disastrous to the railroad as well as to the men.

The community in general, and the families of the men in particular, are sufferers from this Sunday railroading. Where Sunday quiet is enjoyed, working people have opportunity for mental and physical recuperation; for reflection, study, and culture; for family intercourse through which the members favorably modify and inspire each other; for instructing and training the young in the knowledge and habits of life which make the best character, and of influencing for good others not so favorably situated. But Sunday railroading prevents all this. It

therefore tends to the deterioration of the men in its employ and of their families and the community generally. Is not this the most serious injury which a corporation can inflict on any community? Sunday excursions especially rob multitudes of their Sunday rest; destroy the Sunday quiet of still larger numbers, and tempt multitudes more to disregard conscience and duty and to spend their Sabbath in a way calculated to injure them physically, mentally and morally.

Sunday excursions gather up the godless, and lawless and then dump them on quiet and orderly communities, introducing disorder and lawlessness. Is this not an injury to a community? And is it not a menace to the Commonwealth? Nay more, are they not an injury and a cause of loss to the railroads? A veteran railroad president assures me that they are.

First. Until legislation restricted the railroads, it was a common practice to advertise rates forty and fifty per cent. lower than by ordinary trains on ordinary days, and many arranged their affairs so as to overtake necessary business at a distance by using the excursion train, thus depriving the railroad of the difference between the Sunday excursion rates and the ordinary rate.

Second. There is a certain amount of nervous and mental strain where Sunday is a regular work day that more rapidly impairs the efficiency of railroaders than would be the case if they enjoyed regular Sunday rest, and accidents more or less disastrous result. Two French scientists found as a result of extensive investigation that more accidents occur in workshops in the afternoon than in the forenoon, showing that physical and mental exhaustion are a cause.

Third. There is in all cases of Sunday work or sport an impairment of the conscience and a lowering of moral standards. Employes will not usually manifest a greater reliability in dealing with the valuable property of railroads and their patrons than they have been taught to

show to the laws of morals and of God. The principle is vital and far-reaching. As railroads sow they must expect to reap. How far the vast losses which railroads and their patrons have suffered from accidents, incendiarism, rioting and the dishonesty of employes, are due to this cause, may not be known, but there is little doubt that the present-day prevalence of lawlessness and crime is one of the fruits of the disregard of the Lord's day and the Lord's house which has been fostered by Sabbath-breaking corporations. The new manager of the Portland street-car system, in order to enlist the newspapers on his side in his fight with the jitney innovation, gave some sixty newspaper men a free street-car and steamboat ride on a Sunday in the spring, providing them with the refreshments necessary for a jolly outing. But it was a curious commentary on this wholesale temptation to desecrate the Lord's day that a week or two later *eleven conductors of his street-cars* were discharged for cause. The wonder is that there are any honest men in the employ of a railroad so managed.

Fourth. Sunday excursions are demoralizing to communities. Complaints have come to us from far and near of their injurious effects. Not only do they destroy the recuperative quiet of Sunday in town and country and tempt the young and frivolous to spend their Sundays in associations that are destructive to good morals, but they gather the riff-raff of the cities and turn them loose, more or less under the influence of liquor, on quiet and orderly communities. When Cleveland (Ohio) prevented the American Base Ball League from playing the games it had scheduled for nine Sundays one summer, either in the city or county, the league arranged to play in other Ohio cities, taking trainloads of excursionists to see the games. The first city so afflicted was Canton, the home of the martyred McKinley. It was the worst day in the history of the city. Leading citizens said "It made Canton to be more like a hell on earth than they had ever seen it on any day before.

It seemed," they said, "as if all the drunken bums of the neighboring cities had been collected for that Sunday carnival of dissipation."

Such debauchery has an effect upon the communities. It leaves a place worse than it finds it. The Sunday excursion is an educative institution—it educates in debauchery and lawlessness. And that dissipation tends to the impairment of industry and thrift and correspondingly to the impairment of the commercial capacity of those affected, and in the long run the railroads are the losers. It is a case of killing the goose that lays the golden eggs. One wonders why the statesmanship that has paralleled the railway tracks with buildings devoted to the moral betterment of their employes, and which has tabooed the use of intoxicating liquors by their men—why it has not discovered long ago that it is in the interests of the railroads to co-operate in the moral and social betterment of every community whose patronage it invites. Some railroad managers have recognized this and refuse to run Sunday excursions. The best results in railroading come from the best citizenship. It is the best citizenship that creates the trade of the commerce carriers.

Fifth. It is always a mistake for a corporation or a nation to ignore the Divine Providence. Though the Divine Being may appear to be indifferent to the flouting of His laws, He is neither unobservant nor forgetful.

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds he all.

The people of Israel, we are told in a certain old book, were carried into captivity for seventy years that the land might recover from the effects of violated Sabbaths. Is there no Providence in the affairs of modern nations? or corporations? Did not Great Britain pay dearly in the

Indian mutiny for her opium war on China and other abuses of her power in the East? Did not the United States pay dearly in the Civil War and the color-line troubles that are still with us for her wrongs to the black man? Is it an accident that the nations with a laboring or sporting Sunday have declined, while the Sabbath-honoring nations have advanced? A certain old book is right when it affirms: "It is the Lord thy God that giveth thee the power to get wealth." There is an intimate relation between the moral character and the forces which make for success in life. The Cunard Steamship Company never lost a life or a letter. Can that record be explained on any mere materialistic basis? The company was founded by Christian men who honored the Lord on shore and ship-board. Undoubtedly human skill and character were back of that record, but back of and above the human skill and character was the Divine One who has said: "Them that honor Me I will honor, and them that despise Me shall be lightly esteemed."

There have been new involvements of the Sunday excursion in recent years. In former days the only serious competitor in Sunday excursions with the train and the trolley was the horse. He was, however, used only in a small way comparatively in the desecration of the Sabbath, and few were deprived of their Sunday rest because of his use in Sabbath desecration. The Rev. C. H. Spurgeon was once challenged for working his horse on Sunday, but he wittily replied that his horse was a Jew, he rested all day on Saturday that he might be used by his master in attending church on the Sabbath. The late Rev. John Hall of the Fifth Avenue Presbyterian Church, New York, instituted an afternoon service on Sunday primarily for the benefit of employes or others who might be hindered from attending the regular forenoon service.

Then came the bicycle, and for awhile its popular use threatened to be a serious menace to Sabbath quiet and devotion. Some ministers arranged for special bicycle

services at certain popular resorts, but instead of mitigating the evil it increased it by giving the quasi-sanction of religion to cover the desecration of the Lord's day. The speaker met a threatened Sunday visit of one hundred and fifty bicyclists with a parade at church service time by, first, making the contemplated desecration the subject of a church prayer service; second, appealing to the civil authorities to prevent the Sunday parade, and, third, organizing a bicycle club in connection with the Y. M. C. A. one of the rules of which should be *no Sunday excursions*. It will be of interest to record the outcome. Providence prevented the parade by sending a heavy snow storm.

But the bicycle, either as a menace to Sabbath quiet or as a popular vehicle, was short lived. The automobile almost entirely displaced it. The auto has proven a great advantage in many ways, not the least being its aid in improving the health of the users. But unfortunately the auto has also been used to the injury of Sunday rest and quiet. It was a strong argument in favor of steam and electric roads running on Sunday that by their means many were enabled to attend the church of their preference who otherwise would have been compelled either to remain at home or to worship in churches with whose order or teachings they were not in sympathy. Still, Toronto in Canada and Edinburgh in Scotland held out for long against the Sunday trolley, as the fathers of antebellum days withstood the Sunday steam roads. Similarly the argument is urged in favor of Sunday autoing that by its means worshipers may enjoy services of public worship at a distance from their home as well as nearby.

Provided the autoist drives his own car, it is difficult to find fault with him for using it on Sunday to attend church or on a benevolent mission. Unfortunately, however, many use the auto largely on Sunday for pleasure, and when it is so used there is a demand for labor at garages, restaurants and hotels, and many men and women are thus deprived of the Sabbath privileges, and

this evil is intensified when a chauffeur is employed. When using the bicycle I seldom went out of the house without using it, but on Sundays I never used it even to attend church, lest my example might encourage the young and thoughtless pleasure-seeker in using it on the Lord's day. I have been compelled to use the auto on Sunday, as only by its means can my good wife be able to attend church, but it is only used on Sunday for church or Christian benevolent service, and I do not use a chauffeur.

In concluding this discussion, I would sum up the whole matter in one word. Let us devote the Lord's Day to the cultivation of the higher life in our own selves and in advancing the same culture, as far as possible, in the lives of others. That is, if we apply the Golden Rule to the solution of the difficulty—doing to all others as we would wish them to do to us if the situation were reversed, not hesitating to deny ourselves any pleasure or profit that would deprive them of their Sabbath privileges—I think we should then have realized the ideal Sabbath observance, and at the same time we should have done away with Sunday excursions and every other form of Sabbath desecration.

THE PRESS AND THE SABBATH

BY RICHARD CAMERON WYLIE, D.D., LL.D.

The seventh volume of the "Messages of the Men and Religion Movement," entitled "The Church and the Press," begins its opening chapter with these words: "The press and the pulpit, under American conditions, are, or ought to be, allies in the service of American civilization. The one is the mouthpiece of that civil organization called the *state*. The other is the mouthpiece of that religious institution called the *church*. Both are organs and agents of the life of that larger unity called the *nation*."

With slight modifications this statement may be accepted and used by way of introduction to the present dis-

cussion. The press does not sustain the same organic relation to the state that the pulpit does to the church. It is a powerful agency in the molding of public opinion, and it performs the additional function of giving voice to public opinion when formed. It is not quite accurate to speak of the church as the "religious institution" in any such sense as would imply that religion is its one exclusive function. Religion in the narrow sense is not the only function of the church. Moreover, there are religious functions pertaining to the state. If this were not so we would be obliged to work a transformation on our whole political life, banish all Christian customs and usages from the political realm, and abrogate all laws founded on Christian morality, including our laws protecting the day of rest.

The statement of the topic now to be considered is, "How may the press, both secular and religious, be utilized in promoting a right Sabbath observance?" Since the press is in a sense the mouthpiece of the people of the nation, we are to consider how the people may utilize the press in behalf of Sabbath observance.

I. There are certain fundamental principles on which there should be general agreement and which should be maintained by the press, both secular and religious. These principles are the following:

1. All men have an indefeasible right to the weekly rest day. This right is as sacred and important as the right to life, liberty, or property. It is an inherent right. It does not originate in any arrangement or convention of men. It inheres in the very constitution of man as he came from the hands of his Creator. This right is intellectual and moral as well as physical. Man is not a mere machine or working animal. He needs cessation from toil for the culture of his mental and moral nature. The cessation which night brings him is not enough. He needs more than physical rest. He needs a day intervening between the days of secular toil for mental and moral im-

provement. This is a right of which the Great Creator is the author. If advocates of the rest day are to be of real service to the cause they must ground their pleas in this fundamental fact.

