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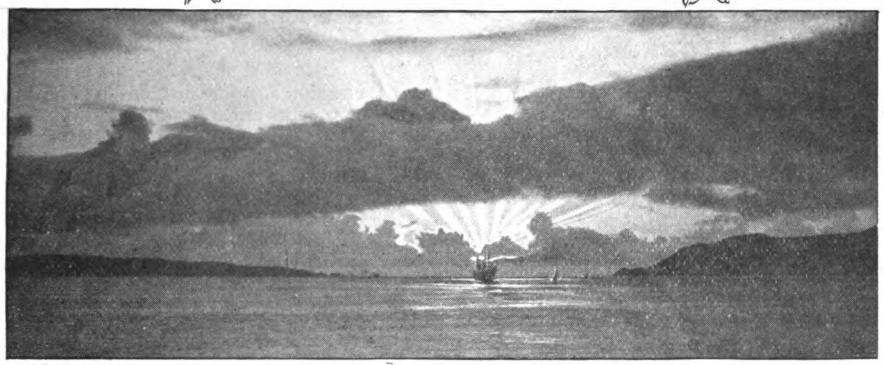
# LORD'S DAY LEADER

VOLUME II  
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1916

"The Liberty  
of rest for each  
requires a law of  
rest for all."

In his address at  
the illumination of  
the Statue of Liberty,  
December 4,  
1916, President  
Woodrow Wilson  
said: *"There is  
a great respon-  
sibility in hav-  
ing adopted  
Liberty as our  
ideal."*



**PUBLISHED BI-MONTHLY BY THE  
LORD'S DAY ALLIANCE OF THE UNITED STATES  
203 Broadway, New York**

# Lord's Day Alliance of the United States

*"Remember the Sabbath Day to Keep it Holy."*

## Brief Sketch of Origin and Organization.

Early in 1888 a movement was started to form a National Sabbath organization and on May 15th the General Conference of the **Methodist Episcopal Church**, on request of many Sabbath Associations and friends of the Christian Sabbath, took definite action on the same and appointed twenty-one charter members to represent them. Similar action was also taken by the **Presbyterians**, (all branches) **Baptists**, **Reformed Church in America** and **Lutherans**. Still later other evangelical churches were added until there are sixteen denominations now represented, those additional to the above being the **Congregational**, **Disciples**, **Methodist Episcopal (South)**, **Moravian**, **Protestant Episcopal**, **Reformed Episcopal**, **Reformed Church in the U. S.**, **United Brethren in Christ** and **United American Methodist Episcopal**. *It is distinctly an Inter-denominational organization.*

The members were convened for organization at the home of Mr. Elliott F. Shepard, New York, November 13th. The organization took the name of The American Sabbath Union. Mr. Shepard was elected President, and Rev. J. H. Knowles, General Secretary and Editor of Publications, to serve until the early convening of the first annual meeting. This annual meeting occurred, together with the first National Sabbath Convention, December 11-13, in the Foundry Methodist Episcopal Church, Washington, D. C., the arrangements being made by the Convention Committee, Rev. Wilbur F. Crafts and Rev. J. H. Knowles, with the advice of Chicago members of the Union.

The first regular meeting was held in New York at the home of Mr. Shepard, Dec. 18, 1888. General O. O. Howard offered the opening prayer. Mr. Shepard was elected President pro tem, and afterward President. Rev. J. H. Knowles, D.D., was elected General Secretary.

## Change of Name in 1908.

At a Convention of delegates from various religious, industrial, and social bodies held in Pittsburgh, Pa., December 1-3, 1908, to consider the proposition of forming a "Lord's Day Alliance," the American Sabbath Union was unanimously requested to make such changes in its Constitution and methods as the times seemed to demand and thus constitute the enlarged organization. In observance of this request the revised Constitution and By-Laws now governing the organization were framed on January 12, 1909, by a Joint Committee of the American Sabbath Union and of the Pittsburgh Convention.

## Object.

To defend and preserve the Lord's Day as a day of rest and worship, and to enunciate and urge one day of rest in seven for all the toiling masses. By safe and progressively-conservative methods it works for the enforcement of Sunday laws and the securing of other legislation in the interest of the laboring forces and of Christian citizenship.

