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enth day is the Sabbath of the Lord thy God." It is, therefore, in the nature of robbery for a man or a nation to refuse to observe it. (b) The duty of Sabbath observance grows out of the divine example; as it is written, "In six days the Lord made heaven and earth, and rested on the seventh day: Wherefore, the Lord blessed the Sabbath day and hallowed it." We are God's children, and we are required to keep the Sabbath because he kept it. (c) It rests distinctly on a divine command: "Remember the Sabbath day to keep it holy." The word "remember" is significant; it suggests that there is danger of forgetting it.

Now, finally, what is the duty of Christian people in these premises? Two things we can and should do. First, For ourselves we should scrupulously keep the day. Let us do no work therein. When we leave the office or workshop on Saturday night it should be closed with a time-lock, set to open on Monday morning. Secular affairs of the world should cease for us. There should be no reading of business letters or consulting the ledger on the holy day. The Sunday newspaper should be kept out of our homes as an intruder. The hours should be scrupulously observed in rest and worship; in the delights of the family circle; in the sacred pleasures of the sanctuary and in the trysting place with God. Second, It devolves upon us to stand guard over the sanctions of the Lord's day. We have statutory laws for its observance; in the interest of our country and society, as well as of our personal welfare, let us look to their enforcement. It will be a portentous day for America when the Sabbath shall lose its hold upon the people. On May 16, 1871, in Paris, the Communists tore down the Column Vendome. It represented a cycle of glorious history. It commemorated Austerlitz and Marengo. There were sad hearts in Paris that day, for when it fell the glory of France fell with it. So will it be if ever the malignant spirits who assail our American Sabbath shall have their way. All the prized traditions of our civil and religious freedom are associated with that day. The Lord preserve it in the hearts of the people! The Lord enable us to so employ its sacred hours that we may all worthily at last enter into the rest which remaineth for the people of God!

SHALL OUR NATION LOSE ITS SABBATH—THEN WHAT?

BY REV. J. M. FOSTER.

We distinguish between the civil and religious Sabbath. The state prohibits public Sabbath desecration. The church teaches to keep the Sabbath day holy unto the Lord.

We distinguish also between the nation and its government. The state is not born, it is made. It stands, as the word indicates. It is God's moral order, fixed and settled for all time. The nation is a moral being, born in His providence, maintained by His bounty, and responsible to Him for its character and conduct. The state is the sphere of the nation's activities. The nation lives and moves, has its being in God's moral order. The basis of God's moral order was revealed in the Ten Commandments. They were uttered by God's voice amid the flame and smoke of Sinai, to indicate their majesty and authority, and written with His finger on two tables of stone to indicate their perpetuity, they were given to the Hebrew nation as their constitution. They form the basis of the Mosaic legislation; they are the foundation of all moral legislation. Justinian was emperor of Rome in 527 A. D. He reigned 38 years. He restored unity between the Greek and Latin empires. His great work, however, was collating the codes of his predecessors and preparing a digest of them. His was called the Trebonian code. It was the best Rome ever produced. The Ten Commandments were its foundation. Charlemagne, king of France, was crowned by the Pope as emperor of the holy Roman empire in 800 A. D. His reign was specially conspicuous for the code of laws which he prepared. Their basis was the Decalogue. Alfred was made king of England in 837 A. D. He was called the good king. He gave England the best code she had prior to the Magna Charta under King John in 1215. It was founded upon the Ten Commandments. The thirteen colonies that originally settled along the Atlantic coast brought the Ten Commandments and made them the basis of their civil and political life. Our revolutionary fathers laid the foundation of this Republic upon the Decalogue. The Declaration of Independence was a recast of the Ten Commandments. They are the foundation of American jurisprudence. But the Sabbath is the very heart of the Decalogue. It is the keystone of the moral arch; without it the moral order falls in confusion. The Sabbath and the family came down to us from Eden. The Sabbath is a world-old and a world-wide institution. It is the arrangement, the appointment, the continuance of heaven for man. A Baby-

Ionian tablet, recently discovered, which antedates Moses, reads thus: "The seventh day a Sabbath. The Prince of mighty nations, the flesh of birds and cooked fruits eats not; in his chariot he rides not; in his palace he legislates not. To make a high place is suitable. Lifting his hand, the high place of the gods, he worships." Homer and Hesiod, two Greek poets, who flourished 900 years before Christ and Callimachus, another who flourished 700 years later, refer to the seventh day as holy. Theophilus, of Antioch, says, concerning the seventh day, "The day which all mankind celebrates." Eusebius, the father of historians, observes, "almost all philosophers and poets acknowledge the seventh day as holy." Josephus says: "No city of Greeks or barbarians can be found, which does not acknowledge the seventh day as holy."

