

SWIFT DECADENCE
OF SUNDAY.

WHAT NEXT?

BY A. H. LEWIS, D.D.

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BY

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SECOND EDITION, REVISED.

AMERICAN SABBATH TRACT SOCIETY,
Plainfield, N. J.
1900.

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PREFACE TO SECOND EDITION.

The first edition of this book appeared about the first of June, 1899. The reception given to it is abundant reason for the second edition. The testimony given in the following pages has compelled the attention of thoughtful men, in spite of popular indifference. The character of the witnesses places the facts beyond question. The testimony shows that decadence of regard for Sunday is universal, and that it is specially marked in the home of Puritanic Protestantism, and among Protestants generally. This testimony, from the leaders in religious circles, rather than from secular sources, makes it doubly valuable.

All too slowly, but yet surely, men begin to see that this decadence is neither temporary nor superficial. It marks the decay of foundations and of fundamental truth. It is much more than the decay of local or denominational peculiarities. It is the definite decay of a fundamental doctrine of Protestantism and of pre-Catholic Christianity. It assails the integrity of the Ten Commandments, and their perpetuity. It threatens the continuance of public worship, and of religious culture. Involving these, it attacks the foundations on which social progress and permanent national life rest.

Men who hold the Sabbath question as of little

account, from a Biblical or theological standpoint, cannot turn lightly from this decay of conscience concerning God's authority and this denial that sacred time continues under the gospel. Discarding theories in the abstract does not prevent their results; at length men must accept Christ's standard of measuring theories as well as men. "By their fruits ye shall know them."

The swiftness with which this decadence has come, and the strength of the forces which are impelling it forward, are compelling men to a reconsideration of the whole Sabbath question. Since the Puritan Period in England, when true Sabbath Reform was checked by the compromise which attempted to transfer the Fourth Commandment to Sunday and to build a Levitical system in connection with that day, few men have studied the Sabbath question carefully. In America, the main conception of Sabbath Reform has been to save the American Sunday from being reduced to the holidayism which characterizes the Continental Sunday. There has been little recognition of the fact that the Puritan theory was a weak compromise, which removed the question but one step from the Catholic, Continental platform, which platform was less than a step from the original Pagan Sunday. The now prevalent decay of the Puritan theory, and the corresponding rise of the Continental theory, are compelling inquiry as to the foundation of both, and of its relation to the true Sabbath, seen in the light of the Bible and the example of Christ. Indifference and prejudice are contest-

ing the ground, inch by inch, but the decay will not cease, and it will force itself upon the attention of men.

We subjoin a few additional testimonials which have appeared during 1899. If all such testimonies were gathered, another volume would take the place of this preface.

Reviewing the efforts made to check the decline of regard for Sunday in Massachusetts, the *Defender*, January, 1899, says:

"That a marked change has come in the observance of the Lord's-day in New England during the past forty years is strikingly manifest.

"The mammon-serving causes that affect many members of our churches, are not difficult to trace. And still the baneful leaven works! An alarming per cent of our population ignores the sanctity of the day that has become to so many a labor day or a holiday.

"Multitudes of our young people are growing up in the midst of secularization and desecration, and know no Sabbath.

"Protests have been made from time to time in the past against the increasing and insidious abuse of the Lord's-day. But little that was effective has been done till recent years."

The New York correspondent of the *Standard*, March 11, 1899, speaking of social life on Sunday in that city, said:

"This abuse has been going on in the city for some time, and it is said that some churches, partic-

ularly of the Episcopal and Presbyterian denominations, have suffered very much in their afternoon and evening services, on account of the growth of this practice. It takes the form of receptions in the evening and private dinner parties, which are given by church members, and occasionally of a high-class musical. There is a regular musical held at the Waldorf-Astoria Hotel Sunday afternoons, and this is attended by quite a number of the church people, mostly Episcopalians. The late Dr. John Hall called attention to the same state of affairs, and others have noticed it. It is only one of many forms of religious indifference, against which ministers and spiritually-minded church-members have to contend in this great city. There are thousands of professed Christians whose whole religious activity consists in keeping warm a church cushion for an hour and a half Sunday forenoon. The rest of the day is given to personal purposes and pleasure, and the mid-week service shares the same fate as the Sunday evening service. There has been a decided growth of this Continental idea of Sunday performance, which holds that half the day must be devoted to the formalism of religious worship, and all the rest of the week belongs to business and recreation. There is no doubt that all churches suffer more or less from this cause."

At the 109th Annual Episcopal Convention of the state of Rhode Island, June 15, 1899, Bishop-Coadjutor McVicar made an address, in which two sources of danger to society and to Christianity

were sharply outlined. These were "Growing laxity in social morality," and "Sunday-observance." Having spoken with power on the social question, as reported in the *Providence Journal* for June 14. the Bishop said as follows:

"Another matter, which in its way, I believe, is as fundamental and as important as this last, is that of Sunday and its proper observance. I know the difficulties which surround the subject. I know how widely men differ in their views. But I believe that no earnest, thoughtful Christian can observe the drift and tendency of the time without the most anxious apprehension as to results in the growing non-observance of this holy day. That there is this drift there can be no doubt. And the saddest thing about it again is that this drift is not confined to the world about us, but is as marked, nay, one may almost say, more marked, within the Christian church itself. The tendency to curtail the time devoted to God's worship, to compromise on a single service and even that of shortest and most meagre character and that but intermittently, while the rest of the day is given over to self-indulgence and festivity, suggests an awful contrast with the quiet and happy Sundays of our childhood's memories, with their precious opportunities for spiritual growth and the cultivation of the cognate graces of family life."

In *Christian Work*, for August 24, 1899, a correspondent writes under head of "The Lord's-day," detailing the "startling evidence of the decadence of

'keeping Sunday' on the part of professing Christians," of which decadence he says: "It is greater than would seem possible;" and, continuing:

"But it *has* been a surprise to me, while visiting in one of our old college towns and distinctly religious communities, to see what Sunday golf-playing has come to mean!

"Parents and young people who two hours before had come home from God's house, and even from the sacrament table, set out regularly on Sunday afternoon, by cab, wheel or on foot, to the golf-links! And this going "only to play a quiet game of golf on Sunday afternoon" means staying to supper at the golf house, with the promiscuous company and conditions of such a gathering. Is it to be wondered at that those who do *not* claim to be Christians—as in the instance of a young girl of this same circle, a girl of noble womanhood but of no religious teaching in faith or purpose, and who takes unhesitatingly all of Sunday for golf, bicycling and all self-pleasing—should reply, when it was suggested to her that "Sunday is the Lord's-day": "Why, I do not see why any one is happier or better who is a 'Christian,' as you say, or who keeps Sunday; the same people who go to church for a little while in the morning do just as I do, who am not religious at all, the rest of the day!"

So the evil grows, and the ruin becomes more ruinous. A generation of golf players on Sunday is death to Sabbath Reform in connection with Sunday in the next century.

INTRODUCTORY.

THIS book is written for the sake of massing facts. Facts are God's commentary on theories, practices and institutions. They form the only safe basis for conclusions. What has been is the true indicator of what must be. The future is the fulfillment of the past and the expansion of the present. Yesterday, to-day and to-morrow form the eternal now. The error of yesterday points out the truth of to-day. The incomplete conception of to-day leads to the better conception of to-morrow.

He who does not heed these truths must fail. Error, persisted in when light appears, becomes sin. God and truth are the eternal facts. Ignoring does not change them. Denial does not remove them. Evasion and compromise do not escape them. Because men do not heed these great principles, reform must often come by fierce reaction. Men cling to error and misconception until they decay, in hand. Men are driven back to right paths with bruised and thorn-torn feet, because they pass God's guideboards, heedlessly. The story of the Prodigal has a wide application among good people in the matters of reform.

The present state of the Sabbath question must be studied in the light of the foregoing axioms. Three hundred years ago Puritanism came near returning

to the true Bible Sabbath, under the lead of the English Seventh-day Baptists. It came more than half-way, considering the Roman Catholic position and the Seventh-day Baptist position as the two extremes. It stopped short, by compromise, and Sunday was invested with the name and general character of the Sabbath. Previous to that time it had never been more than an ecclesiastical and semi-religious rest day. That compromise has spent its force. Reaction against it has come. Sunday has gone back to its former type by unavoidable gravitation. The worst elements of modern civilization have gained a giant's grasp upon it as a day of leisure, through the saloon, the gambling-house and brothel. Change of opinion and decay of conscientious regard for it as a sacred day are everywhere apparent, even among Christians. The testimony of its friends fills the first half of this book.

Reconsideration of the whole Sabbath question is at hand. Readjustment is going forward rapidly. Up to date this readjustment is in favor of holidayism and evil. Worse results impend. The issues cannot be waived aside nor escaped. To be indifferent to them approaches criminality. He is weak and frivolous who sneers at them. He is foolish who neglects to consider them. He is an empty braggart who says that he knows all about them without study. These pages are for all men, but most for God-loving and God-fearing men. Truth appeals to them first. With them, if anywhere, it must find acceptance and home. For them, and for the truth which has

the right to gain a hearing from them, we have written.

The Sabbath question includes both the Sabbath and the Sunday. Three great periods in the history of this question are already passed. The first reaches from Christ and the New Testament church to the full establishment of the Roman Catholic supremacy—five hundred years in round numbers. The second is the period of Roman Catholic supremacy: a thousand years. The third is the Puritan period, covering the last three hundred years. This period is brief as to time, and correspondingly limited in extent. The characteristics of each period are discussed in the chapters on "Why Sunday Has Decayed." Outside of Puritanism, the Protestant conception of the Sabbath question did not depart, radically, from the Roman Catholic conception. The Puritan Sunday forms a small island in the stream of Christian history. The currents of the Roman Catholic theory have continued to flow under and around this island of the Puritan Sunday, and it is being rapidly swept away.

Our first purpose was to detail the decline of Sunday for the last thirty years. But the mass of testimony is so great that it would surpass the space allotted to this book. We have therefore decided to trace this decline since 1882. Before he is done with the testimony, the student will see how deeply the question reaches in its bearings on the issues between Catholics and Protestants, and how the popular drift and the decay of the Puritan view have already

landed Puritan Protestants in the Catholic fold, logically, if not actually.

The Roman Catholic theory, that Sunday is an institution of the state-church has been the prevailing idea ever since Sunday became established as a Christian institution. Although the Puritans retained the same day, the basis on which it rested and the manner of its observance formed a fundamental point of difference between the Catholic and the Puritan. In the ultimate issue, either logical or Scriptural, Sabbath Reform involves a second stage in the Protestant movement. It will help to gain a correct view of the situation if we follow the course of the change of opinions, and the progress of the decay of regard for Sunday, along the lines of those Protestant denominations which have been most identified with the Puritan idea. Since the Puritan Sunday was born in the Scotch-English Reformation, it is of vital moment to those denominations of Protestants into whose creeds it first found entrance. The decay which is already so far advanced compels a readjustment of the whole Sabbath question in these denominations. The case was tersely stated to the writer a little time since by a Paulist Father of Brooklyn, N. Y. Speaking in a pleasant way of the fact that he and the writer occupied extremes in theology, he said: "There is nothing for Protestants to do but come to us, or go to you; *we think we shall get them first.*" He was right. The Seventh-day Baptist position or the Catholic position must be chosen, unless Protestants prefer to adopt the full antinomian

falsehood, which is theological anarchy. Presbyterians, Congregationalists, Baptists and Methodists are the Protestants whose creeds identify them most closely with the Puritan Sunday. Testimony from representative men belonging to these bodies crowds the following pages.

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DECADENCE OF SUNDAY.

CHAPTER I.

BAPTIST TESTIMONY.

Relation of Baptists to Sabbath Question—The *Standard* on Sunday in New England—The *Examiner* on Sunday opening of libraries—Dr. McArthur on foreign influence—The *Watch Tower*—The *Christian Secretary*—Illegal Sunday trains—Disagreement among Baptists—The *Examiner* on the "Eclipse of Sunday"—Notable Baptist satire—Decay in Vermont—Baptist congress surrenders Sunday to tradition—Dr. W. W. Evarts on "Violations of the Sabbath."

IN editorial files and note-books we have a record of the testimony of the friends of Sunday touching its decay, from 1865 until now. For the first twenty years of that time, the testimony is confined to a few papers, which, more observant than the many, saw a drift that had been accelerated by the Civil War. During the last twelve years the evidence of coming decline has been so apparent that testimony has been increased many times. Within the past twelve months open announcements of the hopeless "Loss of Sunday," in the sea of holidayism, have been numerous and sad.

Each of the Protestant denominations has a certain relation to the Sunday question. Logically and theoretically, all Baptists are bound to keep the seventh day, and not the first. Their professed ad-

herence to the Bible as the only rule of faith and practice demands this. The Seventh-day Baptists and the Seventh-day Adventists are the only ones of the Baptist family that are thus true to their creed. The history of the Baptists as related to freedom of conscience, and to the question of religious liberty, naturally leads them to a deep interest in the Sunday question. Beginning with 1882, we shall place before the reader a line of testimony from Baptist sources concerning the decadence of Sunday.

It is a significant fact which meets the investigator at the outset, that New England, home of Puritanism and of the Puritan Sunday, is well at the front in the matter of holidayism. A correspondent of the *Standard*, writing from Boston in 1882, declared that although they had prided themselves, hitherto, upon the Puritan Sunday and their observance of it, they were in great danger of losing that pre-eminence. The watering places were thronged on Sunday. Trains and boats were crowded with pleasure-seekers. One who had just visited Lynn found the desecration of Sunday there greater than in Paris, or in Italy. Much of the responsibility for the state of things was charged to Christians. The correspondent said that Boston Christians cheated the Lord by going on long excursions for pleasure on Sunday, starting a little before Sunday and returning so as to reach home on Monday. In short, Sunday, in and about Boston, was described as the counterpart of the much-condemned Continental Sunday of Europe.

During the same year the *Standard*, discussing the lack of regard for Sunday, represented Christians and Christian influences as powerless to check the downward course; they could not make the laws nor control the railroads; they could not stop the tide of Sabbathless immigrants from Europe, "which breaks upon the Eastern sea-coast and rolls to the Western." In view of the fact that the disregard for Sunday is as great, and comparatively greater, among the home-born people of the United States as it is among foreigners, it is a weak evasion to lay the blame at the door of Europeans. The decay now at hand is that of American Puritanism. It is not the fruitage of the Old World, except as the Sunday of Europe is the result of theories which are now popular in America.

In the same year the *Examiner* wrote against the opening of libraries and museums on Sunday, and plead that Sunday could be saved from total decay, as to work and business, only "by stoutly resisting every attempt to enlarge it." But instead of basing its plea on the Bible, the law of God, and religious obligation, the plea was based, mainly, on the fear that it would lead to such demoralization of the day that "the poor man's Sunday would become a thing of the past." This low-ground pleading on the part of Christian leaders then, as since, is one of the definite evidences of the decay of regard for Sunday; for, while it is true that no-Sabbathism tends to make all days alike, when Christians place the observance of Sunday on such grounds, they remove

the whole Sabbath question from the higher, the true, ground on which, only, it can find permanency and power. Of course the reason for this low standard in the case of Sunday arises from the fact that it has no place in the Bible, and our Baptist brethren cannot appeal to the Divine Word without condemning their own practice. In this fact lies the inevitable failure of Sunday. The "one-day-in-seven" theory, the mere "rest-day" theory, and the "Civil Sabbath" theory all belong to the same list. They exist as the prominent arguments, because men cannot appeal to the Bible as the standard in the matter of Sunday. Because of this, if for no other reason, Sunday must continue to decay.

In March, 1882, Rev. Doctor McArthur, of New York, a representative Baptist, discussing the opening of museums on Sunday, indulged in some strong denunciation of foreigners who come to this country, and before they learn the English language begin to clamor for the French or the German Sunday. But even this Phillipic ended with the tame suggestion that the best way to preserve Sunday was to do nothing that would secularize the day. There was no appeal to the Word of God as the basis of Sunday-observance. These evasions of the real issue in the case are among the strongest proofs of the decay of regard, and of the want of a religious basis for Sunday. If it be said that men evade in this way because they have learned that there is no basis for Sunday in the Bible, that is still greater evidence that the decay must go on.

In 1883 the *Watch Tower* declared that the secularization of Sunday was increasing with great rapidity, and that many pleasure resorts in and near New York were thronged on Sunday with depraved crowds, and with depraving amusements. These people were numbered by "hundreds of thousands," said the *Watch Tower*; and yet from its high place it saw so little hope, and it offered no remedy, worthy of the name.

In June, 1883, the *Christian Secretary* said that "growing Sabbath-desecration was one of the greatest evils of the times." It was bringing swift demoralization on the land. With the multitude Sunday was a holiday rather than a holy day. The *Secretary* said that Christians "put a sort of salve on their consciences" by attending church in the morning, and then sought forbidden pleasures in the afternoon. It charged hard things against Christians for fostering the increasing decay.

In the autumn of 1883, the Baptist Convention of the state of New York resolved that a better observance of Sunday is "indispensable to the prosperity of our religion and the sway of morality." It mentioned and "deplored" various forms of disregard for Sunday, and urged Baptists to "stand for a more Scriptural observance of the Christian Sabbath." But since there is no "Scriptural" observance of Sunday, the appeal of the Convention could not check the decline which it lamented.

The increase of railroading on Sunday was a prominent feature of the decline in 1883. The *Chris-*

tian Secretary, and other papers in New England, spoke earnestly against this. They declared that there were two hundred and fifty illegal trains in Massachusetts alone. The discussion in religious circles that year gave evidence of wide and radical differences of opinion, which tended to confusion and weakness. The *Baptist Messenger*, Pittsburg, May 5, reported a discussion in the Ministers' Conference in that city, as to how far the observance of Sunday could be based on the Fourth Commandment, and whether there was authority for the change of the Sabbath to the Sunday. This was one of the few cases in which the fundamental issues were considered. The opinions were summarized by the *Messenger* in the following words: "No two members of the Conference seemed to hold precisely the same opinions, some going so far as to affirm that the Fourth Commandment was abrogated, being part of the Jewish law, and the only commandment not re-affirmed in the New Testament. Those who held this view strongly objected to the term 'Christian Sabbath.'" This discussion at Pittsburg was a sample of the prevailing trend among Baptists when the question of the Biblical grounds for observing Sunday were under consideration. There was then, as there has been ever since, a marked tendency to abandon the effort to find any Biblical ground for the "Change of the Sabbath" and to adopt the no-Sabbath doctrine; or else to place Sunday-observance on the ground of tradition. This last tendency was evinced in the most open manner

in the Baptist Congress at Detroit, a few years later. The decay of Sunday has driven Baptists to traditionalism, and the adoption of traditionalism has hastened the decay. Thus does error feed upon itself.

In July, 1884, a correspondent of the *Examiner* wrote sadly of the "eclipse" of Sunday." He cited the fact that California had just lost her Sunday law, by repeal; that the chief cities of the West had no Sabbath; that business and pleasure held sway, at will. He said that the general disregard for Sunday was ten times as great as it was ten years before, and that if it continued to gain for ten years more at the same ratio, little would be left. His prophecy has been well fulfilled. To his own inquiry as to how the eclipse could be stayed, he had only this lament: "Meanwhile the heavens are darkening and the earth is growing ghastly and chill with the coming eclipse."

In July, 1884, the *Examiner* spoke of the divided sentiment among Christians. There had been much agitation concerning the establishing of public concerts in Central Park, New York, on Sunday. It had resulted in their establishment in July of that year. Whereupon the *Examiner* said that Christian people were much divided in opinion as to the matter, and that several pulpits had given the concerts their approval, and that at least one religious paper had done the same.

In the *National Baptist* for July 5, 1888, Robert J. Burdette, the humorist, described Sunday west of

the Rocky Mountains. He said he had never been in a country where there was so much bath-room and so little Sunday, and hence cleanliness and Godliness did not always go together. Sunday was a day when everybody went somewhere except to church, and did something other than worship. His conclusion was that while there was "some Sunday left in the East, there was none in the West."

In February, 1889, one who wrote over the signature of "Quandary," in the *Examiner*, discussed the fact that various forms of the desecration of Sunday had so emasculated the consciences of men that protest was too feeble to prevent them from yielding to the prevalent decay. In the course of his article this correspondent indulged in the following quiet but cutting satire:

"Is it strange, then, since I see on my way to church on Sunday, almost as on other days, busy crowds around post-offices, and the railroad depots, and the steamboat landings, and since I hear, as I sit in the sanctuary, the whistle of the engine and the rumbling of the trains, while there comes no voice, or only a faint whisper, from the pulpit, in rebuke of all this labor, and noise, and bustle, is it strange that, when I go home, untutored laymen as I am, I should give myself up to the pleasant recreation of reading my Sunday papers, satisfied that in so doing I am no more guilty than those members of the church who do, or direct, all this Sunday work which I have just mentioned, and that I should feel assured that, as a considerable part of the church

and of the ministry do not seem to regard them as specially culpable, so I need not regard myself as a great offender, if an offender at all?"

A sharper picture of general decay could not well be drawn.

On the 25th of January, 1894, a notable example of satire appeared in the *National Baptist*. It was over the signature "Rambler," who was none other than the gifted editor, the late Rev. H. L. Wayland, D. D. This trenchant sarcasm showed, as no logic could, the utter failure of the legal side of Sunday. It is too terse to be summarized, and too good to be lost. Here it is entire:

"The Rambler is happy to convey to his thousands of readers a delightful and momentous announcement. Civilization is saved; morality is secure; the Sabbath is rescued. History does not record a more marked and unparalleled triumph for religion, and especially for the safety of the Sabbath. We have long been threatened with the overthrow of our most cherished religious institutions; but at last, if the reader will permit the play of imagination, the hand of Providence smiles upon us. The Rambler finds in the *New York Herald*, December 27, the statement that on the Sunday previous, Morris Lichnaeum was arrested by Detective Sloan for selling him a shoe-string for two cents. The blood-stained criminal was held in \$100 bail, to stand trial for violation of the Sunday law, and, so far as can be gathered, was imprisoned in the Tombs for want of this bail. Once more we breathe freely;

i. e., the Rambler does; joy irradiates our, his, heart. It is true, on that day the thousands of God-defying saloons were pursuing to the full their murderous trade; every infamous resort was doing a thriving business; all the branch houses of hell were prospering; all the avenues to destruction were crowded; the locomotives were dragging their heavy trains of freight and passengers over every railroad in the state; the morning newspaper trains went out gorged with the Sunday papers, and presently they were cried in every railroad town throughout the state. If it had been summer, the excursion steamers would have been plying to and from every accessible point on the waters of New York; but these are trifles. The law arose in its majesty and asserted itself; the hand of justice descended like an avalanche or a water-spout or a cyclone upon this monster Morris Lichnaeum (who presumably was an Israelite, and who, it is quite likely, had spent the previous day in the synagogue, according to the law of his people), and, almost before he knew where he was, Morris was immured in a dungeon, and had an opportunity to reflect upon the unutterable iniquity of his ways and to mourn that he had not spent the Sabbath in the peaceful pursuits of the saloon-keeper and the gambler. The reader will observe that the shoe-string, price two cents, was sold to the detective himself; the presumption is that the detective beguiled the unhappy Israelite into making the sale. If this be so, it heightens our sense of the dignity and majesty of the transaction, and enhances the

triumph of justice. Let us hope that this event will strike awe into the souls of other Hebrew sellers of shoe-strings; let us imagine the feeling of holy complacency with which the keeper of the saloon, or of the more infamous resorts protected by the police, must have looked out of the window and seen this felon, laden with unspeakable guilt and ignominy, dragged to the Tombs by Detective Sloan; and we may imagine Detective Sloan, as he passed by, winking at one and another of his clients, and seeming to say to them, 'Behold the triumph of justice'; and in response the saloon-keepers and the prostitutes and the gamblers must have rubbed their hands, gently murmuring, 'We thank Thee that we are not as other men, or even as this Sunday shoe-string seller.'

"It is a day of statues and monuments; we are erecting monuments to all the heroes we can think of, and a good many whom we cannot think of—with any pleasure—and we are looking around for other heroes to be immortalized. Will not the Metropolis place in its most frequented resort a statue of Detective Sloan, exhibiting in his right hand the historical shoe-string, and in the other hand a scroll on which shall be inscribed, THE TRIUMPH OF SUNDAY-OBSERVANCE? There will be no difficulty in providing means for its erection. Those ardent friends of the Sunday, the saloon-keepers, whose purses are always open when adequately appealed to, will not be wanting."

How that satire cuts!

The *Watchman* for Nov. 12, 1890, wrote con-

cerning the difficulty of enforcing Sunday laws because of the differences of opinion among men and the inconsistent practices of Christians, including clergymen. It urged that for the good of all concerned, and especially for the good of Sunday, some general agreement should be reached as to how Sunday ought to be observed. But this paper, so clear-eyed and stalwart on most questions, closed its plea for unity with this confession of failure. "Without this it is to be feared that our Sabbath will be slowly worn away by the attrition of worldliness until there is nothing left for the law to protect."

One of the most open avowals of the decay of faith in the sacredness of Sunday, on the part of Baptist leaders, is found in the records of the Baptist Congress held in Detroit, Mich., in 1894. A prominent theme in that gathering was this: "Tradition as a Formative Force in Baptist Doctrine and Church Life." Five prominent Baptists took part in the discussion of this theme. It goes without saying that such a theme must induce a consideration of the Sunday question. Rev. Augustine S. Carman said: "It is doubtful whether, if we were left to the scanty indications of the New Testament alone, unaided by the light thrown on the New Testament from subsequent times, we should have been able to arrive at that observance of the Lord's-day, which has been the priceless possession of Christendom. At any rate we owe a large debt to tradition for facts which aid us in the interpretation of the scanty intimations of Scripture on this subject."

Rev. Levi D. Temple made a full surrender of the Sunday to tradition. He declared that tradition was the source of the introduction of the Sunday into the Baptist creed. It had been placed in their Standards like the "Philadelphia Confession," dating from 1784, without Biblical support. He averred that the Baptist creed which claimed that Sunday has taken the place of the Sabbath "has almost as little justification in the teachings of Christ and the apostles as the itinerancy of the clergy, or the Catholic doctrine of confession and absolution."

Doctor A. S. Hobart said that if Baptists give up tradition as a source of authority they must give up worship on Sunday, to begin with. Here is a representative sentence from Dr. Hobart: "I tell you, you may stand up in any pulpit in the land and quote the Bible, and it won't make any impression at all toward changing the practice of the church, for they would say grandpa did it that way, and it is good enough for us."

These men told the truth. Sunday has no ground except tradition. It also contradicts the Bible in the claim that the Sabbath has been set aside for Sunday, on Biblical, or Divine authority. But when Baptist leaders yield all this without returning to the Bible, it is overwhelming evidence of the loss of Sabbath sentiment among them.

In 1885, W. W. Evarts, D. D., issued a book, E. B. Treat, New York, publisher, entitled: "The Sabbath; Its Permanence, Promise, and Defense." This book bore testimony to the decay of Sunday in full-

ness and detail. It devotes a chapter of thirty-one pages to "Violations of the Sabbath," in which the current forms of disregard for Sunday are recounted. The closing chapter appeals to Christians for a better observance of the day, and urges that the decline is largely induced by the bad example of those who profess to be the friends and defenders of Sunday. Here are two representative sentences. "American communities are falling into Sabbath-desecration as the American church becomes slack in Sabbath-observance. Baker, barber, milk-man, confectioner, railroad conductor, and steamboat captain all bear witness that the church membership of the country contribute largely to the enforcement of Sabbath industries."

All in all, the Baptist leaders in the United States are united in declaring that regard for Sunday as a Sabbath, on the authority of the Fourth Commandment, is rapidly going, if not practically gone, from the Baptist ranks. No-Sabbath theories and practices are increasing in corresponding ratio.

CHAPTER II.

METHODIST TESTIMONY.

Complicity of Methodists with Sunday-desecration by Camp meetings—Fears of Southern New England Conference—Decay of Sunday bringing national ruin—*Christian Advocate*, New York, on Sunday papers, and swift coming dangers—*Western Advocate* on supremacy of saloons—Sunday base-ball—Christians responsible for the death of Sunday—*Methodist Review* on "Judgment at the House of God"—National peril—Burning testimony of Bishop Ninde—Sunday is dying because of no foundation in the Bible.

THOSE Methodist writers whose words have come under our observation have made much of "the responsibility of Christians" as to the loss of regard for Sunday. Methodists have borne ample testimony against the secularization of Sunday; on the other hand, more than any other denomination, they have been liable to the charge of complicity with Sunday-desecration, especially through their camp-meeting system. We have in hand some very severe testimony on that point, which will yet appear.

In April, 1882, the Southern New England M. E. Conference, sitting at Providence, R. I., listened to an earnest report from a committee on "Sabbath-observance." That report expressed grave doubts whether Sunday-observance could be maintained in New England much longer, unless "the religious masses of every denomination arouse to their peril." The report mentioned many flagrant forms of disregard for Sunday. It was emphatic in condemning the complicity of great business organizations with

Sunday-breaking, and dwelt upon the serious lack of regard for Sunday laws. It urged all to ring out the alarm, and warn men of the ruin which would hasten unless Sunday was better observed.

In 1882 the Methodist Book Concern was circulating a booklet, by Rev. C. H. Payne, entitled, "The American Sabbath." It was first published several years before. Even at that time Dr. Payne said that the observance of Sunday was "one of the most momentous questions of the hour, affecting the most vital interests of our nation." He declared that the influences then combined against Sunday gave great reason to fear that it would be wholly lost. On the national side he put the case in strong terms. "Give us a Continental Sabbath, and farewell to our loved Christian land."

The *Christian Advocate*, of New York, has been among the most vigorous of the Methodist papers in denouncing the various forms of disregard for Sunday. The Sunday newspapers have come in for a good share of attention from the *Advocate*. In 1883 it scored the *Tribune* and other New York papers for "unblushingly boasting over the Godless enterprise of running special trains for the purpose of distributing their papers at points distant from the city, on Sunday." August 13, 1885, the *Advocate* wrote sadly of the fact that a great and unfavorable change had taken place within thirty years, in public opinion and in popular practices, concerning Sunday. It said that the old idea which rested the observance of the day on the authority of the Bible,

and on the sanction of the fourth commandment, had given way to loose antinomian theories. Business had increased everywhere, on land and sea, and it was reported that in some of the theological seminaries candidates for the ministry were taught that the day should be observed on other grounds than that of "divine obligation." December the 17th, of the same year, the *Advocate* again urged that no man who was interested in the welfare of the nation could be indifferent to the rapid decay of Sunday. It insisted that help must hasten promptly, or Sunday would be "overwhelmed by the tide of secular-ity." It also said that these dangers had come in so quietly that many good men were undisturbed, although much was already lost. With a despair, not causeless, the *Advocate* said: "It is even now a serious question with some of the more watchful friends of the Sabbath whether it is not too late to regain what has been surrendered, or even to stay the progress of the evil."