## Support.

It is supported by the free will offerings of churches, societies and individuals. It desires and earnestly seeks the establishment of an endowment which would place it on a permanent foundation and prompt to far greater endeavors in this urgently necessary department of United Christian activity. If the outstanding problems of the Church and Communities heading up in Sabbath Desecration are to be solved, such a National Organization as this with its state and district auxiliaries must solve them. Let every friend of the Lord's Day, every believer in the weekly rest day, give his support. **SEND US YOUR SUBSCRIPTION** for as large an amount as you can give. Every contributor whose name and address we have, receives free of charge for one year the "Lord's Day Leader," our official Bi-monthly publication. See elsewhere suggestive blank to be filled in.

Send us requests for engagements to deliver addresses before Churches, Societies, Schools, Colleges, Seminaries, Social and Industrial Organizations. Inform us of violations of the Sunday laws and ask our help, which will be gladly given wherever possible.

Your correspondence will receive prompt attention. Send all communications to

**LORD'S DAY ALLIANCE OF THE UNITED STATES,**

203 Broadway,

New York.

Organized 1888

Incorporated 1800

# The Lord's Day Leader

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\*deceased

Organized 1888

Incorporated 1890



MR. JAMES YEREANCE, President



REV. JOHN F. CARSON, D.D.

## Twenty-Eighth Anniversary Exercises of the

### LORD'S DAY ALLIANCE OF THE UNITED STATES

in Brooklyn, N. Y., November 12, and New York City, November 13

With an Ex-Moderator of the General Assembly of the Presbyterian Church, John F. Carson, D.D., delivering the sermon, and a former Vice-Moderator of the Assembly, Mr. James Yereance, President of the Alliance, occupying a seat in the pulpit, the 28th Anniversary exercises of the Lord's Day Alliance of the United States were appropriately and auspiciously opened in the Central Presbyterian Church, Brooklyn, N. Y., Sunday morning, November 12. It was a great meeting and all the appointments of the two days' anniversary were marked with profit and success. A large attendance and intensest interest prevailed throughout the service and a special offering was taken for the work of the Alliance.

Dr. Carson delivered a powerful and pertinent message on the theme—**The Sabbath Vital to America's Future.** We are here tempted to make special mention of some of the timely and searching points that flashed from his brilliant sermon but as the entire deliverance following this introductory word, we ask you to read all of it and pass your own judgment upon it.

The morning service was followed by a big popular meeting which was held in the evening in the Corner-Stone Methodist Episcopal Church, Brooklyn, when Mr. Yereance and Mr. Bowlby delivered addresses and testimonial remarks were made by representatives of the postal employees, customs guards, Ellis Island and Federal Engineering Division Employees,

for whom the Alliance had secured Sunday rest and one day of rest in seven. This meeting informed the people of the great things that are being done both for the defense and preservation of the Lord's Day as the day for rest and worship and the mighty rest day reforms for multitudes of toilers. Rev. D. O. Osterheld, D.D., the pastor, opened the meeting and made most happy and telling remarks concerning the object of the service, and the work of the Alliance, and called upon every one to give substantial support to this great cause.

The annual business meeting was conducted on Monday, the 13th, at 3 o'clock in the Board of Trade Assembly Hall, 203 Broadway, New York. Officers were elected and the annual reports were given following the annual message of the President.

The Treasurer reported a considerable increase in moneys over the preceding year and the enlarged program which calls for still larger support during the fiscal year now started was strongly emphasized. His report will appear in the January-February Leader.

The General Secretary in his annual report glimpsed the magnitude of the year's work, noted a number of great victories and called for an advancing moral and financial support by churches, societies and every one interested, which will enable the corps of workers to push the extensive program and add other helpers to the force. This report will appear in summarized and abbreviated form in the January-February LEADER. Look for the big things it will relate as accomplished for the year.

And don't fail to read the **Testimonial addresses** which follow Dr. Carson's sermon.

## Lord's Day Alliance of the United States

TWENTY-EIGHTH ANNIVERSARY SERMON

Delivered by John F. Carson, D.D.,  
former Moderator of the General Assembly of the  
Presbyterian Church, U.S.A.

in

Central Presbyterian Church, Brooklyn, N. Y.

THE SABBATH—VITAL TO AMERICA'S FUTURE

Mark 2: 27, 28.—"AND he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath."

These words express our Lord's sanction of the Sabbath as a permanent institution, and disclose His conception of its nature and purpose. "The Sabbath was made." When? Not on Mount Sinai. The Sabbath, as meaning one day of rest in seven, is not a Mosaic institution. In the very beginning, when the first notation of time was made and man began to live and to order affairs on the planet, the Sabbath was instituted. It began with the race. The obligation of the Sabbath, that finds expression in the Mosaic law, was written in the nerves and fibres of the human system before it was transcribed on tables of stone. The idea is incarnated in the very order of life. It is "tangled with all things, twin-matter with all."

