

## Politics, International Relations, and the Sabbath: The 1915 International Lord's Day Congress

By Frank J. Smith

For nine and a half months in 1915—from February 20th to December 4th—San Francisco hosted the Panama-Pacific International Exposition. Twenty-four nations participated in what amounted to a world's fair, which was designed to celebrate the completion of the Panama Canal in 1914, to commemorate the quadricentennial of Balboa's discovery of the Pacific Ocean in 1513, and also to serve as a bolstering of civic pride for the Golden Gate city less than a decade after the devastating 1906 earthquake.

The most spectacular of the buildings constructed for the event was the 435-foot Tower of Jewels, bedecked with 100,000 Novagems (cut glass "jewels"); in the daytime, the Tower scintillated in the sun's rays, and at night it gleamed under the glare of more than fifty spotlights.

There were, of course, hundreds of exhibits in various buildings that celebrated man's scientific and social achievements. But the spiritual dimension was not totally wanting. In the Palace of Education, Lord's Day and Sabbath organizations sponsored an exhibit that remained throughout the entire Exposition as "a constant reminder of the need of a proper observance of the Christian Sabbath."<sup>1</sup>

Meanwhile, in the middle of the summer of 1915, across briny San Francisco Bay, hundreds of people gathered to promote the Sabbath. The Fourteenth International Lord's Day Congress opened on Tuesday, July 27th and continued for several days. There were no meetings on Saturday, July 31st, but a Mass Meeting on Sunday, August 1st, at 2 o'clock in the afternoon concluded the event.

This Congress had been called as a result of a meeting of various Sabbath and Lord's Day organizations, held on January 22, 1914, in New York City. Dr. H. C. Minton of the Lord's Day Alliance was sent abroad in the summer of 1914 to try to generate interest in this Congress, but was not particularly successful: "The unfortunate

conditions of Europe brought about by the terrible and unspeakable war which has shocked the whole world prevented him from accomplishing much in the direction of his mission as he was but a few days on the continent when the war broke out."<sup>2</sup>

Nevertheless, those sponsoring the Congress soldiered on. A pamphlet issued on behalf of the Congress noted that the Panama-Pacific Exposition would "bring together from all parts of the world leaders of the thought, the intelligence and the progress of mankind," who "are concerned not only in what they may be able to acquire or to communicate in their several callings, but are interested in everything making for the advancement of society." The emphasis was on addressing practical matters arising from "new conditions and new issues." A broad

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1. "Twenty-Fourth Annual Report of the Special Committee on Sabbath Observance. Presented to the General Assembly of the Presbyterian Church in the U.S.A., May, 1915," p. 12. Cf. *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, 1916 (Philadelphia: Office of the General Assembly, 1916), p. 78.

2. "Secretary's Report," Meeting of Board of Managers, Oct. 14, 1914, p. 3. This and other similar reports are found in a file entitled GENERAL SECRETARY'S REPORTS—1912–1919, located in the Lord's Day Alliance archives, Atlanta, Georgia.

invitation was made for support: "Associations of trade, manufacture, commerce, reform, civic and social betterment, and workingmen's unions, as well as churches, Bible schools, religious societies, educational associations, and all Lord's Day and Sabbath organizations, are invited to enroll among those promoting the Congress and to send delegates to its meetings." The intention was to address "all the aspects of the Sunday Problem—hygienic, domestic, social, industrial, civil and religious—with reports of the progress made in recent years throughout the different countries of the world, and also of the new issues which present themselves, and the advanced methods of dealing with them."<sup>3</sup>

This Lord's Day convention was one of 843 congresses and conventions scheduled to be held during the Exposition. Per the invitation of the Mayor and the Chamber of Commerce of Oakland, the Congress met at that city's new Municipal Auditorium.

It was an august gathering. Among the notables in attendance were the current Secretary of Labor, a former prime minister from the Netherlands, and a famous professor from the world's premier theological seminary, Princeton. The Permanent Chairman was Judge Alton B. Parker, the 1904 Democratic nominee for President of the United States.

There were numerous dignitaries who, though not in attendance, lent their names and prestige to the event by being part of the Council of Honor. These included Royal and Ruling Patrons (Queen Wilhelmina of the Netherlands; King Albert I of Belgium; Constantine, King of the Hellenes; Swiss President Giuseppe Motta); the Patron and Honorary Chairman (U.S. President Woodrow Wilson); the Patron and Honorary Vice-Chairman (The Duke of Connaught, Governor General of Canada); the Honorary Vice-Chairmen (the presidents of Cuba, Guatemala, Nicaragua, and Panama); and Vice-Chairmen (the governors of 28 states, as well as of Alaska, Panama Canal Zone, and Porto Rico).<sup>4</sup>

3. "International Lord's Day Congress, July, 1915, Panama-Pacific Exposition, San Francisco, Cal.: Preliminary statement of the Executive Committee of the International Lord's Day Congress, to be held at San Francisco, Cal., in July, 1915." Like a good public relations document, this pamphlet also touted the setting and expected weather. "July, vacation time, is ideal for the Congress, and the Californian climate is unsurpassed for this elsewhere hot summer month." An official Exposition circular was quoted: "For San Francisco offers a cool summer climate with no rain; a winter climate without snow, ice or blizzard."