Now, the question is, how came they by this septenary division of time? It is not a natural division. There is nothing in the movement of sun, moon or stars to suggest it. It is purely arbitrary. The only account that you can give of it is, God ordained the Sabbath in the beginning, and it came down by tradition to all kindreds and nations and people.

Proudhon, the French socialist, will not be suspected of being a biased witness. He says: "Diminish the week by one day, and you have not enough work to justify a rest-day. Increase the week by one day, and labor becomes excessive. Divide the week, and give man a half holiday every three days, and you increase the loss of time by multiplying the divisions of time and dividing the natural unit of the week. Give man forty-eight hours' rest after twelve days' work, and you kill him by inertia after bruising him by fatigue." Could anything be more conclusive? This is the testimony of an enemy to Christianity. Dr. Haegler, of Basle, has an interesting demonstration. A workman is at his physical normal level Monday morning. The day's work exhausts his energies. Monday night's rest restores him partially. Tuesday morning he is not up to Monday morning's level. Wednesday morning finds him below Tuesday morning, and so to Saturday night. His vitality is so low by that time that it requires two nights and a day to restore his normal energies. Without the Sabbath, he makes a toboggan descent into a premature grave. Six hundred and forty-one physicians in London, including Dr. Farré, signed a petition to the British Parliament against opening Crystal Palace on Sabbath, on which this sentence occurs: "We know, as medical men, that one day in seven for rest is a necessity to restore the physical equilibrium which has been disturbed by six days' work." Mr. Bianconi, the proprietor of one hundred and ten vehicles in Clonmell, Ireland, in a scientific paper before the British Association for the Advancement of Science, in 1857, said: "I found that I could work a horse with more advantage eight miles a day for six days, than six miles a day for seven days. And by the former method there is a saving of 13 per cent. I am persuaded," he added in conclusion, "man cannot be wiser than his Maker." The Delaware, Lackawanna & Western Railroad for years ran no trains

on Sabbath. Their general manager gave this testimony: "I find that giving our men one day in seven for rest improves the service. And with an improved service I can do as much transporting in one hundred and forty-four hours, as otherwise I could do in one hundred and sixty-eight." Yonder in Germany 57 per cent. of the men working in factories and 77 per cent. of those engaged in mercantile and transporting service have no Sabbath. It is proverbial that Monday is an unproductive day among them. The continental Sunday brings the unproductive Monday. In California the days are Tuesday, Wednesday, Thursday, Friday, Saturday, Picnic Day, and Blue Monday. "Operatives are perfectly right," said John Stuart Mill, "in thinking that, if all worked on Sabbath, seven days' work would be given for six days' wages." Lord Macaulay said in the British Parliament: "We in England are not poorer, but richer, because we have these many ages rested from our labors one day in seven. The day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the continuances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor." The Sabbath is God's moral order. Dr. Leonard Woolsey Bacon defended this proposition: "The law of rest for all is necessary to the liberty of rest to each." Unless all are compelled by law to respect the Sabbath, no one is sure of his freedom in enjoying this rest. Colendjo says, that God gives our Christian civilization, in its Sabbath, fifty-two springs in a year. Let no one rob us of these springs. Therefore the nation ought to protect the people in their God-given right to Sabbath rest.

1. This is essential to national perpetuity. Rev. James Gillilan, in his work on "The Sabbath," devotes a chapter to "Advantages of the Sabbath to Nations." He contrasts Sabbath keeping and Sabbath breaking nations. England is compared to France, Scotland to Spain, Switzerland to Austria, North America to South America. Hallam is quoted as saying, that European despotic rulers have cultivated, as Charles II. did in the day of the "Book of Sports," a love of pastime on Sabbaths, in order that the people might be more quiet under political distresses. "A holiday Sabbath is the ally of despotism." The Romish or the Parisian Sabbath make despotism possible. A people who keep God's day holy, are too intelligent and independent to submit to oppression. The French nation abolished the Sabbath and adopted every tenth day as a holiday. A traveler, later, said, "I saw no old farmers, no old mechanics, no old merchants. They all died young. The young men working seven days in their dirty overalls, by and by became averse to a change of linen. Infanticides and matricides multiplied. Husbands murdered their wives, wives mur-

dered their husbands." And Abbee Gregoir exclaimed: "This law will ruin our nation!" The Reign of Terror of the French Revolution with its anarchy and blood in 1792 and the Reign of Hell of the French Commune in 1870 were the fruit.