Through the earlier periods of the race we do not find any formal notice of the Sabbath, yet there are incidents that show that it was observed by the people. When the three million Israelites were gathered in the wilderness of Elim, God heard their cry for food and sent them manna from heaven and in the matter of gathering it they

were instructed: "Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none gathered." And Moses explained this restriction by saying: "This is that which the Lord hath said, Tomorrow is the rest of the Holy Sabbath unto the Lord." This was sometime before the giving of the Law upon Mount Sinai and shows that the existence of the Sabbath, as a rest day, was recognized among the people.

The declaration of Sinai gave a new sanctity to the Day and made its observance obligatory upon the people. That law has never been repealed and the moral obligation to observe the Sabbath has never been annulled. That which experience, prolonged and various, determines to be best for each and for all, is the voice of God. That which, after suitable trial, is found to be most effectual in developing and advancing mankind, has a sanction that is more solemn than any recorded word. The Sabbath day comes to us as a divine institution, not only because it is a part of the divine law, but also because it comes with an experience that justifies its institution and that renders apparent its wisdom and humanity.

Added to these two—the sanction of law and the sanction of experience—is the sanction of Jesus. He recognized the obligation of the Sabbath and observed it. But He changed it from being a ceremonial yoke and human burden into being a day of exalted privilege and blessing. He surrounded it with fresh sanctity, poured on it a more radiant lustre and gave it a higher and a more noble significance.

While recognizing its Divine authority, "The Sabbath was made" our Saviour also emphasized its divine beneficence, "the Sabbath was made for man, and not man for the Sabbath." The Sabbath is not a tax which God levies upon man, it is a gift which He bestows. "The Lord hath given you the Sabbath." The Sabbath is not a restriction of our liberty, it is a beneficent check put upon our license. The Sabbath is not a sacrifice to be offered, it is a privilege to be enjoyed. It is "a harbor, where the ship tossed with winds and waves may enter and refit for renewing its stormy voyage. It is a refreshing shower, coming down in its appointed season on the thirsty grounds, a range, to whose successive summits we climb, and where, beyond the clouds and mists, we catch transporting glimpses of our heavenly home" and our awaiting rest.

Thus was the Sabbath made for man. And according to Christ's teaching and example the important thing is not that the law of the Sabbath be rigorously enforced but that the necessity of man's nature be met through the Sabbath. Christ was called a Sabbath breaker in His day because He emphasized man's superiority to any enactment for the government of man. The men of His day held that the necessity of man's nature must give way to the letter of the law. If he is hungry he must not pluck corn as he passes through the field. But Christ taught that the letter of the law must yield to man's necessity. Necessity is greater than legality. The obligation to observe the Sabbath does not rest, according to Christ's teaching, so much on the enactment of any Sabbath law as it does upon the necessity of man's nature. The Sabbath is of perpetual obligation, because it ministers to deep necessities which are themselves perpetual. "The Sabbath was made for man."

For him it is a day of rest, recuperation, restoration. Day of re-creation, rather than of recreation. After working six days man is tired, jaded, depressed. Every nerve and muscle and every particle of gray matter in the brain cry out for rest. The respiration of the lungs, the throb of the pulse beat, the motion of the bones in their sockets cry out, "Remember the Sabbath Day." Hang up the plane, drop the adze, slip the band from the wheel, damp down the fire in the forge, let there be rest for all. Let the lawyer lay aside his brief, the merchant his ledger, the clerk his pen, the author his book, the sewing woman her needle. Rest for body and mind. Rest from the care and toil of the laborer's daily life; rest from the push and frenzied haste of the men of affairs; rest from the fevered glare of social functions. To work on the Sabbath is to mortgage our physical estate to disease and death and at an unexpected, unprepared-for time that mortgage may be foreclosed. Lord Castlereagh never observed the Sabbath. He worked on that day as on all others. His tired, over-

worked brain gave out and in a fit of insanity he committed suicide. On hearing of his death the great Wilberforce exclaimed "Poor Castlereagh, he had no Sabbaths." "The Sabbath was made for man."