In 1888 efforts were made to check the carnival of the saloons on Sunday in Cincinnati through what was known as the Owen law. The effort was described by the *Western Christian Advocate* as a useless "spasm of virtue," which lasted for a week or two, and died an ignominious death. It declared that no amount of evidence could convict or punish a Sunday saloon in that city. Here is a representative sentence: "Gambrinus is king, and Cincinnati's shame is published to the world."

The detailed discussion of the Sunday saloon be-

longs to the temperance question rather than to the theme of this article. But it is well to say in passing, that no one thing marks the collapse of the efforts to rescue Sunday more than the almost unlimited power of the forces of evil which have taken possession of it as the great and growing holiday. The unwise and unjust systems which place the nefarious saloon business so nearly on the same level with other businesses, under the same general law, is partly at fault in the matter. But the deeper danger lies in this fact: Sunday law creates a day of irreligious leisure for the masses of men. That is just what the saloon wants. The futile attempt to make a religious day by law does no more than create the holiday on which the saloons fatten. This form of self-destruction will continue until the advocates of the present system grow wise enough to separate the sale of liquor on Sunday from all other forms of business. The license system protects the saloon on six days, and gives it the "whip hand" over all decent and legitimate business on Sunday. Thus Sunday is made to be self-destructive by law.

In the autumn of 1888 the *Christian Advocate*, New York, told of a baseball game in Brooklyn, at which 4,500 people gathered. Contrasting that with former times, the *Advocate* said that thirty years before "an hundred pulpits" would have been aflame with protest, and would have come to the rescue of the outraged Sunday. In the same connection it enumerated many causes for the decline and

for the apathy of pulpits. It said: "The demoralizing effects of a Continental Sunday are visible on every hand. Continental beer, wine, gambling sports, non-church-going are already here. Continental open licentiousness is following hard after." Often and again did the *Advocate* lift up its voice during 1888 against the persistent decay, which is so clearly apprehended. Here is one of its paragraphs:

"Eight years ago we were rebuked for saying that the American Sabbath is gone, and that Christians were responsible for its death. Few will now be found to deny the first of these assertions, and few to affirm that this ruin could have been wrought if Christians had consistently practiced what they professed, and unitedly endeavored to prevent a violation of law."

In another chapter we shall present a great array of testimony as to the influence of Christians in bringing in the loss of Sunday. Meanwhile the reader will be wise who ponders well the trenchant words of the *Advocate*.

Nov. 20, 1890, the *Advocate* said: "A 'great popular current and movement of the ages' has taken place; and with what result? The Sabbath is almost destroyed in this country. Little by little, with the consent and supported by the practices of many Methodists, Presbyterians, Baptists and Congregationalists, the land has been filled with railroad excursions on the Sabbath, and the streams, adjacent seas and lakes filled with steamboat excursions."

sions; and the rural districts during the summer hegira are covered with city and town Christians, of whom most have left their Sabbath behind them, such as it was. In many of the cities theaters are opened, and little or nothing is done to preserve the sanctity of the day."

For terseness and truthfulness, that paragraph cannot be surpassed. To question it is useless. To shrink from it is futile. To laugh at it is foolish and cowardly.

In 1891 the *Methodist Review* number for March and April published a symposium on the Sunday question. One of the writers, Rev. Dr. Coxe, discussed "Remedies for Sabbath Decline." He recounted, in an eloquent manner, how Sunday is menaced by strong and alert foes, and how it is not defended by apathetic and self-confident friends. He declared with unction that the issue was not one of human opinion, but of divine authority. He urged the friends of Sunday to remember that defeat is disaster and ruin for all the best interests of religion. He averred that the purity of the home and the stability of the nation depend on a revival of regard for Sunday. He charged the main responsibility for the evil state of Sunday-observance on Christians. Irreligious men will not rise higher than the standard set by Christians, and that standard, he said, was sinfully low. "Judgment must begin at the house of God," were his pertinent and closing words.

In 1893 the *Advocate*, of New York, again wrote of the national peril from the prevailing corruption

associated with the loss of regard for Sunday. It pictured the scene with vividness like the flashes of lightning in an August thunderstorm. Here is one: "The question is one of tremendous importance, for it is vital to the successful progress of Christianity, not to speak of the perpetuation of the Republic itself." For clear-eyedness in seeing the fact of a hopeless decline in the standing of Sunday, the *Advocate* was not surpassed by any of its compeers.

We desire to call special attention to the words of Bishop Ninde, in 1892, when the Sunday question was prominently before the National Conference of Methodists at a meeting in Omaha. The *Advance*, of May 19, gave this summary of what the Bishop said:

"At the immense meeting held in the interest of the American Sabbath at Omaha, last Sunday, Bishop Ninde is spoken of as having made the speech of the day, notwithstanding the fact that the eloquent Warren and other distinguished speakers made addresses. It was the Bishop's way of putting the matter which seems to have captured the audience. 'You cannot,' he said, 'expect the people to keep the Sabbath holy until the churches have won the masses to Christianity.' This gets at the root of the matter. Irreligious people do not want a religious day. They may want a rest day or a holiday, but not a holy day. The principal difficulty in the way of closing the World's Fair on Sunday is that so many people want it open. One class want it open as a part of the fight against religion,

and they are a pretty numerous class, but a class who do not usually care to stand before the community as open enemies of Christianity. They prefer to fight it on a side issue, where there is a chance to mask their real meaning. Another class want it open to make money, and the class represents some powerful interests. Still another class want it open as a part of the Sunday holiday program. And it is because of this class and this feeling that much of the advocacy of closed gates goes to pieces. 'We want labor to have a rest,' has been a large part of the argument. But in the minds of the laboring people, and of the employed people generally, a rest day means a holiday, an 'outing,' if there is anything to go out to. After the usual way of human selfishness twenty people do not stop to think of the one person who will have no Sunday rest if the Fair is kept open. Hence the argument for rest has, after all, but little weight with the masses. Last Sunday no less than eight thousand people paid the price of admission to see the skeleton Fair grounds. They did it because they had an idle Sunday afternoon and thought that an agreeable way of spending it.

"In the nature of the case a rest day will be one of the two, a religious day or a holiday. If the church cannot insist on Sunday-closing as a matter of religious observance, it is doubtful whether it has a practical argument. Certainly nothing but a strong religious conviction will maintain itself or the day against such powerful worldly tendencies and influences. Bishop Ninde has done well in call-

ing attention, on so conspicuous an occasion, to this important feature of the question."

We join the *Advance* in calling attention to the clear-cut truth contained in the last paragraph of the above. Philosophy and history unite to declare that Sunday, as a leisure day, will be "a religious day or a holiday." Roman Catholicism has made the best combination of the two elements that is possible. The result is well known. The holiday has always had the lion's share. That day is yet taken by American Sunday reformers as the type most to be dreaded. In the present reaction from the Puritan Sunday compromise, the religious element has faded out with astonishing rapidity. The triumph of holidayism has come by an universal law of evolution. Sunday has reverted to holidayism because no stream can rise higher than its fountain head. Puritanism forced a temporary religious character upon Sunday, but it could not raise the original fountain head, and so the stream has gone back to its original low level. How long Christians, eager to save something from the ruins of the flood, will refuse to see the facts as Bishop Ninde puts them, no one can say. But one does not need the gift of prophecy to see that Sunday has passed far beyond the point of religious Sabbathism. A few devout souls may keep up the unequal struggle in their personal actions, but without some new ground of appeal, and some new basis for conscience, the masses, even of Christians, cannot be called back. If Sunday had any place in the Word of God, any Biblical

ground of appeal to conscience, the case would be more hopeful. But even religious leaders openly say that it has no such ground, and the lower foundation which they attempt to build for it is all, and always in favor of, holidayism. What the new basis must be will be set forth hereafter.

CHAPTER III.

TESTIMONY FROM CONGREGATIONAL SOURCES.

Congregationalists active in Sunday Reform—*Christian Union* on Sunday in Boston—*Congregationalist* on Sunday in Chicago—Commissioner Wright's report on Sunday labor; importance of; extent of in Massachusetts—"Church Trains" began the desecration; street cars run on Sunday to accommodate church-goers—No loss of wages from Sunday work—Efforts to save Sunday by civil law—Sunday laws not enforced on religious basis—Nothing gained—The *Advance* on Sunday in St. Louis, Mo., and in Boston; commends Bishop Ninde—Legal desecration in Massachusetts—*Congregationalist* on destruction of Sunday by Christians; on failure of Sunday law in Cambridge, Mass.—Growth of Sunday Newspapers—Dr. Noble on desecration in Chicago—*Advance* on the same—Crowning testimony from Dr. Leonard W. Bacon—SUNDAY LOST!

REPRESENTING Puritanism in a direct historical line, it must be that Congregationalists should take a deep interest in the question of Sunday and in the evidences of its decay. So far as we can judge, they are now the largest factor in the organized efforts to secure a better observance of Sunday in New England. During 1883 and 1884 there was such a wide-spread discussion of the evils which had already come with the decline of regard for Sunday that the more hopeful ones looked for some definite improvement, at least among Christians. But on the 10th of July, 1884, the Boston correspondent of the *Christian Union* (the *Christian Union*, although an independent paper, belonged in the Congregational group) gave a graphic account of increasing

disregard for Sunday in the early home of Puritanism. He said that he was not "moralizing but stating facts" in saying that while "Boston society" was recreating abroad, the masses at home were making Sunday a day for recreation in many ways; that many country people came to Boston for such recreation as only the great city afforded on Sunday. The correspondence closed with this: "Driving on Sunday is very common; families who worship in elegant churches in the morning drive in the afternoon, many of them, while the larger numbers who drive for recreation, fearless of God and disregarding man, swell the number to troops on the fashionable highways. Say what you may on the Sunday question, the strictly Puritan Sunday does not belong to the Boston of to-day."

On March 6, 1884, the Chicago correspondent of the *Congregationalist* detailed the great and growing disregard for Sunday in that Central-Western metropolis. He was especially severe on the "Roman Catholic Archbishop of Chicago," who had lately headed an array of "noisy processions" on Sunday. That event had drawn out a sermon by Rev. Dr. Little, a Congregationalist, on the wickedness of the affair, and the Presbyterian Ministers' Association had made it prominent as a matter of discussion. Among other things the correspondent said: "The extent to which the city, if not the day, is every Sunday desecrated, defiled, degraded, by the four thousand saloons and all the theatres in full blast, is felt to be bad enough, without having an

archbishop and a hundred of his clergy lend the sanction of their example to such contempt, both for the value of the day and the civil rights of other people." In reading such animadversions upon Roman Catholics, it is curious to note how Protestants complain of the fruitage of the theories which most of them adopt. Roman Catholics have brought to full harvest the theory that the Sabbath was only a Jewish institution, and that the Sunday has taken its place by virtue of custom and the authority of the church. Although Puritan Protestants broke away from this theory for a time, they have always held to the first and fundamental factor in the theory, viz., that the Sabbath is "Jewish," and not binding on Christians. On that basis the harvest of which the *Congregationalist* complains is inevitable.

COMMISSIONER WRIGHT'S REPORT.

In 1885 appeared the Sixteenth Annual Report of the Massachusetts Bureau of Statistics, by Carroll D. Wright, Chief of the Bureau. It is not specifically from Congregational sources, but it was so closely connected with Congregational Massachusetts, and had such a bearing on the Sunday question among Congregationalists, that we place some of the facts brought out in the report here. It devoted seventy-five pages to the question of Sunday labor in the state. It was minute, careful, and in the highest degree important. It did not attempt to deal with the religious phases of the question, di-

rectly, but the facts presented had an immense bearing on the religious and moral aspects of the situation. The report opened the consideration of that part relating to Sunday as follows: "The great and constant increase in Sunday labor and the interest felt in its effect upon the men engaged in it, as well as the moral effect upon the community, has given the matter an economic and ethical importance which places it among the leading phases of modern industrial life.

The publication of the report made a decided sensation in Boston, and elsewhere. A correspondent of the *Christian Union*, writing from Boston in November, 1885, said: "We learn from the report that the largest and most important organized industry in the Commonwealth, in which Sunday labor is systematically performed, is that of the steam railroads. The aggregate number of persons thus employed is 9,256. Sunday trains began in a small and irregular way in 1836. The one train that has run without interruption until the present time was started in 1853. There was no rapid increase in the number of Sunday trains for the next twenty years." Then follows a table of trains, and the correspondent adds: "As will be seen by this table, the three Sunday excursion trains, which were begun in November, 1860, for the convenience of the church-going people, and the number of which, in ten years, barely more than doubled, led to the introduction in the next fourteen years, aided somewhat by the milk trains, of one hundred and ninety-three Sunday

excursion trains running both ways on all roads centering in Boston."

Turning to the report, we find other pertinent items as follows:

"THE GROWTH OF THE SUNDAY 'CHURCH
TRAINS.'"

"The first local Sunday trains in Massachusetts were put on in November, 1860, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and continue to attend church in Boston as formerly. As Mr. Ginery Twichell, the Superintendent and controlling power of the Boston and Worcester road, was a resident of Brookline, they applied to him to put on a Sunday local, as there had already been week-day locals for a number of years. It being unlawful to run any but United States mail trains on Sunday, Mr. Twichell hesitated a long time before granting their request. He was a public-spirited man, however, and felt a pride in using the resources at his command to oblige his fellow-citizens. He, therefore, yielded to the steadily increasing pressure of their requests, and put on two trains each way. These were announced in the *Boston Daily Advertiser* of Monday, November 26, 1860. These trains being unlawful, special pains were taken to guard against accident, and as soon as possible the right was secured from the Post Office Department to make them mail trains, so that they might thus become lawful.

As soon as the trains began to run, a new movement of travel was developed; for it was found that people who had formerly lived in Brookline but were now living in Boston desired to attend their old church, and were using the newly-started trains for that purpose. Thus it came about that these Sunday trains were carrying people both ways to church. (pp. 16, 17.)

"To sum up the whole matter in brief, it can be safely asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday local train system on the railroads which center in Boston was wholly the work of church-going people, and that it was, also, for their convenience in going to special churches to which they had become attached. It was not called for, however, by any necessity in enabling them to attend upon the public worship of God. Moreover, the prominence which we have given to the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday locals for more than ten years before any other road, but the general testimony is that it was the example and influence of this, the most powerful road coming into Boston, which finally made it necessary for the other roads to yield to the importunity of their patrons and do as that road was doing.

"After a time, however, a change began to appear in the nature of the travel on these Sunday local trains. The nature of this change will appear more plainly if we pass at once to those roads where this

new movement has had its greatest expansion, viz., the Eastern, and the Boston, Revere Beach and Lynn railroads." (p. 19.)

In the matter of "horse cars" on Sunday, the same general facts appear. After giving the table covering this branch of the service, the report adds:

"By an examination of the recapitulation of this table, it will be seen that of a total of 3,650 persons employed on all the horse railroads in the state, 2,958, or 81.04 per cent, are at work on Sunday under the present system of horse car service, and also that of this whole number, 703, or 19.26 per cent, would have to be at work on Sunday if no horse cars were run on that day."

"THE CAUSE OF SUNDAY HORSE CARS."

The chief reasons advanced by the officials of the various horse railroads as the causes which have led to the running of horse cars on Sunday may be briefly summarized as follows:

"The leader in the movement to have horse cars run on Sunday on the Cambridge road, the oldest horse railroad in the Commonwealth, was a church member, and the specific ground on which he pressed the case was that accommodations might be provided for himself and family, and for others as well, to go to church. On that same road a special car is now leased each Sunday by certain people to carry them to and from church."

In the case of the Middlesex road, urgent appeals came from the same source. Church-going people,

by persistent effort, inaugurated, for their own accommodation in going to church, the Sunday horse car system on this road.

"The Metropolitan Railroad Company began to run Sunday cars because 'requests were made to carry passengers to the churches, and scholars to the Sunday-schools.'

"The Lynn and Boston railroad put on Sunday horse cars because they felt that the public needed the accommodation; moreover, other roads were running on Sunday, and the management of this road had no doubt but that it would pay. As a matter of fact, Sunday is the best paying day in the week.

"As regards the South Boston and Charles River railroads, a similar story is told. The manager of these roads believed the people required this service, and also found that it would pay to run cars on Sunday.

"In the same way, the answer from the officials of the horse railroads outside of Boston is that the public demanded it. In the case of the Northampton railroad it was reported that 'church people said it was a duty that the road owed to the public to run cars on Sunday to take people to church.' The New Bedford and Fairhaven railroad, in response to this question, said it was at the 'general request of church-going people.' One of our ministers remarked that 'it was not any worse for the officers of a street railway company to employ conductors and drivers on Sunday than it was for his deacons to employ

their hired men to harness their horses and drive them to and from church.'

"*Briefly stated, church-going people for church-going purposes are the prime cause of the running of horse cars on Sunday in this Commonwealth.*" (pp. 48, 49. Italics ours.)

We have not space to follow the details of this report farther. They will repay study on the part of any one who desires to look carefully into the problem of Sunday-keeping and its future. One important point appears in the report, showing that one prominent argument in favor of Sunday-keeping is set aside by the facts. The report shows that the general effect of all this Sunday labor does not impair the health, nor lessen the wages of the workers. The summary of the report indicates that there was in 1885 a total of 720,774 persons employed in Massachusetts on Sunday, of whom 546,591 were males and 174,183 females. The closing pages of the report set forth the following conclusions:

"The evolution of the modern industrial system has not resulted directly in the use of Sunday labor, Sunday labor being the result of other forces acting on the public mind.

"Undoubtedly when systematic work for the production of wealth is done on Sunday, that is, when the worker labors seven days in the week in the production of wealth, there is a powerful and probably an irresistible tendency to break down the rate of pay, so that the total amount of the seven days' wage will be no greater ultimately than

the six days' wage was, or would have been. But where systematic work in personal service is performed, there is no such tendency to break down the daily rate of wage, for the person who performs this class of labor for seven days receives a full day's pay more than he would if he worked but six days, and so the average day's pay is in no way diminished. It is also probably true that when systematic productive labor is performed on Sunday there is a marked deterioration in the vital powers, but when such labor is performed in personal service such physical deterioration does not appear.

"The weaver who should try to tend his looms steadily for a thousand days in succession would probably break down completely in health long before the time was passed, while on the contrary the horse-car conductor goes through the whole term without losing a day, and finishes the period with vigor unimpaired.

"From the facts presented, it appears that nearly all systematic work which is performed on Sunday in this Commonwealth, certainly where men work in bodies, is personal service rendered by man to his fellow-men, and not to any considerable extent for the production of material wealth. This being the case, we find that Sunday labor is almost wholly and directly caused by the personal demands of one man or one class of men upon another class. The service rendered on Sunday is rendered then because the person to be served exacts it on that particular day. Probably every letter and every

passenger could be carried on week days if every letter-sender and every passenger preferred to have it so; and since nothing, in the nature of things or in the necessities of industry, or in the progress of the modern industrial system, but only the will of man, causes nearly all the systematic labor that is performed on Sunday, it follows that Sunday labor will cease when the individual man prefers to have all personal services rendered him on some other day." (p. 73.)

Some most important facts stare at the reader from this pains-taking report.

1. The religious people of Massachusetts have no conscientious scruples against demanding labor on the part of those whom they desire to use as public or private servants. Much of the present Sunday-desecration was begun in the interest of church-going.

2. The great majority of the people of that Puritan Commonwealth do not regard Sunday as a Sabbath, but as a day for such recreation as best conduces to their comfort. There is very little conscientious regard for Sunday as, in any sense, a sacred day.

3. The swift increase of the tide of Sunday labor since 1885 indicates the destruction of the last barriers which protected the New England Sunday of other days. That is gone forever.

The revelations made in the report of Commissioner Wright, and other similar facts, raised the fears of the friends of Sunday to such a point that

notes of warning and renewed efforts to enforce the Sunday laws were abundant in the following year. On the 15th of February, 1886, in the prelude to his Monday lecture, in Boston, Rev. Joseph Cook, with dramatic mien, said: "Save Sunday and we can save the Republic; otherwise, not." At the same time he said that he had lately attended service in a stately church on the banks of the Mississippi River where only six persons were present to hear a most admirable discourse. On the same afternoon in the city of Chicago 3,000 people paid a dollar each to hear a popular "infidel" lecture, and 30,000 persons attended a horse race and the show of Buffalo Bill.

EFFORTS TO SAVE SUNDAY BY CIVIL LAW IN
MASSACHUSETTS.

From 1884 to 1886 special efforts were made to check the drift downward, by attempting to enforce the Sunday laws. In 1883 the Supreme Court of that state had rendered a decision which, indirectly, declared the running of street cars on Sunday to be illegal. It was in the case of W. W. Day against the Highland Street Railway Company, in an action to recover damages for personal injury. (See Massachusetts Reports, Vol. 135; 1883, p. 113 ff.) On Sunday, June 20, 1880, the plaintiff was doing duty as conductor on a car of the Metropolitan Railway Company. While collecting fares, standing on the steps of an "open car," he was injured by a car of the Highland Company, as it passed on a near-by track. The case went to the Supreme Court, on appeal, and a full bench decided that since the car on

which Day was at work was not run as a "work of necessity, nor of mercy," that he was doing an illegal act, in the doing of which the position of his body contributed to his injury, and, therefore, he could not recover damages. Here is the substance of the decision as announced by Judge Colburn:

"We take occasion promptly to say that if the object of the law was to compel the observance of Sunday as a religious institution we would not hesitate to declare it to be a violation of the above constitutional prohibition. It would violate equally the religious liberty of the Christian, the Jew and the infidel, none of whom can be compelled by law to comply with any merely religious observance, whether it accords with his faith and conscience or not. With rare exceptions, the American authorities concur in this view. . . . The statute is to be judged of precisely as if it had selected for the day of rest any day of the week, other than Sunday; and its validity is not to be questioned, because in the exercise of a wise discretion it has chosen that day which a majority of the inhabitants of this state, under the sanctions of their religious faith, already voluntarily observe as a day of rest."

The *Independent*, New York, remarking upon the decision, said: "This is an exceedingly lucid statement of the theory which underlies all legislation that requires the suspension of ordinary labor on Sunday. The object is not to enforce religious observance of any kind, but simply to establish a uniform day of rest for the general good of the whole

people; and this is no interference with the religious liberty of anybody."

Both the decision and the comments were unquestionably correct. They indicate the only possible basis on which Sunday laws can rest. Such decisions are, however, wholly revolutionary. They destroy once and forever the conception of Sunday legislation, as embodied in the original English laws and in all the Colonial and earlier state laws of the United States. More significant still is the fact that these judicial decisions remove entirely the basis on which the "Sabbath reformers" make their earnest and continuous appeals for the enforcement of the "Sabbath laws."

In connection with this agitation, and in the view of the desecration of Sunday by railroads, the *Congregationalist* published the following lurid sentences from a correspondent: "A more disastrous Baalism was never tolerated in the history of man than this railroading upon the Sabbath-day, whether by horse-power or steam—the smoke and din of a dirty train hurled like a screeching bomb through its hallowed horizon. Such blasphemy gives the loose rein to every inclination to infringe upon the wholesome restraints that attach themselves to the sacred day. This, alone, is enough to cause the flood-gates of vice and immorality to be opened upon us. It gives impetus to all manner of strife and contention and unlawful competition in business and trade. God-fearing men will clear their skirts of this Sabbath railroading, as honest men

did their consciences by not luxuriating under slavery's cotton, nor fattening upon its cheap sugar."

The agitation resulting from this decision and the failure of the efforts to check the running of the street cars, and other forms of business, under cover of the decision, showed that a radical change had taken place in public opinion as to Sunday laws. Christians and non-Christians united in the declaration that all religious basis for enforcing the Sunday laws must be eliminated. That was equivalent to saying that they could not be enforced at all, unless in some unimportant and valueless instances. That Sunday laws ought not to be enforced on religious grounds is true. But it is also true that they have never been successfully enforced on any other grounds. The zeal of conscience, or the bigotry of intolerance, are the only motives which have ever enforced such laws. But the whole effort was thought-provoking, and it revealed the weakness of the general regard for Sunday as fully as the facts of Commissioner Wright's report had done the previous year.

Writing of this decision of the Massachusetts Court, the *Advance* said that the effort to enforce the laws would result in an effort to repeal them. It also reported that the Congregational Club had appointed a committee of three lawyers to act for it in opposition to the repeal. It was reported that many clergymen in Boston were not in favor of the effort to enforce the laws because the failure to do so would weaken the cause of Sunday still more.

The *Congregationalist* saw this result, and said: "Let us then hasten slowly in all this, and if we are to have a revision of the Sunday laws, let that revision be in the interest, not of socialism and anarchy, but of an intelligent and humane Christianity." Speaking of the situation, the *New York Tribune* for Nov. 6, 1886, said: "Additional interest is imparted to the Sunday question as it is now being agitated from the Boston point of view by decision of the Supreme Court of Massachusetts touching Sunday horse-cars. The Court decides that they cannot be legally run on that day. 'We are of the opinion,' says Judge Colburn, 'that a car so run is in violation of law, though some of its passengers may be lawfully traveling. It is not within our province to determine the wisdom or expediency of the law, or how far there has been a change in public sentiment in relation to the proper manner of observing the Lord's-day. These considerations are for the legislature.' Of course the horse-car people will petition the next legislature for relief, so that this phase of the Sunday question bids fair to be pretty thoroughly discussed before the winter is over."

Nothing came of all this except an increase of liberal sentiment and practice. Up to the present writing—1898—the disregard for Sunday in Massachusetts, and in all New England, has gone forward with increasing rapidity and power. The character of the Supreme Court decision, and the failure to gain lost ground for Sunday under it, gave double emphasis to the depth of the decay of regard

for Sunday in the home of New England Puritanism.

In 1887 the *Congregational Record* published several articles on the Sunday question, from various correspondents, among whom was Rev. Washington Gladden. He spoke with great plainness of the extent to which the lower elements in society had taken possession of Sunday as an irreligious holiday, and declared this: That if anything could be done to "check this, the spread of this plague of vice and irreligion and lawlessness and anarchy in our cities, it cannot be done too soon." He closed with these words: "We call it the Lord's-day, but does it belong to him? Surely it is the day when the forces of the adversary work most busily. It is the day when those that lie in wait to ruin souls are all alert and intent upon their prey. A great deal more moral injury is done on this day than on any other day in the week. And often, as I go about the streets of my own city, and see with what fiendish and fatal enterprise the evil one is plying his arts of destruction, I am prone to cry out, 'Who will come to the help of the Lord, to the help of the Lord against the mighty?' Where are all the thousands of Christian disciples in this great city? What are they doing to counteract this mischief? A few earnest souls in every church are doing what they can, but where are all the rest? That is the burning Sunday question. May God help you to answer it."

The darkest shadows in this picture are made by the attitude of Christians. When all the testimony

is in, there is no escape from the fact that Sunday is being slain in the house of its friends, or rather, Sunday is carrying its friends into ruin because of the essential error which underlies the theories on which it rests.

In the *Advance* for July 7, 1887, Rev. Geo. C. Adams, writing of Sunday in St. Louis, Mo., described the fearful harvest of evil which it had gathered. He contrasted it with Sunday in New England, and averred that the West was far more debased as to Sunday than the East. Reading what was said of the East by others, it seems difficult to see the case as Dr. Adams did. Of the effect of the popular disregard for Sunday on religion he said: "One of the greatest difficulties in the way of church work in St. Louis has always been the fact that we have no Sabbath. . . . Under the circumstances it is a wonder that any aggressive work can be done successfully by the churches, and it is no wonder that every year finds a great procession of members of the churches, drawn away by the spirit of worldliness, exchanging the church and the Bible-school for the theatre and the ball-ground, and becoming entirely dead to all vows of fidelity to the Master."

July 12, 1888, the *Congregationalist* reported that yacht racing, and similar sports, on Sunday, were popular and prevalent in and around Boston. It said that these sports made no distinction between Sunday and other days, and that church members were much involved in these things.

In 1892 the *Advance* reported with favorable

comment the strong words of Bishop Ninde, at the Methodist Conference, concerning the complicity of Christians with Sunday-desecration. The Bishop's testimony will be found in chapter second—Methodist testimony. Few things, if any, could show how regard for Sunday had departed from the home of the Puritan faith, more than the summary given below, of facts presented by A. P. Foster, D. D., of the editorial staff of the *Advance*, in that paper for March 30, 1893. He declared that Massachusetts, once first in morals, is now the last in New England in respect to Sabbath law and Sabbath practice. The license laws of the state, he affirmed, permit the licensing of "Sabbath-breaking." It seems that according to law in Massachusetts, steam, gas and electricity may be manufactured on Sunday for light, heat and power; the telegraph and telephone may be used; horses, yachts and boats may be let; newspapers may be manufactured, transported and sold; butter and cheese may be made; public bath-houses may be kept open; food in bakeries may be made and sold before 10 A. M., and between 4 and 6.30 P. M.; steamboats and railroad trains may be run "as the public necessity and convenience may require," having regard to the due observance of the day. The deep significance of these general statements concerning Sunday lawlessness in Massachusetts cannot be over-estimated. Massachusetts originally had the most rigid civil laws concerning Sunday. The earlier laws, and practices, covered the time from "sunset on Saturday to sunset on

Sunday." During this time all business and recreation were forbidden, with a strictness more than "Mosaic." If Sunday laws are of supreme value in preventing disregard for the day, how has it come to pass that this legislation, which was once supported by such public conscience as insured its enforcement, has not only fallen into disuse, but has been actually repealed? Do men expect to begin with this ruin and accomplish reformation through a system of laws which have not only failed to check the downward drift, but have been actually swept away? Can the fragments of the overthrown system be drawn from their place in the mud of the overflowing deluge, and be made into barriers which will turn back the tide, and restore the drowned conscience of the state?