4. The states were Alabama, Arizona, Connecticut, Delaware, Idaho, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Mexico, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Texas, Utah, Vermont, West Virginia, and Wyoming. Of these 28 state governors, sixteen were Republicans and twelve were Democrats.

The Members of the Council of Honor came from 27 countries (Argentina, Australia, Austria, Belgium, Brazil, Canada, Chili, China, Denmark, England, Egypt, Germany, Holland, Hungary, India, Ireland, Italy, Japan, Norway, Russia, Scotland, Spain, Sweden, Switzerland, United States of America, Venezuela). A significant majority of these men (and a few women)—183 out of 322—hailed from the United States.

Several names among these Members stand out. The roll contained numerous scholars, including Scotland's Sir William M. Ramsay and Alexander Whyte. Academics were represented, including J. W. Mauck, President of Hillsdale College (then affiliated with the Free Will Baptists); and J. Ross Stevenson, President of Princeton Theological Seminary. Leaders of the Social Gospel movement were also on the list, including Shailer Mathews, Dean of the University of Chicago Divinity School; and Josiah Strong, who was known for promoting the notion of Anglo-Saxon superiority. Statesmen and politicians included William Jennings Bryan, who had been Secretary of State under Woodrow Wilson; Charles Evans Hughes, Associate Justice of the Supreme Court who would become the 1916 Republican nominee for President and who later served as Chief Justice of the United States; and Elihu Root, formerly Secretary of War, Secretary of State, and U.S. Senator from New York. At least two Roman Catholic archbishops were mentioned: John Cardinal Farley of New York, and William Cardinal O'Connell of Boston. There are those on the list associated with various organizations, such as the American Bible Society's James Wood, and the National Reform Association's R. C. Wylie. Among other notables were the Tuskegee Institute's Booker T. Washington, Philadelphia department store owner John Wanamaker, and labor leader Samuel Gompers. The list contains several who would later be participants in the Modernist-Fundamentalist controversy, particularly within the Northern Presbyterian Church, such as J. Ross Stevenson, Henry Van Dyke, and B. B. Warfield.

Several committees facilitated the Congress' work, including an eighteen-person Executive Committee, a thirty-three person General Committee of Arrangements, and a nineteen-person Pacific Coast Committee. After accounting for overlap among these committee memberships, there were sixty people on these three bodies. Many who served on them were identified with various Lord's Day or Sabbath organizations from the United States and overseas.

The conference proceedings, including the various papers and addresses, were published on behalf of the New York Sabbath Committee as a 636-page volume

in 1916.<sup>5</sup> The seven-man editorial committee noted that each participant was allowed full freedom to address the assigned topic however he saw fit.

The Congress operated in accord with the following Platform of Principles:

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

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

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

We aim to promote among all classes such a true understanding of the value of the Sabbath to themselves, to their families, and to the State, as shall lead them to resist whatever tends to deprive them of it, and to secure and enforce such laws as shall protect the people in their right to this day of religious privilege and of freedom from toil (16f).

#### OPENING SESSION OF THE CONGRESS

The Congress opened on the evening of July 27th.

California Governor Hiram Warren Johnson, an Episcopalian who had been elected governor on the Progressive Party ticket, was represented by Mr. Florence J. O'Brien, who stated: "It is proper that this Congress should be held within this state, where for the past five years so much has been accomplished along the lines of social betterment for human beings. It is proper that this convention should be welcomed by a representative of a Governor whose chief concern since his election has been the improvement of the living conditions of men, women, and children" (25f). C. C. Moore, the President of the Panama-Pacific Exposition, was represented by Frank L. Brown, who mentioned the previous Exposition, held in Chicago in 1893, which had featured various parliaments, including "parliaments of religion, which sent out their influence to all the world and did great work." After claiming that the present Exposition "stands for the new gospel of service to men and to God through man," he connected the work of the Congress to "the problem of the Orient":

Out in the Pacific Ocean was a race greater in number and with a longer history than any other in the world. The new Emperor of Japan in the forefront of the nation was watching with careful eyes what the United States were doing. China, the oldest nation on earth, was amazed that by the mingling of races and the contribution of all nations, has been built, in less than one-hundred and twenty-five years, the greatest nation of the world. The western coast only seventy years ago began as the foundation of civilization, of industry, of commerce, and of religion....

So, members of this great society, I ask if it is not most fitting that you should hold your Congress with us to-day, because your deliberations, the results of your efforts, and the words of these men whom you have assembled, sent out during this week will re-echo throughout the whole world... (27-29).

The next speaker was the Right Rev. William F. Nichols,

5. *Sunday the World's Rest Day: An illustrated story of the Fourteenth International Lord's Day Congress held in Oakland, California, July 27th to August 1st, 1915, during the Panama-Pacific International Exposition* (Garden City: Doubleday, Page & Company, 1916). The editorial committee, which had been appointed by the Congress, was as follows: Duncan J. McMillan (Chairman), Alexander Jackson (Secretary), E. Francis Hyde (Treasurer), William M. Rochester, George U. Wenner, William S. Hubbell, and Harry L. Bowlby. References to pages in this volume will be found in the text of the present article in parentheses. Also, unless noted otherwise, any emphases within quoted material are as found in the original.