2. This right is not merely the right to cessation from toil one day in seven, but it is the right to the day set apart for religious worship. Forty-six of our states recognize this right by designating the first day of the week as the weekly rest day. California, after setting aside an excellent Sabbath law some years ago, enacted in 1893 a law to provide for a day of rest from labor, which declares that "Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven." But it does not specify any day as the day of rest. It is left to employers to arrange the day to suit themselves. Even if such a law were rigidly enforced, and the chances are that it will not be, it does not secure to men their indefeasible right to a day of rest, because the full benefit of the rest depends largely upon the opportunities which the day affords. The rest to which men are entitled is not merely cessation from secular toil, but cessation from toil to the end that the higher mental and spiritual interests may receive attention. This cannot be done apart from the religious opportunities associated with the first day of the week.

3. The benefits of the weekly rest day should be emphasized by the press. The nature of these benefits may be briefly outlined. They are physical, intellectual, moral, and financial. Other conditions being equal Sabbath keepers live longer and can do more and better work than others. Men like Gladstone have attributed their vigor in old age to their habits of Sabbath observance.

The intellectual benefits of Sabbath keeping may be estimated when it is remembered that the Sabbaths of twenty years rightly improved are equivalent of a course of four years in college.

The moral value of the Sabbath is shown by the con-

trast between communities where it is properly observed and communities where it is not.

It is hard to convince men of the financial value of the Sabbath. One chief cause of Sabbath desecration is the love of gain. This is the root of much of the Sabbath breaking evil. But it is proof of a very sordid mind when financial gain is counted of more value than health, life, intelligence and morals. It is so counted when all these are sacrificed for wealth. But in the long run there is no financial gain in Sunday toil. It never pays to break God's law. Overworked bodies and fagged brains are the cause of many costly disasters.

Another chief cause of Sabbath desecration is the love of pleasure. The specious plea that laboring men need the recreation afforded on the Sabbath by popular pleasures cannot be admitted. These do not furnish the kind of recreation required. Working men need a change from that which is physical to that which is intellectual and moral.

The press should also consider the wide distribution of the benefits of Sabbath observance. How individuals are benefited has been already shown. Wherever the Sabbath is kept the same individual benefits follow. But think of the blessings that come to the home as a result of Sabbath keeping. In these days of mad rush from morning till night the home is endangered from want of home life. The Sabbath is the chief institution that may be invoked to remedy this evil. The national benefits of Sabbath observance should be specially emphasized. These are often overlooked. The Sabbath is usually considered a church day and for the exclusive benefit of the church. But no institution profits by it more than does civil government. Through many channels the benign influences of Sabbath keeping flow into the life of the nation and render free government possible. By the development of an upright citizenship, by the purifying of home life, by the moral uplift given the great body of the people

through the thousands of Christian pulpits, the nation is blessed beyond our powers of computation.

4. There is great need of emphasizing the truth that there is the highest kind of authority back of the Sabbath. As stated above there are forty-six states in which there are Sabbath laws. These laws have been declared constitutional again and again. In some instances these decisions are supported by the declaration that they are based upon the law of God. There are two ways in which the Divine Ruler has ordained the law of the Sabbath. He wrote it first in the constitution of man. Deterioration follows disregard of this institution. Even if men succeed in part in making up for the failure to keep the Sabbath, there are some losses sustained by the neglect which cannot be repaired. It seems to be established that while the average of human life has increased within the recent past, the average after the age of thirty or forty has really diminished. Students of longevity do not often think of connecting this fact with the present-day failure of many to keep the Sabbath. Nevertheless, a complete analysis of the causes of so many breakdowns among men in active life will disclose the fact that Sabbath breaking does its part in slaying men. This is the penalty for the violation of the law written in man's physical constitution.

But the Sabbath law is written also in the sacred Scriptures. Like the other nine precepts of the Decalogue this law is unrepealed. The theory that the Sabbath was only an Old Testament or Jewish institution and has passed away is untenable. The notion that the first day of the week is not the Sabbath in this Christian dispensation, and that it has nothing but the sanction of the church back of it, is unhistorical. The Fourth Commandment fixes the proportion of sacred time, but it does not determine the day of the week to be kept holy. That is determined elsewhere and in other ways. In Colossians 2:16 Paul shows that the seventh-day Sabbath has passed away. Christians at that time were already observing the

first day of the week with all the services appropriate to a day of Sabbath rest. The day was changed by the Lord of the Sabbath in the same way in which the Sabbath was at first instituted, namely, by divine example. In the early church there was never a question as to the religious observance of the first day of the week. But there was a question as to the observance of the seventh, certain Jewish converts insisting that both the seventh and the first should be observed. The press should be intelligent on all such subjects and at suitable times present the facts.

5. The right and duty of the state to enact and enforce rest-day laws should be emphasized. Such laws, it should be shown, are not designed to compel attendance upon any kind of religious service, or the performance of any religious act, but to give all the opportunity to rest and worship and to protect them in their right so to do. In no other way can the right of all to a rest day be guaranteed. The press should be intelligent on this matter. It should cease using the term "Blue Law," by which enemies of the Sabbath have sought to place a stigma upon it. It is high time educated men knew the real facts about the ancient so-called "blue laws," and know that no such laws as have been thus described ever had an existence.

II. With the acceptance and practical application of these fundamental conceptions there will come a transformation, especially in the attitude of the secular press, toward the Sabbath.

1. There will follow a broader vision of the place and power of religion in general and of the Sabbath in its essential connection with religion. No argument is needed to establish the vital connection between Christianity and the day of rest and worship. The Christian church could not be maintained without the Christian pulpit. The Christian pulpit could not be maintained without the Christian Sabbath. Let the Sabbath be no longer observed and Christianity dies. If the day of rest becomes nothing but a holiday, or if it is looked upon as having no firmer

basis than the decrees of men, it loses its sanctity and Christianity languishes.

The press, when alive and energetic, aims to give due prominence to all matters of human interest. Things that lack human interest are out of place in a newspaper. It is because politics, matters of finance, war, amusements, and a hundred other matters are of human interest that they fill so large a place in our papers. It is because religion and the Sabbath are not rightly estimated as to their human interest that they fill so small a place in the secular press. Religion is the oldest, most important, and most persistent of all matters of human interest. Others are local, temporary, often of doubtful value. Religion is a matter of human interest for all classes, always and everywhere. "Man is hopelessly religious." But the Christian religion and the Sabbath are bound up in the same bundle. Because religion is a matter of interest to us all so also is the Sabbath. The press should take a leading part in the presentation of these momentous truths. They are so manifold and varied in their applications that they need never weary or become monotonous.

2. The press must come into closer touch with the religious activities of the day. Of all the departments of the secular press, the religious department, when there is one, is conducted with the least ability. We are not laying the entire blame on the press itself. Church people must bear a large share of the blame. But it is a fact that no department of the press causes so much irritation as the religious department. The reason that underlies all other reasons is the fact that the press and the Church have never got together. The press has not been sufficiently enterprising and the Church has failed to realize the possibilities and responsibilities that lie in this direction. If the press can once be awakened to the importance of the fundamental propositions already laid down there will doubtless follow an effort to get as close to religious activities as to the theatre and the baseball field.

3. There will also be a more accurate conception of the meaning and value of the Sabbath and the Christian religion. Christianity has often been blamed because, as is alleged, it concerns itself so completely with other worldliness and has no message for this world. Wherever the fault lies for the prevalence of this misconception, it is a most atrocious misconception. Nothing in all the realm of human thought is so vitally concerned with present human interest as is Christianity. One reason why so many men have hitherto taken no interest in Christianity is because of this misconception. They want to be in close connection with present national or worldwide interests. They regard Christianity as having nothing to do with these. Therefore they leave it to women and children. If we could only get men to see that Christianity involves the greatest of present, human, national, worldwide interests, and that it brings the solution of all the great national and world problems, there would be some chance of enlisting the great mass of men in religion. The press ought to aid in this task.

4. The press should strive to correct the false notion that Sabbath services deal with great problems of general interest only on special occasions if at all. The press is in part responsible for this error. The contents of many of our great dailies tends to foster the opinion that Sunday excursions, games of baseball, lectures on socialism or ethical culture, are of more value to the public than are the stated services of the sanctuary. In the average mind there is no conception of the mighty problems that are presented every Sabbath in the average pulpit in both city and country. These problems sustain the most vital connection with the public welfare. No question of finance, the improvement of our waterways, the best method to raise public revenues, or other problems considered in legislative bodies, can compare with them in the matter of their national value. The pulpit and the Sabbath were the most powerful of all agencies in bringing this Republic

into being, and they are essential to its stability and prosperity.

5. There is need of a mighty transformation in the matter of the Sunday press. As to the continuance of Sunday papers opinion among Christian people is divided. This we profoundly regret. An investigation recently made through the means of a questionnaire seems to indicate that about two thirds of the Christian people of our country have settled down in the belief that the Sunday paper is here to stay. Prominent religious workers who stood out against it for years now seem to have come to the conclusion that a tactical blunder was made in magnifying the seriousness of the Sunday paper. If this is to be the final word of the Church on the publication of Sunday papers, there is another word that should be uttered on their character. No one who has any right conception at all of the nature of religion and of the right use of the Sabbath can tolerate for a moment the kind of Sunday papers now published. The first thing that meets the eye in these papers is what is known as the "Colored Comics." There is seldom anything truly comical in these horrid pictures. They vitiate the aesthetic taste, debase the intellect, deprave the morals, and tend to uproot all religious sentiment. When they are not coarse, vulgar or blasphemous they are usually stupid, silly, puerile. The fact that the public has endured them so long gives ground for a low estimate of the public. The *Public Ledger*, of Philadelphia, lost 16,000 subscribers when it discontinued "colored comics." The man that first devised them may have taken a correct gauge of the public mind, but he had a debased and debasing conception of what is fit for the Lord's day. By this feature alone the Sunday paper renders itself unfit to give the Sabbath cause any material benefit. In many papers other features are but little less objectionable. Notwithstanding the fact that there is much valuable material in these papers, in other respects they are the most trivial of all papers published. When

they do contain what is alleged to be religious reading matter it is not always the kind that will help earnest inquiring souls that want the light. If the Sunday paper is here to stay there is need of a great transformation before it is qualified to aid the cause of Sabbath observance.