Supporting the statements of the *Advance*, the *Congregationalist* — May 1, 1893 — said: "The sacredness of the Lord's-day appears to be less regarded every year. As the spring opens there is a fresh impulse on every hand to set aside its distinct features. Excursions invite. Summer houses are to be selected, and Sunday offers opportunity for it. A long bicycle ride is specially attractive. The family are invited to visit relatives, and it takes the whole day. At least, the house piazza, the Sunday paper and the novel set up their attractions against public worship. The most painful fact about this gradual loss of the Lord's-day is that its sacredness is being destroyed by the Lord's followers. If every person lived up to his convictions on this subject, the day

would be protected. Its value is lost through Christians doing what they would not wish other Christians to do on that day. If Sunday should cease to be the Lord's-day it would be because Christians have resisted the pleadings of their own consciences concerning it. No legislature can Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept, it cannot be destroyed."

If these were the words of an alarmist or of an enemy of Christianity, they might be passed by. On the contrary the *Congregationalist* stands first among the papers of its denomination, and it is not second to any in clearness of vision and well-balanced conclusions on general themes. Its words are those of a friend; but they are heavy with sorrow and clouded with doubt and fear.

In the following summer, 1894, the growing disregard for Sunday again prompted its friends to some efforts for enforcing Sunday laws. Concerning that effort, the *Advance* and the *Congregationalist* spoke. The former, under "The Sabbath Around Boston," said: "The day by no means receives the good old Puritan observance of Cotton Mather's day. The time was when the ferries did not run and the gate across the neck was closed on the Sabbath, so that travel in or out of Boston was absolutely impossible. To-day on a hot Sabbath crowds pour out in every direction. Recently when the city was melting in the nineties, 3,000 excursionists gathered

at Newport, R. I., on Sunday, and 50,000, it is estimated, at Crescent Beach in Revere. But the most noticeable feature about Sunday has been the march up hill and down again of Mayor Bancroft, of Cambridge, and the ministers of the city in the endeavor to enforce the Sunday laws. The ministers called the attention of the Mayor to the fact that the Sunday ordinances were not enforced, and asked him to see that they were. They had in mind the selling of tobacco and soda by druggists, the delivery of ice-cream at private houses, and the like. The Mayor declared his willingness to enforce the law, whatever it might be. Complaint was made against a person delivering ice-cream on Sunday, which the city solicitor had declared a clear violation of the ordinance. The judge, however, refused to receive the complaint under the ruling that ice-cream was a necessity in the eye of the law. Then the drug-stores, which had closed the week before, opened again and some sold soda and cigars as usual. Evidence was taken against them, but was not presented in court, and now the Mayor declares that in the face of the decision of the judge he can do nothing. Some of the daily papers are gleeful, and declare the Puritan days are over, and that ministers had better learn the fact. It is an unfortunate business, seemingly calculated to give more license to Sabbath-desecration. And yet it may do good in the end by leading to more careful distinctions, both in the law and in public sentiment."

The *Congregationalist*, speaking of this effort at

Cambridge, said: "According to the advice of several of the Boston daily newspapers, the better way is to let the laws remain on the statute books, but to make no effort to enforce them. No advice could be worse than this. The surest way to encourage disregard of law is to teach the people that some laws are made to satisfy a demand for them, but that they are meant to be a dead letter. Especially vicious is the counsel that the enactment of any law should satisfy the public conscience, leaving men free to ignore it in practice. The counterpart of dead formality in religion is dead law in the administration of government—a kind of state sanction of hypocrisy." But when all was said, whether of pleading or condemnation, the laws could not be enforced, and decay and desecration went on.

During all the years between the Civil War and 1895, the Sunday newspaper grew with magic speed and prodigious power. But 1895 witnessed a crowning stroke of diplomacy on their part. More concerning it will be found in the chapter on "Responsibility of Christians," but the following from the *Congregationalist* of Aug. 22, 1895, is pertinent here: "An association has recently been formed, with headquarters in Boston, for the purpose of collecting sermons for Sunday newspapers. 'We are asked to appeal to ministers to furnish material, on the ground that Sunday papers have come to stay and that we ought to get into them as much good reading as possible. This movement to secure the endorsement of the Sunday newspaper by the clergy

and their co-operation in circulating it ought not to deceive any one. Ministers who give their names to this enterprise will do so because they approve the Sunday press, not because they seek to improve an institution which they believe to be working harm.' Those who write for the Sunday papers will, of course, expect their people to take it. We believe that no other institution has done so much as this one to secularize the Lord's-day. It sets the key-note of the conversation during the day in many Christian families and for the thoughts in the minds of multitudes of professing Christians, and that note is far from being in harmony with Christian themes. The indorsement of the Sunday paper by ministers and churches may extend the circulation, but will do little to elevate its influence."

In the *Advance* for Dec. 15, 1895, F. A. Noble, D. D., pastor of a leading Congregational church of Chicago, spoke ringing and brave words concerning the growth of Sunday-deseccration. Here are some of them: "Few people, it is to be feared, fully realize how determined and wide-spread are the efforts to undermine regard for the Lord's-day, and how successful these efforts have already been. Sunday newspapers and Sunday theatres have come to stay. Mail trains and freight trains and elegantly-appointed passenger trains are regularly scheduled for Sunday. Business men plan to use Sunday for travel in order to save time. Excursions to sea-side, mountains and expositions are arranged for Sunday as the most convenient and attractive date for starting. Con-

tractors, when pressed, never hesitate to complete their jobs on Sunday, even though it be the chapel of a Christian University. Men and women who go much abroad bring back not only the wine cup for their side-boards and their social gatherings, but modified, and often radically changed views of the proper observance of Sunday. The tendencies which work toward the secularization of Sunday are both strong and manifold."

When the friends of Sunday speak thus, the fact of its loss is beyond question.

CONGREGATIONALISTS DECLARE THAT SUNDAY IS LOST.

Testimony from Congregational sources was abundant in 1896. It was dominated by a tone of hopelessness. Open disregard for Sunday law, and flagrant acts of desecration, had increased as the progress of a heavy train does on a down grade. The inconsistencies of Christians were noted more and more, and the charge that they were mainly responsible for the demoralized state of the Sunday question was freely made. On the third of June the *Advance* sharpened its pen for the Mayor of Chicago for "leading a procession of nearly six thousand wheelmen through the streets of that city on Sunday, during the hours of morning service in the churches." This is what the *Advance* wrote:

"The outing was remarkable in many respects. It had been planned without regard to expense—or the Decalogue; and it was conducted in as gentle-

manly a manner as though Mephistopheles had been the marshal of the day. It was, in part representative of the city: civic Chicago on cycles. For at the head of the cycle anaconda which took Chicago in its toils on Sunday, May 23, rode a band of policemen; then followed Mayor Carter H. Harrison, riding at ease between President C. P. Root and Dr. J. C. Barclay; and after them came ten members of the Red Cross corps—a strange place for a cross—the First Regiment cycling club, mail-carriers a-wheel, thirty-three clubs of various names, tandems, triplets, quads, gay ladies in purple costumes, and 2,500 unattached wheelmen.

“They rode past churches and disturbed the worship of congregations. What minister could expect to hold the undivided attention of his audience, while the Mayor of Chicago was pedaling his way through the streets, and preaching a long-drawn-out sermon on Sabbath-breaking, illustrating the doctrine by his own practice? It was so Teutonic and liberal that outside Chicago burst into an ecstasy of applause. Every saloon-keeper along the line measured by the wheels felt his heart warm toward the Mayor. He thought that a man so liberal in his sentiments, a man that could lead six thousand cyclers through the Fourth Commandment, would not be very hard on him if he should disregard inconvenient, repressive laws. Every man and woman of easy morals felt drawn toward a mayor who could deliberately desecrate the day which Christians observe as a day of rest and wor-

ship. They thought that he would be more likely to wink at their peccadillos than to sternly punish them.”

One sentence from the above demands re-reading. “Every saloon-keeper along the lines measured by the wheels felt his heart warm toward the Mayor.” That is doubly true. And by the same law of logic and experience, all the forces of evil which riot on Sunday rejoice whenever they hear or read from the words of clergymen that “the Sabbath is only an effete Jewish affair, with which we of this dispensation have nothing to do.” That suits the lovers of beer and blasphemy. They are keen and logical, and they can read the New Testament, if need be; and when they do thus read, they know that if the preachers who decry the “old Jewish Sabbath” tell the truth, that all talk about Sunday being a sacred day is empty sound. If good Dr. Noble were to warn his people against the doctrines of the Seventh-day Baptist church of Chicago, each lover of pleasure on Sunday “would feel his heart warm” toward the doctor, because his words would help to remove any lingering thought of “Sabbath-breaking” which might be awakened, if, while looking through the Bible, he should chance to light on the Ten Commandments.

The decay of conscience in regard to Sunday was put in a strong light by the *Advance* in 1897, in these words:

“It is an accepted fact that a failure to respect the sacredness of what we have come to name appropri-

ately the Lord's-day, is not a serious offense against the common conscience. Multitudes of men who would not steal, neither be guilty of slander, unchastity, nor the hate which is the substance of murder, do not scruple to pervert the Sabbath by labor, or loafing, or riot. They are essentially without enlightened convictions of conscience in the matter. How is such a surprising fact to be accounted for?

"We have an easy answer in the common statement that the man of the world has not the fear of God in all his thoughts. He that fears God, it is said, will reverence the day that he has chosen for his own and blessed; the way, therefore, to protect the Sabbath is to make men pious in the substance of their thinking or feeling. The answer is good; but it does not reach the ground reason why it is that men who will not steal, nor lie, nor commit adultery, yet decline to turn their feet from polluting the Sabbath, and from doing their pleasure on God's holy day. Their inward thought seems to be that the law for the Sabbath is positive as distinct from moral, that the reasons for that law are not laid in nature as are the laws protecting property and reputation, that the reasons for the giving of that law have passed, and that God either does not know what the Sabbath-breakers are about, or, if he does know, he does not care very much."

In August, 1897, the *Advance* again made record of the loss of Sunday in the East, in some remarks about certain improvements which had been made at Metropolitan Park Beach, near Boston. It said:

"These changes the public greatly appreciate. Unhappily, Sunday seems to be the day when they show their appreciation most. Last Sunday the beach was packed with an eager crowd, estimated to number 100,000 people. Of these it is said 10,000 people desired to use the great state bath-house, and enjoy the sea-bathing, while only about 5,500 were able to do so. There was not a single arrest during the day, and the park policemen were highly praised for their skill in keeping order. It seems a thousand pities that such great and desirable improvements should lead to such extensive Sabbath-desecration."

The crowning testimony for 1897, as many will measure it, was from a book by Rev. Leonard Woolsey Bacon, D. D., which was published in the autumn of that year. It was volume eleven in the "American Church History Series," entitled, A History of American Christianity.

Chapter XX. covers the period "After the War" down to date. On page 371, ff., we find the following:

"An event of great historical importance, which cannot be determined to a precise date, but which belongs more to this period than to any other, is the loss of the Scotch and Puritan Sabbath, or, as many like to call it, the American Sabbath. The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction from any quarter, does not coincide in its language with the law of God as expressed either in the Old Testament

or in the New. The Westminster rule requires, as if with a 'Thus saith the Lord,' that on the first day of the week, instead of the seventh, men shall desist not only from labor, but from recreation, and spend the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. Westminster Shorter Catechism, Ans. 60.* This interpretation and expansion of the Fourth Commandment has never attained to a more than sectarian and provincial authority; but the overmastering Puritan influence, both of Virginia and New England, combined with the Scotch-Irish influence, made it for a long time dominant in America. Even those who quite declined to admit the divine authority of the glosses upon the commandment felt constrained to 'submit to the ordinances of man for the Lord's Sake.' But it was inevitable that with the vast increase of the travel and sojourn of American Christians in other lands of Christendom, and the multitudinous immigration into America from other lands than Great Britain, the tradition from the Westminster elders should come to be openly disputed within the church, and should be disregarded even when not denied. It was not only inevitable; it was a Christian duty distinctly enjoined by apostolic authority. Col. 2: 16. The five years of war, during which Christians of various lands and creeds intermingled

*The commentaries on the Catechism, which are many, like Gemara upon Mishna, build wider and higher the "fence around the law," in a fashion truly rabbinic.

as never before, and the Sunday laws were dumb, *inter arma*, not only in the field, but among the home churches, did perhaps even more to break the force of the tradition, and to lead in a perilous and demoralizing reaction. Some reaction was inevitable. The church must needs suffer the evil consequences of overstraining the law of God. From the Sunday of ascetic self-denial—'a day for a man to afflict the soul'—there was a ready rush into utter recklessness of the law and privilege of rest. In the church there was wrought sore damage to weak consciences; men acted, not from intelligent conviction, but from lack of conviction, and allowing themselves in self-indulgences of the rightfulness of which they were dubious, 'they condemned themselves in that which they allowed.' The consequence in civil society was alike disastrous. Early legislation had not steered clear of the error of attempting to enforce Sabbath-keeping as a religious duty by civil penalties, and some relics of that mistake remained, and still remain, on some of the statute-books. The just protest against this wrong was, of course, indiscriminating, tending to defeat the righteous and most salutary laws that aimed simply to secure for the citizen the privilege of a weekly day of rest, and to secure the holiday thus ordained by law from being perverted into a nuisance. The social change which is still in progress along these lines no wise Christian patriot can contemplate with complacency. It threatens, when complete, to deprive us of that universal, quiet Sabbath rest

which has been one of the glories of American social life, and an important element in its economic prosperity, and to give in place of it, to some, no assurance of a Sabbath rest at all; to others, a Sabbath of revelry and debauch."

CHAPTER IV.

TESTIMONY FROM PRESBYTERIAN SOURCES.

Presbyterians and Puritan Sunday—*Christian Statesman* on Sunday Camp Meetings—Presbytery of Delaware Alarmed—Parkhurst Condemned—Wayland Hoyt's Sarcasm—*Observer* Condemns Christians—Nebulous Consciences—Sunday Law Needed for Christians—Self-condemned Christians—Sunday and the World's Fair—Dr. Stall Scores Christians—Abolition of Sunday—Sunday-Rest Congress—*Christian Work*—Dr. Cuyler—*Christian Statesman* Deplores Increase of Desecration—Synod of New Jersey—General Assembly, Southern—8,000 Business Places Open in Philadelphia on Sunday—Great Disregard of Sunday in Pennsylvania—*Interior* on "Passing" of Sunday—Sunday Labor Well Paid—*Christian Intelligencer* on Sunday Among Politicians—Church Members Indifferent—Sunday is "Wheelman's Day"—Dr. Talmage a "Sabbath-Breaker"—Dr. Cuyler on "New Style of Sabbath"—Christians Apathetic—Dr. Hathaway Condemns Christians—American Sabbath Union—Better Be Seventh-day Baptists—No Remedy for Increasing Decline, Unless Christians Give Up Sunday, and Follow Christ in Keeping God's Sabbath.

PRESBYTERIANISM and the Puritan Sunday were essentially identical, at the beginning. Embodying high culture, orthodox conservatism and intense loyalty to its creed, it was natural that Presbyterians should be among the first to detect the decay of Sunday, and to warn against it. The material for this chapter is greater in amount than that furnished by any other denomination. (We include in the Presbyterian group the Dutch Reformed branch, and the *Christian Statesman*, since the National Reform movement of which it is the organ is primarily the product of certain smaller branches of the Presbyterian family.) Beyond all

others the Presbyterians had faith in the "change-of-Sabbath" theory, and the direct application of the Fourth Commandment to Sunday. To them as much, if not more than to any other branch of Protestants, the decay of Sunday means the decay of a fundamental doctrine of Christianity.

In July, 1882, the *Christian Statesman* said that on the first hot Sunday of that season there were more excursionists at a single seaside resort near New York than there were worshipers in all the churches in that city. It also charged the managers of the "Simpson Grove Camp Meeting Association," twenty-two miles from Philadelphia, with promoting the desecration of Sunday, by its arrangements for services, although the Association announced that it would not arrange for "excursion trains." The *Statesman* averred that the regular trains were ample to meet all the demands, and to empty the Methodist churches of the city, as well as to carry many thousand non-church goers to the grounds for pleasure and non-religious recreation. The *Statesman* concluded in these words: "We can only class the present arrangement with other cases of deliberate complicity by Christians with worldly pleasure-seeking on the Sabbath."

In the latter part of the same year the Presbytery of Delaware, N. Y., expressed "the deliberate judgment" that Sunday-desecration was increasing "with fearful rapidity." That "an alarming crisis" had already come, and that Sunday would be "entirely obliterated" at an early day, unless help

should hasten; that whatever was done must be "done quickly," and that the rescue of Sunday was "the question first in order of time, and first in order of importance." In September, 1883, the *Christian Statesman* said that the question of Sunday-observance was the most prominent and the most important question before the nation. That it could never return to the quiet and indifference of former times. Neither the friends nor the enemies of Sunday had sought to create the crisis, but it was here, and the issue could not be avoided longer.

In November, 1885, the New York *Observer* spoke vigorously, but sadly, of the alarming growth of theoretical and actual no-Sabbathism in all the large cities. It declared that many persons considered Sunday laws to be relics of barbarism, and treated them accordingly; that business "goes on without regard to law or the protest of religion." It said that the change for the worse had come so gradually that many persons did not realize the danger, thus making the danger all the greater. It closed with these words: "It must be confessed to our shame that Sunday as a day of rest and holy occupation appears to be waning." In the autumn of the following year the *Observer* repeated its warnings and declared that "thousands of devout people in New England had been scandalized by the example of the President of the United States in traveling on Sunday in order to reach Boston in time for the Harvard Anniversary," not long before. While the *Observer* condemned this on the part of the Presi-

dent, it expressed the fear that clergymen and other Christians were on the same train, since they were accustomed to travel on Sunday without any special pressure which could justify the plea of "necessity."

During certain local agitation in New York in 1886, the *Christian Statesman* charged Dr. C. H. Parkhurst with "weakening the foundations of the Sabbath," because he taught that the observance of Sunday does not rest on the Fourth Commandment. In this criticism the *Statesman* touched one of the prominent causes of the decay of Sunday, viz., the loss of faith in its claims to divine authority. In what the *Statesman* complained of Dr. Parkhurst there was represented an incurable element in the final destruction of Sunday. Well did the *Statesman* say: "No descanting, however eloquent, on the benefits of a day of rest and worship, can long uphold the institution when the foundation is thus cut away from under it." It is well to add this: No insistence that the Sunday has rightfully displaced the Sabbath, as the *Statesman* claims, however eloquent, can cover that false assumption. Dr. Parkhurst did no more to undermine the Sunday, by a frank and manly admission of an important fact, than the *Statesman* does by assuming, in the face of the Word of God, that the Doctor did not state the facts. Both of these positions undermine Sunday; one by admitting the facts, and the other by denying them.

In April, 1886, the "Ministerial Union" of Philadelphia, at a meeting in the rooms of the Pres-

byterian Publishing House, discussed the problem of the Sunday newspaper. Dr. Rufus Clark presented a paper in which it was claimed that this greatest of foes to Sunday had become firmly fixed as one of the institutions of our time, and this with the consent and aid of Christians. In the course of the discussion Dr. Wayland Hoyt castigated Christians because their efforts at Sunday Reform were spent, mainly, in passing resolutions, while their practices fostered the evils against which they resolved, at long range. Dr. Hoyt's well-directed sarcasm against the defense by "resolution" was very pertinent. The American people are noted for passing resolutions. Many who aspire to be reformers seem to think that when proper resolutions have been passed concerning any question, the work is mainly done. The records of the last twenty years show that different religious bodies in the United States have made "resolutions" their main work, so far as Sunday is concerned. Preambles in which we are gravely told what ought to be, followed by resolutions asserting that people ought to do what ought to be done, have been plentiful. Their effect has been quite as marked as that of the Pope's bull against the comet.

The reader will remember that the Sunday law of California was repealed in 1883. In 1887 a vigorous effort was made to secure some form of law in its place, but nothing was attained. Similar efforts have been made from time to time since, with the same results. In 1887 Dr. George S. Mott,

President of the New Jersey Sabbath Association, reported that the disregard for Sunday in that state was increasing in various forms, and that the atmosphere was filled with the poison of "lax observance," which threatened the conscience of the most devout. He said that individual Christians, and churches, were yielding to the Continental Sunday; that the burden of responsibility rested on Christians, and that "a correct Sabbath sentiment is the imperative need of the hour." July 28, 1887, under the title "Loosing Sunday," "Lex," in the New York *Observer*, drew a dark picture of Sunday in the United States, which represented it as already nigh to death. He declared that Christians were foremost among those who were slaying it. His arraignment of Christians may be compressed into this sentence: "If Christians everywhere would refrain from doing their own pleasure on the Sabbath, the day would indeed be a delight, the holy of the Lord, honorable."

March 31, 1887, a correspondent of the *Observer*, trying to answer the arguments of the Seventh-day Baptists, took the ground that the Fourth Commandment does not fix any specific day of the week, but only one day of rest, beginning to count where you choose.

July 26, 1888, an editorial in the *Observer* spoke sadly of the rapid decline of regard for Sunday, and said: "If all Christians were united in defence of it as a religious institution," there would be much greater hope of checking the decline and decay.

Again, November 1, 1888, the *Observer* wrote at length on the general disregard, and of New England, said: "Old staid New England is gone over to Sabbath-desecration to an extent that causes her to keep pace with the demoralization of other sections of the country; and this has been abetted in great measure by the native population. All over our land the religious Sabbath is falling into neglect; the holiday Sabbath is spreading. By the concessions which are constantly being made through the repeal of old Sabbath laws, and the pernicious examples of many who fill high civil offices and the general laxness which has come to all classes, we stand face to face with the problem whether the American Sabbath of our fathers is to be abandoned for the Continental Sunday, which means the surrender of our peculiar institutions as they have heretofore shaped the genius of the Republic. Christians are not regarding the Sabbath as sacredly as they should. Many Christians are neglecting the sanctuary and its services; many Christians fail to regard the Sabbath as unto the Lord; in many Christian families there is laxity of training on this point. Not till Christians preach and practice reverence for the day of God can a better state of things be expected."

The report of the Executive Committee of the National Reform Association, presented at its meeting in Philadelphia, in April, 1888, showed that great efforts were being made to secure legislation, through constitutional amendment, which would

establish Sunday by national law. It was reported that the Woman's Temperance Union had enlisted in that enterprise, and that the prospect for such an advance in the matter of Sunday was full of promise. The speakers and the report urged that "Sunday was already in politics," and that its friends must push it to a successful issue, along political lines. The necessity of bringing Christians into better relations to the question was put in the following words: "This National Sabbath Committee should be appointed by the churches, and its chief work at first should be with the nebulous consciences of the church. If Christians could be shown that it is their duty to withhold their stock and patronage from railroads running Sunday trains, and their advertisements and sanction from Sunday newspapers, and their endorsement from Sunday mails, all these would soon become as disreputable as tipling, and laws against them would be secured with no more difficulty."

Those who have followed the history of the Sabbath-question in politics since 1888 know that the "nebulous consciences of the church" have continued to cultivate the seeds of decay in Sunday, in spite of the efforts to create conscience by civil enactment. The extent to which good men, blind to the fact that the influence of civil legislation has always been in favor of Sunday holidayism, in the long run, have fostered national legislation as a means of saving Sunday, is as surprising as it has been futile. For example:

J. M. Foster, Secretary of the National Reform Association, writing from Richmond, Ind., in 1892, drew a dark picture of the disregard of Christians for Sunday, and of "Presbyterian elders" who travel with "Masonic excursions" on that day. To correct these evils and make these Christians better, Mr. Foster declared that there is need of a strict Sunday law, the aim of which shall be: "To protect the employer against himself. He is often so covetous that he will sin against his own conscience in order to gain the time of the Sabbath. The superintendent of a leading house in Cincinnati, in order to have his goods arranged for their opening day in a new house, said to those under his direction: 'I am a member of the church. I respect any one's scruples. But those who have no conscientious objections to working on the Sabbath will come and help me to-morrow. The rest must work Saturday night.' That man needs a Sabbath law to protect himself. He has not conscience enough to do it."

What a proposition: create religious conscience for Presbyterian elders and other church members, by civil law! Think of this scene at the judgment seat of Christ. Dialogue: *Judge*.—Why did you disregard Sunday while on earth? *Culprit*.—Because the civil law of Indiana did not compel me, nor create in me a heart clean enough to keep the "Lord's-day holy." What a travesty!! And yet it must always come to this when men attempt to substitute human law for divine law, and to rely on the out-

ward restraint of civil enactment, rather than the inward control of an enlightened conscience.

In 1888 the New York *Observer*, quoting from the *Journal of Commerce*, pressed the truth in vigorous language, that "a Sunday which has no sacred hours will soon have no interval for peaceful rest." It commended this from the *Journal*, "as a bit of common sense and sound political economy from a business counting-house." In 1889 the *Christian Intelligencer* portrayed the rapid loss of Sunday and the criminal indifference of its professed friends in strong colors, and sounded the alarm in these words: "It is a time, not of peace, but of war—of war to the knife, of war to the bitter end; for we must remember that where our enemies are victorious there will they be striking a fatal blow at the religion of Jesus Christ."

In October, 1889, Secretary Foster, of the National Reform Association, said: "There is a general feeling of anxiety among the people for our Sabbath. They feel that something should be done, but there is a night-mare of inability to do anything. A good brother said to me: 'The Sunday paper comes to my house regularly. We began taking it during the war. We wanted the latest news from the battle-fields. And it has been coming ever since. I know it is wrong. There should not be any Sunday paper. It is an injury to society. But when others take it we might as well have it.' Another brother said: 'I am a stockholder in a street-car company. I know it is wrong to compel the work-

men to labor on the Sabbath. It is an injury to their body and soul, it wrongs their families and dishonors God. But I do not believe you can ever stop street-cars on the Sabbath. Christians generally use them. And the stockholders are no more blameable than society which justifies them.'" This was a significant commentary upon the decay which had ensued in the consciences of Christian people. When he represented Christian men as standing powerless through weakness of conscience, continuing to do that which they think is wrong, and yet frankly saying that they do not believe matters can be made better, the picture was dark indeed. Such a result is unavoidable, since the only foundation on which conscience can rest is divine authority. Having disregarded divine authority in the matter of the Sabbath ("Saturday"), these Christian men for whom Secretary Foster spoke found themselves slain by their own acts, and unable to shake off the nightmare which a moribund conscience had induced. Appeals to the civil law are of no value in such cases. While men continue to put aside divine authority, for the sake of avoiding the claims of the Sabbath, the decay of conscience must go on, until there will be left too little vitality to develop even "night-mare."

OPENING OF THE WORLD'S FAIR.

The year 1892 was made memorable on the Sunday question by the struggle over the opening of the World's Fair in Chicago. Presbyterians took a prominent part in the struggle. Unable to secure the closing through the local authorities, the friends

of Sunday besieged Congress to grant aid to the enterprise only on the ground that the gates should be closed on Sunday. The history of their efforts, and the evidence of negative zeal, or definite indifference on the part of the friends of Sunday, showed that even then the decay had passed beyond cure or arrest, even by Act of Congress. The inactivity of the pastors was sharply commented upon by the *Christian Statesman* as follows: "When Congress opened, the desk of every Senator and Congressman should have been heaped high with petitions and letters asking for the closing of the World's Fair on the Sabbath. About one hundred and fifty thousand blank petitions had been sent out; most of the pastors of the country had two sets, many of them three, some of them four and others five. We find records of less than one hundred petitions presented in the United States Senate before the holiday recess. We have no words to characterize this negligence. Hundreds of petitions that have been adopted have not been signed and forwarded, and probably a majority of the churches of the land, with the roar of this moral Waterloo in their ears, have not even adopted the petition." A little later, Feb. 6, 1892, the *Statesman* added this: "In the first sixteen days of this Congress, the great state of Pennsylvania sent to the United States Senate just twelve petitions against Sunday-opening of the World's Fair, and other states did no better. Awake, awake, Deborah; arise, Barak, and lead thy captivity captive."

In response to the call for aid to Sunday, Congressman Morse, of Massachusetts, on the 5th of January, 1892, in the House of Representatives, introduced "A Bill to Prohibit the Opening of any Exhibition or Exposition where Appropriations of the United States are Expended," on Sunday. Senator Colquitt introduced the bill in the Senate on the 11th of February. This renewed the activity all along the line of the Sunday question. It is not needful to rehearse here the ins and outs of that contest. It is enough to note that the final result was a pretended effort to close the Fair which was in no way accomplished. But the want of deep or conscientious regard for Sunday by the people of the United States, Christian and non-Christian, was demonstrated many times over. The *Interior*, stalwart and able representative of Presbyterianism in the Northwest, summarized the situation in October, 1893, so finely, that we make room for its well-chosen words. (This was from a correspondent of the *Interior*, Rev. Sylvanus Stall, D. D.):

"The national observance of the Lord's-day waits upon the individual observance of the Sabbath. If the Lord's-day was properly observed in all our homes, there would be no question concerning its observance by corporations and by those who represent the nation. When we look at it calmly and considerately we will discover that the real influences which have contributed to the opening of the gates of the Exposition on Sunday have derived their efficiency and power from the fact that

in too many of the Christian homes throughout the United States there are open gates on Sunday. Look about in your own community and see how many Christian people regard it as essential to their comfort that the confectioner should serve them with ice cream for their Sunday dinner. Inquire of your grocer, your butcher, and your baker how many members of the Christian church come to their store on Sunday for supplies which could just as easily have been provided on Saturday evening. In every village and city there are scores, and hundreds, and in some instances even thousands, who enjoy no day of rest, simply because they are consigned to perpetual servitude by the many gates that stand open on Sunday. Everywhere there are men of respectability and of influence who think little or nothing of stepping into a cigar store on Sunday and purchasing that which could just as easily have been provided at any time before twelve o'clock on Saturday night. The quiet of Sunday morning in all our cities and villages is disturbed by the cries of newsboys who find many purchasers among those who constitute the professedly Christian population. Too often social visiting and letter-writing are deferred, and made to fill the hours on Sunday which should properly be spent in public worship, or the reading of religious books and periodicals, or such religious contemplation as is suited to the sacredness of the day."