A judge in Ireland, passing sentence of death on two fishermen, said: "No class of men are so degraded in Ireland as the fishermen. They have no Sabbath, and are without God and without hope in the world." It is said that no class of men are before the magistrate so frequently as the London cabmen, who toil from fourteen to seventeen hours a day seven days in the week." When the directors of the Delaware, Lackawanna & Western Railroad determined to run their trains on the Sabbath, their president, the Hon. Wm. E. Dodge, protested. In his protest he said: "You compel your men to break the fourth commandment, and then you need not be surprised if they go on and break the eighth commandment, and destroy your property." They disregarded his protest and he resigned. The riot of Pittsburg, Pa., in 1877, when 128 locomotives were given to the torch and the Chicago Pullman car riot in 1894, were connected with Sabbath breaking as cause and effect. Give Americans two centuries of the continental Sunday of Europe, and we are in the hands of the money-grips, sneak-thieves and murderers. An eminent judge of the supreme court of the United States has said: "Where there is no Christian Sabbath there is no Christian morality: and without this free government cannot long be maintained." Blackstone said: "The keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to the state, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workingman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor, without any stated times of recalling them to the worship of their Maker." Count Montalembert, one of the most eminent French statesman, wrote: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons; while to control the capital of France, which is half the size, forty thousand troops of the line and sixty thousand national guards are necessary. But the stranger who arrives in London on a Sabbath morning, when he sees everything of commerce suspended in that gigantic capital in obedience to God; when in the center of that colossal business he finds silence and repose scarcely interrupted by the bells which call to prayer, and by the immense crowds on their way to church—then his astonishment ceases. He understands that there is another curb for a Christian people beside that made by bayonets, and that, where the law of God

is fulfilled with such a solemn submissiveness, God Himself, if I dare use the words, charges Himself with the police arrangements."

"The city and metropolitan police of London, numbering 5,000, although guardians of the public peace, as a body live almost without regard to religion, or thought of another world. In four years, 1849-1852, 54 of that body were convicted of offenses, 970 were dismissed, and 524 were suspended, 2,495 were fined, 64 were reduced in rank, 3,151 resigned. The value of the property stolen during that period was £153,942, of which £34,032 was recovered. The want of a day of rest and moral training is found to corrupt a class, who from their circumstances in life might be expected to rise superior to deeds of villany."—Gilfillan.—There has been a moral earthquake in the police force of Boston during the past six months, and a Sabbath rest is proposed as a remedy, in addition to the grand change already affected.

2. We ought to have a national Sabbath law. The Pilgrim fathers spent a whole month going up and down the Massachusetts coast in the Mayflower, seeking a suitable landing. One Friday night they drew near a suitable landing. Their pilot did not know what it was. They landed and found it was Clark's Island. They could not return to the ship without using the Sabbath. So they spent the Sabbath, unprotected, on the island. A year later an Indian chief and his braves came on Sabbath to make a treaty with them. They refused to do business on Sabbath. The Indians left breathing out threatenings and slaughter for what they regarded an insult. All the colonies from New Hampshire to Georgia kept the Sabbath. The thirteen original states had Sabbath laws. The American revolution was followed by a flood of French infidelity which well-nigh swept away the Sabbath. In 1810 Congress passed a law that the United States mail should be carried on Sabbath. In 1828 there were 467 petitions sent up from twenty-one states against this law. When they were presented to the postmaster-general, he replied: "As long as the silver rivers flow and the green grass grows and the oceanic tides rise and fall on the first day of the week, so long the United States mail shall circulate on that day." The War of the Rebellion was a severe blow to our Sabbath. Dr. Philip Schaff said at Saratoga in 1863: "The severest trial through which the American Sabbath ever had to pass, or is likely to pass in the future, is the civil war which has now been raging with increasing fury for more than two years. The desecration of the Sabbath soon after the outbreak of the war increased at a most alarming rate, and threatened the people with greater danger than the Rebellion itself." Following the Rebellion came a flood of German skepticism that overflowed all the banks, so that while both Houses of Congress passed a law in 1892, closing the gates of the World's Fair at Chicago on Sabbath, and the President signed it, it was vetoed by a judge, and the law was voided. And so deadened had the American conscience become that no protest was made.