But why should we accept the Sunday paper as a permanent fixture? If it is an unrighteous institution it should be fought to a finish. It is not difficult to make out a strong case against it. The work done in connection with it is a violation of the Sabbath. It is no answer to say that all the office work on the Sunday issue is done before midnight on Saturday and that it is the Monday paper that gets the Sunday work. If there were no Sunday issue the Monday paper could be issued without Sunday work. Moreover, the work in the printing office is not the only work to be considered. Think of the work done in the distribution of the paper, from the transportation companies down to the noisy newsboys. Add to this the hours spent in reading its scores of columns of useless or worse than useless stuff, and you have an appalling amount of Sabbath breaking in connection with the Sunday newspaper.

Moreover, the Sunday paper meets no real want; it is not a necessity. We would be better off without secular news till Monday, and as for religious reading these papers furnish a poor if not harmful substitute for it. Taking it all in all the secular press would render a far better service to the cause of Sabbath rest if Sunday issues were wholly discontinued.

III. The practical question of supreme importance is, how to secure desired results.

1. To this end there must be co-operation between the Church and the religious press on the one hand and society and the secular press on the other. Both should grasp the idea that they are working together for the uplifting of humanity and for the establishment of the reign of righteousness. There is a prevalent notion that when anything

is done in behalf of the Sabbath, whether in the nature of the enactment and enforcement of law, or in the nature of favorable comment in the newspapers, it is to be regarded as special, and even unwarranted favor, shown to the Church. All such notions should be abandoned as false and injurious. Society and the state need the Sabbath and its hallowed influences as much as does the church. The church prospered for three centuries without a civil Sabbath law, but civil liberty perishes unless the day of rest is sacredly guarded.

In this matter of co-operation in behalf of the Sabbath it is natural to expect the church and the religious press to take the lead. If nothing is done by these forces it is vain to expect anything from the secular press. It is often assumed that the religious press is already faithfully discharging its full duty in this regard. This assumption is false. The religious press is in fact exceedingly lame at this very point. It is usually too much absorbed in purely denominational interests, and fails to see the importance of great movements which concern the kingdom of Christ in its wider aspects. In fact most of the sects identify the kingdom with the church, and especially with their own branch of the church. There is a lamentable failure to realize the truth that the kingdom to be here established is as wide as the world and as comprehensive as all human interests and associations. There is need of a wider vision by Christian people generally. They should lead the way to the mountain tops from which a view may be obtained of the kingdom in all its length and breadth.

2. This will enable them to see how large the Sabbath problem is. The tendency to-day is to minimize it and Christians are not blameless. By their example the impression is made that the Sabbath is not very important, and that its importance is a vanishing quantity. With this idea is associated the idea that church activities on the Sabbath are not of public interest and may be neglected by the secular press. Who is to blame for this false

notion? The Church primarily, the press secondarily. Sabbath activities should be of such a nature and reported in such style as to challenge public attention. The gospel narrative makes it plain that the sermons of our Lord were everywhere talked about. He did his work and delivered his message in such style as to awake public interest. The same is true of his apostles. People everywhere felt that they were handling problems of momentous present interest. All classes from the philosopher down to the mere pleasure seeker felt it. Had there been a daily press it would have given large space to the evangelistic and reform work of these men. When we are wise and skilful in the handling of religious topics the press does that very thing now. But it does not always discriminate between what is purely sensational and heretical and what is solid, true, and of permanent value.

3. The pulpit and the press should get into closer touch with each other. It would be good for both. Especially would it help to revolutionize the press. Talcott Williams, LL.D., Dean of the Pulitzer School of Journalism, says: "Three fourths of the millions of church members, if they did their duty, could make the press what it ought to be. And let me add, the press is just what they choose to make it." Christian people have not begun yet to realize and to use their power. Christ's promise is that they shall be kings and shall reign on the earth. Instead of taking this in the narrow, literal sense, let us take it in the broad, comprehensive sense. We can reign in society and transform it if we follow the suggestion of Dr. Williams.

4. There is need of a complete reformation in the manner in which the publicity side of religion is managed. The long lists of Saturday pulpit notices are of little value. Most of these notices have no significance whatever. No business, not even public amusements, would prosper on such publicity. The trend of thought among those who think on this matter at all is in favor of paid

advertisements for all church services. Only such advertising, done in display type, seems to be worth while.

5. There should be a religious editor on the staff of each great daily. Until this is done Christianity and the Sabbath will not get a fair show. If amusements, the theatre, finance and other special topics need an expert to handle them properly, much more is there need of an expert to handle the subject of religion. Such an expert must be the best educated, the wisest, the most tactful man on the staff. He will also be the most useful and influential, and in time the most indispensable.

6. Church people should write letters of encouragement to editors when they do anything commendable. If editors do not get too much blame for what they do that is blameworthy, they certainly get too little praise for what they do that is praiseworthy. Some of our great dailies not long since spoke out in opposition to the proposal which happily failed to open the Mt. Vernon Home to Sabbath visitors. It was pointed out that Washington never made it a practice to entertain guests on the Lord's day, that day at Mt. Vernon being given over to rest and religious exercises. To keep the Home closed now to Sabbath visitors is in harmony with the traditions of that famous estate. How many of us wrote to our editors expressing approval of these utterances? How many of us ever commend an editor for taking a righteous stand? One reason why the world has more influence with the press than have Christian people is because the children of this world are wiser in their generation than the children of light.

If Dr. Williams is right in saying that the press is what the people make it we are under obligation to make the people what they ought to be. But the uplifting of society and the transformation of the press will progress side by side. Every step of progress in molding the one will increase its power for good in molding the other.

We are doubtless engaged in a long and arduous task.

To many of us it may seem hopeless. But a great newspaper man writes, "I dream of the day when the Christian Church as a whole will get solidly behind every effort to introduce wholesome and interesting religious literature into the secular press. At present the indifference of the Church is colossal and incomprehensible. If Christians generally displayed one tenth of the zeal of the Russelites in supporting efforts to put religious matter into the secular press . . . the problem (of the press and the Sabbath) would be largely solved."

There is in reality no reason why we should be pessimistic. We are workers together with our enthroned Lord who has all the forces of the universe at His command. With such an ally we cannot fail. The achievements of the past give assurance of greater achievements in the days to come.

A PLEA FOR SABBATH OBSERVANCE

BY HON. FRANK MOSS

Robert C. Winthrop closed his splendid centennial oration with these words:

"If the second century of self-government is to go on safely to its close, or is to go on safely and prosperously at all, there must be some renewal of that old spirit of subordination and obedience to divine as well as human laws which has been our security in the past. There must be faith in something higher and better than ourselves. There must be a reverent acknowledgment of an unseen but all-seeing, all-controlling Ruler of the universe. His word, *His day*, His house, His worship must be sacred to our children as they have been to our fathers, and His blessing must never fail to be invoked upon our land and upon our liberties. The patriot voice which cried from the balcony of yonder old state house, when the Declaration had been originally proclaimed: 'Stability and perpetuity to American independence!' did not fail to add, 'God save our American states!' I would prolong that an-

cestral prayer. And the last phrase to pass my lips at this hour, and to take its chance for remembrance or oblivion in years to come, as the conclusion of this centennial oration, and as the sum and summing up of all I can say to the present or the future shall be: There is, there can be no independence of God. In Him as a nation, no less than in Him as individuals, 'we live and move and have our being!' God save our American states!"

The fathers, and the great leaders of thought and exponents of principle since the beginnings of American life openly sought the blessing of God on all actions that went into the structure of the nation, and on all service for the nation, and upon the conscience and conduct of the nation.

Washington, in his first inaugural address, said:

"It would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules the universe, who presides at the councils of nations, and whose providential aids can supply every human defect—that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration, to execute with success the functions allotted to his charge. . . . No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men, more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. . . . The smiles of Heaven can never be extended on a nation that disregards the eternal rules of order and right which Heaven itself has ordained. The preservation of the sacred fires of liberty and the destiny of the republican model of government are justly considered as deeply, perhaps finally staked on the experiment entrusted to the hands of the American people."

The House of Representatives, answering, said :

“We feel with you the strongest obligation to adore the ‘Invisible Hand’ which has led the American people through so many difficulties, to cherish a conscious responsibility for the destiny of republican liberty, and to seek the only sure means of preserving and recommending the previous deposit in a system of legislation founded on the principles of an honest policy and directed by the spirit of a diffusive patriotism.”

John Hancock, that bold proscribed signer of the Declaration of Independence, closed an address with these words :

“I have the most animating confidence that the present noble struggle for liberty will terminate gloriously for America. Let us play the man for our God, and for the cities of our God. While we are using the means in our power let us humbly commit our cause to the great Lord of the Universe, who loveth righteousness and hateth iniquity. And having secured the approbation of our hearts by a faithful and unwearied discharge of our duty to our country, let us joyfully leave our concerns in the hands of Him who raiseth up and pulleth down the empires and kingdoms of the world.”

Among the orators produced in America's advent into the duties and opportunities of a real world power, none spoke with more fervor and prophetic vision than Senator Beveridge. His arguments bound the nation to the beneficent purposes of God. In an address he said :

“The republic's duty is as sacred as its opportunity is real. God did not make the American people the mightiest force of all time simply to feed and die. . . . He has appointed us a destiny equal to our endowments. . . . American administrators go forth for the betterment of men; they go forth and the word on their lips is Christ and his peace. . . . Have we no mission to perform; no duty to discharge to our fellow-man? Has the Almighty

Father endowed us with gifts far beyond our deserts, and marked us as the people of his peculiar favor, merely to rot in our own selfishness? . . . We are God's chosen people. His great purposes are revealed in the progress of our flag, which surpasses the intentions of Congresses and cabinets, and leads us like a holy pillar of cloud by day and fire by night into situations unforeseen by finite wisdom and duties unexpected by the unprophetic heart of selfishness. . . . For liberty and civilization and the fulfillment of God's promises, the American flag must henceforth be the symbol and the sign to all mankind."

John Quincy Adams in 1802 said :

"Preserve in all their purity, refine if possible from all their alloy, those virtues which we commemorate as the ornament of our forefathers. Adhere to them with inflexible resolution as to the horns of the altar; instil them with unwearied perseverance into the minds of your children."

The great questions which come to all patriotic hearts to-day are: How shall America meet the world crisis? What shall she do to make good the heroic labors of the past and to justify the hopes and the faith of the years? How shall she enforce in the world the kindly principles of brotherhood? How shall she meet the need of the ages and bring in the New Day?

I have quoted thus liberally to suggest the answers that may be found over and over again if we will but consult the sages, the prophets, the inspired ones of the past—if we will but study our own marvellous history.

We are in God's great testing day of duty and opportunity. Of them who have received much, much will be required. To those who clearly can discern the duty and hear the call, the privilege of opening the gates of glory comes.

Back to the days of simple dependence on God, of obedience to His commands, of life in His spirit!

Back to the time when selfishness, self-indulgence and carelessness shall be impossible in the urgency of divine opportunities and divine callings.