In the same month and year the *Christian Statesman* said: "The present is the only time that

remains to the friends of the Sabbath. Another decade, at the present rate of progress, and it will be too late to secure a weekly day of rest and worship. Mammon will triumph, and the toil of the masses will be uninterrupted. The church in its humiliation will have time to mourn the wickedness and folly of its course in failing to maintain the Sabbath of the fathers. When will the church learn that in its toleration and support of the Sunday press it is nursing a viper, the sting of which is already inflicting a deadly wound. For the Sunday paper the church is responsible. Without the money received from the church—from the members of the evangelical denominations—the average Sunday paper would soon die."

In the spring of 1893, Rev. W. F. Crafts, who, according to the *Golden Rule*, of Boston, "is an expert in Sabbath Reform," in the *Christian Statesman*, drew a doleful picture of the decay of Sunday in New England. He declared that all New England was in dire peril from work and dissipation on Sunday, and that next to nothing was being done to avert the danger. He said that New England seemed to "be sliding in its sleep, waiting to be waked up by a smash-up at the foot of the hill, like Cincinnati." Massachusetts came in for a large share of Mr. Craft's denunciations.

Rev. John Woods, D. D., in the *Interior*, of June 29, 1893, wrote of "The Gradual Abolition of the Sabbath." He traced in detail the rise of Sunday mails, Sunday trains, Sunday newspapers, and the

opening of the Columbian Exposition. His treatment of the case was accurate and intelligent, showing how the efforts to check the downward drift had proved futile; how state and municipal laws were a dead letter, and how Congressional action had been like a barrier of water-weeds before the swollen Nile. He closed with these words: "But there is a broader question than this opening of the Fair on the Sabbath. Where do the Christian people of this country propose to make a stand? They have allowed one form of lawlessness after another. They first endure, then pity, then embrace. In some of the states all Sunday laws have been wiped from the statutes. Municipal ordinances are a dead letter. At what point is this downward course to be arrested? Is it to be arrested at all? These are questions that vitally concern the nation and the Christian church."

The tendency to rely on inoperative Sunday laws, and to complain of their non-enforcement, was seriously and ably discussed in 1893 by Rev. J. H. Knowles, D. D., the Secretary of the American Sabbath Union. He showed the folly of such reliance, and urged that the appeal be made to conscience and the Bible. In this respect Dr. Knowles was much in advance of many of those who have been active in Sunday Reform. He has gone to his reward, but it is a pleasure to bear a tribute to his candor, his sweet spirit, and to his clear apprehension of the true basis of reform.

A "Sunday Rest Congress" was held in Chi-

cago, in connection with the World's Fair. It closed on the 30th of September, 1893. It was meagerly attended. The Roman Catholics were a prominent factor in it, if not the most prominent one. Then, as at other times, there was evidence that Catholics rejoice in such efforts of Protestants as force them to appeal to Catholics for aid, and to a reliance on civil law for the basis of Sunday-observance. More will be said on this point in a subsequent chapter. Taken all in all, the year 1893 strengthened old factors, and introduced new ones which promoted the decay of Sunday. It gave an impetus downward, from which Sunday has not recovered. Probably no one event of the last half century has done more to weaken the cause of Sunday, and the execution of Sunday law, than did the action of Congress, the failure of that action, and the revealing of the wide-spread apathy of Christians in the matter. Perhaps the action of Congress was taken with the expectation that it would not be evaded. But the circumstances made it easy to evade it, in the interest of Sunday-opening, which the majority of the people desired. In July, 1893, the writer, as editor of the *Evangel and Sabbath Outlook*, said: "It seems unnecessary to say that the immediate results of the opening of the Columbian Exposition on Sunday are not the most important ones. Under any decision, the holding of the Exposition, especially at Chicago, could not fail to increase and emphasize the growing disregard for Sunday. As to the Sabbath question, which is

much larger than the Sunday question, the fundamental issues involved have been assumed, but not discussed. The facts on which the final settlement must rest are little known, and less regarded. The defeat of Sunday-closing will doubtless lead Christian men to thoughtfulness, such as has not been common. That defeat is far more than a case of outwitting the courts. Carefully considered, it is a new revelation of the actual weakness of public opinion in the matter of regard for Sunday. This weakness, this disease unto death, will compel recognition at last, no matter how much the friends of the patient may shrink from it. The cancer is growing, and the patient is failing. It is useless to ignore the symptoms. When they are fully recognized, much will be gained. Nostrums and quacks will then be ruled out. An actual and Biblical diagnosis of the case must be made. God's Word is ready to write the prescription that will bring healing. The friends of Sunday shrink from that prescription. But God waits patiently, and if we may venture to interpret events, the failure of Sunday-closing, under the Act of Congress, is another of God's verdicts in history that nothing is ever settled until it is rightly settled. The Christian church must return to the Sabbath of the Bible, the Sabbath of Christ, or meet similar defeats to the end of the chapter."

The proof that our words indicated the results that must follow is seen in the fact that now so many of the most thoughtful friends of Sunday confess that its "loss" has come. That is the most

important step toward something better. When error dies, truth gets a hearing.

In 1894, *Christian Work* (*Christian Work* is an undenominational paper, but its affinity for the Presbyterian position on the Sunday question makes it proper to place its testimony in this connection), published a summary of the schedules for the baseball season that year. It showed that there were one hundred and twenty-eight games. *Christian Work* characterized this as a "disgraceful record." It also said that the most hateful feature of the case was the influence of such gaming in defiance of law, on other forms of pleasure and business, since the popularity and success of these games, which were great money-making schemes, were a warrant to all else "To go ahead and violate the Sunday laws with impunity." To the same year belongs the testimony from the *Christian Reformer*, Pittsburg, which reported that local disregard for Sunday, in and about that city, had attained a great triumph, in spite of the efforts of the National Reformers to prevent such decay. "Forty thousand people" were reported as seeking pleasure in Schenly Park, on Sunday, June 10. On May the 26th, the *Reformer* said that all the popular games went on, and that the local authorities made little or no effort to prevent them.

In April, 1894, Dr. Theodore L. Cuyler made an address before the American Sabbath Union, in which he dwelt at length on the decay of Sunday, and the many influences that were destroying it. He

insisted with much earnestness that the greatest need of the time was "public conscience," for the salvation of Sunday. He declared that political power, national law, and all similar agencies were of no avail without religious conscience.

In May, 1894, the *Christian Statesman* put forth a combination of warning and despair, which formed so good a summary of the situation that we reproduce it here. But it goes without saying that the "common ground" which the *Statesman* recommended has never been found; and concert of action by Christians is pushed farther into impossibility each year. This is the *Statesman's* call to arms: "The Christian Sabbath is in peril in this land. Upon all sides it is assailed. There is a growing desecration of the day. Sabbath labor is largely on the increase. Amusements and recreations are multiplying on the Sabbath. Sunday mails, Sunday trains, Sunday newspapers are increasing. Open theatres, galleries, libraries, flower-shows in the parks, excursions by rail and boat, secular meetings of labor organizations, and social brotherhoods, and a thousand other desecrations of the sacred day, are seen everywhere. The day is turning into a mere holiday with its mingled toil and demoralizing recreations. The Sabbath of our American history, of the Bible, is becoming obsolete with an increasing portion of our population. And with this growing Sabbath-breaking comes a subtle but deliberate effort to remove from our statute books the laws which protect the Sabbath from outward desecra-

tion. Much of the Sabbath-breaking of the day is against the civil as well as the divine law. And hence our legislators, who too generally represent the law-breaking classes in this matter, are serving their masters by quietly but persistently amending the Sabbath laws in the interest of these practices. And thus, as a nation, we are gliding into the condition of Continental Europe, so far as the Sabbath is concerned. Our American Sabbath is becoming a Continental Sunday. Many thoughtful minds are beginning to see clearly that unless the drift be checked, and that very soon, our Sabbath will be gone beyond recovery. Just when the nations of Continental Europe are beginning to realize that many of the burdens that are crushing out the very life of their people are to be traced to the demoralizing influences of a holiday Sunday, and can be removed only by securing to them the beneficent influences of the sacred day, the people of this land are permitting the sacred day to be turned into a holiday. But there is still hope, in the fact that the danger is beginning to be discerned. From all our exchanges, and from private correspondence, it is evident that, while there is an apparently consenting apathy with reference to this state of things, on the part of the great mass of even our Christian citizens, yet there are very many who are awake to the danger, and are ready to welcome and second any movement which may give promise of success in the restoration of the Sabbath to our land. And this raises the question as to the possibility and feasibility of a

concerted effort all over the land, for the suppression of these Sabbath-desecrations, and the full protection, by law, of the Sabbath in its civil relations and claims. Is such a concerted movement possible? Can a union of all the Sabbath-loving citizens of the land, in a general and persistent effort on behalf of the imperiled Sabbath, be secured and maintained? Surely it must be possible. Could not the various branches of the Christian church inaugurate and carry on such a movement? Let each body appoint certain of its most reliable and influential members, to meet with similar representatives of the other bodies, and let the representative body agree upon a line of general effort, and formulate methods by which the entire constituencies of all the churches can work together to this end, and have behind the effort the moral weight and force of the entire Christian citizenship of the land. Such a movement must certainly be possible. And what a power it would carry with it! How soon it would constrain the Post Office Department of the National Government to dispense with its Sabbath-breaking mail service, the railway managements to reduce to the minimum the Sabbath running of trains, the Sunday newspapers to discontinue their Sunday editions, and the numberless minor desecrations of the day to cease their work. Can such an effort not be undertaken? Who will lead off in the attempt to secure it? The *Christian Statesman* can be counted on to do all within its power to help it on."

SOME OFFICIAL UTTERANCES.

In October, 1894, the "Permanent Committee on Sabbath-observance" of the Presbyterian Synod of New Jersey, through the chairman, George S. Mott, D. D., made an elaborate report upon Sunday-observance in that state. The report stated that the friends of Sunday felt a deep sense of the importance of the question, and desired to secure a better state of things. In all of their attempts, serious obstacles were encountered. Few persons were willing to take the necessary responsibility and do the work necessary to accomplish any definite and permanent results. It was also said that the laxity of church members undermined effective efforts. Profit and pleasure combined to nullify any successful enforcement of the Sunday laws. The report declared that "Sunday traffic, Sunday excursions, Sunday saloons, and the Sunday newspaper, once they dominate the Sabbath, will change it from the peoples' day into the devil's day." At the same time the report averred that all these forms of decay in the matter of Sunday-observance were increasing in New Jersey.

The report of the Permanent Committee on Sunday-observance, of the Presbyterian General Assembly which met at Nashville, Tenn., in 1894, contained much evidence of the general decay of regard for Sunday. Forty-eight Presbyteries had replied to inquiries concerning Sunday. Fifteen reported either some improvement, or a state of opinion which promised improvement. Fourteen

reported a backward tendency, an increase of travel on Sunday, etc. Nineteen reported no perceptible change. Some reported improvement in one place and deterioration in others. Some assigned the diminution of travel to a want of money, rather than to a regard for Sunday. Little was said in the report about Sunday newspapers, and the committee said: "We would be glad to believe the reason to be that the evil is abating, but we fear this rather to be the true reason, that the thing has become so common as not to excite any wonder or remark."

In 1894, J. H. Leiper, Secretary of the Pennsylvania Sabbath Association, reported that he had spent the month of March at work in the city of Philadelphia. He said that notwithstanding the general good character of that city, and in spite of the work and influence of a local Sabbath Association for more than fifty years, there were in Philadelphia eight thousand places of business open on Sunday. Mr. Leiper touched a decayed spot in the local association, as well as in other similar organizations, when he said, in closing, "Satan laughs at plans on paper that never get any farther."

In July, 1895, the *Christian Intelligencer* attacked the bicycle, vehemently, as did many other papers. It condemned the wheel as the foe to Sunday, and to all things good, through Sunday. In summarizing it said: "What with Sunday newspapers, Sunday bicycle runs, Sunday excursions, Sunday yacht races, and Sunday traveling, the outlook in this country for a proper and Scriptural

observance of the Lord's-day is not hopeful. The destruction of the Sabbath advances rapidly."

In August, 1895, the *Christian Statesman* said: "The nation has never witnessed such a carnival of Sabbath-desecration as we are having this present summer." To this was added many instances of flagrant disregard for Sunday in Pennsylvania, and elsewhere. In September following the same general statements were repeated. In this exposure of decay in Pennsylvania, the *Statesman* gave testimony doubly damaging. In no state has the legal protection of Sunday been greater, or more persistent. In none has intolerance toward those who observe the Sabbath been more pronounced and bitter. On that point, intolerance has always been at the front in that state.

In May, 1896, the *Christian Intelligencer* declared that, with the mass of the people, Sunday had become the "Chief Holiday," and the summer of 1896 surpassed all preceding summers in the great tide of pleasure seekers in and about New York. Here is the terse description of the *Intelligencer*: "It is a day given to pleasure, and recreation, so-called, a dusty, noisy day, crowned with discomfort."

In July, 1897, the *Interior* made so complete an avowal of the death of Sunday that we give it entire. It was headed, "The Passing of the Sabbath," and runs as follows: "It has long been evident that the 'Continental Sunday' has superseded the Sabbath in the large cities. It is the

harvest-day of the daily papers, and, in summer, of the suburban railways; and as for the bicycles, every smooth road for a score of miles around swarms with them. All this pleasure seeking involves an enormous amount of labor—and Sunday labor is always better paid than week-day. In an excellent article the *Banner* quotes a description of a military dress-parade in Canton, Ohio, on the Sabbath, which attracted large crowds and kept the police busy. This seems to indicate that the inland cities and smaller towns are going over to the Continental Sunday. This means more than 'Sabbath-breaking,' which the churchless regard as only the violation of ecclesiastical regulations, no more binding upon outsiders than the rules of a Greek-letter society. It means an increase of the saloon, and the theater, and of gambling, and a decrease of the sense of moral obligation. That is why it is so serious."

One item from these statements by the *Interior* should be carefully noted; namely, that Sunday labor is well paid. This statement is fully supported by the statistics from the report of Commissioner Wright of Massachusetts, given in another place. These facts, are a just condemnation of those superficial and half-informed writers who are accustomed to say that: "Sunday labor means seven days' work for six days' pay."

The year 1897 was crowded with telling testimony from Presbyterian sources. In November the *Intelligencer* reported open and constant desecration of Sunday by political leaders in New York, in a

campaign then in progress. This had a meaning of double interest, since those men to whom Sunday was nothing were the men who were then controlling, as they still continue to control, the law-making and the law-executing forces of the great city, and the greater state. In the hands of such men lies the destiny of Sunday laws, and, worst of all, of that double curse, the saloon, on Sundays, and all other days. Rev. A. E. Myers of the Marble Collegiate Church, New York, preached a sermon in August of that year, in which he announced the decay of Sunday in strong terms. He averred that if the decay should increase until 1907, in the ratio which had marked the increase since 1887, the results would startle the most thoughtless. He declared with great emphasis, "No Sabbath, no religion, no sanctuary." In the autumn of that year the *Interior* reported that careful inquiries had elicited the fact that the decay of Sunday in the smaller cities of the land was keeping pace with the decay in the larger ones. In November the *Christian Endeavorer* said that "Three millions of people in the United States labor every Sunday." Other estimates made by the friends of Sunday place the number much higher. But the *Endeavorer* added, "The majority of church members are either indifferent to this fact, and to the interests of Sunday reform, or are, as is too often the case, themselves Sabbath-desecrators." In August, 1897, the *Intelligencer* said that "on a recent Sunday" 190,000 pleasure seekers going on bicycles, steamboats, and railroads, congregated at

Coney Island, Jamaica, and Prospect Park. Including other points near New York at the same ratio, and that city alone must have sent out 350,000 pleasure seekers on that Sunday. In November the *Intelligencer* again called attention to the fact that the desecration of Sunday "goes on apace," by means of newspapers, games, bicycles and other agencies.

Some most definite testimony for 1897 as to apathy among the Christians whom the *Christian Intelligencer* represents, was given in October, in a communication from Doctor Elmendor. He reported that although the Synod, two years before, had recommended that all the churches should present the interests of the American Sabbath Union, and take a collection for it, during the month of October, the month had passed and only one church had contributed to the funds of the Sabbath Union during the whole year. The Doctor added that this apathy was manifest in the presence of "The greatest need, in view of the fearful growth of reckless Sabbath-desecration."

In November, Dr. I. W. Hathaway, General Secretary of the American Sabbath Union, said, in a communication to *Christian Work*, that Sunday had come to be synonymous with "Wheelman's day"; that "hundreds of thousands of young men and women" spend the day on their wheels; that on a Sunday not long before one company nearly a thousand strong rode far enough to "girdle the earth nearly three times and a half."

During the summer of 1897 several Western papers of repute charged Rev. T. D. Talmage with being in league with Sunday-desecration through complicity with Sunday trains. Dr. Talmage made an "explanation," on the strength of which other papers attempted to vindicate him. These efforts drew out the following from a correspondent of the *Advance* for November, 1897, who wrote over the signature "N. L. P.," and said:

"The note in the *Advance* of October 7, excusing Dr. Talmage for Sabbath-desecration, is "too thin" for those who live in Northern Iowa. We are encouraged to learn that the protest has become sufficiently strong to receive attention from the noted lecturer. Several years ago when he spoke on Sunday at Clear Lake, he pleaded ignorance of the fact that his hearers were to come on Sunday excursion trains. We could excuse him the first time, but to plead the same ignorance again after he had been well-informed is not so plausible. Besides, a Congregational pastor talked with him on the subject at Clear Lake last July, and told him how his course was grieving the ministry, church and Christian Endeavor of Northern Iowa; and the Doctor laughed in his face, sneering at us all as a set of cranks. Now we do feel that no agency is more effectively breaking down the Christian Sabbath than the practice of noted ministers like Dr. Talmage and Sam Jones of joining with the railroad companies in encouraging Sunday excursions. It is making the Sabbath simply a secular holiday. I am giving

utterance to the Christian sentiment of Iowa, and have no doubt that all the consecrated gospel ministers within one hundred miles of Clear Lake would join me in this protest."

One of the strongest testimonies during the closing days of 1897 was by that prince of Presbyterians and popular writers, Theodore L. Cuyler, D. D. He wrote first in the *Independent* for December 2, and later in other papers, upon "The New Style of Sabbath." In the *Independent*, comparing Sunday as it is with Sunday as it was twenty-five years ago, he said: "The life of evangelical religion was held to be indissolubly linked with the life of the Christian churches, and this life to be dependent on the proper observance of God's day, and of his worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very plainly visible to every careful observer; and the spiritual effects of this lowering of the Sabbath tone are undeniable. To the church it means—'heart-failure!'" Dr. Cuyler then described at length the Sunday newspaper as a prime agency in the decay of regard for Sunday, descanting upon its effects upon church services and the consciences of people. He quoted from "a very clear-headed and faithful pastor in a country parish, not very far from one of the largest cities in Massachusetts," who said that the majority of the people in his parish neglected church, from pure "worldliness." "They want to go elsewhere, and do other things, or lounge at home over the Sunday newspaper. The lower

element—the decidedly evil-minded element—I do not take into account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days." This correspondent of Dr. Cuyler was further quoted as having lately visited another rural parish in Massachusetts where things were equally as bad, because there is "a widespread disregard of the claims of God's holy day and of his worship. Dr. Cuyler closed his article with the following strong paragraphs:

"Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwarfs in the atmosphere of such a desecrated Lord's-day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for his worship!

“Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church members keep the Lord’s-day as sacred and as sweet as they ought to do? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God’s day.”

Following in the lead of Dr. Cuyler, Secretary Hathaway, of the American Sabbath Union, in the *Intelligencer* for December 8, 1897, wrote at length under this head: “Have we an American Sabbath?” He said that a great and serious change had taken place in the general regard for Sunday within the last twenty-five years. The downward trend had increased greatly within the last ten years. Among the causes for this decay Mr. Hathaway gave these:

“First, there are many who cloak their Sabbath-desecration under the assumed notion that the Christian Sunday is not the Sabbath of the Decalogue. They say that whatever may be the authority and binding force of the fourth commandment, it does not apply to the first day of the week.

* * * * *

“There is a very widespread, silent—but deep—current of unbelief in the fourth commandment, as covering the first day of the week. How else can we

account for the fact that while the majority of men in Christian lands admit, without a question, the law of the Decalogue, as related to idolatry, murder, theft and adultery, they question the authority of the fourth commandment, and appear to think themselves at liberty to use or abuse the Sabbath-day, disobey this law, as their feelings or inclination may prompt, without realizing that they are doing violence to their moral and spiritual being?”

This sort of testimony from Presbyterians found repetition and expansion at the annual meeting of the American Sabbath Union, in 1897. This society was organized in 1888, with the late E. F. Shepherd as president. It was prompted by certain action on the part of the Methodist General Conference in April of that year. The president was its main financial supporter. After his death it declined in operations and in influence. Then came the death of its general secretary, J. H. Knowles, and for a time the Union had little more than a nominal existence. In May, 1897, an effort was made to revive the Union, and the Rev. I. W. Hathaway became its general secretary. The Ninth Annual Meeting was held on the 19th of December, 1897, at the Central Presbyterian church, New York. The attendance was the usual Sunday evening congregation. Dr. T. L. Cuyler made the address; theme, “The New Sabbath.” It was an expansion of an article from his pen in the *Independent* of December 2, 1897. Dr. Cuyler is a stalwart Presbyterian. Theoretically, he and the Union stand on the Puritan platform, un-

modified. The whole service, from the Scripture lesson—Nehemiah's contest with Sabbath-breakers at Jerusalem—to the close, assumed that Sunday is the "Bible Sabbath," and finds its warrant and authority in the fourth commandment. It was repeatedly said, and with double emphasis, that the Union stands for the restoration of Sunday as God's day; as sacred to him and to his worship. The hearers were urged to study the Sabbath question from the Bible, and to settle all matters relative to it by the Word of God. Dr. Cuyler declared that the Bible, the Sunday and the Republic must stand or fall together. The address was earnest, eloquent, and in marked contrast with the apathy of Christians in general.

A correspondent of the *Sabbath Recorder*, writing of the meeting said: "The enemies of Sunday were portrayed and denounced in strong terms. 'The tremendous power of the Sunday press' was dwelt upon with unsparing rhetoric, and unmistakable English. 'The tremendous evil influence of the Sunday bicycle' was pictured as an army of young people wheeling away from the house of God 'with the devil leading the run, and an imp on every wheel.' 'The tremendous wickedness of social visiting on Sunday' was sharply arraigned, and Christians were warned and condemned for their part in it. There was not a hopeful note in the address so far as the tide of influence is concerned, which is rushing Sunday 'down, down, DOWN!' Leonard Bacon and other thoughtful men say, 'Sunday is

lost.' Dr. Cuyler did not put it in those words; but the facts which he set forth and bewailed were positive proof that Leonard Bacon is right. We have been a listener at almost every annual meeting of the Union since its first convention in Washington in 1888, when its avowed purpose was to push the interest of the 'Blair' Sunday bill, then before the Senate of the United States. In no meeting has so much been said which indicates the hopeless loss of the 'Sunday Sabbath' as in the meeting on the 19th. Secretary Knowles, at the close of a meeting in Ocean Grove a few years since, said to the writer: 'If we cannot stop this downward drift, I had much rather the Christian church should adopt the position you occupy, and become Seventh-day Baptists.' Every fact brought out in the meeting we are describing emphasized the truth that the downward drift increases year by year, in spite of all the pleading and protesting of the good people who are trying in vain to escape the truth of God's Book, and of all experience, *i. e.*, 'Whatsoever a man soweth that shall he also reap.' These religious leaders, with men like Dr. Cuyler at the head, without designing it, persist in trampling on the true Bible Sabbath, God's day, and then moaning over the ruin of conscience which their own error has wrought. They assume that Sunday is the Bible Sabbath. This is non-fact; and no amount of goodness or of devotion, or of offering God Sunday in the dress of his disregarded Sabbath, can avail to check the decay which is gnawing at the life of Sunday. The

law of God, crowned with the lightning-carved sanctions of Sinai, the example of Christ and of the New Testament church, and the bitter fruitage of error persisted in, or compromised with, unite to call the 'Earnest Friends of Sunday' back to the true Sabbath of Jehovah. If they will heed and obey, well. If they will not, all Sabbathism will soon have gone down and out in the drift which is resistless because Sunday was born with the germs of decay from which nothing can free it."

The testimony given in this chapter represents the best Christian culture and conscience in the Protestant churches of the United States. While the witnesses do not seem to apprehend the true causes which have made this decay inevitable, they do see the fact that it hastens, and that all their efforts to turn it aside fail. Great as the evils are which accompany this decay, and transition, good will come from them if the friends of Sunday shall come to see that the compromise of the Puritan "Change-of-day theory," being but a partial truth, carried the growing germs of decay from the hour of its birth. If, seeing this, they shall turn back to the Bible and complete the reform which was begun by their Puritan ancestors, but was cut short by the compromise, true "Sabbath" Reform will be at hand, and the power of the Law of God will be in it. If Protestants do not thus turn back, Sabbath Reform will be lost, as the Sunday is already lost, in the sea of holidayism.

CHAPTER V.

TESTIMONY FROM EPISCOPALIAN SOURCES.

Quotations from *Our Diocesan Work*—"Sabbath Breaker" not a Term of Reproach—*St. Mark's Messenger* quoted—"Appalling" Disregard for Sunday—A Day of Dissipation—Indifferent Christians are Criminal—*Episcopal Recorder* quoted—Sunday-Desecration a Growing Sin—Rev. S. D. McConnell, D. D., in *Outlook*—Disregard for Sunday Marks a New Epoch in Christian History—Church-Going Decreasing—Roman Catholics Affected Less than Protestants—Not One-sixth of the Churches in New York City Filled on Sunday—Masses are Indifferent to the Churches—Social and Religious Habits are Reversed—"Sabbath Tradition" is Passing Out of Mind—Sanctions of Sunday Swept Away—No Sense of Wrong When Sunday is Disregarded—No Such Situation For the Last Fourteen Hundred Years—Public Opinion No Longer Compels Regard for Sunday—Disputes About Forms and Creeds are Childish in Presence of Such Dangers.

INASMUCH as the Church of England, and its American counterpart, the Protestant Episcopal Church, never adopted Puritan views concerning Sunday, the adherents of that communion have not been as much affected by the decay of regard for Sunday as Puritan Protestants have. Nevertheless, there is testimony from Episcopalian sources which is important.

Our Diocesan Work, Richmond, Va., June, 1883, contained a number of pointed utterances concerning the question of Sunday-observance. We extract part of the report of the "Committee on the state of the church":

"The matter of Sunday-observance is one that involves increasing peril to the cause of morals and

religion, and your committee earnestly recommend that it be made a more frequent subject of exhortation and instruction from the pulpit. We notice a looseness in the observance of this holy day, a disposition to make it a day chiefly of carnal recreation and enjoyment, that quite prepares us to expect along with it a doubt or denial of the divine obligation of the law of the Sabbath as one of the fundamental moral laws of the divine government. When *Sabbath-breaker* has ceased to be a term of obloquy, or designates only a violation of the civil regulations concerning the day of rest, thus reducing a divine ordinance to a human, we are no longer surprised to find a similar disregard of other moral restraints and obtuseness of conscience to other divine ordinances. We rejoice to see, therefore, in the International Sabbath Association, evidence that Christian society is becoming alarmed at the prevalence of this non-observance of the holy day, and are moving unitedly toward a correction of this evil. We must fully recognize this truth, and emphasize it, that attendance on divine worship once a day, and refraining from customary secular occupations, does not fill out the full measure of the injunction to 'remember the Sabbath-day to keep it holy.' . . . We earnestly press upon our clergy and laity the duty of doing what in them lies to form a healthy public sentiment against this evil, and to insist upon the great principle that the Sabbath being made for man, man is entitled, and all men should be free, to enjoy the Sabbath."

St. Mark's Messenger, of Cincinnati, Ohio, in 1885, said: "The pass to which we have come in the violation of all Sabbath law, both human and divine, in this city is appalling to contemplate. It is a disgrace to our boasted civilization, and has justly given St. Louis a fame for wickedness all over the land. On the Sabbath the city virtually is in the hands of the godless and lawless. To thousands, many of them young men, the day is not even a day of physical rest, but of dissipation, waste and crime. Every right sense is violated, every principle that conserves the good of society is overthrown, and every force that has for its object the regeneration of human nature and the ennobling of human life, is scoffed and set at naught by the Sabbath-breaker. The Christian who can look upon this state of things and read what is to come of it in the history of the past without pain, may well question the character of his faith. Surely he is not a witness for the truth of his Master."

The *Episcopal Recorder*, of April 21, 1882, said: "Sunday-desecration is one of the great and growing sins of the present day, and the church of Christ should wake up on the subject, and as Christians who love the cause of the Redeemer, and desire to see his kingdom hastened, and as citizens who desire the prosperity of our country, stand by it, and plead for it, and demand that that law which is of divine appointment, and which was written by God upon tables of stone on the cloud-capped summit of Mount Sinai, and brought down to his people by his

servant Moses, be observed, and that at the Columbian Exhibition 'the Sabbath-day be remembered and kept holy.'"

But the most important testimony, and that which will pay for re-reading, is from the pen of Rev. S. D. McConnell, D. D., Rector of Holy Trinity church, Brooklyn, N. Y. It appeared in the *Outlook* for January 15, 1898, over the title, "The Church in Modern Society." Here is the article entire. All that it says is germane to the question of the decay of regard for Sunday. The writer takes a broad survey of the field involved in Protestant history. Mr. McConnell says:

"It begins to be evident that the church has entered upon a new epoch. The place and function in society which have been accorded her for a long time are rapidly undergoing a radical change. Of course, for the purposes of this paper, I use the word church in its widest sense. Possibly 'the churches' would be a better phrase, but I do not like it. What I have in mind is to call attention to some broad facts which concern alike all organized Christianity. The fortunes of Anglican, Reformed and Roman are all involved in the same issues.

"It will be agreed on all hands that the characteristic action of Christianity as an institution is its public worship in church on the Lord's-day. One can conceive the existence of a church which had no formulated creed, or no machinery for beneficence, or which should leave much to be desired in the personal lives of its members, but one cannot imagine

a church which does not attempt to bring its people together on Sunday for public prayer, sacraments and teaching.