For him it is a day of family reunion and home fellowship. As life is organized today men have little time for the home and many are practically strangers in their own households. The Sabbath is the home day. Let there be more joy in the "good morning" greeting of the Sabbath: let there be more tenderness in the morning prayer: let there be more thought for the comfort, happiness, welfare, heavenliness of all the household. Crowd out the things of the week from the Sabbath morning hours. Let there be a difference between the habits of that morning and those of other mornings, a tone of rest, an atmosphere of cheerful repose. Let the man forego his Sunday paper, an iniquitous invasion of the Sabbath, a miserable thief that enters the household to steal the Sabbath rest and delight by carrying into it the news of the week. The Sabbath for the family, for wife and husband, for father and mother, for children. "The Sabbath was made for man."

For him it is a day of religious worship and work. Man is a religious being and his religious nature needs attention and culture. An English gentleman was inspecting a house in Newcastle with the intention of buying it. Looking out from an upper window the owner said, "You can see Durham Cathedral from this window on Sundays." "How is that?" asked the prospective purchaser. "Because on Sundays there is no smoke from the factory chimneys." O my man, let us have one day when the atmosphere of trade and business will not be permitted to obscure our vision of the spiritual.

Keep the religious aspects of the day to the front. I ask this, not for religion's sake, but for man's sake. Sometime ago the London Times said: "If the religious character of Sunday be once obscured, there would not remain any influence strong enough to prevent all from being reduced to the common level of universal profaneness and continuous toil." Think of the joy that would be crushed out of life, of the aspirations that would be extinguished when the shrill whistle of the factories would announce on Sabbath morning that you are wanted at toil and when the open offices and shops would call you to service. Think of the degradation that would follow and of the cheerless graves that would be dug. A day of religious services will alone prevent this.

The worship of the sanctuary and the works of religion give new touches to life, give new brightness to the eye, new pressure to the hand, new thrill to the heart. They call into play other faculties and forces of our being than those which have been at work all week and round out our characters. Put it down as fact that any one who neglects the worship of God in the sanctuary and has not part in any religious work that he is not cultured in his better part. "The Sabbath was made for man."

For him, it is a day when his life is brought into touch with the spiritual and the eternal, when the earth worn recover their touch with heaven. This is the saving touch of life. The Sabbath brings earth into speaking distance with heaven. It makes God vivid in the consciousness. It brings Christ into closer relations with us. These crowded, bustling days would soon trample out of our lives all that keeps us kin to God if we had not the silent spaces of our Sabbaths wherein the soul may think and pray and grow. This is the great value of the day—it keeps the soul in touch with heaven, it reminds man what he is and whither he is going when the twilight deepens and the tasks are laid aside and the man closes the office door upon life and turns toward Home. "The Sabbath was made for man."

For him it is the Lord's Day. "The Son of Man is Lord also of the Sabbath." That fact takes the Sabbath out of the realm of secular time, and puts it into the realm of sacred time. This is the deeper significance of the First Day Sabbath. "The seventh day Sabbath was the Sabbath of Nature, the first day Sabbath is the Sabbath of grace. The seventh day Sabbath was the Sabbath of a rejected, executed, entombed Christ, the first day Sabbath is the Sabbath of a risen, exalted, triumphant Christ. The Seventh day Sabbath is the Creator's Day; the first day Sabbath is the Redeemer's Day."

The Christic basis for the Sabbath and the Christic authority for its observance

magnify its sacredness and emphasize the plea for its rightful observance. The change of the Sabbath from the Seventh to the First day originated in the resurrection of Jesus from the dead, and through the changes and storms and revolutions of these nineteen centuries the First Day Sabbath has been preserved, "for the Son of Man is Lord also of the Sabbath Day."

As Lord of the Sabbath, how did Christ observe it? That is an important question. All who recognize Christ's authority over their lives will seek to regulate their lives according to His example. What did Jesus do on the day? First, He regularly attended the religious services of that day. Again and again we read: "As His custom was, He went into the Synagogue on the Sabbath." Into the worship and instruction of the synagogue Jesus ever entered and through these His soul was lifted up to the Father and a new vision was given Him of the eternal empire of the spirit. This is what the sanctuary service does for man and this is what man needs. Mr. Beecher said: "To make a man think with the highest faculties, to give him inspiration, poetry, moral emotion—that is a renovation such as cannot come by merely snoring on a bed, or walking in a garden or field; and I hold that every man, in proportion as he labors during the week, needs the spiritualization and uplifting which come from gathering for public worship, with its songs and teachings."