Reverence, constant dependence, obedience and loving service will bring the blessings which we covet as individuals, and the blessing of puissant peace, and world influence which we crave for our nation.

One of the great commands is: Remember the Sabbath Day to keep it holy. Dedicating it to the highest and holiest thoughts, aspirations and service, a nation may rise on its inspiration to a spirit of unity, and to a vision of humanity and of heaven that will sanctify the days of dread and of evil that have come to the world.

It is not for mere formal abstemious conduct that I plead, but for a taking of God's day in the spirit of the great gift that it is—and by a common resolve devoting it to patriotic and religious converse, communion and uplift, that will lead the people into a closer and holier brotherhood themselves, and into a spirit of universal brotherhood and heavenly citizenship that, out of the wrecks of war shall move humanity nearer to the Millennial Day.

I plead not for the day of rest on the ground of physical necessity—that is a good plea, but not good enough for these days. I base my plea on the needs of the souls of men, the needs of the world, the opportunities of patriotism, the moving call for mercy and for brotherhood that rises from suffering humanity all over the stricken world. All good men should be servants of God, should get close to Him, by obeying His commands, should become possessed of his spirit of love and power by communion with Him especially in the ways divinely appointed, should get closer to each other by taking advantage of the ordained times and places for uniting hearts and souls in the greatest exercise of which they are capable—the joint seeking, worshipping and imploring of God.

Let us remember the Sabbath Day to keep it holy, and fully use all its privileges and opportunities.

CHAPTER XII

CLOSING MASS MEETING IN BERKELEY—SECRETARY WILSON'S EPEECH

(Hon. Wm. B. Wilson presiding)

Fellow Citizens:

I am glad to meet with you on this occasion and particularly grateful for the opportunity which it affords me of placing myself squarely upon the issues which you have been discussing. When the Executive Committee of the Fourteenth International Lord's Day Congress honored me with an invitation to attend and preside over this mass meeting, I did not hesitate to accept the invitation, and from that time to the present, I have been looking forward to the pleasure and privilege which this moment affords. Since my arrival on the Pacific Coast, my time has been so closely engaged that it has been impossible for me to attend sessions of your Congress, which I would have done if it had been possible.

I was reared in a Sabbath-keeping home and early in life the duty and privilege of observing the Holy Day were deeply impressed upon me. And the Sabbaths of my youth are among the happiest memories of the past. It has been and is now the habit of my life so to order my business and engagements as to reserve the Sabbath Day for quiet and rest. Our forefathers so managed their business as to provide all needful things in six days and to reserve the seventh for rest and holy employments. If we can credit the domestic and social history of the early years of our country, we must believe that our forefathers found no necessity for the violation of the Sabbath.

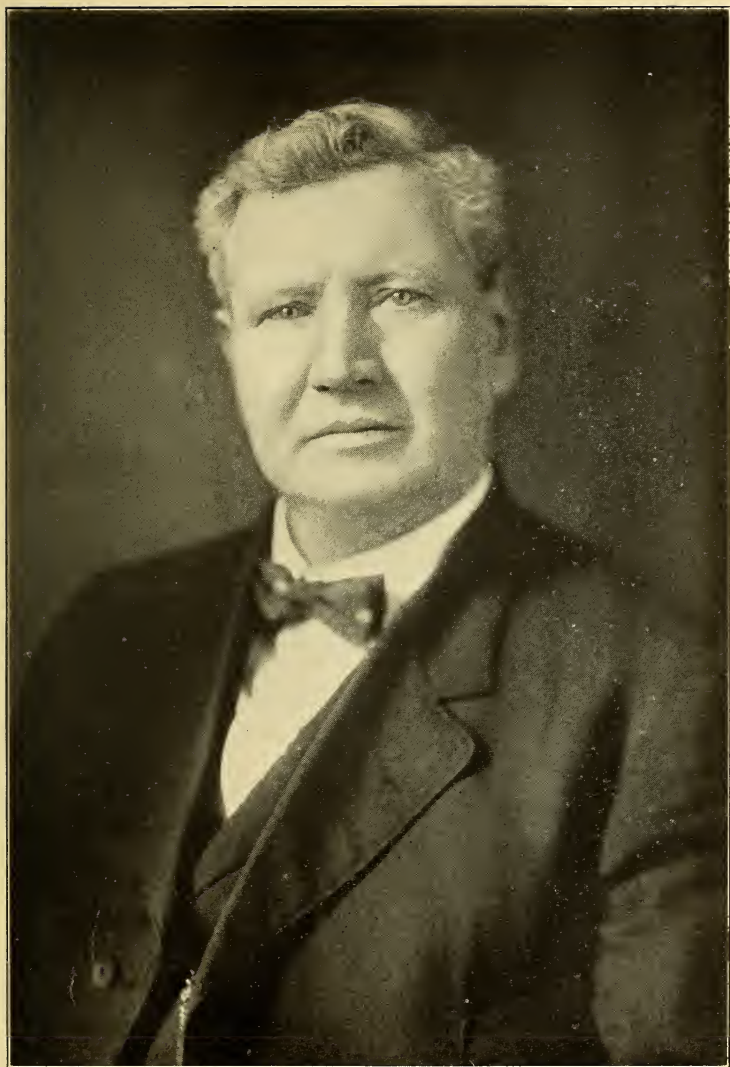
There is no more necessity for violating the seventh day now, in the production of material things, those things that are essential for our comfort and convenience, than there was then. We can produce more now for the welfare of mankind in one day than we were able to produce in those days in six. The plea of necessity does not apply in the case of violation of the Sabbath Day. Even those things that relate to transportation are not of necessity. It is not absolutely necessary that our railroads should operate on the Sabbath; nor that motor cars should be in operation on the Sabbath. If we use them, it is not because they are necessary, but because of convenience and comfort. Why should the convenience and comfort of one set of our people be used as a means of preventing another set from getting the rest which the Lord Himself intended that they should have? There are various issues of what constitutes the Sabbath Day. What day is it that should be the day of rest? I have no desire to impose my views upon my neighbor, and I have no desire for him to impose his views upon me. As for myself, I accept the orthodox Christian Sunday. Others may prefer other days. Well, let them. I am obeying at least that portion of the Commandments which says, "Six days shalt thou labor and do all thy work."

I have not come here to make a speech, but for the purpose of showing which side I am on. Others have come for the purpose of making speeches, and are able to entertain and enlighten you upon the subject which you are considering.

THE LORD'S DAY OBSERVANCE AS THE GREAT BOND UNITING ALL CHRISTENDOM

BY REV. O. P. GIFFORD, D.D.

Modern Christendom, like ancient Gaul, is divided into three parts, Greek Catholic, Roman Catholic, and Protestant, and the greatest of these is the one that teaches most



HON. WM. B. WILSON, Secretary of Labor
who presided at the final Mass Meeting

truth, develops the highest type of character, and does most good. The great divisions, like the Jews and Samaritans of Christ's day, have no dealing with each other as organized religions. Protestantism has the fatal facility of subdivision, but fruit grows on the branches, not on the trunk.

There are 164 Protestant denominations in the United States: Twelve kinds of Presbyterians, fifteen kinds of Baptists, sixteen kinds of Methodists, twenty-one kinds of Lutherans. Greek Catholics and Roman Catholics are continents, Protestantism is an archipelago. The Japanese Empire on many islands is quite as united as the German Empire on the continent.

At the 250th anniversary of the First Baptist Church in Boston, Dr. Alexander Mann, rector of Trinity Church, said: "What we need, and what we have got to find, is some principle of solidarity which, with no sacrifice of faith or principle, may bring together the scattered divisions of the Protestant Church. If you imagine for one minute that by continuing on our present guerilla warfare we are going to hold our own or make any headway against the disciplined hosts of Roman Catholicism in this country, you are very much mistaken."

To this Cardinal O'Connell makes reply: "Why not try the principle of solidarity which binds the Catholics together, union with an infallible head? It will be interesting to watch for the suggestions as to what principle of solidarity can be adopted for the union of Protestantism which is avowedly individualistic. It is rather late in the day for Protestantism to change its first principles."

Dr. Mann ignores the Greek Catholic Church, hopes only for a Protestant solidarity; the Cardinal ignores the Greek Catholic Church and knows only one infallible head, and he already has a body. The only possible solidarity then is benevolent assimilation, for one head with two bodies would be a monstrosity.

These three great divisions, with Protestant subdivis-

ions, are already bound together with an infallible head, Christ, the Great Head of the Church. They accept a common literature, as the states that make up the American Republic accept the Constitution of the United States. They worship on the same day. The arteries are many, the heart is one, the channels are many, the blood is one; and "the life is in the blood." "There are many members but one body." The organs of the body differ in shape, size and function, but are all nourished by one blood; ruled by one will, seek to upbuild the one body. The same blood flows from every artery and vein when opened. So the different denominations are vitalized by the same life and serve the same will.

Hand and foot are apart, but depend upon the same heart, eye and ear to serve in different spheres, but are nourished by the same life fluid. The hand and foot are no nearer together when one grasps the other than when each is in its place, bearing and serving the whole body. You must sacrifice eye or ear to bring them within touch yet each serves the other when in place and at work. Form of organization, statement of creed, mode of worship do not bind together, life does. The belt that girds the Jewish people for service is the Law. The clasp that holds the Law together is the Sabbath. Many ancient nations divided time into weeks of seven days each. Egyptians, Chaldeans, Greeks, Romans did. The sevenfold division is found in India, and Peru; but none of them observed a fixed day in the week for religious rest and worship.

In the kindergarten, action precedes law, the teacher does things in a certain way before he states the rule of action. Moses led the Children of Israel into a kindergarten training, the Sabbath was observed before Sinai was reached. Manna fell six days, a double portion on the sixth day, and none on the seventh day. Forty years of training etched the Sabbath into the memory and will of Israel. The distinguishing mark of the Hebrew was not

circumcision, that was common in the East. Abraham made a religious use of a common custom. The other laws of the Decalogue are duplicated in other nations, the code of Hamurabi is older than the Law of Moses. The God of every nation is a jealous God, every idolater feared to have another God between him and his God. The family calls for purity, property must be guarded from theft, character from false witness, parents must be honored. We cannot have society without law. The life and growth of the Jewish people depended upon serving the Sabbath, when the clasp lost grip the belt of the Law fell, the garments dropped, tangled about the feet, tripped the feet, lost the race. Loyalty to the Sabbath kept God before the conscience all the week, conscious of God they kept the Law. The Sabbath observance was to the nation what the aviator is to the army, gave vision and directed in duty. One day in seven sacred to Jehovah made him real and his will regnant; when God is real there is no trouble doing His will.