"Now, it is clear to any one who will look, that people do not go to church as generally as they once did. The percentage of non-church-goers in the community has been steadily increasing for more than a generation, and within the last ten years we have seen something which looks like "the letting out of waters." Speaking broadly, the churches are but meagerly attended. There are exceptions, of course. The Roman Catholic churches have not yet been seriously affected by the change, but even they have not been without their warning. There are in the new New York about twelve hundred places of public worship. Not one-sixth of them are filled; not one-half of them are half filled at the Sunday service during the winter months, while during summer one-third of them are practically closed, and, with the exception of the Roman Catholic, the rest are practically empty. Nor is this peculiar to the metropolis. In an average New England country town, or a Kansas or California village, less than one-half of the people are to be found in church on Sunday.

"Society is coming, if it has not already come, to look upon the Christian church in a way which has not been known for fifteen centuries. It is not hostile; it is indifferent. But few realize what a new thing historically this temper is. That it is a new thing will appear upon a very little reflection. The United States is the only country in the world

wherein organized society takes no account of organized religion. Elsewhere, throughout Christendom, the church is either established, endowed, subsidized, or recognized in concordat or treaty. Here, and here alone, she is left to one side by the social order. But this is only because we are a little further along in the direction of movement than are the other countries. All are coming to this point; but we have reached it.

“But what a profound reversal of social habit this is! In the fifth century Christianity became the religion of the empire, and the state began by one method and another to build churches, to maintain them, and to constrain people to attend them. By the Middle Ages this had come to be regarded as the natural and divine order of things. The force of statute, the resources of taxation, the power of common law, could all be appealed to in the interest of the church. This condition of things continued through fourteen hundred years. It survived even in theory till about the beginning of the nineteenth century. It continued practically up to our own generation. Now it is gone. The church can no longer lean upon secular society. Coercion in every form has been abandoned. Civil society does not regard the church as it did in the time of Constantine, Charlemagne, Laud, or Cotton Mather. It is possible that society is more Christian, but it surely is less churchly. Do the leaders of the church at all realize what a revolution has occurred?

“But a practice which lasted through so many

generations could not but leave its impress upon the habits and customs of society. The provision in our constitution that ‘Congress shall make no law concerning religion’ did not immediately change the situation. From sheer force of habit people continued for a long time to act much as they had acted while secular society upheld the church. A sort of social constraint took the place of legal coercion. In the earlier new settlements of this county the people built their own churches, and built them almost as soon as they did their houses, and before they built their school-houses and town halls. It was rare to find a family which had no ‘church connection.’ Such a family was looked at askance, and was deemed to be in some vague way lacking in respectability. This condition of things still survives in some measure in outlying communities and some small towns and cities, but, taking the country throughout, it has passed away. The new settlements in the West and the new suburbs in the cities are not forward in building themselves churches. They make their homes, then their school-houses, then their public buildings, and the church comes last, and usually does not come at all until some missionary from an older community arrives to press the duty, and until money comes from an older community to help pay for it. Nor does a family lose caste from lack of church affiliation. In a word, the social constraint which used to operate in the church’s interest has become feeble where it has not entirely disappeared. Do the leaders of

the church realize what a powerful ally they have lost?

“Furthermore, we are at the point where ‘the Sabbath tradition’ is passing out of sight. While it is true that our own church has never given her assent to the Puritan or Hebrew tradition of the Sabbath-day, we have, nevertheless, lived in a country where we have sucked from that tradition no small advantage. It may fairly be said to have been an American tradition. Even when it has not affected belief it has controlled conduct. Our church bells have during a century rung out upon the still air of succeeding Sundays, and have caught the ear of multitudes who would not have heard or heeded except for the Puritan tradition. Business has been suspended and amusement tabooed because it was ‘the Sabbath-day,’ and people had been taught that to work or to play on that day was blasphemy. But the passing of time, the immigration of populations which had no Sabbath tradition, the discovery that the Puritan Sabbath did not actually rest upon either Holy Scripture or good history—all these things have resulted in bringing in a profound change in the way of regarding Sunday. A change in social custom has followed. It followed slowly, and for a long while attracted little attention. But barriers of social habit give way as do those which dam waters. At first a tiny stream escapes, and looks innocent enough, then another and another, and at last all goes with a rush. We are near the time when the social sanctity which has for so long

hedged in Sunday will be swept away. Indeed, a revolution has already occurred, but it has occurred so silently that it has transformed society without our notice. Contrast the Sunday situation of New York or Philadelphia of even ten years ago with that of to-day. Even then on Sunday it seemed as though active secular life had stopped within the city and a wall had been built around it. Few could escape the city limits even if they had wished. In summer a few excursion trains ran to the seashore, and that was about all. Places of amusement within the city were closed, and the recreations which now engage tens of thousands were not invented. People went to church, if for no better reason, because there was nothing else to do. They grew tired of walking about the streets by day and sitting in their houses all evening. A ‘popular preacher’ was a godsend; a ‘musical service’ was an escape from *ennui*. There is such a thing as following a multitude to do good as well as to do evil. Now, how the situation is changed! Trolley lines run out into the country in every direction. Good roads have been built, and now glisten and radiate in every direction as the straight threads of a new spider-web shine in the morning dew. It is probably speaking within bounds to say that between May and November a million people go out of New York every Sunday, by rail, trolley, pleasure-boat and wheel. Ten years ago the number was hardly one-tenth so great. It is no doubt true that many thousands of these did not go to church then, but it

is equally true that tens of thousands of them did. But what is far more significant is that those who went out to play on Sunday at the earlier date did so with the vague consciousness that they were in some way doing wrong, or that at least they were going against the best public opinion. Those who go to-day do not, as a rule, have any such feeling. All idea of wrong-doing has disappeared from such action. The day is spent in pleasure—of course I speak only of those pleasures which are intrinsically innocent—without any sense of violence done to their consciences. The amusements are announced and entered upon quite openly. On a Saturday, column after column is given by the newspapers to notices of the 'Sunday runs' of the following day. Not long ago a single bicycle club left New York on Sunday morning for a day in the country, seven hundred strong. There were not a hundred churches in the city whose congregations that same morning averaged as many.

"The whole situation is new. It is one which the church has not confronted for fourteen centuries. From this time forward she is called upon to do her work in the midst of a society whose habits, whose prepossessions, whose very conscience differs profoundly from that which she has known so long. As members of Christ's church we have now been brought face to face with a situation whose gravity cannot be exaggerated. There is a sort of obstinate skepticism which will lead many good churchmen to doubt that so changed a condition of things could

come in so suddenly. They will accuse of fancy and exaggeration any one who describes things as they are. The reply is, it has not been sudden, save as all new phases of nature or society are sudden. The new phase always appears suddenly, because the causes of it have been long at work. When the cry of 'separation between church and state' was raised four centuries ago, neither party had much conception of what such separation would imply. Now society wakes up to see that on that principle it has no obligation to the church as such; and the church is reminded that as such she has no claim upon society.

"We are being pushed, or led, back to the position of the primitive church. That was a voluntary association of the followers of Jesus, living and acting in the midst of a society which took no account of it or its rules, except as they were won, one at a time, to voluntarily submit themselves to her discipline. That is what we have nearly come to again. The pressure of public opinion, the force of use and wont, the instinct of long-established custom, can no longer be counted upon to constrain people to keep Sunday or to go to church. Under these new conditions, what is the church to say and to do? Shall she lift up her voice to the multitude who are idling or playing on the Lord's-day, and rebuke them for 'desecrating the Sabbath-day'? Their retort is unanswerable; they say, 'You Christians are quite at liberty to make what regulations you please for the observance of this day by your own members,

but you have no warrant of your Master to impose them upon us.' Shall she urge them to go to church as a matter of natural and universal duty? Scarcely; she may offer it as a universal privilege, but as a universal obligation, no. Shall she say with the church at Rome, 'Except you come to the church you will be eternally damned'? Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we can get anybody to believe it. But it is the peculiarity of that cry that it fails of all effect if there be the smallest hesitation or doubtfulness in the tone of the messenger.

"What shall we say? What shall the Christian father say to his well-grown son when he sees him getting ready to go to the country for the Sunday on his wheel? What shall the mother say to her daughter who has been at church in the morning and who has been invited to join a sailing party in the afternoon? The question takes a thousand phases, but essentially it is this: How shall the Christian church adjust her discipline and her methods to modern society? The old adjustment, the one which Constantine arranged for, is about to disappear. What shall take its place? How shall she fit her services, her missionary appeal, her discipline, her customs, to the changed conditions of modern life? Compared with this, the things with which the churches are concerning themselves sometimes seem paltry indeed. We are disputing among

ourselves like a lot of Roman pedants while the barbarians are at the gates. We are contending that our doctrinal formularies shall be accurately framed, that our liturgies or our rejection of liturgy shall be such as will best serve for the united worship of the great congregation, that our orders or our contempt of orders shall express our belief concerning the ministry. These things are all important enough. But it is more important that we should have a congregation than that we should have a book of common prayer, that there should be a church than that there should be a creed, that there should be a people than that there should be a ministry."

If any of our readers have been accustomed to think that the question of the decay of regard for Sunday is unimportant, they cannot rise from the reading of Mr. McConnell's words without the conviction that they have been in error. The issues which are involved in the present situation concerning Sunday include the authority of the Bible, the perpetuation of public worship, and the spiritual life and development of the churches.

CHAPTER VI.

CHRISTIANS ARE RESPONSIBLE FOR THE DECAY OF
REGARD FOR SUNDAY.

Christians Make Serious Charges Against Their Brethren—Sunday is Carrying Christians down—False Teaching Concerning Sunday Worse Than Higher Criticism—*Christian Advocate* on Methodist Camp-Meetings and Sunday-Desecration—*Congregationalist* Quoted—*The Interior* on Desplains Camp-Meeting Association as a Partner in Sunday-Desecration—Association Made \$1,800 on One Sunday—Bishop Merrill Called to Account—*American Sentinel* Quoted—*Evangel and Sabbath Outlook* Quoted—*The Epworthian* Publishes Advertisements of Sunday-Breaking Railroad—*Church Bulletin* Quoted—Sunday-School Superintendent Sells Goods on Sunday—Sunday-Desecration by Camp-Meetings Does More Harm Than "Conversions" do Good.

THE general survey made, and the facts collated in the preceding chapters show that friends of Sunday make serious charges against their fellow-Christians. This charge, that Christians are largely responsible for the loss of Sunday, is made so often that it deserves special attention. But since these same Christians are not charged with being sinful in other matters, it is evident that they are the victims of a fundamental error in regard to the Sabbath and the Sunday that demands the revolution which we plead for. Indeed, it will be seen, on careful study, that this system of error is carrying Christians down in spite of themselves. If general religious life was increasing in volume, as Sunday declines, it might be said that what the friends of Sunday call

decay is really improvement. But the opposite is true. Attendance on public worship decreases in proportion to the loss of regard for Sunday. This begets a carelessness, if not an open opposition, to God and the Bible. The unfair way in which the Bible has been interpreted, or rather perverted, by the advocates of the Puritan theory of the change of the Sabbath, has done more to break down its authority with Christians than the "Higher Criticism" of which some complain. The various errors in the case have combined to carry not only Sunday, but many of the chief interests of religion down, as an unseaworthy vessel carries all on board to the bottom. Either these friends of Sunday are false accusers of their brethren, or else the greatness of the error involved in the attitude of Christians on the Sabbath question is little appreciated, and cannot be overestimated. We believe the bottom fact to be this. Protestantism has fallen into as great and fundamental error on the Sabbath question as the errors of the Catholic church were against which the Protestant revolt began, and the only way of reform lies in a radical revolution. On no other ground can the facts which follow be explained.

In a former chapter we have given no little testimony from the *Christian Advocate*, New York, against the camp-meeting system of the Methodists for its complicity with Sunday railroading. The *Advocate* has convictions, and a pen that is not pointless. For example, this: "The bishop who preached against Sabbath-breaking and the railroad

corporations at the camp-meeting, when hundreds of the members of his own communion had left in their respective places of worship an array of empty pews, and filled special trains which the management had asked the railroad corporation to furnish, and on which they had received a royalty for each passenger carried, simply excited the contempt of the worldly-minded."

During the time of the World's Fair in Chicago, the Methodists were singled out somewhat sharply in connection with the Sunday question. When the Fair was open on Sunday the *Epworth League Herald* was extremely radical in demanding that the Methodist "exhibit" be covered wholly and continually. The *Congregationalist* quoted the *Herald* as follows: "We should have asked permission to withdraw. If the request were denied and there seemed to be no adequate legal redress, then the exhibit of the great Methodist Episcopal church should have been covered seven days in the week. An enormous moral outrage has been committed, and a denomination that has always been in the vanguard when giant wrongs were to be assaulted should not now be creeping along in the rear." Such radical claims drew attention to local facts, and the *Interior* for July 6, 1893, through a correspondent who signed himself "A Methodist Minister," said that the Desplaines Camp-meeting Association had received "thirty per cent of all Sunday fares to and from its grounds for about twenty years past." Just what this correspondent said is best told in his own

words. Here they are: "The real blame of our preachers is in attending and preaching at the camp-meeting after they became acquainted with the facts. No Methodist, lay or clerical, can consistently attend, so long as the contract with the railroads continues in force; and everyone who goes is a *particeps criminis* in the sin and hypocrisy of violating God's commandments in the name of religion for the sake of gain. It is true that the Association's share of Sunday railroad earnings (sometimes amounting to between one and two thousand dollars) has not been used to enrich individuals, but to improve the grounds and pay the charges of celebrated Methodist preachers from a distance; but the pious end does not justify the wicked means. Ten years ago the National Holiness Association, consisting of twelve preachers, was employed to conduct the camp-meeting. They took away, I was told, \$1,200 for two weeks' service. On the second Sunday of that meeting they claimed that there were 10,000 people present—about 8,000 of whom went out from the city on Sunday. The round trip cost 75 cents each, or \$6,000 in all, of which the camp-meeting authorities got \$1,800. I was present on that Sunday (I did not know then that the camp shared Sunday receipts with the road), and made some strictures on the conduct of the crowd. The week following, the *National Advocate of Holiness* said that there were two men at the meeting who greatly needed the prayers of all good people; one was the baggage-master, who, under sore provocation,

swore profanely; and the other was the correspondent of the New York *Christian Advocate*, who had criticised the proceedings. The same Holiness Association is this year to hold a two weeks' meeting at Desplaines, and unless the *Interior's* kindly admonition and the public shame of the thing prevent, will get its pay for preaching sanctification and Christian perfection from the camp-meeting's share of the revenue derived from Sunday railroad travel.

It is not only a sin against God; it is a burning shame and disgrace to Methodism; and an obstruction and injury to all churches in their efforts to hallow the Sabbath. For that reason the *Interior* has done only its duty in calling attention to 'this iniquitous violation of the Sabbath,' and Methodists should kiss the rod that smites them."

The *Interior*, in which the foregoing appeared, has a habit of using forceful English. Concerning the article it said, editorially: "An article in this issue by Rev. Sylvanus Stall, an editor of our contemporary, the *Lutheran Observer*, goes to the core of the question of the Sunday-opening. He shows the facts from which the directory have drawn their conclusion that the Christian public were not really in earnest about this matter [Sunday-closing]. Inconsistency about a matter of principle is the index of insincerity. And now we have a word to say to Bishop Merrill, of the Methodist church. We wish to ask the Bishop in regard to his responsibility for this wrong. He is reported by the *Tribune*

as saying that a manifesto will be issued to the members of the Methodist church, 'laying it upon the consciences of our people to stay away from an exposition that defies the law of God.' There was a time when we objected to the coparcenary of responsibility and of pecuniary profit between the Desplaines Camp Company, whatever be its proper name, and the railroads, for the running of trains on the Sabbath. We do not know what the Bishop's relation to this iniquitous violation of the Sabbath may have been. We only know that the Bishop is an authority in the Methodist church, and we do not see how an arrangement for dividing the profits of Sunday traffic between the railroads and the Methodist church could have been made without his knowledge and without his protest, if not without his consent. This and similar facts are what we have had to meet in contending for closing the gates on the Sabbath. These were the fatal weapons employed to our defeat by our antagonists. We have kept them in the back-ground as far as we could, but now that we are defeated, the responsibility should go where it belongs—and we submit that before the Methodist bishops issue a general boycott, the act should be preceded by an Old Testament process of purification. 'Let him bathe his flesh, wash his clothes in water and be unclean until the even.'"

An equally aggravated case was reported by the *American Sentinel* in 1893. Speaking of the manner in which the friends of Sunday denounce Sunday

newspapers, the *Sentinel* said: "In view of this it will be interesting to learn that a clergyman, a member of the American Sabbath Union, recently distributed to his Sunday evening audience a program of the services, on the back of which were advertisements of a pork-packing and jobbing firm, a laundry, jewelry store, real estate firm, and, lastly, an advertisement for more advertisements. The publishers of Sunday newspapers do not invade the place and hour of worship and thrust a copy of their advertising sheets in the face of each worshiper. 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.'"

This was so surprising that the *Evangel and Sabbath Outlook*, of which the writer was editor, procured a specimen of the advertising sheet referred to. It was the *Epworthian*, Vol. I, No. 8, Chicago, October, 1891, published monthly by the Fowler Epworth League in the interest of the Wabash Avenue M. E. church of Chicago. In addition to the advertisements mentioned by the *Sentinel* we found one of the Louisville, New Albany and Chicago R. R., known as the "Monon Route," representing that road as the best line between Chicago and all points South. Desiring full information for this page, we have procured official information from the General Passenger Agent of that road, under date, Nov. 21, 1897, in these words: "This company did run Sunday trains in 1891, and for several years previously, and have done so ever since." Thus it is shown that

an Epworth League paper, in the interest of a leading Methodist church in Chicago, whose pastor was a member of the American Sabbath Union, published the advertisement of a railroad known to be running Sunday trains, and circulated that with other advertisements through the congregation on the evening of the "Sabbath." That was breaking Sunday for revenue only.

Under the date of August 4, 1893, the *Church Bulletin*, published in South Chicago, indulged in the following bit of sarcasm: "Now that the Fair will probably be closed on Sunday, it is to be hoped that the camp-meeting managers will not open their gates on Sunday, and share with the railroads the profits of the Sunday excursions. It is time for religious bodies to be pious, too. Christians are largely to blame for the Sunday opening effort."

In January, 1895, the *Christian Advocate*, N. Y., published the following in its "Query" column:

"Question 4,063. I am a member of the Methodist Episcopal church, and hold an office in the Sunday-school. The Superintendent of the Sunday-school keeps his store open on Sunday morning, and sells groceries and things of that kind. What is my duty? Should I resign my position in the school superintended by a person who does this and will not give it up, or continue?"

"Answer. It is your duty to continue in the service of the school, and to make a formal complaint to the pastor, with specifications, against the conduct of the superintendent. The respon-

sibility of proceeding with the discipline will then be upon him."

"Question 4,064. What shall be done with church members who habitually patronize Sunday morning stores?"

"Answer. It is to be feared that there are many such. A person employed in city mission work informs us that he knows it to be the case. Such persons should be expostulated with, shown that they are violating the rules of the church and setting a bad example before their children, and besought to change. In many instances such actions spring from general slackness of character, sheer indolence causing them to neglect laying in provisions for the Sabbath."

Here is further testimony from the *Advocate*. In June, 1893, a correspondent of the *Advocate* asked: "Is it customary for our ministers in high official positions to use the Sunday trains in order to meet engagements?" The closing words of the *Advocate* in reply were these: "It is our belief that the habits of many ministers and leading Christians, camp-meeting projectors and managers, are among the chief promoters of Sabbath-breaking. To see a minister go from a depot, carpet-bag in hand, while the church bells are ringing, or call a hack at the close of the evening sermon and drive to the depot, is practically an opiate to the conscience of persons inclined to disregard the day."

August 15, 1895, under head of "Washington Notes," the *Advocate* said: "The camp-meeting of

the Salvation Army, held at Washington Grove upon the invitation of the trustees, closed Aug. 5. Immense crowds attended. It is, however, worthy of note that not only did Sunday trains run to the grove, but upon the circulars of the Army advertising the meeting, equal prominence was given to the choruses of Salvation songs and to the times at which the trains might be taken to and from the camp, and the Sunday trains were thereby advertised as distinctly as those of the week day. Little by little the religious sanction for the religious observance of the Lord's-day seems to be yielding. Our camp-meetings have thus become in great measure the occasion for Sunday travel and traffic, which in no true and proper sense can be of necessity or of mercy."

In 1896, the *Advocate* said, editorially, "We fear for the Sabbath because of worldly practices among those who should hallow it, and because weak consciences are yielding to outward pressure. We are more in danger here than in open assault. How may these tendencies be arrested? Physical force will not avail. Arguments drawn from mere expediency or physical health or present advantage are insufficient. The arm of the civil law will utterly fail. Truth lodged in the soul—truth moving the conscience—will be effectual, and only this. Christians who have fallen into wrong habits can be recovered only by divinely-wrought convictions in respect to Sabbath-observance. To produce such convictions is the important work of the home, the school and the church."

One more example from the *Advocate* must suffice. In 1885 one of its correspondents asked the following question: "What should be the attitude of Christian ministers and laymen toward a camp-meeting held over the Sabbath, where trains would not run or stop if there were no camp-meeting; whose directors opposed the preachers and laymen; encouraged Sabbath-traveling by receiving a revenue from the railroad company, and so furnish occasion for Sabbath-desecration; where, in fact, the said preachers and directors asked the railroad company to run trains on Sunday, when without such solicitation they would not do so?" The *Advocate* answered: "If a man believes the running of trains on the Sabbath for such purposes to be wrong, and to contribute to the general desecration of the Sabbath—so alarming a feature in our American society, and one which in the end is sure to reduce the American to the level of the European Sabbath (and when the American Sabbath is reduced to the level of the European Sabbath, Christianity will be about at the level of European Christianity)—he cannot conscientiously attend or have anything to do with a camp-meeting that pursues this course. The writer so believes, and has not preached at, or attended, such a camp-meeting in twenty-four years. We look with amazement and sorrow upon the Methodist who will connive at Sabbath-desecration in order to make the financial aspect of a camp-meeting pay. We believe it does more harm than any conversions they get at such a camp-meeting can do good."

Perhaps Methodists are not the most at fault in the matter of complicity with railroads and Sunday-desecration. Possibly it is the earnestness and bravery of the *Advocate* which has revealed the facts so plainly and so often. Be this as it may, that Christians are deeply in the mire with the railroads is beyond question. If it be answered that all this Sunday-going is necessary, the fact still remains that the professed friends of Sunday are hastening its downfall.

CHAPTER VII.

CHRISTIANS ARE RESPONSIBLE FOR THE DECAY OF REGARD FOR SUNDAY—CONTINUED.

Sharp Thrusts by Prof. Wilkinson—Sunday-observance a Dying Superstition; a Pious Fiction—It Must be Revived among Christians, or its Doom Will Crack—*Christian Statesman* Condemns Christians as Violators of Sunday—Dr. Blanchard says Christians are Guilty of all Forms of Sunday-desecration—Mr. Crafts Sets Forth the Indifference of Christians as to the Opening of the World's Fair—Brooklyn Clergymen Condemn Christians for Patronizing Sunday Papers—Congregationalists Silent Because Involved in Sunday-desecration—Sunday-desecration Worse than the Saloon—California Christians Condemned—New York *Observer* Says Christians Consent to Opening of Museums on Sunday—Mr. Moody Denounces Chicago Christians—United Presbyterians and Baptist *Watchman* Condemn Sunday Papers—*Pearl of Days* Says Reform Will not Come until Christians Cease to Break Sunday.

IN 1885, Professor W. C. Wilkinson, then of Tarrytown, N. Y., now of Chicago University, published in the *Christian Advocate* (N. Y.) a startling article under this head: "Decay of Sunday-observance among Christians." He avoided the fundamental question, whether Sunday is the Sabbath, by opening with this sentence: "Sunday-observance, I say, instead of Sabbath-observance, for I wish not to raise the Sabbatarian question, even in the association of a word." This frank admission of the noted Baptist Professor is characteristic of most writers on Sabbath questions. They studiously avoid the "Sabbatarian" issue, because they know that Sunday totters the moment that issue is raised.

Mr. Wilkinson then cited the case of James G. Blaine, who had then lately traveled on Sunday, journeying from Chicago to New York. Applying the illustration, he said: "Sunday, then, may be taken still to have, even in the view of a reporter attached to a Sunday-issue-printing-newspaper, a certain 'character,' simply as Sunday. I suppose it really has, but at the rate we go on now it will not have much longer. Sunday-observance is a fond superstition, a relic of former use and wont, that is fast passing away from among us. I do not call attention to Mr. Blaine's disregard of Sunday to criticise it. His disregard of the day seems, indeed,—for we must be carefully just—not to have been a total disregard: Mr. Blaine regarded Sunday enough not to compete with the churches for audience at this point or at that as his train paused from its roaring rush along the road. He only disregarded it enough to travel all day long, from the first moment of Sunday to almost the last. I say I do not refer to this conduct on Mr. Blaine's part to criticise it. I simply refer to it in the way of argument, by instance or illustration. It is for me a striking case in point, recent, and perhaps not too recent. That is all. It exhibits, for it exemplifies, now the decay of Sunday-observance. It would be grossly unfair to treat Mr. Blaine's use of so-called sacred time as a thing isolated, exceptional, singular; a thing on his part in contrast with the general practice of good and accepted Christians of to-day. This is by no means the fact concerning the matter. The breaking down

of Sunday-observance runs along the whole line of current Christian behavior."

After detailing several instances of flagrant disregard for Sunday on the part of church officials, the Professor adds the following: "Now, in the face of facts like these—and from my own individual observation, I could multiply them indefinitely—it is perfectly plain that Sunday-observance is fast coming to be practically a confessed pious fiction—a fiction, therefore, that cannot continue long to impose on anybody. A 'fiction' (of the pious sort) I do not scruple to call the rule of Sunday-observation as formally professed and as actually broken by so many unchallenged evangelical Christians, in all our American churches. It is a 'fiction' because the very men who thus freely secularize their Sundays themselves will often be found exclaiming against 'Sabbath-breaking' when it is done in certain forms by others.

"I do not now criticise anybody for failure in Sunday-observance. I simply point out a fact. I think it is well that the fact should be faced by everybody concerned. And I believe that everybody is concerned. The fact is full of significance. It means nothing less than that the institution of 'Sunday' is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday-observ-

ance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments, and from the apparently unconscious proneness of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching, it well might happen, on the text, 'Remember the Sabbath-day to keep it holy.' This freedom on the part of the flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will perhaps preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached necessarily at cost to him of Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday-observance among Christians, is it, can it be, useful for us to talk piously against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusements?

* * * * *

"Sunday-observance must be revived among Christians, or the institution is doomed. And the doom is ready even now presently to crack."

A bitter enemy of Sunday, and of Christians, could hardly have framed a more severe indictment. But, so far as we know, and we were then, as ever since, reading a large number of "exchanges" every week, no one has denied or questioned what Professor Wilkinson said so graphically.

In its issue for June 29, 1895, the *Christian Statesman* said: "Sabbath-desecration in certain forms by church-members is alarmingly on the increase. Even the church service is often a flagrant violation of the Sabbath law. It has become the custom in some congregations to have what is known as "Wheelman's Day," the service being devoted to the worship of the bicycle. Such a day was recently observed in certain churches, and the *Churchman* contained the following item with reference to the services: 'Did any of our readers know that last Sunday was "Wheelman's Day" in some of the denominational churches hereabout? It was; and one preacher in the city of Brooklyn (so the newspaper reports say) had two bicycles artistically disposed on either side of his pulpit by way of adornment. At another church, in Jersey City, a "special attraction" was the presence of a couple of hundred bicyclists in riding costume. Sermons, and we suppose music, were appropriate to the occasion—one of the texts being Isaiah 5: 28, "And their wheels like a whirlwind." It seems a pity that some one did not think to preach from the verses from the Psalter for the day (sixteenth evening, Psalm 83), "Make them and their princes like Oreb and Zeb: yea, make all their

princes like as Zeba and Salmana; who say, Let us take to ourselves the houses of God in possession. O my God, make them like unto a wheel, and as the stubble before the wind." Such things are what come of "running" churches on "business" principles.'"

The *Christian Endeavorer*, Nov. 26, 1896, asserted that three millions of people in the United States labor on every Sunday, as on other days, and that the "majority of church-members are either indifferent to this fact and to the interests of Sunday Reform, or are, as is too often the case, themselves Sabbath-desecrators."

In December of the same year, the *Endeavorer* published the following from the pen of Charles A. Blanchard, D. D., President of Wheaton College: "I have observed with great pleasure the efforts which the *Christian Endeavorer* has been making for the rescue and preservation of the Sabbath. I am satisfied that the only way to secure the end which we all desire is for Christian ministers and members of churches to themselves hallow the Sabbath. I think it will be difficult to name a form of Sabbath-breaking at the present time in which the Christian church does not participate. I am satisfied that if the church herself, in the person of her ministers and members, will abstain from all forms of Sabbath-breaking, the battle will be largely won; if she will add to this negative virtue the testimony against the evil, which is both her privilege and duty, God will give victory. Someone has said there was never a nation ruined without the consent of

the clergy. I am satisfied that this is true. The ministry must be chloroformed before the nation can be destroyed. The success which God gave to the protest of the church against the Sunday-opening of the World's Fair is familiar to all. He would give the same success to her protest against the Sunday newspaper or the Sunday train if she would but speak out. Seven hundred and twenty-five thousand railway men, 250,000 postal employees and 1,000,000 toilers in other lines have no Sabbath, because the ministry and members of our churches are willing that some forms of Sabbath-breaking should continue to increase. It is not possible to half this matter. As a nation we break the Sabbath, as a nation we must keep it or be destroyed. Wishing you all success in your efforts to do good, and desiring that you command me at any time when I may be of service, I am, sincerely yours."

The indifference of Christians as to the closing of the World's Fair on Sunday was strongly assailed by W. F. Crafts in the *Christian Statesman*, for September 11, 1891. He said that when 100,000 petitions against opening ought to have been in, there were only thirteen hundred and fifty. Iowa and Pennsylvania, he said, had done better than any other states, but these had "not done fairly well," while the other states had done "shamefully little." "The count by denominations and societies," Mr. Crafts declared, was equally discreditable. Those who were more directly concerned, "temperance people and Sabbath Associations," he described in

these words: "Worst of all, not one-half of the Sabbath Associations of our country have even sent a petition of their own. Even those adopted, in many cases, have not been sent. The only petitions of national bodies that I discovered were those of the Presbyterian and United Presbyterian Assemblies, the Reformed Presbyterian Synod and the United Brethren Board of Bishops. Others have acted, but officers have neglected to report the action, and should have their memories probed."