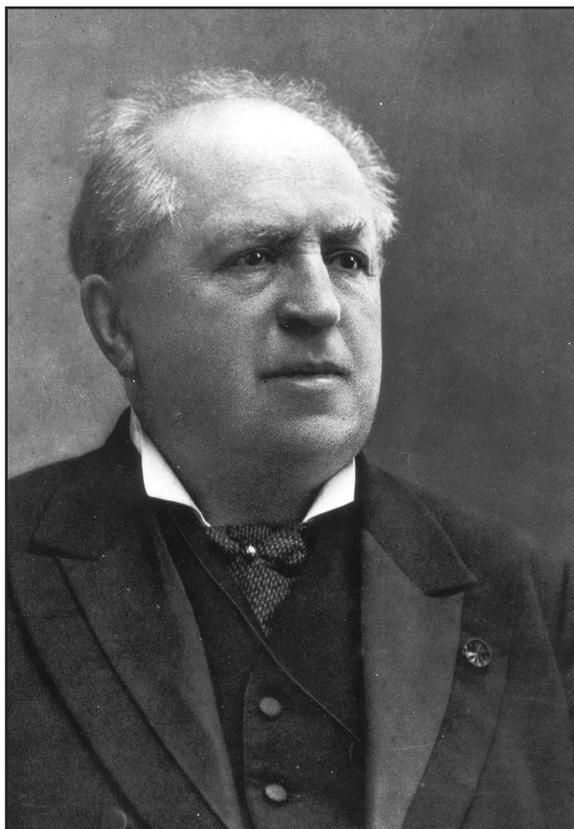
D.D., Episcopal Bishop of California, who declared that the “federation of the world is not far off” and that the present world war will produce permanent peace—an idealism which would be conjoined with the notion of one rest day per week. The Right Rev. E. H. Hughes, D.D., California’s Methodist Episcopal Bishop, welcomed the Congress by expressing the hope that the participants’ efforts will lead the state “ere long [to] transcribe the Fourth Commandment in her statute books and in the hearts of her people” (30–34).

After brief words of welcome from the representative of the Mayor of Oakland, the final address that evening was by the Honorable Alton B. Parker. The New York jurist pointed out that the “first statutory recognition we find of the Lord’s Day dates from 321 A. D., when Constantine commanded its observance in an edict, calling it ‘the chief and best of days.’” In an English setting, Ina, King of the West Saxons, in 694 prohibited “all worldly work’ on the Lord’s Day,” while King Canute and King Altelstane “forbade ‘merchandizing’ on that day.” Queen Elizabeth I and King James I urged a positive approach, which allowed, for example, the playing of cricket after church service—a typical Anglo-Saxon common-sense perspective of pairing recreation and devotion. “The picture is wholesome. Such Sundays would draw us closer to Heaven and closer to each other and equip us morally and physically for the business of this life and the life of the next” (35–38). In Parker’s opinion, while the strictness of the Puritan path must be rejected, faithfully observing the Lord’s Day is a patriotic duty, and “is one of the chief characteristics of our civilization.... It is one of the mightiest of the forces that has placed Anglo-Saxon civilization upon a height never before attained” (38–39).

Judge Parker feted the American Revolutionaries:

The demonstration made in this new land that a people

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



Abraham Kuyper (c. 1905).

In order to “secure intelligent, instructed, conscientious, and sober-minded control of our constitutional government ... our people need the pause in the week’s occupation and the quiet, peaceful and sacred hours that we call Sunday.” He continued:

Rest, quiet, a little prayer, a bit of sermon, a deal of heartfelt worship, a hearty tightening of family ties, some contemplation on man’s duty to God and his neighbor and the citizen’s duty to his state, a deed or two of kindness—make a perfect Sunday.

Who can doubt that one such day in seven makes a man a better citizen, a more intelligent, in-

structed, conscientious and sober-minded member of the supreme governing body (41–42).

The Congress’ opening night reveals that there were both political and international overtones to the proceedings. The Sabbath was being promoted foundationally as a social good for mankind, rather than fundamentally out of obedience to God. The social good was being joined with a vision of a league of nations maintaining perpetual peace. Furthermore, a pluralism was manifest, as seen by the favorable mention of the Parliament of Religions at the 1893 Chicago world’s fair.

#### FOUNDATIONS OF THE SABBATH

The next morning, July 28th, began with the former Prime Minister of the Netherlands, Abraham Kuyper, speaking on “The Lord’s Day Observance.” He first

noted the formal character of the Sabbath (that is, the rhythmical six-and-one pattern). Immediately before the Flood, only Noah and his family among the people of earth observed the Sabbath, but after the Flood, “Common grace” helped to revive among the peoples the concept of a seven-day week, with one day being set aside for rest—a global phenomenon attested by “old monuments and stone-inscriptions in Central Asia and Egypt,” as well as by “the ruins remains of the Babylonians, the Assyrians, the Persians, the Egyptians, and even by the those of the Peruvians in South America.” Attempts by Egyptian priests and by the Parisian revolutionists of 1797 to institute a ten-day week failed, so ingrained had the hebdomadal pattern become (50–51). While there is a humanitarian dimension to the Sabbath, the Fourth Commandment properly belongs to the first table of the law, with focus on honoring the Lord’s name.