There are two reasons given for keeping the Sabbath, one that God rested from the labor of creation on the seventh day, another that He led Israel out of Egypt. One seventh of the time spent resting with God means intimate personal acquaintance; if you spend one day in seven with God, you will not drift far from Him the other six days. Resting with God one day fits you to work for Him six days. Working reveals His plans, but resting lays bare His mind. Companionship with one who is worthy quickens confidence. So long as the Jews keep the Sabbath they will not change their religion. The Sabbath is a bond that holds the scattered people together. Without country, capital, or temple, speaking many languages, they are held to Judaism by the Sabbath. As the hoops hold the staves and make the barrel, so the Sabbath holds the Jews and makes a people. Since the Law was given the Sabbath has been the mark of the national life, the secret of power, the key to success. Through one insulated day

Jehovah pours the current of His power into the mechanism of Jewish life; a grounded wire means an escaping current, sometimes destruction of property and life. In place of the Jewish Sabbath Christendom has the Lord's Day. "One man esteems one day above another, another man esteems every day alike." All days are alike when they come to us, no two days are alike when they go from us. Time is a vast quarry, blocks are cut from the common mass, analysis shows they are all alike, one block is made into a statue of Washington, another of Lincoln, another of Grant, the stone stands for differences now, the rock is lost in the character. So days come alike and go different. Time is like a field, the soil is the same, but the harvest differs as we sow different seed, so thoughts change days, we carry from the field of time what we put into it. Time, like matter, is plastic to the touch of man. The Fourth of July was like any other day till a Nation chiselled it into statute of liberty. The Twenty-fifth of December was like any other day till the Church claimed it for Christ. We cover the canvas of time with our thoughts and fancies. Days are what we make them. The one day of the week that binds all Denominations into one body is the Lord's Day. Early in the history of Christianity the Church turned from the Sabbath to the Lord's Day. A big yacht blankets a little one, shuts off the wind, a big tree drains the strength from the soil and kills the hedge beneath its shadow. The Sabbath reminded the Jews of Jehovah's rest from creation and their escape from Egypt. The Lord's Day marked a new era, a recreation of heaven and earth, Freedom from the Egypt of sin and bondage to death. An empty grave meant more than a finished task. As the rising sun blots out the moon and stars, so the rising Sun of Righteousness blotted out the old day.

It takes a mighty deed to conquer a day. Once a year we keep Christmas, once a week the resurrection. The empty tomb is fifty-two times as mighty as the full cradle.

The full cradle is a prophecy, the empty tomb a fulfillment. The cradle is written in the subjunctive mood with a big IF, the empty tomb is written in the indicative mood in large capitals. The full cradle is a possibility, the empty tomb a certainty. Once a year the Church gathers about the cradle, once a week about the tomb. Christ emptied himself to enter the cradle, he asserted himself in leaving the tomb. The manger was the cradle of the Christ, the empty tomb is the cradle of the Church. His resurrection is our birth.

Once a week a divided Christendom meets before the empty tomb. Greek Catholic, Roman Catholic, Protestant, meet and mingle at the tomb as the rivers meet and mingle in the sea, share one great tidal movement of faith.

The empty tomb is the Almighty's seal on the finished work of Christ. "Declared to be the Son of God mightily by the resurrection from the dead." The cradle declared him to be the son of Mary, the tomb, the Son of God.

Night, with its candles, lamps, gas burners, electric globes, emphasizes the street, the home, the individual, the rising sun emphasizes the common life. The resurrection reveals the common life, and blots out the emphasis marked by different creeds, forms, organizations. The Lord's Day brings Christendom face to face with the risen Christ once a week, and this binds us into one great body in Christ.

The mountain peaks are far apart, the brooks babble widely separated, the larger the rivers become the nearer they approach the common sea, when they find what every brook and river seeks they are in one sea. The prayer of the Christ is that they all may be one, once a week the prayer has an answer. Greek, Roman, Protestant meet before the empty tomb on the Lord's Day worshipping the risen Lord. The Lord's Day is the great bond of union of a divided Christendom.

The One Infallible Head of the Church is Christ, mem-

bers differ, the blood is one, functions differ, the controlling will is one.

It is a wonderful fact, this union of Christendom once a week in worship of the same Lord Christ. The golden clasp that holds the girdle that makes Christendom one is the Lord's Day. Loyalty to the Lord's Day means girt loins, garments held in place, easy walking, swift running, successful fighting. One day spent with the risen Lord means one in Him, one with each other. Nietzsche once said with a sneer: "These redeemed ones must appear more redeemed if I am to believe in their Redeemer." A united Church means a believing world. The Lord's Day kept in the Lord's way, will give a united Christendom power to win the world to the faith that God sent Christ.

Judge Parker, the third and last speaker, spoke extemporaneously, but unfortunately his speech was not stenographically taken and therefore we are unable to print it. This is to us a matter of great regret, as his appeal was a striking one and strongly moved the great audience.

The Rev. Wm. M. Rochester, D.D., Chairman of the Committee on Resolutions, presented his report, which was adopted, and is as follows:

RESOLUTIONS

That the thanks of this International Lord's Day Congress be tendered to:

1. The authorities of the city of Oakland for the free use of the room in the Auditorium occupied by the Congress.

2. The Manager of the Auditorium and his assistants for their assiduous and courteous attention to the requirements of the Congress and its members.

3. The University of California for the free use of the Greek Theatre for the Sunday Mass Meeting.

4. The Members of the Pacific Coast Committee and pastors of Oakland and San Francisco for their co-operation in the Congress and for pulpit arrangements for visiting ministers.

5. The Press for its reports of meetings and for the wide publicity thus given to the messages delivered at the Congress.

6. The Rev. Dr. Wm. S. Hubbell of the New York Sabbath Committee for his invaluable services given in his capacity as Chairman of the Program Committee.

7. Those who, whether present or absent, by their painstaking investigation and careful study of the various topics of the program, have contributed to the pleasure and the profit of those in attendance and so greatly enriched the literature of the Lord's Day.

8. To Miss Florence McMillan and the members of the Edna White Trumpet Quartette for the splendid services they have rendered to the Congress in furnishing the musical program. They have been the most diligent of all in attendance and their contributions have been given in unstinted measure. The interest in all the meetings has undoubtedly been accentuated by their presence and they have brought to the program variety of a most pleasing and inspiring character.

9. Mr. E. Francis Hyde, Treasurer of the New York Sabbath Committee and of the Congress, who, in expression of his desire to see this project carried to a successful issue, has so splendidly aided by his personal contributions, influence and appeals to meeting the heavy financial obligations of the Congress.

10. The Rev. D. J. McMillan, D.D., Secretary of the Congress, upon whom the burden of all arrangements preceding and during the Congress has fallen, for his strenuous labor and devotion under the heavy responsibilities assigned to him.

11. The Rev. H. L. Bowlby, the Secretary of the Executive Committee, who has cheerfully assumed his share of

responsibility in all things and worked ardently and to whom we are indebted for the preparation of the Lord's Day Exhibit at the Exposition.

12. Rev. Henry Collin Minton, D.D., LL.D., Chairman of the General Committee of Arrangements, for his services on the Continent, though much interfered with by the war, in securing representatives from abroad to the Congress.

13. The Governor of the State, the Mayor of the city, President of the Exposition, and representatives of the local churches for their hearty welcome to the Congress and their good wishes on behalf of the work.

*Resolution Regarding a Memorial to Japan and China
on Sabbath Rest*

WHEREAS, the Far East is rapidly entering into and adopting the industrial and mechanical civilization of the West, with all that this means both of danger and of opportunity to the workers themselves and to the entire life of their lands, and

WHEREAS the experience of the Occident has proven conclusively that the welfare and uplift of all working classes, economically and physically as well as morally and spiritually, are closely dependent upon their possession of adequate and regular periods of rest and recreation, and

WHEREAS it is highly important for the Orient itself as well as for the establishment of right relations between the East and the West that those lands of the East shall adopt the best practices of the West in these matters, avoiding the disastrous experiences of the Western World incurred with the rise of modern mechanical industrialism.

RESOLVED that the Executive Committee of this Congress be requested to consider the wisdom of sending to the Governments and Peoples of Japan and China a MEMORIAL setting forth in some adequate way Occidental experience in regard to the relation of regular Sabbath



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WOODROW WILSON, President of the United States
Honorary Chairman of Council of Honor



His Royal Highness THE DUKE OF CONNAUGHT
Governor General of Canada, Honorary Vice Chairman of the
Congress

rest to the welfare of industrial workers and to the moral and spiritual uplift of the entire people; and also if such memorial be thought wise, to take the necessary steps for the adequate preparation and effective presentation of such a MEMORIAL.

Respectfully submitted,
(Signed) HENRY B. SCHWARTZ,
SIDNEY L. GULICK.

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France: *G. Anthoni; Maurica Deslandres; M. Hubert - Valleroux

* Deceased.

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- Scotland: Prof. J. K. Cameron, M.A.; Sir Archibald Spencer Lindsay Campbell, Bart.; Sir Andrew H. L. Frazer, K.C.S.I., M.A., LL.D., D.Litt.; Sir Wm. M. Ramsay, Hon., D.C.L., D.D., LL.D., Litt.D.; Most Rev. Walter John Forbes Robberds, D.D.; Rev. J. D. Robertson; Rev. Alexander Smellie, D.D.; Very Rev. Geo. Adam Smith, D.D., LL.D., Litt.D.; Rt. Rev. Geo. H. S. Walpole, D.D.; Rev. Alexander Whyte, D.D., LL.D.; Rt. Rev. A. Wallace Williamson, D.D., H.R.S.A.
- Spain: Rev. Francisco Albricias; Rev. Miguel Barroso; Rev. I. B. Cabrera; Francisco Camacho; Rev. F. G. Smith; Rev. Cipriano Tornos.
- Sweden: Dr. N. Soederblom.
- Switzerland: Gustave Ador; Prof. Chas. Bernet; Dr. Burckhardt-Schatzmann; Henri Daulte; Frederic De Perregaux; Rev. Elie Deluz; Rev. H. Gambini; Rev. N. Hauri; Frank Lombard; Rev. O. Roemer; Rev. Etienne Secretan; K. Stockmeyer; *Rev. P. Sublet; John Syz; W. Vischer, LL.D.; Rev. Prelate Fr. Suter.
- United States of America: Henry Abrahams, Boston; Cornelius B. Agnew, New York; Geo. B. Agnew, Esq., New York; Rev. Peter Ainslie, D.D., Baltimore; Rev. Chas. F. Aked, D.D., San Francisco; H. R. Albee, Portland, Ore.; Rt. Rev. Chas. P. Anderson, D.D., LL.D., Chicago; Rev. Purley A. Baker, Westerville, Ohio; James A. Barr, San Francisco; John L. Bates, LL.D., Boston; Rev. E. K. Bell, D.D., Baltimore; Rev. H. H. Bell, D.D., San Francisco; Rev.