The *Christian Statesman* did not spare its rhetoric in denouncing the World's Fair officials for their part in Sunday-opening, but it was compelled to acknowledge that Christians, in their organized capacity, as well as in individual cases, set the example which the directors followed. In its issue of July 8, 1893, we find the following: "We frequently hear of a minister going to the pulpit from a Sunday train. Why not prelude the sermon with theft, or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law? We will be glad to give evangelical ministers who use the Sunday trains, half a column each to explain, over their own signatures, if they dare, how they harmonize a ride on a Sunday train with either the old Testament law of the Sabbath, or the New Testament spirit of the Lord's-day. Most preachers who use Sunday trains explain that they do so only in emergencies. But do they steal in emergencies? No man can do as much good by a sermon as he can do harm by going to it or from it,

on a Sunday train. The excuses made do not satisfy other people, nor the offender himself.

"At this season of the year there is special danger that churches that have protested against a large Sunday picnic at Chicago, will advertise their inconsistency by holding small ones in camp-meetings and assemblies. The mother Chautauqua keeps the Sabbath and most of her children, but at Sedalia, if newspaper reports are correct, one of the Sunday-school assemblies, on the 25th of June, opened its gates with an admittance fee, and a preacher—just like the World's Fair, to that extent—and no doubt in the fact that Sunday-pleasuring followed the sermon. We are glad the pastors of Sedalia set themselves against this attempt to sanctify the Sunday show business, and we hope that if any other assembly or camp-meeting brings such a scandal on Christianity, its officers will be called to account in the church or in the courts. It is one of the strange things that, while a man who steals a dollar is 'churched,' a man who steals time from God and man is not even reprov'd. A greater peril to the Sabbath even than Sunday-opening at Chicago is the widespread Sabbath-breaking of Christians. It is this Achan that causes our defeats and delays our victories."

CHRISTIANS SUPPORT SUNDAY-DESECRATION BY
INDIRECTION.

In May, 1894, the *American Sabbath*, organ of the American Sabbath Union, sent out the following inquiry to a large number of pastors:

"*Rev. and Dear Sir:*—In view of the fact that the Sunday secular newspaper imposes an unnecessary burden of Sunday labor upon thousands throughout our country, and also seriously tends to divert attention from the sacred duties of the Lord's-day among Christians, what practical method would you suggest to counteract its influence?

"A brief response to the above inquiry—by return mail—will be used by the American Sabbath Union, if you will kindly grant the privilege."

These are representative answers published in reply:

Rev. John Rippere, Brooklyn, said: "If the church, in practice, were only true on this question, we might hope for progress in circumventing the evil; to accomplish any reform in this line, we must begin at the church.

"If the officary of churches, by joint action, would resolve against reading the Sunday secular paper, and live up to it, the church—so represented—might follow its leaders. Set the church right in practice, then all her influence would tell on the side of righteousness. Till that is done, the less we say the better."

Rev. W. A. Layton, pastor of First M. E. church, Brooklyn, said: "Allow me to say that the only practical method to counteract the influence of the Sunday newspaper is for Christian people to refuse to touch 'the unclean thing,' and to discountenance its use by others as far as possible. So long as our

people patronize the devil, his business will prosper."

Few, if any, of the answers failed to emphasize the influence of Christians in upholding the Sunday papers.

In 1896 a correspondent of the *Interior* spoke of Sunday newspapers and Christians as follows:

"How is it then that so many professing Christians, some of them ministers of the Gospel, take the Sunday papers, read them and have testimony to give in their favor? It is said these papers have come to stay, and must be accepted as a part of the new order of things connected with the world's progress. But does not their permanence depend on the support given by those who have been brought up to believe that they ought to 'Remember the Sabbath-day to keep it holy?' Will not some one give us a little more *Interior* light on this subject? Shall we accept the Sunday paper as a means of grace, or look upon it as a device of the adversary?"

About the same date, Rev. Dr. Foster, Boston correspondent of the *Advance*, reported a "Grand Rally of the Sabbath Protective League" of Massachusetts, at Cambridge, at which "Dean Hodges of the Harvard Theological School stated that he was a member of an association for publishing sermons in Sunday papers." He thought the Sunday papers ought to be read, and said that sixty papers were then publishing sermons in their Sunday editions.

A report of the annual meeting of the Congrega-

tional churches of Massachusetts, held at Fall River, May 19-21, 1896, in the *Congregationalist* for May 28, gave the following item:

"Of special reports, that from the committee of last year appointed to express sympathy with Sunday toilers, aroused intense interest. The committee recounted special interviews with representatives of 5,000 street car and railroad employees, who frankly acknowledged a fear of asking for one day in seven, although it is their needed and Bible-allotted respite. A renewed discussion of Sunday traffic at a subsequent hour developed a nearly evenly marked division over the adoption of certain resolutions commending the subject to the prayerful consideration of the churches. After the liveliest debate of the meeting the resolutions were rejected by a single vote, chiefly because they were suggestive of a seeming inconsistency on the part of some who of necessity patronize Sunday cars."

Put into English, this indicates that the Congregationalists of Massachusetts are so mixed up with Sunday-desecration that they dare not advise each other to a "prayerful consideration" of the question.

Closely related to the above is the following bit of history from the *Defender* for May, 1896. One of its correspondents, Rev. Geo. H. Hubbard, said:

"Our ministry and church members require Sunday trains and Sunday horse-cars; they require Sunday postal service, domestic service, and other work from countless public and private servants.

What right have the Christian people of our land to do this? On all sides we hear them lamenting the prevalent Sabbath-desecration of the ungodly, yet Christians themselves lead the way in this desecration by depriving so many of their servants of all Sabbath-rest. Truly the time has come for judgment to begin at the house of God. Away with that kind of Christianity that mourns over the failure of worldly people to appreciate the blessedness of the Sabbath, while it deliberately steals that day of rest from multitudes who need it. Reform in this matter, as in all matters, must begin at home. 'Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.' Let the church of Christ lead the way in a true and unselfish obedience to the divine command."

In the March number of the same paper a correspondent from Rhode Island said:

"I am led to think that the results arising from the misuse of the Sabbath are more threatening to the best good of mankind than the terrible results of the saloon. For, when the church-going people, and even church members, participate in Sunday excursions, it is high time that Christian people, as well as loyal citizens, should be awake to the dangers which threaten our social and national well-being, and use all proper methods in suppressing this evil before it is too late. We have in this state Sunday laws, which, if enforced, would turn this tide of evil, and give us hope for the future. *What can be done?*"

In May, 1897, the *Christian Statesman* reported the following:

The Executive Committee of the California State "Sabbath" Association recently passed the following resolutions:

Resolved, That we of this Committee, as friends of the Sabbath, hereby express our regret that so many pastors and churches lower the standard of Sabbath-sanctification by various kinds of musical entertainments such as Sunday concerts, cantatas, or choir exhibitions sometimes called "praise services," or by entertaining lectures illustrated by magic lantern pictures, all which performances, however appropriate on other days of the week, are a violation of the holy law of the Sabbath, which requires all people to spend the whole day "in the public and private exercises of God's worship except so much as is to be taken up in the works of necessity and mercy."

Resolved, That so long as Christian ministers and people continue to set such examples before others we cannot expect non-professors to keep the Sabbath holy or obey any Sabbath law, however good it may be.

The musical programs of many of our great city churches for last Sabbath, in their elaborate Easter services, differed but little from the programs of the hall concerts which are breaking down the safeguards of the Lord's-day. How can Christian churches enter a protest against an evil of which they themselves are in substance also guilty?

Twelve years before this the *Statesman*, writing of "The Weakness of the Sabbath Cause," said:

"This is found in the weak convictions and inconsistent practice of the professed friends and servants of Christ. A prominent merchant in this city remarked the other day: 'I have small hope of success in any reformatory efforts concerning the Sabbath. Christian people themselves have no

recognized standard as to the right observance of the day.'

"The scenes depicted on the previous page are, in almost every feature, clearly within the prohibition of the law. The law, too, could be enforced if Christian men cared to demand and assist in the enforcement of the laws. But there is our fatal weakness. Christian men have tied their own hands and sealed their own lips. They dare not make a vigorous and united demand for the suppression of certain forms of Sabbath-breaking for they are themselves engaged habitually in other forms of the same sin. They are members of Sabbath-breaking operations, or they use the Sabbath mail, or they travel on that day, or buy and read and advertise in the 'Sunday papers.' 'The time is come that judgment must begin at the house of God.' There is a plain and imperative obligation resting on those who have a standard of Sabbath-observance to lift it up and press wisely and steadily for its universal adoption."

When the opening of museums in the city of New York was being discussed, the *Observer*, most orthodox of Presbyterian papers, and a devoted friend of Sunday, said:

"If the museums are finally opened on Sunday, it will be owing, not so much to the leadership of the infidel element as to the following this element has gained from those who rank among the religious. Secularists and other despisers of Christianity have led the movement with vigor, hoping that they

may soon cry with M. Renan, 'Christianity is dead; it has lost its Sunday.' But they would have been comparatively powerless if their movement had not obtained respectability by the adhesion of those whose general sympathies and associations are with the Christian church. Let our religious people understand that if we lose our Sunday it will be because they have lost it out of their own hearts, and have no deep conviction of its value or necessity for the world and the church. When Christians travel, entertain, amuse themselves, and recreate in every way which shows that the sacredness of the day is forgotten or ignored, there is little reason to expect the world around to appreciate or reverence the Sabbath."

In the issue for Nov. 12, 1885, the same paper said:

"How do Christians stand in view of this difficulty and danger? What is their testimony and example in the midst of a world which regards nothing but what is seen and temporal? In no accusing spirit we reply, that many in our churches are at one with the world in its increasing laxity as to the sacredness of Sunday. We do not say that the mass of religious people are as careless as the irreligious, but that the change in their habits corresponds with the change in habits of the world. Numbers of evangelical communicants, members of the various Protestant churches commonly classed as orthodox, do not feel under any obligation to keep the Sabbath holy by abstaining from ordinary recrea-

tions, and finding pleasure in religious duties, acts of charity and usefulness. Their ordinary work is necessarily suspended. But travel, social enjoyment, innocent recreation, secular newspapers, and ordinary novels occupy their time and minds without a thought of loss to themselves or injury to others."

The *Advance*, April 8, 1896, quotes Mr. Moody as follows:

"Look how the commandment to keep the Sabbath-day is toned down. But what Chicago needs is to get that old law in force again. Young people are out on their wheels, older people are reading the Sunday papers, the saloons are full, and throngs go to the woods for picnics. What is the end of it all? Young men are ruined; young women are ruined; the police courts are full every Monday morning, and mothers all over the land are weeping over children who have been ruined. This thing could all be stopped if churches would do their duty."

In 1888 the Pittsburg Synod of United Presbyterians adopted a stirring report upon the question of Sabbath-observance. Touching the Sunday newspaper, and the responsibility connected with it, the Synod said, "that the buying and reading of Sunday newspapers by professing Christians is an immorality and a violation of the law of God; and persistence in this practice becomes a just cause for church discipline; also, that all members of the church be earnestly exhorted not to patronize on any day a paper that publishes an edition on the Sabbath."

Commenting upon the above, the *Watchman*, of Boston, said:

"This, it seems to us, is not only hitting the nail on the head, but driving it in a sure place. There is no doubt that professing Christians are largely to blame for this growing evil, and not only so, but that the weapon for killing it off is in the hands of the church people themselves if they will only use it. That the circulation and reading of Sunday newspapers tends to turn away the thoughts from God, to secularize the mind and destroy the sanctity of the Lord's-day, there can be no doubt. Recognizing this fact, is it not the duty of every professing Christian not only not to buy and read the Sunday daily papers, but also not to patronize in any way those papers which publish Sunday editions? Let the Christian people of every community cease their support of such papers, both in their subscriptions and advertisements, and how long would it be before the evil deplored would be a thing of the past? It is in the hands of professing Christians everywhere to decide whether or not the Sunday newspaper must go."

In the summer of 1889 the *Pearl of Days*, organ of the American Sabbath Union, said:

"When the Christian church will consent to magnify the divine command, 'Remember the Sabbath-day to keep it holy,' not seeking worldly pleasure or gain on that sacred day; not joining hands with Sabbath-breaking directors of corporations; not secularizing holy hours by admitting Sunday

newspapers into the home, then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man, of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms, of every kind, a new impulse. In a word, the responsibility of right Sabbath-observance, with all its attendant blessings, rests upon the church of Jesus Christ."

CHAPTER VIII.

CHRISTIANS NEGLECT THE DEFENSE OF SUNDAY.

Few People Defending Sunday—Preachers Remiss in Promoting Regard for Sunday—Christians in Wisconsin Apathetic—Christian Endeavor Societies Indifferent—California Societies Especially So—Delegates to San Francisco Convention Desecrated Sunday—Deacon Pugh in the *Advance*—Iowa Sabbath-Association Weak in Defending Sunday—Christians in Massachusetts Relaxed in Sentiment—Book Writers, Waffle and Stacy, Declare that Regard for Sunday Grows Less—Regard for Sunday and for the Bible Grows Less, Hand in Hand—Protestants Must Give Up the Failing Sunday and Return to God's Sabbath.

IN the autumn of 1896, the *Christian Endeavorer*, Chicago, said: "There are but seven men in the United States who are giving their time to the "Rescue of the Sabbath." Of these two or three are doing other things, so that it may be said that not one-half dozen men in the United States are devoted to this great and important work.

In the *Defender* for October, 1896, Rev. W. F. Crafts complained of the general lack of interest and effort in behalf of Sunday. He hoped that Christian Endeavor Societies would stir the churches to overcome this lethargy. What he said seemed quite out of harmony with the claims made by others, that there is a great and growing movement among Christians for the salvation of the "imperiled Sunday." This is what Mr. Craft's wrote:

"There is hardly a village of five thousand inhabitants in all our land, in which there are not

more men giving their time to denominational church work as pastors than are giving their time to the defense of the Sabbath in the whole country to-day. Only nine men and one woman are receiving salaries, mostly insufficient for full support, as officers of Sabbath Associations. Preachers are in some very insufficient degree urging personal Sabbath-observance (often nullifying their testimony by their own use of Sunday trains), but the writer does not know of a single instance where churches, as such, are actively engaged, whether by city, or state or nation, in the defense of the Sabbath, which manifestly cannot be saved by individual or denominational effort alone. In no way does the lack of Christian solidarity and sociality seem so amazing as in the neglect of this institution, which is not only the chief expression of Christian humanities, but also the very foundation of the church's life."

The reason for this want of "solidarity" on the part of Christians is not far to seek. There is not, and there cannot be, any "solidarity" of sentiment or faith concerning Sunday. The masses believe in it only as a holiday. Christians give all sorts of reasons for some sort of observance of it; but they are non-scriptural and do not appeal to conscience, and there is no religious unity and solidarity without conscience, and conscience thrives on divine authority only. Shifting sand is not the foundation for "solidarity."

The apathy of Christians, including Christian Endeavor Societies, was much commented upon

during 1897. Rev. J. B. Davison, who represented the Sunday-observance forces in the state of Wisconsin, in *Christian Endeavorer* for September, reveals the status of the Sunday question in that state by the following: "We in Wisconsin have similar desecration of the Lord's-day; but we are hardened to it and absolutely refuse to awaken to its danger. I am often told, 'This is an important subject; but others far more important demand all our time and effort.' The general failure to take hold of this work proves that this is the general feeling. Again, there is a general idea that the chief thing to do is to save and enforce Sunday law; whereas the first and most important thing is to love the Sabbath more ourselves, and to keep it more holy, then to educate the people to a higher and truer understanding of its nature and worth. Then law enforcement would be easy. Law enforcement is important; but right example, education and agitation are far more important."

A "Prize Banner" was offered to the state in which Christian Endeavor Societies should do most for Sunday reform, the report to be made to the International Convention at San Francisco, in July, 1897. One item in Mr. Davison's complaint was in reference to this banner. It ran thus: "Blanks with urgent requests for prompt return were sent to every Secretary. Five hundred have paid no heed to the request. From reports received and personal knowledge, a report was sent on to headquarters of over two thousand credits in the contest for the

banner for work for Sabbath defense. California and perhaps Pennsylvania are ahead of us. If every Society had once reported, we should at least come very near having the banner. If half of the Societies had appointed a Sabbath-observance Committee, and bought from fifty cents to three dollars' worth of Lord's-day leaflets and either alone or with the other Young People's Societies distributed them in every home in the community, we should have won the banner easily."

The Societies in California made great efforts to secure the banner about which Mr. Davison complained. The *Pacific Christian Endeavorer* for June, 1897, said that what had been done by these Societies was a "Striking commentary on what had not been done." To this striking statement the *Endeavorer* added the following report:

"Less than 50 per cent of our Societies have enough interest in securing the proper observance of our Lord's-day to appoint a committee for that purpose!

"Less than 13 per cent have had sermons preached upon the subject!

"Less than 6 per cent have enough interest in this question to discuss it in their Endeavor meetings!

"And less than 2 per cent have had the matter discussed in the church prayer-meetings!

"Los Angeles County deserves honor as having won 25 per cent of all credits reported."

Considering the peculiar pressure that was

brought to bear on the societies in California, this was apathy, indeed. But there is no cause for wonder in all this. The young people have been taught to hold Sunday lightly, by the example of their elders who have done so much to bring it into decay. Even the enthusiasm of youth could not be expected to work miracles, nor restore life to the moribund day.

DESECRATION BY CHRISTIAN ENDEAVORERS.

The *Christian Endeavorer*, of Chicago, for August, 1897, had an editorial on Sunday-desecration by Christian Endeavorers while on their journey to the San Francisco Convention. The core of the editorial was this: "At Denver this question was raised: 'Shall we take a side trip, which will necessitate Sunday traveling, or shall we forfeit the scenery, deny ourselves the pleasure of the trip, and thus avoid Sunday travel?' The party divided, one portion saying, 'It means only a few hours of Sunday travel,' and the other saying, 'To remember the Sabbath-day means to keep the whole day holy.' We shall not ask which was right. Our sole purpose in bringing this matter before our readers is to emphasize the fact that was brought out by one of the speakers at the Convention, *viz.*: 'The laboring man will never have a Sabbath until the church stops its sinning against the Sabbath.' The church is wholly to blame for the increasing disregard for the Lord's-day. Whole delegations of Endeavorers traveled the greater part of Sunday, July 4, on their way to the San Francisco Convention."

When the special representatives of Sunday-observance do not deny themselves the pleasure of a side trip for sake of some beautiful scenery, even when going to a Convention, which sought to make a great impression on the world in general and California in particular, in favor of Sunday, they are not different from the Sunday bicyclists, whom they hasten to condemn. This episode adds to the proof that "Sabbath Reform," as represented by these societies, is more a name than a fact. Note the fact that these charges are brought against Christian Endeavorers by their own journals.

According to "Deacon Pugh," in the *Advance* of Aug. 5, 1885, the Christian Endeavor Convention, held at Boston that year, was quite unable to fulfill its promise concerning keeping Sunday sacredly. This is the version given by the *Advance*:

"In spite of the plans for Sabbath-observance at Boston during the recent Convention, it is reported that the Endeavorers kept the railroad men busy all the preceding Sunday. If this be true, they probably thought the occasion furnished an 'emergency' which justified their course. Surely those who, before the World's Fair, shouted,

"We won't go

To the Sabbath-breaking show,"

were but giving voice to the law-abiding spirit of Endeavor.

"But what about these 'emergencies'? How can we have a Sunday train for emergencies, except by having one all the time? If, then, we accept the

emergency, we accept and sanction the regular train that accommodates our emergency, and we have yielded the whole point. Isn't that good logic?"

In a similar strain this "Deacon Pugh," in the *Advance* for April 8, 1897, sharpened his pen for such Christians as patronize Sunday trains. This is the way the Deacon put the case, under the head, "Lost, A Conscience":

"By the way, one who knows, affirms that it is becoming quite the thing for a church committee seeking a pastor, to take the train Sunday morning to a neighboring town or city for the purpose of attending the service of an unconscious candidate. Such a scheme strikes one as business like, but what has become of the conscience of the Christian church which authorizes it?

"Lost! On Sunday morning, by the Pulpit Supply Committee, on the way to the depot enroute to Villaville to hear the Rev. Dr. Power, the Calvary church conscience! The finder will be liberally rewarded on returning the same to the owner."

Such telling satire would provoke a smile, if one could cover the precipice toward which those drift who have thus lost conscience in the matter of all Sabbath-observance. We say all Sabbath-observance, for the evil begins in the disregard for God's Law and his Sabbath, into which Christians fell long ago, led by Pagan philosophy, rather than Christ-like obedience.

In 1896 especial efforts were made to awaken a new interest in Sunday reform in the state of Iowa.

The reports given by the *Iowa State Register*, of the Convention at Des Moines, in the autumn of that year, fully sustain the following by Rev. A. L. Frisbie, D. D., which appeared in the *Advance* soon after the Convention:

"The month opened with what was meant to be a State Convention of the Iowa Sabbath Association. That society has been at a very low stage of life, but a few months ago arose and shook itself and called Rev. C. F. Williams, late chaplain of the penitentiary at Fort Madison for nine years, to be its secretary. The choice was a good one and he took great pains to send the call to the 'Sabbath Rescue Convention' in Des Moines well through the state. The response was very slight. If the interest of the Iowa people in the rescuing of the Sabbath be measured by the size of the Convention, there is small hope for the rescue of the day. It is possible, however, that a good many are doubtful about the promise of the work attempted by the Association. It does not matter whether or not they are justified in this skepticism, so that they are under the influence of it, they will be lukewarm toward the specific endeavors of the society. And some are in an apathetic state, feeling that the Sabbath, as an institution, is so deeply grounded in divine law and human necessity, that there can be no serious danger of its practical loss. Then there is some degree of uncertainty of aim in effort for the preservation of the Sabbath. Some find it hard to surrender the notion that the state should protect it as a religious day.

More, however, fall in with the idea of a 'civil rest day,' protected as such by law and guaranteed to the people. The Secular Union men who are saying, 'Away with the church!' 'Away with Sunday!' are posing in bad form as the friends of the laboring man. This program means seven times fifty-two working days in the year. They would take from the working man his chance of a seventh of all the days, sacredly and indefeasibly his own—the people's day, the rest for the weary, the delight of the worshiper, the blessing of all. The laws of most of the states—susceptible of much improvement—do protect the day as one of rest. The church of Christ, taking advantage of this fact, must save the day for man, in the best uses of it, and save it for God by a wise and faithful ministration of the gospel on the day when men may rest and hear. The church is, as yet, but a novice in the winning of men. When our churches shall unite to make the day 'a delight, the holy of the Lord, honorable,' we shall have a Lord's-day which will be significant. Otherwise, never."

W. G. Tuttle, D. D., of Worcester, Mass., was reported by the *Defender* for October, 1897, as saying:

"The main danger of the hour is a relaxed sentiment among Christians respecting the Lord's-day. So long as they, in their personal conduct, make no protest against Sunday travel and Sunday pleasure, so long will there be no hope of better things. With an unselfish, self-sacrificing spirit in our churches,

which will impel Christians to avoid all things which compromise the Lord's-day, which will make them considerate of those who must toil on Sunday, and will lead them to give up all things which secularize the day, a new era of hope will dawn on Christ's kingdom."

BOOK WRITERS ASSERT THE FAILURE OF SUNDAY.

In 1885 the American Sunday-School Union published a "prize essay" by Rev. A. E. Waffle, entitled, "The Lord's-day." Discussing the "State of the Question," Mr. Waffle averred that the issues involved in the Sabbath question are of paramount importance, and that even then the decline of regard for Sunday had become rapid and alarming. He said, also, that the question as a whole was by no means settled. Here are some representative sentences:

"To say the least, the question is now an open one whether we shall have a Sabbath, or whether Sunday shall be a mere holiday, when it is not devoted, like the other days of the week, to secular toil. . . . It is certain that the relative amount of work done on Sunday in this country is constantly increasing, while the disregard for the Sabbath by pleasure-seekers is one of the most striking features of our time."

During the thirteen years since Mr. Waffle wrote thus, the disregard for Sunday has been emphasized and increased many times. Of the state of public opinion when he wrote, Mr. Waffle said:

"As we have opened our ears to the multitudinous voices that come to us from the different classes of our people, it has seemed that the protests against the destruction of the Sabbath grow feebler and feebler. It may be that the protest of the church is becoming more vigorous as the danger increases; but the protest does not have its proper effect, because the trumpet which raises the note of warning gives an 'uncertain sound.' To say nothing of the inconsistent practices of those who profess to have a high regard for the sacredness of the Lord's-day, there is such a variety of opinions concerning the reasons for observing it that men are in doubt as to whether it rests on any solid foundation. When Christian teachers disagree on any point of doctrine, it is natural for the indifferent to say that no plain revelation has been made on the subject of dispute, and that, therefore, it has small claim to their attention."

With much more of the same character did Mr. Waffle testify to the fact that Christians have undermined Sunday, and demonstrate that there is neither Biblical reason nor common ground for its observance. In so far as his words were prophetic of greater and more rapid decline they have been fulfilled immeasurably.

In 1885 Whittet and Shepperson, Richmond, Va., published "Day of Rest," etc., by Rev. James Stacy, D. D. It was strongly put, from the Presbyterian standpoint. On page 292 and following, Mr. Stacy wrote on this theme: "Who is responsible

for the Sabbath-desecration in the land?" He said:

"That a fearful amount of Sabbath-desecration exists in our land none can deny. And that a disregard for the sabbatic law is gradually increasing year by year is also apparent, even to the most careless observer. There must be a responsibility for the present state of things resting somewhere. Who, then, is to blame? And whom does the Lord hold responsible for the enforcement of his law?

. . . . But there is a still greater obligation on the church. . . . She should teach with her example as well as her precepts, in requiring her members, and especially her ministers, to honor this day of the Lord. For what can be expected of the outside world, when the church herself fails to respect this ordinance of her King? And we do not hesitate to charge it upon the Christian church, and that, too, in all of her branches, that it is in a great measure owing to her laxity of doctrine and discipline that this day of the Lord is no more honored. . . . We repeat it, that there is a fearful responsibility resting upon the church, and especially upon her ministers, in this matter. It is because of the encouragement and support that the outside world receive from the people of God that renders the evil so menacing. It is not simply the apathy, but this open disregard, on the part of the professed friends of the institution that gives such strength to the opposition. If the Christian people of this land were only a unit in their testimony and practice, the

question of Sabbath-observance would be soon and finally settled."

Similar testimony is found in all the books of value, touching the Sunday question, which have been published within the last fifteen or twenty years. Book writers and editors agree as to the general facts and the inevitable results. We summarize the facts: The Sabbath question is a vital one in its relation to Christianity. It is an unsettled question. Regard for Sunday is failing, widely and rapidly. Christians are largely, if not chiefly, responsible for the decline and loss of Sunday. They can find no common ground for its defense. They are dull through apathy and indifference. They are inconsistent through lack of conscience. Their efforts to check decay are weak, sporadic, and ineffectual. Worse evils impend.

In the quotations which have been given in previous chapters, and are given here, there is not one from an enemy of Sunday. There are but one or two from secular papers. We have placed before the reader facts and conclusions as they have been expressed by the best and most earnest friends of Sunday. He who will not stop here to think and pray is too superficial and indifferent to be counted a devout follower of Christ, Lord of the Sabbath.

These charges, made by Christians against their fellows, might be extended through many more pages. But the case does not demand this. The evidence adduced makes one conclusion certain, *viz.*, regard for Sunday as a sacred day has decayed in

the faith of Christians until their opinions and practices are a prominent, if not the most prominent, influence in continuing this decay, and in fostering both non-religious and irreligious holidayism on Sunday. The best interests of Christianity are thus imperiled. Public worship declines. Regard for the Bible lessens. Indifferentism as to religion and religious duties prevails, more and more. The friends of Sunday are powerless in the presence of the evils they have done so much to create. In this drift away from weekly Sabbathism there is no tendency toward even a theoretical, much less an actual, Pan-Sabbathism. Nothing can check the tide but a reform that will be revolutionary. This must carry the Christian world back to the point where it first left the road which Christ marked. The Sabbath of God and of his Son, its Lord, must be restored; not as the old institution of Phariseeism, but as the Christianized Sabbath of Christ. Protestants, of all others, stand face to face with this issue. Delay will deepen the morass of Sabbathlessness through which the return must be made. God waits to hear the answer Protestants will make.

CHAPTER IX.

ROMAN CATHOLICISM AND SUNDAY.

Western Christianity and Roman Catholicism Largely Identical—Sunday Legislation Essentially Roman Catholic—Church or Bible, Which—Catholics on the Sabbath Question, *Senex*, Cardinal Gibbons and Others—*Catholic Mirror* Quoted—Protestants Losing Ground—*Weekly Witness* Quoted—Possible Overestimate by *Catholic Mirror*—Protestants Returning to the Catholic Position—Protestants Asking Help From Catholics—Catholics Well Pleased With the Situation.

BEFORE inquiring more closely as to the causes which have made the decline of regard for Sunday inevitable, it is well to note that Roman Catholicism has been—and is yet to be—an important factor in the Sunday question. This is true, not only because the Roman Catholic church embodies much the greater part of the history of Western Christianity within itself, but because the same Pagan influences, philosophical and political, Greek and Roman, which brought the observance of Sunday, Easter, Good Friday, baptismal regeneration, the use of lights in worship, prayers for the dead, sprinkling and pouring in addition to immersion, the worship of saints, and a long list of other and similar additions to New Testament Christianity, were the influences which culminated in the establishment of Roman Catholicism and the Papacy. No historian thinks of denying that Sunday legislation began in 321 A. D., under Constantine; that his first law was Pagan, purely, in form, fact and

essence; that it represented the union of Church and State, after the Pagan model. This legislation and the fixing of "Easter" by civil law, on Sunday, rather than on the 14th of the month, according to the Paschal law of the Jews, completed the civil and political enthronement of Sunday in place of the Sabbath.