Secondly, Kuyper considered the Sabbath’s material meaning (that is, that on the Sabbath there is a greater focus on spiritual devotion). The Dutch theologian here attacked Pantheism: “The distinction between the Creator and his creature never may be left out of sight for a moment; and it is this distinction between God and the Universe, that lends its brilliancy to the rhythmus of our Sabbath. Our labour of the six days is a serving of the Creator with a preponderance to his visible universe; the quiet passing of the one day is a consecration of our personal existence to the Triune God” (57).

Thirdly, the institutional aspect has application to Family, Church, and State. Kuyper emphasized that the civil magistrate must “impress an institutional mark upon the Sabbath-day *by law*.” However, the magistrate’s duty is grounded in common grace, and therefore in a non-Christian land he must “regulate by law the observance of the day of rest that is accepted by the nation; so in Mohommedan lands the Friday” (61).

Kuyper appealed to the fact of “the rhythmical sevenfold undulation of our human nature,” as he concluded: “So the observance of the Lord’s day becomes a problem not exclusively concerning the Church, but a

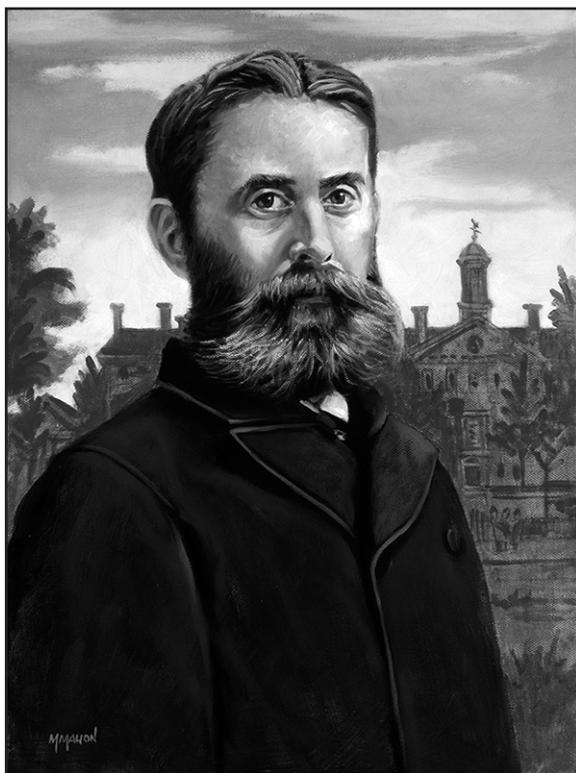
*world problem of universal importance*” (62f).

Benjamin B. Warfield, noted scholar from Princeton Theological Seminary, addressed “The Foundations of the Sabbath in the Word of God” (63–81). The Presbyterian professor argued for the universality of the Fourth Commandment (as part of the universalizing of the Decalogue), as well as for the Lordship of Jesus over the Sabbath (“the Son of Man is Lord also of the Sabbath”). He also stated: “Rest is not the true essence of the Sabbath, nor the end of its institution; it is the means to a further end, which constitutes the real Sabbath ‘rest.’ We are to rest from our own things that we may give

ourselves to the things of God” (75).

In “The Sabbath, the Lord’s Day,” the Rev. Samuel W. Gamble, D.D., argued that numerous events, including the sending of Moses down to the people with both the first and the second sets of stone tablets, Christ’s resurrection, and the descent of the Holy Spirit on Pentecost (Acts 2), all occurred on Sunday. He concluded: “God had evidently a blessed purpose in thus magnifying and showing the world HIS HOLY SUNDAY-SABBATH or LORD’S DAY” (89).

In “The Day of the Sabbath: Origin and Starting Point of the Sabbath,” Maurice S. Logan seemingly accepted the evolution of man’s body, but not his soul. He averred: “It stands to reason that the breath of God, with its inherent immortality, could not have been imparted to man without a conducting medium, and that not until man’s reason finally was attained to a vital conception of God was there any means of intelligent discourse between God and man” (90). Based on Genesis 2:2 (“on the seventh day God finished the work which he had made”), Logan contended that after man was made male and female on the



B. B. Warfield (© Mike Mahon).

sixth day, God made man “a living soul” and “a morally accountable being” on the seventh day:

This moral element, involving immortality and moral consciousness, belongs only to the seventh day, and thus made the seventh day from the six creation days, and in this moral element we may recognize the sanctification of the seventh day as the Sabbatical period of God’s dealings with man as a moral being. Thus the moral status of man’s existence, God’s Sabbatical day and man’s Sabbatical time, began together.

Primeval time concerns us in no sense, but time as the duration measure of God’s dealings with man as a moral being concerns our immortal destiny and is therefore the only vital sense of time (91).

In Logan’s view,

The Primitive Sabbath was ... the first day of the week in the time count and the seventh day of the week in the law count. It thus acquired at once a twofold significance. As the seventh day of the law week it was memorial pointing backward; as the first day of the time week it was typical pointing forward. Backward to the completion of creation: forward to the completion of the plan of Redemption in the Resurrection of Christ. Backward to God as the Creator and Judge: forward to God in Christ as the Redeemer and Saviour. Backward to the power of God: forward to His love. Backward to justice: forward to mercy. Backward to law: forward to grace. Backward to “Paradise Lost”: forward to “Paradise Regained” (92).