* Deceased.

Wm. M. Bell, D.D., LL.D., Los Angeles; Henry Bond, Brattleboro, Vt.; Rt. Rev. P. A. Boulden, D.D., Philadelphia; Rev. Freeman Daily Bovard, D.D., Ph.D., San Francisco; Rev. John H. Boyd, D.D., Portland, Ore.; Prof. Jean Charlemagne Braacq, LL.D., Litt.D., Poughkeepsie, N. Y.; Rev. J. Whitcomb Brougher, D.D., Los Angeles; Rev. Chas. R. Brown, S.T.B., D.D., New Haven; Geo. M. Brush, M.D., Brooklyn; William Jennings Bryan, LL.D., Washington, D. C.; Rev. John Wright Buckham, D.D., Berkeley, Cal.; Rev. Horace Bumstead, D.D., Brookline, Mass.; Rev. John J. Burke, C.S.P., S.T.D., S.T.L., New York; Rev. David J. Burrell, D.D., LL.D., New York; Rev. Robt. F. Campbell, D.D., Asheville, N. C.; Rev. H. K. Carroll, LL.D., Washington, D. C.; Rev. Russell Cecil, D.D., Richmond, Va.; Dr. Ng Poon Chew, Litt.D., San Francisco; Joseph H. Choate, A.B., LL.D. (Harvard), D.C.L. (Oxford), New York; Rev. Francis E. Clark, D.D., LL.D., Boston; Rev. John Wesley Conley, D.D., Fresno, Cal.; Rev. Russell H. Conwell, D.D., LL.D., Philadelphia; Rt. Rev. Frederick Courtney, D.D., D.C.L., New York; Rev. Robt. F. Coyle, D.D., LL.D., Fullerton, Cal.; John W. Cummings, New York; Charles F. Darlington, New York; Rev. John De Witt, D.D., LL.D., Princeton, N. J.; George William Dickie, San Francisco; Rev. J. Boggs Dodds, D.D., Greeley, Colo.; Rev. S. Earl Du Bois, Portland, Ore.; Rev. Albert E. Dunning, D.D., Brookline, Mass.; Rev. G. G. Eldredge, D.D., Berkeley, Cal.; Rev. H. E. Erffmeyer, Fond du Lac, Wis.; Rev. Silas Evans, D.D., Ripon, Wis.; Most Rev. Evdokim, New York; Rev. John G. Fagg, D.D., New York; Rt. Rev. Samuel Fallows, D.D., LL.D., Chicago; His Eminence John Cardinal Farley, New York; Rev. John Fox, D.D., LL.D., East Orange, N. J.; Rev. Robt. Freeman, DD., Pasadena, Cal.; Rev. Hollis B. Frissell, D.D., LL.D., S.T.D., Hampton, Va.; Rt. Rev. James Bowen Funsten, D.D., Boise, Idaho; William J. Gies, Ph.D. (University of Berne), New York; Rev. Orrin P. Gifford, D.D., Brookline, Mass.; Theodore Gilman, A.M., Yonkers, N. Y.; Samuel Gompers, Washington, D.C.; Rev. Frank L. Goodspeed, D.D., Oakland, Cal.; Rt. Rev. David Hummell Greer, D.D., LL.D., New York; Rev. Frank W. Gunsaulus, D.D., LL.D., Chicago; Wm. Phillips Hall, Greenwich, Conn.; Rt. Rev. J. W. Hamilton, D.D., LL.D., S.T.D., Boston; Rt. Rev. Edward J. Hanna, D.D., San Francisco; Rev. Wm. I. Haven, D.D., LL.D., Summit, N. J.; Rev. Ezra A. Healey, D.D., Los Angeles; Rev. John J. Heischmann, D.D., Brooklyn; Rt. Rev. Eugene Russell Hendrix, D.D., Kansas City; Rev. H. C. Herring, D.D., Boston; Rev. Wm. Bancroft Hill, D.D., Poughkeepsie, N. Y.; Rev. Andrew R. Holderby, D.D., M.D., College Park, Ga.; Rev. Geo. E. Hoor, D.D., Newton Centre, Mass.; Clinton N. Howard, Rochester, N. Y.; Rev. Wm. Stone Hubbell, D.D., New York; Charles E. Hughes, LL.D., Washington, D. C.; Rt. Rev. E. H. Hughes, D.D., San Francisco; E. Francis Hyde, LL.B., New York; Most Rev. John Ireland, D.D., LL.D., St. Paul, Minn.; *William M. Isaacs, New York; Rt. Rev. Burton R. Jones, Ala-

* Deceased.

meda, Cal.; David Starr Jordan, M.D., Ph.D., LL.D., Stanford University; Rev. John Henry Jowett, D.D., New York; W. W. Keen, A.M., LL.D., Ph.D., M.D., Philadelphia; Howard A. Kelly, M.D., LL.D., F.R.C.S., Baltimore; Prof. Joseph Kyle, D.D., LL.D., Xenia, Ohio; W. M. Ladd, Portland, Ore.; Hon. F. J. Lamb, Madison, Wis.; Rt. Rev. Walter Russell Lambuth, D.D., Nashville, Tenn.; Rev. Warren H. Landon, D.D., San Anselmo, Cal.; Rev. Michael J. Lavelle, LL.D., New York; Marion Lawrence, Chicago; Rt. Rev. William Lawrence, D.D., LL.D., D.C.L., Boston; J. Edgar Leaycraft, New York; Joshua Levering, Baltimore; John D. Long, LL.D., Boston; Percy V. Long, Esq., San Francisco; Rt. Rev. Naphtali Luccock, D.D., Helena, Mont.; Rev. Lapsley A. McAfee, D.D., Berkeley, Cal.; Rev. A. McLean, LL.D., Cincinnati; Rev. Duncan J. McMillan, A.M., S.T.B., D.D., New York; Robert L. Maitland, New York; Rev. Alexander Mann, D.D., Boston; Mrs. Ida R. Marsters, Roseburg, Ore.; Rev. Mark A. Matthews, D.D., LL.D., Seattle, Wash.; Prof. Shailer Mathews, D.D., LL.D., Chicago; Rev. J. W. Mauck, A.M., LL.D., Hillsdale, Mich.; John Mitchell, Mt. Vernon, N. Y.; Rev. John K. Montgomery, D.D., New Concord, Ohio; Will R. Moody, East Northfield, Mass.; Rev. Edw. C. Moore, D.D., LL.D., Cambridge, Mass.; John R. Mott, LL.D., F.R.G.S., New York; Rev. Charles Sumner Nash, D.D., Berkeley, Cal.; Rt. Rev. Wm. Ford Nichols, D.D., San Francisco; Timothy Nicholson; Cyrus Northrop, LL.D., Minneapolis, Minn.; Rt. Rev. Dennis Joseph O'Connell, D.D., Richmond, Va.; His Eminence William Cardinal O'Connell, Boston, Mass.; David B. Ogden, Esq., New York; Eben E. Olcott, E.M., New York; Mrs. Susan McWhirter Ostrom, Indianapolis; Carroll S. Page, LL.D., Hyde Park, Vt.; Edward C. Parrish, Esq., New York; Alton B. Parker, LL.D., New York; *John E. Parsons, Esq., New York; Rt. Rev. W. Pearce, Titusville, Pa.; Mrs. Percy V. Pennybacker, Austin, Tex.; Eugene A. Philbin, LL.D., New York; Rev. S. Plants, D.D., Appleton, Wis.; Gen. Ralph Earle Prime, D.C.L., LL.D., Yonkers, N. Y.; Rev. Wallace Radcliffe, D.D., LL.D., Washington, D. C.; Rt. Rev. Philip M. Rhineland, D.D., LL.D., D.C.L., Philadelphia; George H. Richards, Esq., New York; A. A. Robbins, Brooklyn; Rev. Wm. Henry Roberts, D.D., LL.D., Philadelphia; Elihu Root, LL.D., Dr. Political Sciences, D.C.L. (Oxon), New York; H. Jones Saunders, San Francisco; Rev. Adolphus F. Schauffler, D.D., New York; A. M. Schoyer, Chicago; Rev. W. A. Sellew, Jamestown, N. Y.; Rev. Wm. A. Shanklin, LL.D., D.D., L.H.D., Middletown, Conn.; Rev. John Balcom Shaw, D.D., LL.D., Los Angeles; Mrs. Don O. Shelton, New York; Prof. John A. Singmaster, D.D., Gettysburg, Pa.; Edgar F. Smith, Ph.D., Sc.D., LL.D., L.H.D., Philadelphia; Payson Smith, LL.D., Litt.D., Augusta, Me.; Robt. E. Speer, D.D., Englewood, N. J.; Rev. S. P. Spreng, D.D., Naperville, Ill.; Prof. R. R. Steele, Portland, Ore.; Rev. J. Ross Stevenson, D.D., LL.D., Princeton, N. J.; Rev. Wm. P. Stevenson, D. D., Yonkers, N. Y.; Rev. John

* Deceased.

Timothy Stone, D.D., LL.D., Chicago; Rev. Josiah Strong, D.D., LL.D., New York; Frederick Sturges, New York; Rt. Rev. Walter T. Sumner, D.D., Portland, Ore.; Thomas W. Synnot, Wenonah, N. J.; Rev. Chas. L. Thompson, D.D., LL.D., New York; Samuel Thorne, Jr., LL.B., New York; Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L., St. Louis; Rev. Wm. Harman Van Allen, S.T.D., L.H.D., D.C.L., LL.D., Boston; Rev. Henry Van Dyke, D.D., LL.D., The Hague, Netherlands; Rt. Rev. Boyd Vincent, D.D., Cincinnati; Rev. N. E. Wade, Portland, Ore.; John Wanamaker, Philadelphia; Rev. Benjamin B. Warfield, D.D., LL.D., Litt.D., Princeton, N. J.; *Booker T. Washington, LL.D., Tuskegee Institute, Ala.; Rt. Rev. Richard Green Waterhouse, D.D., Los Angeles; Rolla V. Watt, San Francisco; Rev. W. W. Webb, D.D., Milwaukee; Rev. W. R. Wedderspoon, D.D., Washington, D.C.; Rt. Rev. R. H. Weller, D.D., Fond du Lac, Wis.; Rev. George Unangst Wenner, D.D., New York; Benjamin Ide Wheeler, LL.D., Ph.D., Berkeley, Cal.; Rev. W. McC. White, D.D., Raleigh, N. C.; Rev. W. P. White, Albany, Ore.; Rev. Edw. A. Wicher, M.A., B.D., D.D., San Anselmo, Cal.; Rt. Rev. Alpheus Waters Wilson, D.D., Baltimore; Hon. William B. Wilson, Washington, D.C.; Francis O. Winslow, Norwood, Mass.; James Wood, M.A., Mt. Kisco, N. Y.; Mary Emma Woolley, Litt.D., L.H.D., LL.D., South Hadley, Mass.; Rev. G. Frederick Wright, D.D., LL.D., Oberlin, Ohio; Rev. R. C. Wylie, D.D., LL.D., Pittsburgh, Pa.; James Yearance, Esq., New York.