The legislature of Connecticut passed a law that no unnecessary trains should run on Sabbath. The first Lord's Day they emancipated 10,000 railroad men from Sabbath toil. But the express trains carrying the United States mail, ran through the state, and the legislature was powerless to prohibit it. These railroads pay a heavy forfeit if they fail to transport the mail on Sabbath. And hence, when 450 locomotive engineers on the New York Central Railway petitioned for their Sabbath rest, on the ground of conscience, the president of the company replied: "So long as the other roads run their trains on Sabbath, mine shall go. And unless you are at your post you will lose your position."

During the eighties Senator Blair, of Vermont, introduced a Sabbath-rest bill. A hearing was given on behalf of the bill before the judiciary committee. It was printed in a document of 156 pages and 100,000 copies struck off. The chairman of the committee, Senator Paine, of Ohio, asked: "Are not freight trains a business necessity on Sabbath?" General Divan, who had been president of the Erie Railroad for thirty years, answered: "The transporting facilities of our railroads are in advance of the business demands of the country, and they will continue to be. They can do the work in six days." "Is it not necessary to carry perishable freight on Sabbath?" "The refrigerator has removed that article. There is no perishable freight." "Must not cattle trains move on Sabbath?" "No. cattle men say, that where they have a long haul, it is better for the stock to stop and unload and rest one day in seven. And when they have a short haul, it is not necessary to wait until late Saturday evening before starting." "Must not passenger trains, running from coast to coast, continue the journey on Sabbath?" "A train starting in New York Monday morning can reach San Francisco before Saturday evening. For trains starting later I would have special hotel accommodations provided at three points, and I would give passengers free tickets for Sabbath rest. I am satisfied, no passenger would complain of the rest, and the company doing it would find it a financial success." "Is not the postoffice a business necessity on Sabbath?" "Yonder in Toronto, Canada, and in London, England, the postoffices are closed twenty-four hours every Sabbath. Business is not paralyzed. The wheels of commerce are not clogged. If they can do without the postoffice in London on Sabbath, our cities can do so also." "Must not the street cars run on Sabbath to carry the people to church on Sabbath?" "The street cars carry more people to pleasure resorts on Sabbath, than to church, manifold. In Toronto they were tied up on Sabbath for years. And in that city of 140,000, scattered over a wide territory, the people get to church." "Must the Sunday newspaper and train be prohibited?" "Horace Greeley called the Sunday newspaper 'a social demon.' It is the Trojan horse that we admitted during the civil war. It is full of Greek foes. It has broken the dikes and let in the ocean of Sabbath desecration upon us. It will destroy our free institutions if allowed to remain. It is the scavenger of so-

ciety. The man who reads it, fills his belly with the husks that the swine do eat, and has no taste for the fatted calf. Let our newspaper offices be closed at eleven o'clock Saturday night and opened at one o'clock Monday morning, and give us six good, wholesome papers in the week."

The Blair Sabbath-Rest Bill did not obtain. But it still remains true that we must have a Sabbath law for the nation or perish. The nation of Israel violated the Sabbath law. And God caused them to be deported to Babylon for 70 years. And the reason was, "that my land may have her Sabbaths." They had incurred a debt of 70 years of Sabbaths. And God required the nation to pay the debt in full. Our nation has contracted a great debt of Sabbaths. God will come and exact the payment by and by. "Verily, my Sabbath you shall keep. It is a sign between me and you forever."