Logan posited that ancient sun-worship took place on what today we call Sunday, as a replacement of the worship of the true God on that same day. He concluded: “If Sunday corresponds to the ancient day of sun-worship, and the ancient day of sun-worship corresponds to the original day of the Sabbath, then we have an unbroken weekly cycle leading back to the first Sabbath, and the Sunday Sabbath would therefore be in unbroken line with the original Sabbath” (93). This would mean, of course, that the Jewish seventh-day Sabbath was a temporary measure designed to help distinguish between Jew and Gentile, and that the removal of that distinction in

the New Testament era restored the Sabbath to the first day of the week.<sup>6</sup>

The Rev. Edward Arthur Wicher, D.D., stated in “The Christian Doctrine of the Lord’s Day” that Mark 2:27 contains two great ideas: “The Sabbath was a gift from God, a pledge of his love and care for men, an earnest of the joys of life eternal”; and “Being for man’s good, it was something to which man must not be sacrificed” (103). Wicher also argued that “Jesus perfectly fulfilled the law of the Sabbath, and thus he abolished the Jewish Sabbath”; and that now every day is “holy unto the Lord” (105).

The Rev. J. H. Leiper, who co-authored a book, *A Sabbath Manual*, published in 1895 by the United Presbyterian Board of Publications, presented “The Lord of the Sabbath.” Leiper maintained that even in the Mosaic economy, there was a separation of Church and State; and further, he implicitly attacked the Roman Catholic view of the papacy when he stated, “The Holy Spirit alone is the Vicar of Jesus Christ on earth” (109). After attacking the liquor trade (by mentioning how “at the beginning of this horrible war the ruling powers felt obliged to lay an embargo on the manufacture and distribution of alcoholic liquor, especially among soldiers, [which] is indicative of its general use in the nations of the belligerents”), he concluded his remarks this way:

The history of this Republic indicates no ordinary purpose of the Divine mind as to our destiny and place among the nations. Is it our symbolic picture that is given in the 12th chapter of the Revelation? The woman clothed with the sun, and the moon under her feet, is the fugitive Church crowned with the Church-Symbol of twelve stars. The man-child to which she gives birth is the product of the Reformation caught up to God to save it from the Devouring dragon. America is deeply concerned in that symbolic picture. “Let him who readeth understand.” “The most stupendous and staggering conflict of civilization in all centuries is waged on the battle-fronts of all the world.” Rationalism and Christianity paganized are not innocent of its cause. Let him that readeth understand (112).

Junius B. Remensnyder, D.D., LL.D., a conservative Lutheran minister who published numerous works, and John Wright Buckham, D.D., offered their views on the Sabbath with regard to social relations. According to Dr. Remensnyder, the Sabbath reflects the universal need for rest, and Sabbath observance “is found in the physical, mental, social, ethical, and religious nature of man.” The threat to and perversion of the Sabbath

6. Logan’s address was a summary of a book he had authored, *Sabbath Theology: A Reply to Those who Insist that Saturday is the Only True Sabbath Day* (New York City: Lord’s Day Alliance of the United States, 1913).

in the contemporary world “is one of the most alarming signs of the times”; witness the French Revolution, when the abolition of the Sabbath “was accompanied by a moral breakdown leading to horrors unparalleled in human annals” (117). However, while the harshness of a Puritanical Sabbath is not the answer, the wise laws which protect the Sabbath must be retained, and popular support for its observance must be encouraged. Dr. Buckham declared: “We can never go back—we ought never to want to go back—to either the Jewish Sabbath or that tragic and stern reproduction of it the Puritan Sabbath. There is nothing in Christianity that requires or justifies this abuse of the day” (122f).

These various addresses and papers bespeak greatly diverse views and approaches. One concern revolved around how to address the advances being made by the Seventh-Day Adventists, with more than one speaker attempting to counter Ellen G. White and her followers by arguing that the original Sabbath was actually the first day of the week.

#### THE CHURCH AND THE SABBATH

Though Sabbath observation is often associated with Protestantism, several presentations demonstrated that Roman Catholic and Orthodox churches also have an interest in the subject.

Mgr. M. J. Lavelle, D.D., presented “The Attitude of the Catholic Church towards the Lord’s Day.” The Roman cleric gave an historical survey of laws enacted by emperors and kings regarding the Sabbath, and at the end of the essay summarized the Catholic position with regard to Sunday rest. The Church forbids unnecessary servile work, which includes “all mechanical work, public markets, judicial proceedings and banking.” However, labor that is “necessary for the welfare of the community and its comfort is permissible,” with particular application to transportation. The people, after participating in the Mass, may use the remainder of the day in “enjoying their rest in a pleasant, healthful, recreative and reasonable way.” Accordingly, there is no objection “to private innocent games of any kind, music, etc., provided proper decorum be observed”; however, many Catholics do object to “public races, professional baseball games and the theatre on Sundays.” Catholicism does believe in the proper observance of the Lord’s Day “as an essential part of the Divine Worship and as one of humanity’s fundamental needs” (132f).