Venezuela: Rev. Theodore S. Pond.

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Chairman, E. Francis Hyde, Esq., New York Sabbath Committee, New York.

Vice-Chairman, Hon. Eugene A. Philbin, New York Sabbath Committee, New York.

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Treasurer, E. Francis Hyde, Esq., Treasurer New York Sabbath Committee, New York.

Rev. John J. Burke, C.S.P., S.T.D., S.T.L., Editor *The Catholic World*, New York.

Rev. William Walters Davis, Ph.D., Lord's Day Alliance of Maryland, Baltimore.

Rev. Charles K. Gilbert, Editor of *The Churchman*, New York.

Rev. Wm. S. Hubbell, D.D., New York Sabbath Committee, New York.

Rev. F. W. Johnson, D.D., Lord's Day Alliance of New Jersey, Rahway, N. J.

* Deceased.

- Rev. Martin D. Kneeland, D.D., Secretary Lord's Day League of New England, Boston.
- Rev. Chas. S. Macfarland, Ph.D., Secretary Federal Council of the Churches of Christ in America, New York.
- Rev. Duncan J. McMillan, D.D., Secretary New York Sabbath Committee, New York.
- Rev. Henry Collin Minton, D.D., LL.D., President National Reform Association, Trenton, N. J.
- Rev. J. B. Remensnyder, D.D., LL.D., St. James Evangelical Lutheran Church, New York.
- Rev. Wm. M. Rochester, D.D., Secretary Lord's Day Alliance of Canada, Toronto.
- Mrs. Don O. Shelton, President Woman's National Sabbath Alliance.
- Hon. Alton B. Parker, New York City.
- Rev. Alexander Jackson, D.D., Portland, Me.
- Rev. Geo. L. Tufts, Ph.D.

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Chairman, Rev. Henry Collin Minton, D.D., LL.D.

Rev. Peter Ainslie, D.D., Commission on Sunday Observance, Federal Council of the Churches of Christ in America; Rev. H. L. Bowlby, Lord's Day Alliance of the United States; J. Woodford Causer, Esq., Central Sunday Closing Association, England; Rev. W. Dempster Chase, New York State Sabbath Association; Mrs. Varila F. B. Cox, Sabbath Observance Department, National Woman's Christian Temperance Union; Rev. W. W. Davis, Ph.D., Lord's Day Alliance of Maryland; Rev. J. B. Davison, Wisconsin Sunday Rest Day Association; Rev. Elie Deluz, Ligue Universelle Pour L'Observation du Dimanche, Switzerland; Rev. Jno. R. Fisher, D.D.; Rev. Geo. W. Grannis, D.D., Lord's Day Alliance of the United States; Rev. Wm. S. Hubbell, D.D., New York Sabbath Committee; Rev. Jas. P. Hutchison, Mid-West District of Lord's Day Alliance; E. Francis Hyde, Esq., New York Sabbath Committee; Rev. F. W. Johnson, D.D., Lord's Day Alliance of New Jersey; Rev. Martin D. Kneeland, D.D., New England Lord's Day League, Boston; Rev. J. H. Leiper, Northwest Sabbath Association; Rev. W. H. McMaster, Lord's Day Alliance of the South; Rev. James S. Martin, D.D., National Reform Association; F. P. Milligan, Secretary Scottish Churches' Lord's Day Association, Scotland; Rev. H. Bickersteth Ottley, Honorary Secretary Imperial Sunday Alliance, England; Rev. Edward L. Parsons, D.D.; Dr. Paul Plissart, Secretary Belgian Association for Sunday Rest, Belgium; Rev. O. Prunier, French Protestant Society for Sunday Observance, France; Rev. W. M. Rochester, D.D., Lord's Day Alliance of Canada; J. M. Stuart, Lord's Day Alliance of the United States; *Rev. P. Sublet, Central Swiss Committee for the Observance of the Lord's Day, Switzerland; *Rev. Wm. P. Swartz, Ph.D., New York Sabbath

* Deceased.

Committee; Rev. Edward Thomson, Ph.D., LL.D., Sunday League of America; Rev. J M. Tredenick, M.A., Secretary Society for Promoting the Due Observance of the Lord's Day, England; Rev. G. L. Tufts, Ph.D., Weekly Rest Day of the Pacific Coast; Wm. Van Aaken, Secretary of Sabbath Association, Holland; Thomas West, Lord's Day Alliance of Canada; Prof. H. Westergaard, Danish Sunday Rest Society, Denmark.

PACIFIC COAST COMMITTEE

Chairman, Rev. Edw. L. Parsons, D.D.

Rev. Chas. F. Aked, D.D.; Dr. Ng Poon Chew; Capt. Robt. Dollar; Rev. G. G. Eldredge, D.D.; Rev. W. W. Ferrier, D.D.; Rev. Geo. W. Grannis, D.D.; Mrs. Hester T Griffith; Rev. Wm. K. Guthrie; Rt. Rev. Edw. J. Hanna, D.D.; Prof. W. B. Herms; Rev. Dr. S. D. Hutsinpiller; Rev. Chas. S. Nash, D.D.; Rev. Jos. Sibley, D.D.; Rev. J. E. Squires; Rev. G. L. Tufts, Ph.D.; Rev. Francis Van Horn, D.D.; Rev. Earl Wilbur, D.D.; Rev. J. H. N. Williams, D.D.

EXPENSES OF INTERNATIONAL LORD'S DAY CONGRESS AT SAN FRANCISCO, JULY 27 TO AUGUST 1, 1915.

Dr. Minton's traveling expenses in Europe in 1914	\$600.00
Exhibit expenses in San Francisco.....	870.00
Stationery, printing and petty cash expenses...	1,420.00
*Traveling expenses of delegates	3,355.90
Total paid out	<u>\$6,245.90</u>

RECEIPTS FOR ABOVE EXPENSES

Mrs. Clarence M. Hyde.....	\$3,000.00
New York Sabbath Committee.....	500.00
Lord's Day Alliance of U. S.....	200.00
Lord's Day Alliance of Canada.....	100.00
Lord's Day League of New England.	100.00
National Reform Association.....	50.00
Women's National Sabbath Alliance.	9.75
Total Receipts.....	<u>3,959.75</u>

Advanced by Treasurer E. Francis Hyde.....\$2,286.15

* The Lord's Day Alliance of Canada and the Women's National Sabbath Alliance paid the expenses of their delegates. A few delegates, not connected with Sabbath or Lord's Day organizations, paid their own expenses.

DELEGATES

Ackerman, Kate	W. C. T. U.	Porterville, Cal.
Ainslie, Rev. Peter, D.D.	Federal Council of the Churches of Christ in America	Baltimore, Md.
Alexandrof, Rev. Vladimir V.	Rector, Russian Orthodox Cathedral.	San Francisco, Cal.
Allen, Mrs. Geo. B.		Oakland, Cal.
Baines-Griffiths, Rev. David, A.M. (Harvard)	Pastor, Edgehill Church, Spuyten Duyvil.	New York City.
Bevans, Mrs. J. H.	First Congregational Church.	Berkeley, Cal.
Bowlby, Rev. Harry L.	Secretary, Lord's Day Alliance of the U. S.	New York City.
Bowby, Mrs. Harry L.		New York City.
Bracq, Jean Charlemagne, Litt.D., LL.D.	Professor in Vassar College.	Poughkeepsie, N. Y.
Brophy, Rev. Edward F.	Chaplain, U. S. Army.	Ft. Baker, Cal.
Brown, Frank L.	Panama-Pacific International Exposition.	San Francisco, Cal.
Brush, Rev. F. S.	Pastor, Northbrae Presbyterian Church.	Berkeley, Cal.
Brush, Geo. W., M.D.	Physician	Brooklyn, N. Y.
Buckham, Rev. John W., D.D.	Professor in Berkeley Theological Seminary.	Berkeley, Cal.
Burke, Rev. John J., C.S.P., S.T.D.	Editor <i>The Catholic World</i> .	New York City.
Chalfant, Rev. Chas. L., D.D.	Pastor	Boise City, Idaho.
Clark, Geo. R.	Captain, United States Navy.	Washington, D. C.
Clarke, Most Rev. Henry Lowther, D.D., D.C.L.	Bishop of Melbourne.	Australia.
Coffman, Wilmer E.	Methodist Church	Berkeley, Cal.
Crichton, Powell	Counsel of New York Sabbath Committee.	New York City.
Curry, James		Newark, Cal.
Cush, Mrs. A. B.	Methodist	Oakland, Cal.
Davison, Rev. J. B.	Secretary, Wisconsin Sunday Rest Day Ass'n.	Milwaukee, Wis.
Deluz, Rev. Elie.	General Secretary, Ligue Universelle.	Geneva, Switzerland.
Dickie, Geo. W.	Vice-Pres. American Society of Mechanical Engineers.	San Francisco, Cal.
Drachman, Rabbi Bernard	President, Jewish Sabbath Association.	New York City.

DELEGATES—Continued

Eckland, Abel	M. E. Church	Berkeley, Cal.
Eustis, Mr.		Oakland, Cal.
Farnham, E. S.	M. E. Church	Woodland, Cal.
Farnsworth, E. W.	Seventh Day Adventist	Oakland, Cal.
Gamble, Rev. Samuel, D.D.	M. E. Church	Canada.
Gies, Wm. J., Ph.D.	Prof. College of Physicians and Surgeons, Columbia University	New York City.
Giesler, Mrs. E. F.	First Congregational Church	Berkeley, Cal.
Gifford, Rev. O. P., D.D.		Brookline, Mass.
Gillette, John C.	M. E. Church	Sacramento, Cal.
Gillman, Theodore	Chairman, New York Sabbath Committee	Yonkers, N. Y.
Gilman, Miss		Yonkers, N. Y.
Goodell, Rev. D.	Lord's Day Alliance of the U. S.	
Goodsell, Mrs. Abby M.		Berkeley, Cal.
Goodsell, Dennis		Berkeley, Cal.
Grannis, Rev. Geo. W., D.D.	Field Sec'y Lord's Day Alliance of the U. S.	Irwin, Cal.
Gulick, Rev. S. L., D.D.	Secretary, Federal Council of the Churches of Christ in America	New York City.
Hadley, Miss Adelia		Roseburg, Ore.
Hamilton, M. Grant	American Federation of Labor	
Hayter, Rev. Jas.		Guatemala, Central America.
Higgins, Mr.	Representing Mayor Davie of Oakland, Cal.	Oakland, Cal.
Hollister, Geo.	Corning Glass Works	Corning, N.Y.
Hubbell, Rev. Wm. S., D.D.	Recording Sec'y New York Sabbath Committee	New York City.
Heustis, Chas. H.	M. E. Church	Red Deer, Alberta, Canada.
Hughes, Rt. Rev. E. H.	Bishop of M. E. Church	San Francisco, Cal.
Hull, Mrs. Robt. Bruce	Secretary, Woman's National Sabbath Alliance	New York City.
Hyde, E. Francis	Vice-President Central Trust Company	New York City.
Hykes, Rev. Jno. R., D.D.		Shanghai, China.
Ibuka, Rev. K., D.D.		Tokyo, Japan.
Irwin, Rev. Robt.	Bible Society	Bankok, Siam.
Irwin, Mrs. Robt.		Bankok, Siam.
Jackson, Rev. Alexander, D.D.	Pastor	Portland, Me.