Roman Catholics claim that the church has power to make any and all Ecclesiastical laws, and that since the church "created the Bible," it alone can interpret it. The Catholic church was the first to teach the now popular doctrine that the Sabbath and the Ten Commandments are Jewish only, and not binding on Christians. Every man who teaches that doctrine is a Catholic thus far, whether he be called "Roman" Catholic or "Baptist" Catholic, whether he taught in the third century, or teaches now in the nineteenth. The name does not change the fact that the doctrine thus taught, the no-lawism, or, as Paul puts it, the *lawlessness* which has borne the fruitage of Continental Sundayism with its Spanish bull-fights in Madrid, and its Coney Island excursions in New York, is an anti-Biblical product of Pagan philosophy.

The developments connected with the Sabbath question and the plans for advancing Roman Catholic interests in the United States, being carefully noted by observant Catholic leaders, have brought out some important statements from Catholics, which are being widely disseminated. They are based on the claim that, in keeping Sunday, Protest-

ants acknowledge the authority of the Catholic church. In 1890, a Booklet was published in Baltimore, Md., with the sanction of the highest representative of the Roman Catholic church in the United States, entitled: "The Letters of Senex on True and False Faith, and on the Sabbath Question, Scripturally Considered." Cardinal Gibbons' book, "Our Christian Heritage," p. 495-505 (published in 1889), treats the Sabbath question with great ability and shrewdness, and in a manner calculated to draw Protestant defenders of Sunday into the Roman Catholic net, not only disarmed, but flattered that the Catholics are coming to the Protestant position. In the "Sunday-Rest Congress," at Chicago, in 1893, a paper by Cardinal Gibbons, and an address by Archbishop Ireland, tended strongly in the same direction. At the same time, and as a significant part of their far-reaching program, there appeared in the columns of the *Catholic Mirror*, usually regarded as the mouthpiece of the Cardinal, a series of articles upon the Sabbath question, running from September 9 to 30, 1893. The opening article of this series reviewed the situation briefly, the claims of the Israelites, and of Sabbath-keeping Christians, and the various attitudes which Protestants took concerning the World's Fair. The *Mirror* states its purpose as follows:

"Our purpose in throwing off this article is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit the sects would feel lost, and the

preachers be deprived of their 'Cheshire cheese') that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

* * * * *

"Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study.

"It resolves itself into a few plain questions, easy of solution.

"1st. Which day of the week does the Bible enjoin to be kept holy?

"2d. Has the New Testament modified by precept or practice the original command?

"3d. Have Protestants, since the sixteenth century, obeyed the command of God by keeping 'holy' the day enjoined by their infallible guide and teacher, the Bible; if not, why not?"

Speaking of "*The Letters of Senex*" named above, the *Mirror* said:

"The pages of this brochure unfold to the readers one of the most glaringly conceivable contradictions existing between the practice and theory of the Protestant world, and unsusceptible of any rational solution on the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept 'holy,' whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and occupying Catholic ground for three centuries and a half, by the abandonment of their theory

they stand before the world to-day the representatives of a system, the most indefensible, self-contradictory, and suicidal that can be imagined."

Again, speaking of the Protestants of the sixteenth century, the *Mirror* said:

"Chief amongst their articles of belief was, and is to-day, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past 300 years *the only article* of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries.

* * * * *

"This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath-day in their lives. The Israelites and Seventh-day Adventists [and Seventh-day Baptists] are witnesses of their weekly desecration of the day named

by God so repeatedly, and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining *Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?"

However much Protestants may shrink from these sharp words, or however much they may deny to the Catholics the power they claim, they cannot escape the fact that the Bible commands them to do what they do not do, in the matter of the Sabbath. The only excuse they have placed on record, and the only answer they can make, is to throw away the Fourth Commandment as "Jewish," or else try to make it appear that God did not mean what he said when he gave it. No discussion of the claims of Roman Catholics can remove the central point in the issue. Protestants profess one thing and do directly the opposite.

PROTESTANTISM LOSING GROUND.

While the Sabbath question is, doctrinally and practically, the one in which the issue between Catholics and Protestants is most strongly marked, there are several other vital ones which Protestants yield in accepting Sunday. Sunday rests upon the basis of custom, church authority, and the civil law, and it is the supremacy of these over the Bible that forms the core of the Catholic position. That Protestantism should lose ground in the struggle with

Catholicism is a foregone conclusion, when we consider how Protestants still cling to the Catholic position, although repudiating it in theory.

On the 3d of October, 1895, the *New York Weekly Witness* republished an article by Rev. R. Sailliens, of Paris, concerning the "Revival of Roman Catholicism in Europe." Referring to it editorially, the *Witness* said:

"This writer [Sailliens] goes to the root of the matter when he points out that the decline of faith in the Bible among Protestants is the great source of danger. Martin Luther could stand alone against the whole power of the Church of Rome, and gain a great victory over it, at a time when the supremacy of Rome was universally acknowledged throughout Western Europe, because he took his stand on the Word of God and refused to recognize any other authority or source of revelation. The Protestantism of to-day, though strong in numbers and in wealth, is weak in the face of skepticism on one hand and of Romanism on the other, because it does not know how much it can, or cannot, depend on the truth of doctrines taught in the Bible.

"A religion which hath no 'Thus saith the Lord' behind it can never be anything but a religion of doubt. There is no power for self-propagation in such a religion; nor is there any power in it to give its adherents confidence in approaching God. The Protestant churches must come back to first principles in this matter, and then neither Romanism, nor

Paganism, nor Mohammedanism, nor skepticism will be able to stand before them."

About the same date—November 3, 1895—the *Catholic Mirror* contained an editorial concerning an article by Cardinal Gibbons, published in the October, 1895, issue of the *American Catholic Quarterly Review*, in which the *Mirror* said:

"The Catholic church, as Father Zahm remarked in his recent admirable volume, has ceased to contend with Protestantism, because there is no need of it. Sagacious men in the Protestant ranks themselves admit that as a representative system it is so rapidly disintegrating that before long it must cease to exist. An article in the *Literary Digest* of the week just passed, from a Protestant source, displays the position of the sects outside the Catholic church in so hopeless an aspect that one cannot wonder at the concern which is felt for many Protestant Christians by candid observers of current events in their ranks. The drift—and that discouraging word drift is the right one—is directly away from faith in the divinity and teachings of Christ, toward no religion. Is it not, indeed, away from even belief in God?

"Now, after considering everything and making due allowance for many influences, what is the real cause of this lapse into apathy, indifference and neglect? More than anything else, it is the absence of a central teaching authority to define the Word of God, to keep the faith pure and to uphold discipline.

"Hence, as Father Zahm says, Protestantism as a force against Catholicity is no longer of consequence; what the church is now called upon to contend with is unbelief and all the chain of evils and dangers that attend it. And the leading minds in the Protestant ranks see this as well, and they know that the coming battle will be for Christianity itself, and accordingly the yearning that they and all good men feel for reunion against the common foe."

We think that the *Mirror* overestimates the weakness of divided Protestantism, and that Romanism will not have the easy victory it seems to expect. But the vital fact remains that unless Protestantism takes stronger grasp on an authoritative Bible as over against an authoritative church, the key-stone to the Protestant arch is gone. The most valuable point of Protestantism in the conflict with Romanism is the authority of the Bible touching the Sabbath. Cardinal Gibbons thinks the struggle is already ended in the self-defeat of Protestantism which professes one thing and practices another. Be this as it may, a hearty and immediate return to the Sabbath as Christ Christianized it, would give Protestants a vantage ground without which they will fulfill Cardinal Gibbons' prophecy by self-induced defeat. The choice may be delayed, but it cannot be avoided.

It goes without saying that the decline of Sunday from the Puritan theory is a return to its original, that is, the Roman Catholic, type. It would not be fair to say that the better conception of Sun-

day, especially as it exists in the Roman Catholic church of the United States, is at one with the lowest and definitely vicious holidayism which marks the Continental Sunday, and its counterpart in our great cities. But it is historically true that the Continental Sunday has always been associated with the prevalence of Catholicism. In Spain and in South America the worst types prevail. All this is logical. The Catholic theory makes church rules the highest authority in the matter. The higher factors which go to create and cultivate conscience are weak, or wanting. More than this; the sabbatic idea, whether Christian, as connected with the seventh day, or Puritan, as connected with the first day, finds no place in the Catholic conception. But there is an element of decay in the Protestant ranks which is wanting in the Catholic. Protestantism attempted to build on higher ground than the Catholic occupied. It openly and vehemently ignored and denounced the Catholic position. But, in fact, it remained on the Catholic ground in essence, and actually so far as the main points at issue in the Sabbath question were concerned. At the same time, in discarding the authority of the church, Protestantism lost an immense controlling force, which made it less capable of success. The Catholic church holds its members to the rules of the church in the matter of Sunday far better than the Protestant church holds its members to the Scriptures, which it claims to follow. Hence it has come to pass that the decline of regard for Sunday, com-

paratively, if not actually, is worse and more nearly hopeless in Protestant America than it is in Catholic Europe.

Another feature of the case which has arisen in the United States shows how the weakness of Protestants has already driven them to the Catholics for help. In every attempt to secure any legal safeguard for Sunday that promises to be of any value, Protestants are forced to appeal to Catholics for help. In the valueless interference of Congress in the attempt to close the Columbian Exposition on Sunday, Protestants were driven to appeal for help to their ancient foe; and when the signature of Cardinal Gibbons had been secured, Protestants heralded the cry that in this signature *seven millions of people* had petitioned the National government to save the falling fortunes of the imperiled Sunday. Then, and not till then, Congress acted; but in a way so easily evaded that its action was set aside as a child brushes away a fly. But that one appeal revealed how completely the Catholic power holds the balance on the Sunday question in the United States. Since that time no similar effort to secure aid for Sunday has been made by Protestants without quick appeal to Catholics for help. In the cases which have been before Congress since that time, the aid of Catholics has been constantly and eagerly sought. These facts are their own interpreter. The Roman Catholics ought to be better satisfied with the situation of the Sunday question in this country to-day than any other of its friends, and there is

abundant evidence that they are. What they have published within the last ten years—quoted and referred to in this chapter—shows that they are quietly waiting for the ripened results of Protestant failure to bring a full harvest of defeat to Protestants, and, therefore, of victory to them. So far as Sunday is concerned, Catholics may well repeat their boast, that “Protestantism is a foe no longer to be feared.”

CHAPTER X.

WHY SUNDAY HAS DECAYED.

Sunday Has Decayed Through Internal Influences—It Has Decayed in Spite of Outward Aid—Heredity Compels Decay—Destructive Germs Antedate Christianity—Gnostic Anti-Judaism—Justin Martyr's No-Sabbathism—First Observance of Sunday Was Not as a Sabbath—Tertullian Quoted—Beginning of Sunday Legislation Was Pagan—First Law Quoted—Testimony of Edward V. Neale—First Thirteen Hundred Years of Sunday Show It as Never More Than a Semi-Religious Holiday.

THE facts accumulated in the preceding chapters show that some potent and persistent influence has wrought the decay of Sunday. This destructive influence has not been from without. Since the opening struggle, which began about the middle of the second century and lasted four or five hundred years, the controlling agencies in Church and State have been in favor of Sunday. Ecclesiastical tradition has supported it. Popular theology has defended it. Civil law has been its safeguard. This has been especially true of Sunday in America. During the early Colonial period Sunday was king. It commanded the strongest religious sentiment. Conscience bowed to it. Custom fostered it. Consecration sacrificed for it. Civil law protected it as a strong-armed father does his home and the cradle of his first-born. The Pilgrims and the Puritans of the Old World gave their best and bravest souls for the new world. The sacred Sunday was a corner-stone in the social and religious structure which they builded, from Boston

to Jamestown. That decay should appear as it did, that it should progress as relentlessly as it has, is unaccountable, except through inherent causes.

This is still more evident, when we consider that other fundamental and practical truths of Christianity have not decayed thus. By a strange contradiction, as it looks on the surface, the decay of Sunday appears prominently in the church, side by side with great activity in other lines of Christian work. With such facts at hand we must seek with care for inherent causes. It is also clear that the causes we seek are not ephemeral, nor of recent origin. Everything denotes the return to an original type. Like a wise examiner for Life Insurance, we must inquire after the antecedents and parentage of Sunday.

HEREDITY.

Neither men nor institutions can escape from themselves. To be well born is a large part of success. To be ill born is almost certain failure. Disease in men and decay in institutions are often congenital. Environment may help or hinder, as development goes on, but neither environment nor development can make any essential change in original germs. Better elements, mingled with the germs of decay, may prolong the struggle. New blood may be infused, to some extent, but eventually the normal result comes, and the germs of decay gain the ascendancy. Nothing is plainer in the results, which appear in all history, than these general and universal principles of heredity.

Another universal fact must be kept in mind, viz., germs of disease and of decay hasten in development when unusual strain comes upon a man or an institution, or when old age comes on. Within the scope of these universal principles in the philosophy of history, and in the evolution of creeds and institutions, we shall find one important cause for the inevitable decay of regard for Sunday.

The birth of Sun-worship antedates Christianity by a long period. It was a prominent feature of the system of Nature-worship. In course of time that system found two forms of expression. The one was higher, and comparatively pure. The other was the depraved and gross Sex-worship, which did more to corrupt ancient Paganism, and the Jews through contact with that Paganism, than all other influences combined. It was a sort of deified lust. Sun-worship, in both its better and baser forms, was brought into Greece and Rome before the time of Christ. Mingling with the "Isis"-worship from Egypt, it swelled the stream of social corruption which was already well advanced in Greece and Rome when Christ appeared.

As Christian history came westward from Semitic soil and surroundings, it was plunged into this sea of religious and social impurity. It was the grain of divine salt in the mass of corruption. But the most disastrous results to Christianity came from the intellectual philosophy of Greece, rather than from religious-social corruption. That repelled by its vileness. The philosophy deceived and perverted

by its logic its rhetoric and its theoretical exaltation of human conclusions called "Truth." One of the most influential and seductive types of the popular philosophies was "Gnosticism." This dealt primarily with the philosophy of creation. A special feature of this system made it intensely "Anti-Judaistic." In the scheme of creation it placed Jahve as National God of the Jews and the Creator of the world of matter in the list of inferior, if not of evil, gods. Hence Gnosticism declared that neither Jahve nor his people could be accepted as anything but inferior. Being the creator of the material world, his revelation, the Old Testament, could not be a book of any value, except to the Jews. Out of this philosophy, more than from any other cause, arose opposition to the Old Testament and to the Jews. No Sabbathism and disregard for the authority of the Decalogue came from the same source. This opposition became a special feature of Pagan-infected Christianity, from the middle of the second century forward. For more than a thousand years the germs of that philosophy have poisoned Christianity and destroyed conscientious regard for the Sabbath and the Fourth Commandment. The expansion of this Pagan-born disregard for God is the core of the popular no-lawism and no-Sabbathism, which still enervate the consciences of Christians on the Sabbath question.

By the middle of the second century after Christ these Pagan influences had laid strong hold on the simple faith of the New Testament church. Men who

had sought in vain for peace and satisfaction in the Pagan systems began to adopt Christianity as being, in some of its parts, better than what they had before. But in doing so they mingled with it large elements of former Pagan faith, and, most of all, their theories about the God of the Jews and his Book. The whole spirit of that age was in favor of a composite religion, and men with the best of purposes, but lacking in spiritual development, accepted or rejected given features of Christianity as freely as one chooses foods that most suit his fancy and his acquired taste. Justin Martyr, who wrote about the middle of the second century, was an earnest and able leader of this class of philosopher-Christians. He was born and reared a Pagan. He was the first man to make any definite mention of Sunday in connection with Christianity. But what is of greater moment, he elaborated the first theory of no-Sabbathism in connection with Christianity. This is found in his "*Dialogue With Trypho, The Jew.*" The reader who has not Justin's book at hand will find his ideas reiterated by any popular preacher or writer of this time, who asserts that the Sabbath was only an institution of the Jews, and is not binding on Christians.

Justin makes but one reference to Sunday. But since it is the first and definite one in the history of the Christian church, it will be well to consider it here with care. (Note: For an examination of the relation of Sunday to New Testament history, and for a critical examination of the claims of any refer-

ences earlier than the time of Justin, see "Biblical Teachings Concerning the Sabbath and the Sunday," and "A Critical History of the Sabbath and the Sunday in the Christian Church," by the author of this book.)

For the sake of giving the reader a complete view of the birth of Sunday in connection with Christianity, we give the entire passage from Justin, a thing that many writers in favor of Sunday fail to do. Here it is:

"On the day which is called Sunday there is an assembly in one place of all who dwell either in towns or in the country, and the Memoirs of the Apostles, or the writings of the Prophets, are read, as long as the time permits. Then, when the reader hath ceased, the President delivers a discourse in which he reminds and exhorts them to the imitation of all these good things. We then all stand up together and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought, and wine, and water; and the President in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying Amen. The consecrated elements are then distributed and received by every one, and a portion is sent by the deacons to those who are absent.

"Each of those also who have abundance, and are willing, according to his choice, gives what he thinks fit; and what is collected is deposited with the President, who succors the fatherless and widows, and those who are in necessity from disease or any other

cause; those also who are in bonds, and the strangers who are sojourning among us; and, in a word, takes care of all who are in need.

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day also Jesus Christ our Saviour rose from the dead. For he was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples and taught them what we now submit to your consideration." "First Apology," chapter 67.)

Analyzed, this gives the following. A religious service was held on Sunday. Beyond that fact there is no evidence of any cessation of business. There is no word of Sunday as the Sabbath, nor is it or its observance associated with the Fourth Commandment. Sunday appears as a new institution, based on reasons wholly unlike those which produced the Sabbath. The first reason is drawn directly from Gnostic speculation. The second reason is a pure invention, so far as the Bible is concerned. Men talk loosely about observing Sunday in honor of the resurrection of Christ. But the fact remains that the Bible nowhere associates the observance of Sunday or any other day with the resurrection of Christ. The Bible does not even say that Christ's resurrection took place on Sunday. It was made known to the disciples on that day, but they did not believe the report to be true. There is much evidence that the exact time of Christ's resurrection was in the

evening of the Sabbath. (Matt. 28:1.) Justin is the first writer to make it a reason, direct or indirect, for any regard for Sunday. The first recorded reasons for holding an assembly on Sunday are coined by Justin. They are both extra-Biblical and anti-Biblical.

The leading influences in this birth of Sunday as a day of assembling are easily seen. In the theories of Justin, the Old Testament, the Decalogue, and the Sabbath, had been pushed out of sight. Semi-pagan leaders had begun the work of harmonizing and mingling Christianity and the prevailing Pagan systems. Analogy had been invented between the Rising Sun and the Risen Christ. This form of introducing Sunday into Christianity was the first definite product in the process of religious syncretism which developed so widely and rapidly in the succeeding centuries. We are therefore prepared for the following description of Sunday as a chief holiday, about fifty years after Justin tells of its introduction into Christian history. Note also how many other Pagan holidays Christians then observed. In the last years of the second century, or in the earlier years of the third, Tertullian, the "Father of Latin Christianity," himself converted from Paganism a few years before, wrote against idolatry as among the greatest of prevailing sins. In this treatise (On Idolatry, chap. 14) he says:

"The Holy Spirit upbraids the Jews with their holydays, 'Your Sabbaths and new moons, and ceremonies,' says he, 'My soul hateth.' By us, to whom

Sabbaths are strange, and new moons and festivals formerly beloved of God; the Saturnalia and New Year's and Midwinter's festivals and Matronalia are frequented—presents come and go—New Year's gifts—games join their noise—banquets join their din! Oh better fidelity of the heathens to their own sect [religion] which claims no solemnity of the Christians for itself! Not the Lord's-day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. We are not apprehensive lest we seem to be HEATHENS. If any indulgence is to be granted to the flesh, you have it. I will not say your own days (Note: This may mean their own personal birthdays, or it may mean all other festivals besides Sunday), but more too; for to the HEATHENS each festive day occurs but once annually; you have a festive day every eighth day. Call out the individual solemnities of the nations [heathens], and set them out in a row; they will not be able to make up a Pentecost."

No better evidence is needed to show that Sunday was born to be a holiday. With the exception of a brief period under the first impulse of Puritanism, it has never been otherwise than a holiday. At the first, as Tertullian indicates, it was closely allied to the "Wild Pagan Solar day of Antiquity."

SUNDAY LAW.

Another element in the early life of Sunday in the Christian church which made holidayism inevitable,

was the introduction of civil law making it a holiday. This legislation was purely Pagan in form and in spirit. The first law by Constantine in 321, A.D., was part of an old and well-defined system of Pagan laws, which made certain days holidays in honor of the gods to whom they were dedicated. Here is the first appearance of Sunday law in history:

"Let all judges, and all city people, and all tradesmen, rest upon the *venerable day of the Sun*. But let those dwelling in the country freely, and with full liberty, attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost." (Cod. Justin, III. Tit. 12, L. 3.)

This was issued on the seventh of March, A. D., 321. In June of the same year it was modified so as to allow the manumission of slaves on the Sunday. The reader will notice that this edict makes no reference to the day as a Sabbath, as the Lord's-day, or as in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, to refrain from their business on the "venerable day" of the god whom he most adored, and to whom in his pride he loved to be compared.

We quote a single authority and refer the reader to a "Critical History of Sabbath and Sunday," for a full presentation of authorities and details. Here is the testimony of Edward V. Neale, an English barrister of learning and renown. It is from his work on "Feasts and Fasts," p. 6; see also p. 86, ff. Mr. Neale says:

"That the division of days into *juridici, et feriati*, judicial and non-judicial, did not arise out of the modes of thought peculiar to the Christian world must be known to every classical scholar. Before the age of Augustus, the number of days upon which, out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suetonius enumerates among the praiseworthy acts of that emperor, the cutting off from the number thirty days, in order that crime might not go unpunished nor business be impeded."

Sixty-five years passed before there was any other Sunday law in the Roman Empire. In 396, A. D., a law appears which so far introduced the Christian idea as to couple the term "Lord's-day" with the Pagan name Sunday. But then, as ever afterwards, Sunday was under the same general holiday regulations as many other days. It had no pre-eminence over them. Twice after the full development and control of the Roman Catholic church had made Christianity the state religion, there were some restrictions placed on Sunday, after the anal-

ogy of the Jewish legislation concerning the Sabbath. In the most prominent of these, the laws forbade work from "three o'clock on the Sabbath until sunrise on Monday," and it is curious to note that miraculous punishments are reported to have fallen upon those who dared to transgress the civil law, from the moment the hour of three was reached on "Saturday."

Without following in detail the fortunes of Sunday through the centuries of Roman Catholic supremacy, it is only needful to say that for the first thirteen hundred years of its connection with Christianity, Sunday never rose above a semi-religious ecclesiastical holidayism. This includes the first transition period from the middle of the second century to the Reformation begun by Luther. During the first four or five hundred years of the thirteen hundred, while the church was departing from the New Testament type, under Pagan influences, and undergoing the changes which culminated in the Roman Catholic church, the Sabbath fought stubbornly for the place in which Christ left it, and for the regard which his teachings and example demanded. It was forced out of the church by the poison of no-Sabbathism and the influence of civil law and ecclesiastical anathema. But in spite of all this it never wholly disappeared. Various branches and groups of dissenters from the authority of the Roman church kept its observance alive, and formed the germ of the denominational life of the English Seventh-day Baptists, who were a prominent factor in the in-

fluences which finally brought in the Puritan Sunday. But the important truth to be kept in mind at this point is that the *first thirteen centuries of the life of Sunday, as in some sense an institution of Christianity, were CENTURIES OF HOLIDAYISM.*

CHAPTER XI.

WHY THE "PURITAN" SUNDAY HAS DECAYED.

Reforms Center Around One Prominent Idea—They Come by Reaction When Evil Harvests are to be Reaped—Sabbath Reform Not Prominent in the Lutheran Movement—Augsburg Confession Teaches No-Sabbathism—Dr. Hessey's Testimony—Sabbath Question in England—Position of the English Seventh-day Baptists—Puritanism Wavered and Compromised—Nicholas Bownde Quoted—The Puritan Sunday Compromise Has Decayed from Inherent Weakness—Such Decay Was Inevitable.

AS in the case of the Continental, so in the case of the Puritan Sunday, we must seek the primary reasons for its decay in the causes which brought it into being. A brief preview is essential to a full understanding of these causes.

Reforms center around one representative idea. Great reforms usually begin at the point where great evils begin to die, by the law of reaction. Each stage of the reformation must come in its own order. Error grows tyrannical with age. It imposes bitter experiences before its victims rebel. The Lutheran movement began when the burden of "Church authority" became intolerable. The system of "Indulgences" was the lowest point possible, in the Papal apostasy. Here Luther made the stand. Thus, salvation through faith, without the intervention of the church or the sanction of its authority, became the central idea in the first stage of the reformatory movement. Protestation had failed. New ground had to be assumed, through courageous

struggle. Under such circumstances, other issues were forgotten, and the battle raged around the question of man's right to read God's Word, and to believe in Christ, without ecclesiastical intervention.

Aside from these general principles of reform, there were special reasons why the Sabbath question did not find a prominent place at the opening of the Reformation. The theory which had been held so long, that the Sabbath was Jewish only, was accepted by the Continental Reformers. The flagrant evils which had come in with the Romish doctrine of church-appointed holy days led to their rejection, and nothing was left but the no-Sabbath platform. Thus, prejudice against Judaism and hatred for the Papacy set the Sabbath question aside.

The "Augsburg Confession," which was drawn up by Melancthon, and is still recognized as the standard of faith in the Lutheran church, is plain in its unqualified no-Sabbathism. It discards the Sabbath and the authority of the Decalogue in the matter of Sabbath-keeping to the fullest extent.

The extreme Sabbathlessness of the theories propounded by the Continental reformers is set forth clearly, by the ablest defender of Sunday which England has produced, for a century, Dr. Augustus Hessey. In Bampton Lectures for 1866, speaking of their position concerning Sunday, he says (Lectures, pp. 165, 172.):

"With one blow, as it were, and with one consent, the Continental reformers rejected the legal or Jewish title which had been set upon it, the more

than Jewish ceremonies and restrictions by which, in theory at least, it had been encumbered; the army of holy days of obligation by which it had been surrounded. But they did more. They left no sanction for the day itself, which could commend itself powerfully to men's consciences. . . .

"We are now, I think, in a condition to sum up the views of the Continental reformers of the sixteenth century on the subject before us. Sabbatarians, indeed, those eminent men were not. They are utterly opposed to the literal application of the Fourth Commandment to the circumstances of Christians. They scarcely touch upon that commandment except to show that the Sabbath has passed away." . . . "They feel it necessary to defend their practice on grounds, sometimes perhaps of apostolic example (with the proviso, however, that such example is to be taken only for what it is worth), but generally, of antiquity, of the church's will, of the church's wisdom, of considerations of expediency, of regard to the weaker brethren, and sometimes on lower grounds still. And neither the day itself, nor the interval at which it recurs, is of obligation. Our Lord's resurrection is made a decent excuse for the day, rather than the original reason, or one of the original reasons for its institution."

The Continental Sunday, under the first stage of the Protestant movement, was shorn of the element of ecclesiastical authority which it had possessed under Catholicism. It may well be questioned whether its adherents were not therefore worse off,

so far as the sense of obligation was concerned, than they had been as Catholics. This beginning of Protestantism rejecting the Catholic position without returning to the Bible removed that sense of obligation to authority which is an essential element in all religion.

THE SITUATION IN ENGLAND.

The Protestant movement met the Sabbath question in England at an early day. The combined influence of Catholicism and of the Continental reformers had made holidayism dominant, on Sunday, and deeply irreligious. At first the Puritans plead for a better observance of the Sunday as a part of the general work of civil and religious reform. As they continued to seek for higher life and greater purity, the Sabbath question grew in importance. This was not fortuitous. Men never come into closer relations with God without feeling the sacredness of the claims which his law imposes; and no part of that law stands out more prominently than the Fourth Commandment, when the heart seeks to bring highest honors to him who is at once Father and Redeemer. As these men threw off the shackles of church authority, and stood face to face with God, recognizing him as their only law giver, they were driven toward higher ground concerning the Sabbath question.

On the one hand, the destructive influence of Catholicism and of Continental Protestantism forced the necessity of immediate and radical reform connected with Sunday. On the other hand a new factor appeared, which, though represented by a minor

ity, exerted a powerful influence upon the Sabbath question. The descendants of the Waldenses in Bohemia, Holland, and other parts of Northern Europe, formed the material for Sabbath-keeping groups which came to light when the rays of Reformation began to illumine the long night of Papal supremacy. These Sabbath-keepers were Baptists, and hence were classed with the despised "Anabaptists," who were made still more odious by the fanaticism of a few at Munster during the early part of the sixteenth century. Most writers have, therefore, passed over the history of these years by saying of Sabbath-observance that it was "revived by some sectaries among the Anabaptists," or words to this effect. When Sabbath-keepers were persons of prominence more definite notice is taken of them. Enough can be gathered, however, to show that Sabbath-keepers were not uncommon on the continent of Europe, from the opening of the sixteenth century forward.

Through the loss of records by fire, we are unable to fix the date of the earliest organization of Seventh-day Baptist churches in England. But their strength and the influence of their position did not depend on organization. Other influences forced their views to the front, in many cases, as much as their own efforts did. The Puritan party was already face to face with the attempt to make the Bible the supreme standard in all religious matters. That attempt compelled them to consider the matter of returning to the Sabbath. The logic of the case was plain. If God was the supreme law-giver,

through the Bible, men must return to the observance of his Sabbath. The conclusion was not even debatable. The Seventh-day Baptists said to their Puritan brethren: "If you are to be genuine Protestants, you must unite with us in returning to the Sabbath." The Puritans saw the truth, and leaned strongly toward the Seventh-day Baptist position. But political influence was powerful and complicated. Prejudice was bitter and confusing. The Puritan leaders saw the point, considered, wavered, and decided to compromise. They said: "The Bible must be made supreme, and we must accept the Fourth Commandment as binding on all men. We cannot hold to the Catholic doctrine of church authority, and we dare not adopt the loose notions of the Continental reformers." Up to that point all was logical, consistent and Biblical. But the evil spirit of compromise came in and said: "Nevertheless we cannot accept the Seventh-day, but we will attempt to transfer the law to Sunday."