The Rev. Vladimir V. Alexandrof offered perspective on the various branches of the Eastern Orthodox Church. This Russian Orthodox minister stated that

in Russia, the Jews and Mohammedans were free to practice their religion, including their day of worship (Saturday and Friday, respectively). Interestingly, this immigrant, who had lived in America for twenty years, alluded to the support by Christian Russians of America “in her critical years of 1862–1863,” a fact that “is evidently forgotten by the old, and unknown to the young. Yet the Russian people are faithfully taught on each Lord’s Day the self-sacrifice of their nation and their people during those dark days for our far-off Christian brothers of the United States” (135). Alexandrof suggested that just as there is a “pure food law,” so there should be a “pure thought law” by which the “Kinematograph or moving picture industry should be under the control of the State for educational and religious uses in such a way that it shall not harm but help the people mentally and spiritually.... I believe that in my native land the moving picture industry in the near future will be under the control of the popular Government, the ‘Duma,’ as a way of promoting pure thinking (137).

Dealing with “Social Passion and Personal Salvation,” the Rev. David Baines-Griffiths stated:

Next to the holding of, let us say, a women’s peace conference, hardly anything could be more fantastic in the eyes of the secularized citizen than a congress devoted to the claims of the Christian Sabbath. Hear the secularist as he muses: “Solemn scribes, caparisoned churchmen, devout pundits, ardent evangelists, and plain people in conference assembled, seeing what can be done for the honor of God’s holy Sabbath; what pathetic futility! What ‘idle singers of an empty day!’” But in the cloudy and dark times the children of God are not destitute of courage, nor are they blind to whatever realities of life can afford good cheer. For, despite untoward circumstances of international life, there are facts to be found that foster hope and confidence. One such indubitable and sustaining and enkindling reality is the Social Passion; the fact that notwithstanding the hideous negation of war there actually exists in this world a commonwealth of the spirit. Not always so tangible as a machine gun, nor so materially definite as a modern city, it is—for all that—a high and unwoundable reality; the commonwealth of the spirit, the society of men and women who by tacit agreement are uniting to learn the utmost truth and co-operating to make the will of God prevail in this world of men. Not all the alarms of battle can quench the voice of their testimony. They are fellow-helpers in the faith, possessors together of the future, and they come out of every kindred and people and tongue (140–141).

According to Baines-Griffiths, the Social Passion could be traced to the nineteenth century, with a “deepening and widening” of this impulse in the 1840s. In his view, Auguste Comte, among others outside the Church, promoted the idea of the brotherhood of mankind. However, the efforts by those at the Congress to promote the Christian Sabbath are “because it is the sign and symbol of personal salvation” (143–144).

The Rev. Peter Ainslee, D.D., President of the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America and Pastor of the Christian Temple, Baltimore, Maryland, represented the Protestant position. The Christian Church (Disciples of Christ) minister argued thusly on behalf of the Sabbath: “Hallow it for the sake of America and all other nations in our national sisterhood; hallow it for the sake of the race of which we are parts; hallow it for our own selves and for the sake of Him who gave it to us; and hallow it that we shall prove that freedom, brotherhood and religion are the birthrights of all mankind” (153).

#### DAY OF REST IN NATURE AND HUMAN NATURE

The Victorian era was a time of great scientific curiosity, particularly among churchmen. In the early-twentieth century, American society showed an interest in health and nutrition (as witnessed in the rise of the breakfast cereal industry—think Kellogg’s and Post, as well as new Home Economics departments in universities). Not surprisingly, therefore, several essays sounded those themes vis-à-vis Sabbath rest.<sup>7</sup>

In “Periodicity, A Law of Nature and Human Nature,” the Rev. G. Frederick Wright, D.D., appealed to geology (with its great epochs) as pointing to a general pattern of periodicity. He claimed that periodicity was

7. A decade prior to this Congress, Robert John Floody had published *Scientific Basis of Sabbath and Sunday: A New Investigation after the Manner and Methods of Modern Science, Revealing the True Origin and Evolution of the Jewish Sabbath and the Christian Sabbath for the Purpose of Ascertaining their Real Significance and Proper Observance* (Boston: Herbert B. Turner & Co., 1906). Attention is also called to a work by E. Francis Hyde, a member of the editorial committee for *Sunday the World’s Rest Day*, entitled *Influence of the Weekly Rest Day on Human Welfare: A Scientific Research* (New York: The New York Sabbath Committee, 1927); this book demonstrates that more than a decade after the Congress, there was still an interest in employing science in the service of the Sabbath. See Alexis McCrossen, *Holy Day, Holiday: The American Sunday* (Ithaca and London: Cornell University Press, 2000), pp. 140–143, for a discussion of “Natural Law and the Scientific Sabbath.”

8. Today, the William J. Gies Awards for Vision, Innovation and Achievement are awarded in the field of dental education.

the basis of natural selection, as well as a basis of progress. He summarized: “From the foregoing and many other broad analogies the scientific man is prepared easily to recognize the existence and importance of such a period of rest and change as is provided in the weekly Sabbath” (160).