DELEGATES—Continued

Jones, Miss Juliette.....	First M. E. Church.....	Oakland, Cal.
Kemp, Mrs. Jennie M.....	President, W. C. T. U.....	Portland, Ore.
Kennedy, Rev. W. M.....	.....	Oakland, Cal.
Kennedy, Mrs. W. M.....	.....	Oakland, Cal.
Kennedy, Eugene.....	.....	Oakland, Cal.
Kinchen, Rev. E. W.....	Pastor.....	Los Angeles, Cal.
Kneeland, Rev. M. D., D.D.....	Secretary Lord's Day League of New England.....	Boston, Mass.
Kuyper, Abraham, D.D., LL.D.....	Minister of Amsterdam.....	Holland.
Landon, Rev. W. H., D.D.....	President, San Francisco Theological Seminary.....	San Francisco, Cal.
Lavelle, Mgr. M. J., LL.D.....	Rector, St. Patrick's Cathedral, Vicar-General of New York.....	New York City.
Leiper, Rev. J. H.....	Secretary, Northwest Sabbath Association.....	Portland, Ore.
Leiper, Mrs. J. H.....	.....	Portland, Ore.
Lenington, Rev. R. F.....	President, Board of Foreign Missions.....	Curitiba, Brazil.
Lewis, J. Morgan.....	Congregational Church.....	Weaverville, Cal.
Linstrum, O. F.....	M. E. Church.....	Oakland, Cal.
Logan, Maurice S.....	Author "Sabbath Theology".....	Canada.
Long, Percy V.....	City Attorney.....	San Francisco, Cal.
Lorbeer, Mrs. Maria H.....	.....	Berkeley, Cal.
Lyons, Mrs. Sarah W.....	West End Presbyterian Church.....	New York City.
McCarthy, Florenz.....	Secretary, National Association Bureau of Animal Industry Employees.....	New York City.
McClellan, Mrs. E.....	First Methodist Church.....	Oakland, Cal.
McDonald, A. N.....	.....	Oakland, Cal.
McGaw, Rev. Jas. S., D.D.....	General Secretary, New York Sabbath Committee.....	Los Angeles, Cal.
McMillan, Rev. D. J., D.D.....	.....	New York City.
McRae, Bruce.....	Secretary, Actors' Equity Association.....	New York City.
Macfarland, Rev. Chas. S., D.D.....	Secretary, Federal Council of the Churches of Christ in America.....	New York City.
Marsters, Ida F.....	National W. C. T. U.....	Roseburg, Ore.
Martin, E. G., M.D.....	Professor, Harvard Medical School.....	Boston, Mass.
Martin, W. F.....	.....	Santa Ana, Cal.
Meiring, Rev. P. G. J.....	.....	Paarl, Australia.

DELEGATES—Continued

Minton, Rev. H. C., D.D.	President, National Reform Association	Trenton, N. J.
Moss, Frank		New York City.
Murray, Rev. Andrew		Cape Colony, Africa
Nichols, Rt. Rev. Wm. F., D.D.	Bishop of California	San Francisco, Cal.
O'Brien, Florence	Representing Governor Johnson of California	San Francisco, Cal.
Oliver, Miss Olive	Representing the Actors' Equity Association	New York City.
Osburn, Chas. R.		Phoenix, Ariz.
Ottley, Rev. H. Bickersteth	Honorary Canon of Canterbury	London, England.
Parker, Alton, B., LL.D.	Ex-Chief Justice of the Court of Appeals of New York; Permanent Chairman of the 14th International Lord's Day Congress	New York City.
Parsons, Rev. Edw. L., D.D.	Pastor; Chairman of Pacific Coast Committee of 14th International Lord's Day Congress	Berkeley, Cal.
Patrick, C. A.	M. E. Church	Santa Rosa, Cal.
Patrick, Mrs. M. L.	Christian Church	Santa Rosa, Cal.
Patterson, Rev. B. C.		Kiangsu, China.
Peubeschy, T. B.		Oakland, Cal.
Piper, Rev. E. W.	Pilgrim Congregational Church	Oakland, Cal.
Prime, Gen. Ralph E.	Lawyer	Yonkers, N. Y.
Quickmire, Rev. Samuel	Howard Street M. E. Church	San Francisco, Cal.
Quickmire, Mrs. Samuel	Howard Street M. E. Church	San Francisco, Cal.
Ramsdell, Mrs. Jno. W.		Peabody, Mass.
Remensnyder, Rev. J. B., D.D.	Pastor, Lutheran Church	New York City.
Remensnyder, Mrs. J. B.	Lutheran Church	New York City.
Reiner, O. E.		Pyeng Yang, Korea.
Robinson, Mrs. Carrie		Los Angeles, Cal.
Rochester, Rev. Wm. M., D.D.	Secretary, Lord's Day Alliance of Canada	Toronto, Canada.
Sawyer, Rev. Louis J.	Hamilton Square Baptist Church	San Francisco, Cal.
Schling, Max	Secretary, Associated Retail Florists	New York City.
Schwartz, Rev. H. B., D.D.	Missionary, M. E. Church	Yokohama, Japan.
Smith, Eugene R.	M. E. Church	Baltimore, Md.
Squires, Rev. J. E.	Reform Bureau	San Francisco, Cal.
Stansbury, Miss Edna D.	First Presbyterian Church	Hoboken, N. J.

DELEGATES

Strong, Rev. Josiah, D.D.	President, American Institute for Social Service.	New York City.
Sublet, Rev. Paul.	Secretary, Central Swiss Committee for the Observance of the Lord's Day.	Geneva, Switzerland.
Swartz, Rev. Wm. P., Ph.D.	Secretary, New York Sabbath Committee; Chairman of Executive Committee of 14th International Lord's Day Congress.	Forest Hills, L. I.
Thomson, Rev. Edw., Ph.D., LL.D.	Secretary, Sunday League of America.	St. Louis, Mo.
Thwings, Chas. F.	President, Adelbert College and University.	Cleveland, Ohio.
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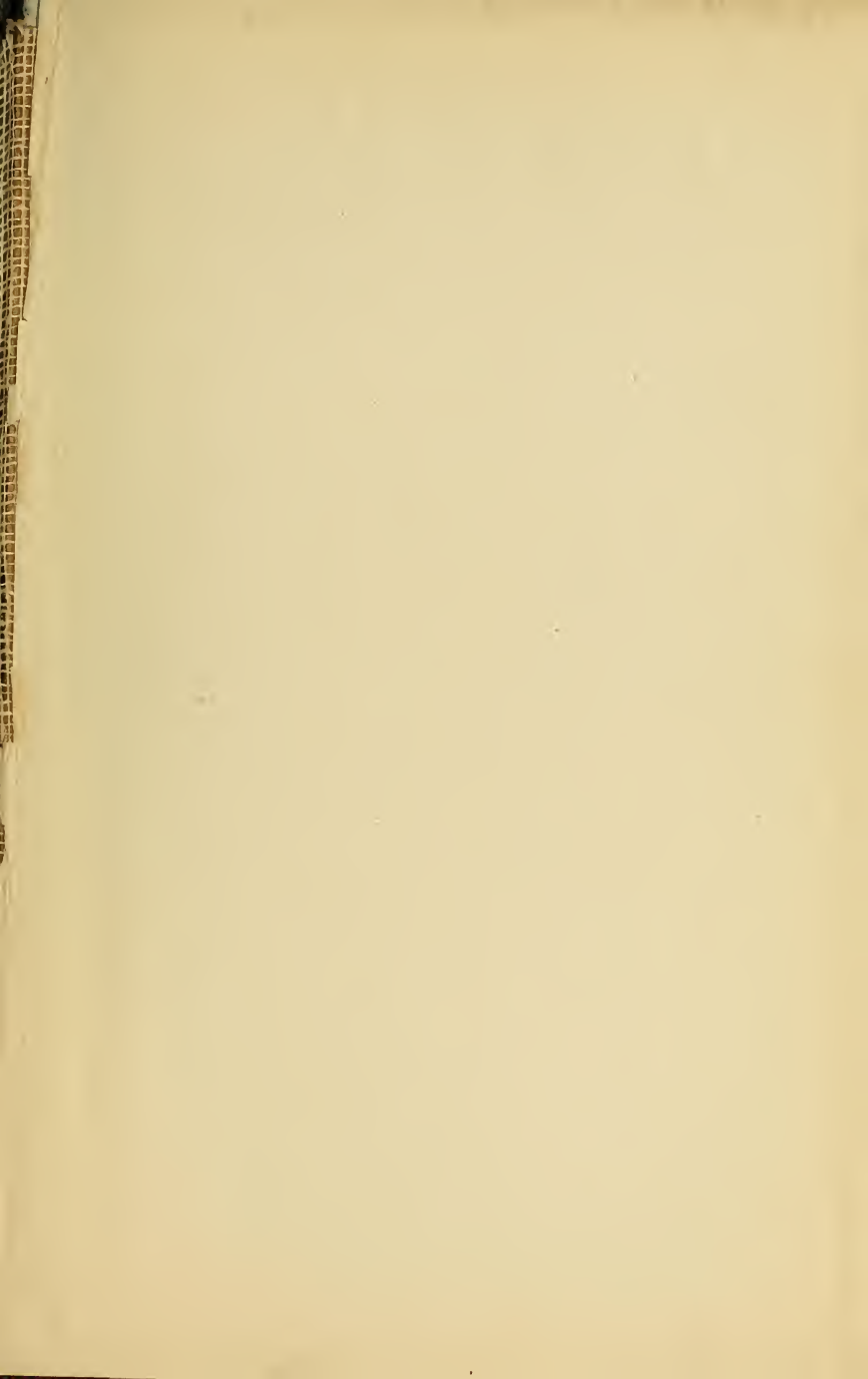
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