A man's first duty is to so use the Sabbath as to do good to himself, not to his pocketbook, but to manhood, to his whole being—body, mind and spirit. No Sabbath is rightly spent unless in some way it does something for the soul. To sleep nearly all the morning, eat the regulation Sunday dinner, take a walk in the afternoon, eat some more and then go to sleep again, may be a good program for a tired ox, but it is not the way for an immortal spirit to spend the day. It was the custom of Jesus to attend the Synagogue services and it is good for you and your household to form the habit of attending the sanctuary services.

Second, "Jesus did good to men on the Sabbath." "It is lawful," said Jesus, "to do well on the Sabbath day." He healed the man with the withered hand and He taught the multitudes with withered souls. Love fulfills the law. Clemency is above ceremony. Jesus filled every Sabbath with deeds of mercy. Our Sabbaths should not be passed in a selfish way, not even in getting good for ourselves. We should minister on the Sabbath, as well as be ministered unto. Visit the shut-ins, comfort the sorrowing, help the needy, direct men to God and inspire them to worship and serve Him, do good in all the ways we can to all the people we can. Such services enter into the proper observance of the Sabbath. They are in the Sabbatic spirit which is always a spirit of piety. I would remind you that our word piety and pity come from the one Latin word pietas. Pity is an essential element in piety. Jesus did works of pity and mercy and helpfulness on the Sabbath and He is the Lord of the Sabbath Day.

Third. Jesus made the Sabbath a time of delight. When the Sabbath is a monotonous, full, unpleasant day it is because it is not observed in the spirit with which Jesus ordained it and observed it. It is the gladsome day of the week and ought to be observed in that spirit. It is the day the Lord hath made, therefore, with the psalmist of old, we will rejoice and be glad in it. It is the Resurrection Day. Its dawn is memorable with visions of angels and of the empty tomb. It is the day that tells of Christ's reign and therefore should be filled with gladness. God means it to be such. He has hung the Sabbath, fifty-two days in the year, in time's belfry to beat out a perpetual chime of joy and glory and salvation and hope and heaven.

Three forces assail the Sabbath. The first is the greed of money. In the olden time the only persons who are recorded as disliking the Sabbath are grasping traders—"ye that would swallow up the needy, saying when will the Sabbath be gone that we may set forth wheat, making the ephah small and the shekel great." That same class ignores the Sabbath today and for gain violates its sanctity. Back of the toil of the 3,000,000 men of America who labor every Sabbath, back of our Sunday trains, back of our Sunday newspapers, back of every business that plies its trade on Sunday, back of every form of amusement and sport is money.



A second force that assails the Sabbath is man's love of pleasure. The peril of the Sabbath lies not so much in the encroaching of the hours of labor and the demands of commerce as in the inroads of pleasure seeking. The day which God gave is being used for pleasure and by all classes. We need the old fashioned Sabbath—not so much holiday as holy-day—more than we need any of the social functions that crowd upon the Sabbath. Judge Alton B. Parker has well said "We need the Sunday of our mothers to keep our social life what it should be because there can be no social life worth while in our or in any other land without gentlemen, but there can be no true gentlemen without spirituality, and there can be no robust spirituality without a Sabbath decently observed."

A third force that assails the Sabbath is the indifference of religious people to the obligation of the Sabbath, an indifference manifested in their neglect of the church and in their participation in secular sports and amusements.

I plead for a Sabbath observed by Christian people. And I plead for it in the name of religion. John Todd once said: "It is an amazingly hard work to keep piety alive in the world. In the country people sleep it to death; in the city they kill it by ices and silks." We may well say that of the Sabbath. Sleep, silks and ices—self-indulgence—killing reverence and devoutness. Oliver Wendall Holmes wrote from his country home to a friend in town telling him of a delightful experience he had on the previous Sabbath when he attended the service in the little church of the village and he said: "There is a little plant called Reverence that grows in a corner of my soul's garden which I like to have watered about once a week."

I plead for a sentiment that shall support all laws made to safeguard the Sabbath and I plead for this in the name of patriotism. The Sabbath is one of the mighty bulwarks of national life. Lord Beaconsfield called the Sabbath "the corner-stone of civilization." Mr. Gladstone said that "the religious observance of Sunday is the main prop of the religious character of the country." Mr. Justice McLean said, "Where there is no Christian Sabbath there is no Christian morality, and without this, free institutions cannot long be sustained." William H. Seward wrote: "The ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty." If America loses her Sabbath she loses herself. Unless the Sabbath be saved the destiny of America is degradation and ruin.