Professor William John Gies, Ph.D., a biochemist at Columbia University, oversaw “Studies of the Physiological Influence on a Weekly Day of Rest.”<sup>8</sup> He and collaborators conducted experiments on two men and two dogs “to determine whether a weekly day of rest induces detectable effects on general nutrition—that is to say, on the need for and on the utilization of food, on the material requirements for efficient exercise of muscular power, on the normal processes of bodily repair and maintenance, and on the elimination of ‘waste’ products” (176). The experiment on the two young men proved inconclusive (largely due to the truncated amount of time during which the experiment was conducted), while the dog experiment yielded the result “that general nutrition, as estimated by the criteria selected, was uniform throughout each experiment” (184). In “The Day of Rest in Nature and Human Nature,” Professor E. G. Martin, M.D., detailed experiments, which demonstrated that among the subjects, a cumulative fatigue from Monday to Saturday was overcome by means of Sunday rest.

The Rev. Duncan J. McMillan, D.D., in “The Necessity of the Day of Rest,” used illustrations—a frog’s gastronomic muscles, a rat’s gastronomic muscles, and an ergometer which is used to measure energy—to demonstrate the necessity of the Sabbath. Since it is a necessity, “it is a natural right, and the State is bound to protect its citizens in the enjoyment of their rights. Hence arises the demand for Sabbath legislation” (209–210).

Representing the Woman’s Sabbath Alliance was Mrs. Robert Bruce Hull. Noting the positive effect of women in the temperance movement and as foreign missionaries, she urged a similar diligence in promoting the Sabbath, particularly at home.

#### WORLD’S SURVEY

A survey of the world was the topic for the morning on Thursday, July 29th.

The Rev. Elie Deluz gave a general view of Sabbath observance in Europe. One fact in particular stood out for him—that there were so few organizations on the Continent dedicated to protecting the Sabbath. However, Switzerland stood out not only for the numerous Sabbath organizations—fifteen in various cantons—but

also for the federal and cantonal Sabbath laws regarding workers. Deluz mentioned that in France, the Socialists were the allies of those seeking to provide Sunday rest for workers.

Professor Jean Charlemagne Bracq, Litt.D., LL.D., in "The Sunday Idea in France," alluded to the organization of an International Sabbath Association in 1877, with Conferences and Congresses being held in Geneva (1876), Bern (1879), Paris (1881), and Brussels (1885). In France, the centennial celebration of the French Revolution in 1889 included The International Congress of Weekly Rest, which was highly successful, and involved Protestant and Catholic cooperation. The anti-clerical and somewhat anti-religious regime had not allowed "Sunday" to be used in the title of the gathering, but eleven years later, in 1900, the government did allow a Congress of Sunday Rest to meet. "The meetings gave the impression that not only was the cause advancing, but that it was vitally related to most of the great social problems, such as the housing of laborers, the treatment of insanity, intemperance, and pauperism, which hitherto had been absolutely considered by themselves" (234). By 1902, Radicals and Socialists, together with labor unions, supported the extension of previous protections for women and child workers to include all laborers from having to work seven days a week. Hubert Valleroux, in "Sunday in France," lamented the prevalence of amusements on the Lord's Day, including automobile and aeroplane races.

The Rev. John R. Hykes, D.D., noted that China has been Sabbath-less throughout its four-millennia history. Neither Taoism nor the State Religion of China (associated with Confucianism) nor Buddhism has any place for Sabbath observance. Christian employees have been at a great disadvantage in China, often not being able to take time for worship much less for an entire day of rest, though as of 1915 there had been some improvement in the situation. Dr. Hykes observed that the Chinese need a day of rest, even on a scientific basis. "But a world's rest-day was Divinely established for a higher purpose and to meet a greater and spiritual need . . . to afford the time for uninterrupted worship, spiritual improvement and heavenly communion" (256-257).

The Rev. B. C. Patterson, in "The Present Day Aspects of Sunday Observance in Kiangsu, China," pointed out that the influence of Western nations in the treaty ports had led to Sunday observance there. For a while, the Chinese republic had been willing to adopt some foreign customs, but more recently, a backlash had set in.

The Rev. Robert Irwin turned the Congress' attention to "The Sabbath in Siam," where there were the Buddhist

Sabbath (observed according to a lunar schedule and therefore not on any particular day of the week), Sunday as a legal holiday (in trying to accommodate Western ways), and the Christian Sabbath. The missionary counseled the possibility of a flexible rather than rigid approach (for example, as long as one-seventh of time was set aside, it would not matter whether it was a particular day or a whole day—perhaps it could be two half-days or four quarter-days). Nevertheless, "Siam and the other Oriental nations are liquid hot now and will run into any mold that appeals to their passion and judgment. To capture this generation for Christ and get them started in a right observance of the Sabbath is to capture the nation. If we lose this generation we lose our opportunity for at least the next five, and delay the Kingdom for an indefinite time" (261). Irwin urged the Lord's Day Congress to address a letter to the king and the Siamese people to "call attention to the advantage of keeping the Sabbath and danger of neglecting it" (268).

Mr. R. O. Reiner stated that Korea has no one great religion, but rather has a syncretism with ancestor worship overarching various religious expressions (Buddhism, Taoism, Confucianism, etc.); however, Christianity, which rejects ancestor worship, was beginning to make significant inroads. The Church took a stance against engaging in market activities on Sunday, but many believers succumbed to temptation. In addition, as Korea increasingly industrialized, Christians were going to be pressured to work on the Lord's Day.