3. There must be a revival of the nation's conscience. Money-getting is the god of our land. It is atrophying the spiritual life of the people. The nation is afflicted with fatty degeneracy of the conscience. Our character is too much jelly-fish and too little granite. We need a return of the stern Puritan character. If the Christian people would not buy and read the Sunday newspaper on Sabbath, and would refuse to advertise in it, the paper would die here, as it did in London. The church is responsible for the cultivation of the public conscience. I hold that advertising in a Sunday paper, or buying and reading the paper on Sabbath, are a sufficient cause for suspending a church member from his privileges. It seems to me that we shall never solve the Sunday train problem, until the church suspends from her privileges the stockholders and officers and operatives of the road who work on Sabbath. In the congregation of which I am pastor in London, two of our young men are under suspension for being motormen on the West End street car and work on Sabbath. It would be an outrage to allow the president and stockholders of that company to enjoy their privileges, even if they do not do the mechanical part of the work on Sabbath. The United States Sabbath mail service will never be solved until the postmaster-general and his subordinates in the department at Washington, our city postmasters and all subordinates, are required to separate from that Sabbath breaking service, as a condition of enjoying the privileges of the church. With any ecclesiastical measure less radical than this, we shall not strike the root of this evil. Postmaster-General Wanamaker sent out 15,000 car loads of mail matter every Sabbath during the four years of his incumbency. He personally was teaching his Bible-class in Philadelphia on Sabbath. But he was officially breaking the Lord's day. And the Presbyterian church was verily guilty in allowing him to enjoy his privileges while committing this glaring iniquity. Dr. R. W. Dale says: "It is also a check on that feverish and insane devotion to secular business which is one of the most serious perils to the moral life of our own country. There are too many people in England, on whose grave-stones the French epitaph might be

written, 'He was born a man, and he died a grocer.' Apart altogether from the higher relationship of men, it is for the interest of the nation that tradesmen, manufacturers and merchants should find the doors of their shops, their works and their counting houses locked and barred against them during one day in seven, and that for twenty-four hours they should be emancipated, by a compulsory law, from the bondage which they love too well, and should be compelled to spend their time with their children and friends."

We pity the strict Puritans. But they were stalwart men. When Webster was asked, "What can New Hampshire produce?" he answered, "Men." We pity the Scotch Covenanters who were so rigid. But they knew how to suffer and die for their principles. Burns, in his "Cotter's Saturday Night," gives us a peep into their homes on Sabbath.

"They round the ingle form a circle wide,
The sire turns o'er wi' patriarchal grace
The big ha' Bible, 'ance his father's pride,
And 'Let us worship God,' he says, wi' solemn air.
They chant their artless notes in simple guise,
The priest-like father reads the sacred page,
And kneeling down to heaven's eternal king,
The saint, the father, and the husband prays."

Then the rapt bard exclaims:

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

Honest, God-fearing men made Nehemiah's Sabbath ordinances in Jerusalem 2,500 years ago possible. He saw trading in Jerusalem on the Sabbath. "Then I contended with the nobles in the land and I said unto them, What evil is this that you do in profaning the Sabbath! Did not our fathers thus? And did they not bring all this evil upon us? And yet ye bring more evil upon us!" He ordered the gates of the city to be shut on Sabbath. But the Syrian merchants came and lodged about the city. "Then I testified against them, and said to them: Why lodge ye about the walls on the Sabbath day? If you do so again, I will lay hands upon you." The reform was effectual. With grim humor Nehemiah observes: "From that time forth they came no more on the Sabbath." The responsibility for public Sabbath desecration lies with the government, and the government is what the nation is. Hence we should have a national Sabbath law, compelling the cessation of the United States postal service during the twenty-four hours of the Sabbath. This government should lay the strong hand of law upon these railroad corporations and say, your wheels shall not roll on Sabbath, and your hundreds of thousands of employes

shall be emancipated from Sabbath toil. The general government should sustain the states in suppressing the Sunday newspaper, the Sunday excursion, the Sunday parades, the Sunday theaters and the Sunday art gallery. Thus the Christian state, sustaining a Christian church will secure a national Christian conscience. There is a myth concerning an old painter, that one day he chanced to compound a certain mordant, which, colorless itself, had the power of heightening every color with which it was mixed. The brilliancy of the tints of his work made him at once renowned. Our American Sabbath has such an effect upon our national life. Our commercial, manufacturing, monetary, educational, social, political, moral and religious life all take on a marvelous brilliancy by virtue of the Sabbath. In the name of our fathers who honored the Sabbath, in the name of the minority in our land to-day who strive to keep the day holy, and in the name of our Lord and Master who gave us this mordant we call upon our nation to return to this divine order. "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath day."