This compromise was elaborated and formulated by Nicholas Bownde, and first published in 1595, in a book entitled, "The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven." Through more than thirty pages Mr. Bownde considers the origin, nature and history of the Sabbath, from the Bible, and formulates his argument after the manner of the Seventh-day Baptists at that time. Coming at length to the crucial point, he attempts to transfer the name, the authority, and purpose of the Sabbath, together with all that the Bible says about it, to the Sunday,

in the following paragraph: We give the paragraph entire, that the reader may see how illogical, unscriptural, and non-Protestant, this birth of the Puritan Sunday was. The italics are Mr. Bownde's:

"But now concerning this very special seventh day which we now keep in the time of the gospel that is well known, that it is *not* the *same* it was from the beginning, which *God* himself did *sanctify* and whereof he speaketh in this commandment, for it was the day going before *ours*, which in Latin retaineth its ancient name, and is called the Sabbath, which we also grant, but so that we confess it must always remain, never to be changed any more, and that all men must keep holy *this* seventh day which was unto them not the seventh, but the *first* day of the week, as it is so called so many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto *that* very *seventh*. Concerning the time, and persons by whom, and when the day was changed, it appeareth in the New Testament, that it was done in the time of the apostles, and by the apostles themselves, and that together with the day, the name was changed, and was in the beginning called the *first day of the week*, afterwards the *Lord's day*."

Such was the Puritan Sunday, at birth. Every student of the New Testament knows that Christ and his apostles did not change the Sabbath. On the contrary, the theory of such a change was never promulgated until Mr. Bownde created it to escape the arguments of the Seventh-day Baptists on one

side, and the morass of Continental theories on the other. It was a new creation, made to meet an emergency. Mr. Bownde made no effort to prove his position beyond referring to Acts 20: 7, and 2 Cor. 16: 2. These passages are so inapplicable to his theory that they need no notice here.

There are at least three prominent elements of decay in this Puritan Sunday. 1. It was a compromise between a plain truth toward which the Protestant movement was leading its adherents, and the system of errors from which they were fleeing. Such compromises are always weak, and, in the end, are often wicked. They are permeated with germs of decay. 2. It was utterly unscriptural. It was anti-scriptural. It set the Sabbath aside to make way for the Sunday. Such an idea, much less command, is never broached in the Bible, and such a step is positively forbidden by the example of Christ, Lord of the Sabbath. 3. It retained two fundamental features of the Roman Catholic position; the Sunday, and the support of it by civil law under the authority of a state-church. In short, it was a weak half-way measure, illogical, unscriptural, unprotestant. It was a denial of the authority of the example of Christ as a guide to his followers. Its decay was as sure from the hour of birth as is that of an apple unsound at the core. It was as sure of withering as a plant is, at the roots of which a gnawing worm lies concealed. That it has decayed the preceding pages fully prove. It was born to holidayism and decay.

CHAPTER XII.

WHY PROTESTANTS CANNOT ARREST THE DECAY OF SUNDAY.

Virulence of Germs of Decay—Protestants Powerless Unless They Return to the Sabbath—Faith in Puritan Theory Gone—Protestants Cannot Unite—Congregationalists Undermining Sunday: a Specimen Case—Chicago *Times-Herald* Quoted—Bishop Vincent's Theory—Mr. Moody in *Golden Rule* Advises Keeping any Day that Is Convenient—Summary of Reasons Why Decay of Sunday Cannot Be Checked—Greater Evils Impend Because This Decay Must Go On.

WE say Protestants, because it is well understood that the great Catholic world has reason to rejoice in the decay of the whole Puritan Sunday idea. The fundamental reason lies in the virulence of the original germs of decay which were retained in the heart of the Puritan theory. It is like a case of pulmonary disease, which no change of climate, no trial of new remedies, and no prayers of love can arrest. It is like the slow poison of diphtheria, which shuts its tightening grasp on heart-power and vitality, and laughs at physician, nurses and remedies. There is a divine antidote, but up to date the friends of Sunday have studiously, if not contemptuously, pushed that aside. That remedy is a return to the actual Protestant position by accepting the Sabbath of Jehovah, and of his Son, the Lord of the Sabbath. When Puritan Protestants are willing to give up the compromise which their fathers made, and welcome the true Sabbath which was

then discarded as an unholy thing, success and healing will begin. Until then, each new effort will do no more than tell the story of its own ineffectualness.

A second general reason, which involves several subordinate and resultant ones, is that the friends of the Puritan Sunday have lost faith in it. Traditionally, they hold to it. Actually, they do not. The core of that creed was that Sunday became the Sabbath by the transfer of the Fourth Commandment to it, on Biblical authority.

Few men, if any, can be found now who assert, or attempt to defend, that idea. Having given up that position, there is no common ground on which the friends of Sunday can be united. A few years ago, when the death of the late E. F. Shepherd left the Presidency of the American Sabbath Union vacant, a man whose name would have added weight to the movement was importuned to become the President. After a careful consideration of the question, he refused to do so because "There was no common ground on which the friends of Sunday could be united for effective work." This state of things grows worse each year, and lack of union cripples the few efforts that are made to check decay.

The reasons which are offered for observing Sunday are almost as variant as are the persons making them. They are often antagonistic, and mutually destructive. These reasons are pervaded with indefiniteness. They have no grip of obligation. Here are some of the more common ones. "One day is as

good as another." "A seventh part of time is all that is demanded." "The law of rest does not demand any one definite or specific day of the week," etc. Under such teachings Sunday must decline, and no-Sabbathism is fostered.

Low-ground reasons are most common. "One day in each week ought to be observed as a day of rest, for sake of the general good." "Men live longer." "Animals work better." "Machinery wears better." "Men can earn more money." "Worldly prosperity is promoted." Such arguments as these appear oftener than any others.

In point of checking decay, they are like a handful of rushes in the swollen Nile.

We might follow this line of facts indefinitely, showing that the main reasons for decay are found in the theories concerning Sunday, and in the confused and weak efforts of those who call themselves its friends, but who have lost faith in it. Preceding testimony has fully established these facts, but we add a few more items at this point.

In 1896 an earnest Christian, who had been for many years an active worker in a Congregational church in the state of Connecticut, becoming interested in the Sabbath question, and being anxious to find full support for Sunday-observance, wrote to three prominent Congregational pastors in New England, asking the following question:

"Will you kindly show me what passages in the Bible command us to keep Sunday instead of the seventh day, Saturday?"

(Note.—This was a matter of private correspondence, so that while we are not at liberty to name the writer, we are permitted to give the answer entire. We will also put any reader who desires in communication with the questioner.)

The first answer was this: "There are no such verses, from which you naturally draw the inference that keeping Sunday is unscriptural. But you must remember that we do many things rightly for which no definite command can be found in the Bible. The Bible is not a hand-book of rules regulative of all our acts, but a book of principles for thoughtful people to apply."

The second was this: "What you ask cannot be proved from the New Testament. Its proof is derived in other ways."

The third was this: "As to the question you ask, that I refer you to one or more Bible verses where we are commanded to keep Sunday instead of Saturday, I confess inability. I am somewhat familiar with the arguments brought forward in favor of both days as a sacred time, but can hardly recall any passage that will give a command to keep the first day at all comparable with many to keep the seventh."

The frankness with which these men confessed the truth is commendable, and it is in strong contrast with the evasions and assumptions with which men less intelligent and frank seek to cover the truth. But consider what it means, when this seeker for truth is told that there is no scriptural authority for

Sunday-keeping. Only one conclusion is possible, viz., to continue Sunday-observance is to continue an unscriptural practice, and the case is made worse rather than better by the plea that this unscriptural practice may be justified by other unscriptural practices!

The third writer is still more explicit, and his answer adds a crushing blow to the unscriptural Sunday, when he draws the parallel between Sunday and the Sabbath, and declares that there is no passage for Sunday and "many" which command us "to keep the seventh day." This writer alone, of the three, adverts to the real question in the issue, as presented by the inquirer. The authority of the Sabbath, the plain command of God, is left out of consideration. Herein lies the blindness and deep irreverence of these men. They do not seem to take God's Sabbath and the divine law into the account. Sunday is unscriptural, but still Christians—lovers of God—whose standard of duty is the Bible, may go on keeping it. But the Sabbath, for which a plain and unrepealed command stands forth, the keystone of the arch of the Decalogue, the Sabbath which Christ loved, honored, preserved, obeyed, fulfilled, exalted and *Christianized*, that it might fulfill its higher mission in his kingdom, that Sabbath comes not into the counsels of these leaders of an inquiring member of their own household! Has God no right to a hearing in the case? Is this inquiring soul to be told: Sunday is an unscriptural institution, but you may go on keeping it and disregarding the law of

God, which is not of sufficient account to come into this consideration? Do these brethren mean all that? That is what their inquiring member must logically conclude.

Such answers destroy Sunday. In the case under consideration, as in many similar cases, for such cases are by no means infrequent, this devout Congregationalist had to choose between continuing in an unscriptural practice, or accepting the Sabbath. The latter choice was made. Had it not been made, adherence to Sunday from that time under the teaching of these Congregational clergymen would have been merely nominal. Conscience decays under such teaching, unless Sunday is abandoned, and the Sabbath is accepted.

Another instance of teachings which hasten the decay of Sunday through the influence of men in high positions is this. In the summer of 1897, the *Chicago Times-Herald* reported an address by Bishop Vincent before the students of Chicago University, as follows:

"Bishop Vincent, of the M. E. church, talked to the students of the University of Chicago last evening on Sunday-observance. He spoke in Kent Theatre, and at the beginning of his address surprised his hearers by saying that he did not care on what day anyone observed the Sabbath, just so one day of the week was set apart for meditation and rest. It made no difference, he stated, whether the day was observed between sunrise and sunset, or within other divisions of time."

It goes without saying that such teaching supported and enforced by an eloquent bishop of the Methodist church must promote the decay of Sunday in the lives of University students already assailed by the Sabbathless influences of Chicago. He who teaches thus must hold Sunday in light esteem.

Before the reader has recovered from his surprise over what Bishop Vincent teaches, it will help him to see how this decay of regard for Sunday has permeated the teachings of another popular religious leader. In the *Golden Rule*, Jan. 16, 1897, Mr. Moody writes on "How shall we spend the Sabbath." This suggestive paragraph appears in the first half of his paper:

"A man ought to turn aside from his ordinary employment one day in seven. There are many whose occupation will not permit them to observe Sunday, but they should observe some other day as a Sabbath."

That is logical application of the "One-day-in-seven" theory. But the destructiveness of such indefiniteness is glaringly apparent. It yields entirely the idea that Sunday should be observed for its own sake. This is right, as a matter of fact. And Mr. Moody is to be commended for acknowledging that fact. But it also ignores equally the demands of the Bible and the example of Christ in regard to the Seventh-day, the genuine Sabbath.

When men seek "salvation," Mr. Moody holds them rigidly to God's way of doing things; to repentance that they may find forgiveness and release from

the demands of broken law. Is God's law in general imperative, and in particular of no account? According to Mr. Moody, the Sabbath law in particular is not of as much account as ordinary business. Keep Sunday if you can conveniently; otherwise Wednesday, or Friday, says Mr. Moody. Bring God's law to your convenience. Business comes first. "Sabbath-keeping" is of much less account. Choose a day that will interfere least with your business, and compel God to accept that as obedience to one of the Ten Commandments. Why not do thus with all the commandments? Is it any wonder that Sunday decays under such teachings from D. L. Moody, in the *Golden Rule*, organ of the Christian Endeavor Movement, which we are told is to be the great power to "Rescue Sunday"?

Let us sum up the reasons why the well-advanced progress of Sunday into holidayism and Sabbathlessness cannot be checked.

1. The ripened fruit of more than twelve hundred years of history in Europe has given nothing better than the "Continental Sunday," even under the strong and steadying influence of a vigorous Catholic ecclesiasticism.

2. The Protestant Continental reformers made the case worse, in some respects, by destroying the power of the church, in the matter, and teaching a false conception of "Freedom" which was closely allied to theological anarchy. This course strengthened and increased the holidayism that Roman Catholic

rule had created, but had held in bounds by church authority.

3. The Puritan movement stopped half way in its progress toward truth, faltered, compromised, and made failure certain. This compromise, like a fever, has run its course, and Sunday has gone back to its original type of holidayism and no-Sabbathism. This decline is prominent in the churches which Puritanism planted, and popular religious leaders are furthering the downward movement by word and deed.

4. Sunday laws have reached a point where they foster evil, by indirection, at least. The forces of sin rejoice when men are at leisure. With the great majority the leisure created by the Sunday laws is irreligious or non-religious. In this the saloon and its allies rejoice. On such leisure they fatten.

5. If in the decline of regard for Sunday there was evidence that the churches and the non-church goers were moving in the direction of something better, we might be content. If the decay of Sunday brought Christians toward Pan-Sabbathism; if religious service and culture were advanced on all days, as the decline for Sunday increases, the case would present some rays of light. But the exact opposite is true. Christians in Boston petitioned for certain Sunday trains, that they might the better attend their favorite churches. Now these trains, greatly increased in number and capacity, carry thousands of pleasure-seekers away from all worship and religious culture. Christians, deluded by the remnants

of the Pagan-state-church idea, still support Sunday laws against legitimate business, and the saloon and brothel, and dance house, and other forms of pleasure and dissipation catch the leisure-tempted masses, and turn them farther from the churches. This is the picture which the friends of Sunday paint with facts that cannot be set aside. It is a sad picture. It forebodes worse things. This situation is intercreative and self-perpetuating. It is the culmination of fundamental errors concerning the Sabbath and the Sunday. Any reform which is strong enough to lift the church and the world out of this morass must be radical and revolutionary. What that reform must be forms the theme of the next chapter.

CHAPTER XIII.

HOW CAN SABBATH-REFORM BE ATTAINED ?

Sabbath Reform Must Be Revolutionary—Begin With Christ, Lord of the Sabbath—Early Church Lost Spiritual Power With the Loss of the Sabbath—Christ's Sabbath Has Had No Fair Trial—Sabbath Is God's Representative in Human Life—Only Sabbatic Resting Brings Spiritual Blessings—Sabbath Observance Honors God's Presence—God the Source of Our Spiritual Life—Prophetic Voice of the Sabbath—Spiritual Life Enriched by its Promises—A Return to the Sabbath Essential to Spiritual Growth—Discard Civil Law in Sabbath Reform—Base All Reform on Biblical and Religious Grounds—No Return to the "Jewish" Sabbath—Roman Catholic Theories Now Ascendant—Obedience Leads to the Truth—Nothing but Truth and Obedience Will Avail.

THE general situation as to Sunday is full of foreboding. Decay and impending ruin fill the horizon. Fear and despair are voiced or suggested in what the friends of Sunday say. Can anything be saved from the wreck? Can this sad and swift decline be checked?

It can. But the reform must be revolutionary. Patch-work is worse than useless. Temporizing is deeper failure. The decay of the Puritan Compromise has given new vigor to the original holidayism. There is nothing of true Sabbathism left in Sunday to be rescued. New ground must be taken. New definitions must be made. This new ground, among other things, must be an enlarged and uplifting conception of Protestantism concerning itself and its mission. Here is a working outline.

START WITH JESUS CHRIST, LORD OF THE SABBATH.

Christ found the Sabbath buried under a load of ceremonialism and meaningless requirements. By precept and example he freed it from these and fitted it for spiritual service in his new kingdom. Instead of abrogating it or treating it as of little or no account, he made constant efforts to exalt and honor it. Christ Christianized the Sabbath, and whoever throws it away, or dishonors it, is thus far disloyal to him.

So long as the early church followed Christ's example and kept the Sabbath as he left it to them, the spiritual life of the church remained at "full tide." After the time of the New Testament, when Pagan philosophy and prejudice against the Jews began to teach the falsehood that the Sabbath was only a "Jewish affair," and that it was not binding on Christians, the spiritual life and power of the church declined in swift and increasing ratio. This was especially true after Christianity became a religion of the Roman Empire by civil law, and Sunday, and other festivals appointed by the state-church, were exalted and fostered. Thus the Sabbath was driven out, slowly but steadily. Nowhere are the evidences of cause and effect seen more clearly than in the apostacy of the church from Christ's Christianity after the falsehoods of no-lawism and no-Sabbathism were adopted in the creed of paganized and declining Christianity. The cyclone does not mark its path with desolation more surely than these errors, which

began with the rejection of the Sabbath, left a trail of spiritual decay behind them.

The Christianized Sabbath which Christ gave to his followers has had no fair trial since the days of the New Testament church. Pushed aside because not understood, it has wandered in the wilderness until now. A brilliant woman once said of Robert Ingersoll that instead of opposing Christianity he was busy "bombarding the gravestones of departed theories." Since the time of Justin Martyr, who led in mingling a large element of Paganism with Christianity, men have been condemning an imperfect conception of the Sabbath, which Christ condemned and discarded, and ignoring the Sabbath which he, its divine Lord, left to his church. To understand what this was we must rise above the common notions concerning the nature and purpose of the Sabbath.

First and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men and into the affairs of human life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life, in any way, brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens man's love and leads him to obedience. It nourishes hope and strengthens faith. It protects from temptation and sustains in trial. It brings comfort to our sorrow

and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love for God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the House of God, to the Book of God, and to the Son of God.

The cessation from business which the Sabbath requires brings many minor blessings. But these come only when the cessation is induced through the behests of religion and conscience. Holidayism without religion results in dissipation, which is worse, as a whole, than honest and legitimate work. The true meaning of the Sabbath law has been greatly perverted and obscured by two common and superficial definitions, namely, that the primary meaning of the Sabbath is "rest," and its primary purpose to "commemorate the work of creation." These are such imperfect "half-truths" as to be practically falsehoods. Such conceptions are even below the Jewish interpretation and immeasurably below the teachings of Christ, the "Lord of the Sabbath."

THE SABBATH IS GOD'S REPRESENTATIVE, AND ITS
OBSERVANCE IS A CELEBRATION IN HONOR OF
HIS PRESENCE.

The superficial views of men who do not enter into the deeper meaning of the Sabbath lead them to say: "I can rest and worship on one day as well as another." As an animal, a man may rest at one time as well as another, if the physical surroundings are the same. This is only the animal conception. As a thinking and worshipping child of God, the

case is wholly different. To such an one *the reason for resting* is the determining factor. What he will do when he ceases from worldly affairs will depend on why he ceases. If rest is the only or the main purpose, he will seek quiet as the tired ox does, or such change of occupation or form of recreation as will accord with his tastes and surroundings. The lower impulses of the animal will control in these choices. Herein lies the deeper philosophy of choice and action which makes holidayism and debauchery inevitable when leisure is sought without religious conscience, or is made obligatory by law. Men say: "We do not propose to make men worship by law, but we must make them rest by law." All experience shows that when men are thus compelled to be idle, not being religious, they will be dissipated, according to tastes and surroundings. The purpose of the soul determines what men will do when they have leisure. Hence it is clear that they will not worship on any day, unless the soul is controlled by the Sabbath idea and by love for him whom the Sabbath represents.

But this truth goes deeper still. God is the source and center of all spiritual life. True worship has its dwelling in the soul. Spiritual life and growth spring from the soul. True worship is not forms nor ceremonies, but communion with God, and such thoughts, acts and deeds as spring from this communion. It is the outward manifestations of the soul which is loving God and living in him. The recognition of God's presence is a fundamental element in worship.

Knowing him to be present, men draw near to him with pure hearts, fervently. True worship brings men to the fountain of spiritual life. It begets strength, faith, power, rest, sanctification, peace. The Sabbath, as God's day, draws men to him and promotes such communion and worship. The influence of the Sabbath also goes out into the week, holding men nearer to God, and, in a greater or less degree, continuing this communion and repeating this worship. But since the earthly life of the week must be filled with things which are more specifically earthly, the weekly Sabbath must continue. "Universal Sabbathism" is not for this life, although he who "keeps the Sabbath holy" realizes more and more the ideal and unending Sabbath to which we shall come in heaven. Argument does not need to go farther to show that true worship and God's sacred day are inseparable.

THE FORWARD LOOK OF THE SABBATH.

The Sabbath has a forward look which glows with peace and joy, and which is a factor of great power in developing and enlarging spiritual life. As the symbol of God's Sabbath, it points to the eternal resting in the unending life in heaven. He rests in a glory we are as unable to measure as we are to measure the love by which we are redeemed. The Sabbath points us to that glory as the rest which remaineth for the people of God. Each weekly Sabbath says: Take courage. Find comfort. Earthly life is gliding by. The week of your earth life will soon be passed.

Shadows and sorrows will soon be left behind you. A few more days and the Sabbath-crowned life will welcome you to go no more out forever.

The sands of time are sinking,
The dawn of heaven breaks.

The graveless land is in sight. Stumbling will soon be over. Ignorance will soon be swallowed up in that knowledge which comes when we are face to face with the Everlasting Light. Perfected rest and full redemption await you a little farther on. The doors of the heavenly Sabbath are swinging wide to welcome you to the company of the ransomed who dwell in joy unspeakable and full of glory; Sabbath glory which echoes with the Sabbath songs of the angels of God.

Such messages and promises enrich spiritual life and purify the soul as nothing earth-born can do. Festivals ordained by custom and the authority of the church have no such message. Rest-days under the civil law cannot lift the soul thus. All these are like the stagnant pools of the morass when compared with the ever-flowing springs which gush from the heart of the everlasting hills.

The only hope for genuine Sabbath Reform is in the restoration of the Sabbath based on the unabrogated law of God as written in the Decalogue and as interpreted by Christ. This would lay a permanent and efficient basis for conscience and loyalty toward God and the Bible.

On such a basis the spiritual life of the church would rise to a point which it has never reached, and

can never reach under the prevailing theories. All of these, openly or virtually, set aside the Bible and the law of God and the example of Christ in the matter of Sabbath-observance. So long as Sabbath-observance is made a matter of convenience, so long as it is left to the authority of custom or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christians were withdrawn. Beyond question, No-Sabbathism and the half-truth of the Puritan compromise have enervated spiritual life and destroyed conscience beyond the hope of redemption, unless new ground is taken.

Hence the Sabbath, though long rejected and secularized even by the church, rises in this hour of peril and ruin through No-Sabbathism and offers, in the name of God the law-giver, and of Christ the Lord of the Sabbath, the one and only road back to higher spiritual life, to firm and abiding conscience and to the long train of blessings which are enfolded in love, loyalty, obedience and communion with God, through his divine Sabbath.

DISCARD CIVIL LAW IN SABBATH REFORM.

True Sabbath Reform demands a revolution in the matter of Sunday laws. The history of fifteen hundred years proves that Sunday laws have fostered holidayism. The nature of Christ's kingdom, and his definite teachings forbid every attempt to en-

force the observance of any day as the Sabbath, by civil law. We have shown in a former chapter that Sunday laws started in the Pagan conception of religion as a department of the Imperial government, to be created and regulated by civil law. But according to Christ and the Bible, God is the supreme law-giver, and Christ is the supreme interpreter of his law. The first and last intent of the work of Christ is to bring men face to face with God, and to keep them in constant communion with him. When the civil law takes precedence of the divine, in any religious duty, human authority is exalted and divine authority is debased. When Christianity ascended the throne of the Cæsars, it lost far more in spiritual power and purity than it gained in royal patronage. On no point was the decline in spiritual power more apparent than in the matter of the Sabbath. There is not the slightest trace of a Christian idea in any Sunday law until 386 A.D. Logically and historically, civil law can make nothing more than a holiday.

Puritanism retained the Pagan-Catholic theory of Sunday as a civil institution to be regulated and enforced by civil law. It applied this idea with strictness modeled after the Levitical code. But this addition of Leviticalism could not save Sunday from inbred and therefore inevitable holidayism. This has been demonstrated by its history in the United States. The logic of the case is as plain as is the fact of holidayism. In Sunday law the human authority comes between the soul and God's law; or rather, it

sets God's law aside that it may assume control. This destroys conscience. If Sunday were the true Sabbath, the result would be the same. Sabbath observance is pre-eminently the product of religion. It rests on heart-life and spiritual communion with God. It is far more than a form, a ceremony, a resting. The term "Civil Sabbath" is a contradiction. There can be a civil Sabbath no more than there can be a civil baptism, a civil Lord's Supper, or a civil prayer.

WHAT SHALL BE DONE?

Base the question of Sabbath and of Sabbath Reform on the Bible. Deny the right of the civil law to do more than protect men in conscientious obedience to the divine law. Hold men face to face with God and his law. Accept Christ as the best interpreter of that law. Stand on his interpretation, and follow his example. Christianity is dying as to Sabbathism, because it has traded Christ's Sabbath for Constantine's Sunday. It has bartered the Bible for the half-pagan traditions of the Roman Catholic state-church. Protestants have increased the evil by rejecting the strong ecclesiasticism of Rome. Such a return to the Sabbath, and the example of Christ, will give a permanent Biblical and religious basis for faith and conscience. It will lift the Sabbath question out of the low ground of convenience and outward form into which it has sunk. It will take the issue out of politics, and make it one of religion. Cease to expect that the irreligious and the non-religious will keep the Sabbath any more than they

will pray, or profess faith in Christ by baptism. On this line a victorious revolution awaits true Sabbath Reform. On any other line, defeat lies in wait.

“NOT THE JEWISH SABBATH.”

We make no plea for a return to the “Jewish Sabbath.” What we ask is that the followers of Christ return to God’s Sabbath, according to the teachings and the example of Christ. Accept the Sabbath as Christianized by Christ, its Lord. The popular theories concerning Sunday make Justin, Constantine and Roman Catholic traditions the standard of faith and practice. They ignore the Decalogue, discard the example of Christ, and deny the fundamental doctrine of the Protestant Reformation. Under such a system the decay of Sunday is as inevitable as the freezing of water when the mercury registers below zero. The final failure of Sunday cannot be disguised. Its best friends proclaim it. They mourn over it. They sit helpless while the decay goes on. The fact of decay surrounds them. The consciousness of decay is within them. Protestants are helpless in a double sense. Only two choices are before them. One is a return to Catholicism. This surrenders the doctrine which gave birth to Protestantism, and acknowledges what Catholics claim, that Protestantism is a sublime failure. In every effort made by Protestants for what they call Sabbath Reform, there is no semblance of success without appeal to Catholics for help. Such appeal is welcomed by Catholics, because

it is surrender on the part of Protestants. Of all others, Catholics have most reason to be satisfied with the situation. They are calmly waiting the self-destruction of the Protestant claims as to Sunday. As far as the future of Sunday is concerned, Protestants stand on the shore of the Red Sea of failure. A few seem to think that defeat may be covered by ignoring the facts and proclaiming more loudly than before that Sunday is “God’s Holy Day,” and assuming that what the Bible says about the Sabbath applies to Sunday.

The transparency of such a course makes the fact of decay more apparent. Pious misnomers cannot put away facts. When typhoid lights its fatal fire in the blood it is of no avail to insist that the patient is well. The fact that Sunday is doomed is not lessened by denial, nor averted by being ignored. The supreme need of the hour is less of cold creed and loose indifferentism, and more of Christ-like obedience. We need less of dreaming about abstractions, and more readiness to do the will of God. Men said to Christ: “How shall we know that what you say is true?” His answer: Do the will of God. Men have lived outside of the Sabbath, and below it, so long, that spiritual life flows faintly. Popular appeals to emotion, called evangelism, are weak and ephemeral, because little of the grip of the law of God is in them. True conversion starts with the consciousness of sin against God. Sin is more than being out of right relations with an airy something called humanity and progress. To the same list

belong the claims of Sunday. They have neither grasp nor grip. A gospel of salvation without the back-ground of law is as meaningless as inviting hunger to sit at a foodless table. The calls of Sunday to Sabbath Reform are as mocking as a lath thrown to a drowning man. From the days of Justin until now, the effort to destroy the Fourth Commandment has been prompted solely by the desire to escape the claims of the Sabbath. Christians do not write books and preach sermons to prove that the commandment against adultery is abrogated. Every man desires that the law against stealing shall be in force, as to his neighbors at least. But centuries of false teachings concerning the Sabbath have so enervated conscience, perverted exegesis, and blinded judgment, that pulpits resound with the falsehood the Sabbath is a dead figment of Judaism, and men are free from its claims. And now, slain by their folly and error, these same Christian leaders sink willingly into holidayism, or wail in wondering weakness over the fact that they must reap what they and their ancestors have sown. This is our message: *Come back to God and his Sabbath, and to Christ its Lord.*

Remember that the testimony contained in the preceding pages is wholly from the friends of Sunday. We have quoted from religious authorities only. We make no case against Sunday because of what its enemies say. If the importance of Sabbath-observance be half as great as these friends of Sunday say it is, this decay of regard for Sunday carries ruin

beyond computation. To know why Sunday has decayed thus must compel the question which forms part of the title of this book: What next? Our plan is for a return to the Sabbath according to New Testament example and teaching. This would bring Christians into harmony with the example of Christ. He discarded nothing except the false burdens which degenerate Judaism had placed upon the Sabbath. He did not disobey the law nor change the day.

All efforts to secure regard for Sunday as a sacred day under the Fourth Commandment have failed. The Puritan Sunday had everything human in its favor. Its failure is the greater because of the opportunity it had for success. No new facts concerning Sunday can be found in the Bible. Scheming for new theories outside the Bible does no more than emphasize the imperative necessity of returning to the Bible and the Sabbath. Thus returning, Protestants will have solid ground on which to make appeal to conscience. Custom and convenience in the matter of Sabbath-observance are grave-diggers. The folly of expecting to gain any permanent good through civil law is shown in each new effort to exalt that which men call the "Civil Sabbath." Religious men alone will regard any day as Sabbath. Holidayism, through civil law or through personal choice, will always be irreligious. But, worst of all is the death of the sense of obligation, and of conscience, which the popular theories taught by Christians produce. The church is committing

suicide by what it teaches. Brethren, if you still refuse to consider the claims of the Sabbath which Christ honored and kept, and taught us how to keep, you dishonor him and his authority. To his Sabbath Protestants must return.

This is the requirement of the law of God. It is the commandment of Christ by example. It is the verdict of history. It is the hope of Protestantism. If you are indifferent, you will discard the message. If you are frivolous, you will sneer at it. If you are cowardly, you will run away from it. If you are weak, you will stand helpless before it. If you are loyal to God and Christ, you will heed and obey, whatever it may cost. Whatever you do, the decay of Sunday will go on. Wishes, prayers, and protests are vain. Sunday holidayism has the road. The coach is crowded. Lawlessness holds the reins. No-Sabbathism plies the whip. The horses are mad. The precipice is near. WHAT WILL YOU DO?

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