I plead for the support of all organizations that work for the maintenance of the Sabbath. Among these the Lord's Day Alliance stands foremost in its valiant service in creating and fostering an intelligent public sentiment in the matter of Sabbath observance and in securing the enactment and enforcement of salutary laws. God prosper the Lord's Day Alliance and all other movements that are working to preserve the Sabbath.

The Lord's Day Alliance commends itself to the support of all who are concerned about the Sabbath and desires to see it maintained. This Society is nation-wide in the scope of its work, is alert to all movements that antagonize the Sabbath and alive to every sentiment that conserves the Sabbath. In the name of the Church of Christ in America it enters every legislative hall, national and state, and pleads in a voice that cannot be disregarded, for laws for the preservation of the Sabbath. The voice of an individual, or of a local church, or even of a denomination may not receive very earnest attention on the part of our legislators, but a voice that expresses the united sentiment and demand of the whole church cannot be disregarded or ignored by any legislature. That voice is the Lord's Day Alliance.

Because of the large work that it has done, because of the fine results that it has accomplished and because of the splendid fashion in which it constitutes its work, the Lord's Day Alliance is worthy of the generous support of Christian people. The President of the Alliance, Mr. James Yereance, is one of the foremost men of affairs in New York and a man who has the confidence and esteem of the entire community. His valuable service and his masterful leadership is given to this cause without any expense

to the Alliance. The General Secretary of the Alliance, the Rev. Harry L. Bowlby, was called from a successful pastorate in Altoona, Pa. to this work. His genius for organization, his untiring energy, his ability as a speaker and his all-round equipment, that made him so successful as a pastor, gives him an equipment for this work and his leadership of it has more than justified his appointment. No movement of our day is better organized, better directed, better manned than the Lord's Day Alliance, which I heartily commend to you for your endorsement and support.

"Commencing in remote antiquity, the Sabbath has come down to us dropping honey upon the ages as it came; it has been an unspeakable blessing to the races of mankind; and it is for us to make it more melodious and sweeter, and to send it as a grand chant of liberty down through the ages that are yet to come, until at last the earthly Sabbath shall mingle with the heavenly Sabbath, and the heavens and the earth shall be one."

**BY ERNEST A. EGGERS, Chairman  
Weekly Rest Day Committee, New  
York Letter Carriers' Association**

I represent the greatest educational and general intelligence agency in the U. S.—the Postal Service. It keeps the doctor, your doctor, informed about advances made in the science of Medicine and Surgery. It makes known to your pastor religious movements the wide world over. It keeps the business man in touch with other business men. It imparts new ideas to the statesmen, the farmer and to the mechanic. It conveys messages that give renewed energy, joy and hope and also those that produce grief, sorrow and tears. A wonderful institution is the postal service.

Facilities for the prompt and rapid dispatch of mail present an interesting study; post office machinery, however, does not play as important a part as do the men whose brain and brawn put and keep the machinery in motion.

As a whole post office men are a superior class of men, they have been tried and picked and have stood the test before competent judges with reference to their moral, intellectual and physical qualities. And at present they are rendering more efficient service than ever before; they are doing more work and better work. The reason—"Improved Working Conditions."

Twelve years ago I was attached to Post Office Station D., New York City. Our working hours commenced early and ended late in the day; on Sundays we had to sort and route the mail, deliver it to callers at the office and perform clerical work to which we could not give attention during the week. We received no compensatory

time of rest for Sunday labor and justly considered ourselves ill-treated.

An ever recurring incident of those days and which more than any other that I can recall prompted me to make known the facts that led to the inauguration of the nation wide movement that resulted in the closing of all post offices on Sundays to the general public was a certain prominent clergyman of that postal district who sent his sexton for his mail on Sunday mornings. Ever time that minister's name was announced the men in the working rooms of the office would express their views of Christianity in terms of disgust, saying "it was utter hypocrisy and a farce," and prayers were muttered beyond a human to number to the end that the minister might be consigned to the place where there is weeping and gnashing of teeth. To reason with the men was useless for they would point to this eminent pulpit orator as a conspicuous example of inconsistency.

*Today those same men with thousands of others throughout the country have a different conception of the Religion of our Lord Jesus Christ, because it was His Church that brought to bear its mighty influence through the agency of the Lord's Day Alliance of the United States that closed the Post Offices on Sundays to callers for mail, released the employees from Sunday work except for a very small number who perform necessary duties and for which they now receive compensatory time of rest on a week day. Yes, even more than that has been accomplished, for other unjust conditions were brought to light and as a sequel of the Post Office Sunday Closing Movement we have better working hours on week days, better ventilated and more sanitary working rooms, etc.*