Though Sunday is a legal holiday, there is no religious basis for that observance. Moreover, Christians are at a disadvantage in that civil service exams are often on Sunday, and the Japanese officials often pressure students in the government schools to participate in various activities on Sunday; indeed, most scholastic sports events are on Sunday. Despite governmental hostility to Christianity, it has made tremendous progress in the three decades since its introduction to Korea in 1884. Out of a population of 14 million, about two percent had been Christianized, and about one percent were full members of a variety of churches, including Australian Presbyterian; Canadian Presbyterian; Northern Presbyterian; Southern Presbyterian; Methodist Episcopal; Methodist Episcopal, South; and Roman Catholic. "Almost without exception, a very high standard has been set by the churches, among which strict observance of the Sabbath is one" (277). Christianity's success in Korea has led, comparatively, to less opposition to Sabbath observance there "than in almost any non-Christian land and possibly more favorable than the conditions even in America" (282).

### Japan and the Sabbath

[Below are excerpts from "A Survey of the Conditions of Sunday Rest and Sabbath Observance in Japan," by the Rev. Dr. Henry B. Schwartz.]

Wells Williams, who accompanied the American Expedition to Japan as interpreter, found much to complain of in the way of Sunday work on shipboard, but it has passed into Japanese history that on the morning of the third day the American fleet lay anchored on Tokio Bay a boat from the shore containing people of high rank was not allowed to communicate with the flagship because that day was the one observed by Americans for the worship of God.

Japanese are still living who remember how later on that morning a thrill of fear passed over all the guard boats detailed to watch the ships of the squadron, as the men were called to quarters. A fear which changed to awe, as a few minutes later the voices of the crew, led by brass instruments of the band, swelled out like a deep diapason of old ocean as they sang:

"Before Jehovah's awful throne,  
Ye nations bow with sacred joy,  
Know that the Lord is God alone;  
He can create, He can destroy."

On the shore which may have echoed with the strains of that first Christian hymn stands a stone which commemorates [Commodore] Perry's peaceful triumph, but more noble service, as yet uncommemorated, was done by Townsend Harris, America's first consul.

While yet on his ship, waiting arrangements for his landing in Shimoda, he wrote in his journal, August 31, 1856: "Japanese came off to see me. I refuse to see any one on Sundays. I am resolved to set an example of a proper observance of the Sabbath by abstaining from all business or pleasure on that day. I do not mean to set an example of Puritanism, but I will try to make it what I believe it was intended to be, a day of rest." ...

Townsend Harris manifested the same consistency of character in more

Two men contributed articles on Japan: the Rev. Kajinosuke Ibuka, D.D., "Present-Day Aspects of Lord's Day Observance in Japan"; and the Rev. Henry B. Schwartz, D.D., "A Survey of the Conditions of Sunday Rest and Sabbath Observance in Japan" (see sidebar). The Rev. Sidney L. Gulick, D.D., "spoke briefly on The Invasion of the Orient by Occidental Industrialism," in which he "emphasized some of its dark features and ominous character as already evidenced by the experience of Japan and the imperative need of adoption by the nations of Orient of one day rest in seven as one of the means for overcoming the crushing effects of the high-speed work induced by modern machinery." Upon his suggestion "for the preparation of a suitable memorial to the Governments of Japan and China" (291), he and Dr. Schwartz were assigned the task of preparing that resolution (see below under "Closing Mass Meeting").

Africa was the focus of the Rev. E. W. Kinchen, Pastor of the Wesley Chapel in Los Angeles. In light of the coming commercialization and industrialization of Africa, he pleaded for spiritual redemption of the continent's natives, who constitute "a sturdy race. A cruel slavery of two hundred and fifty years could not destroy them or take the heart from them. No, this black race has stood side by side with his white brother, learning his voice and practicing his virtues. He is the only race that has been able to look the blue-eyed Anglo-Saxon in the eyes and survive. The north pole is not too cold for him and the equator is not too hot. The brawn of his muscles has helped to make America the land of wonder that she is" (293). In light of "God's plan for you to 'take up the white man's burden,'" he urged that the African not be left "to follow the flag of Islam, for Islam only fastens upon him his tribal instincts and seals his superstitious chains and leaves him a heathen still, but your duty is to make a world citizen of him with world visions to feel world responsibilities in the world's problems, and this can only be realized as he becomes Christianized and after you act the part of big brother in his behalf" (294).

At the behest of the elderly Andrew Murray, a noted South African pastor who had been unable to accede to the request to write a paper for the Congress, the Rev. P. G. J. Meiring prepared a paper on the situation in the Union of South Africa. Because of the new political situation (the Union had been formed only in 1910), there had not yet been an overarching Sunday Observance Law for the Union as a whole.

In commenting on the scene in Egypt, the Rev. Samuel M. Zwemer, D.D., noted that for thirteen centuries, Egypt's Christians "have been obliged to violate their consciences, generation after generation, in working, on this Day of Christian rest, in the civil service, in the professions, in the schools, in the courts, on the farm, in the shop, in all the walks of life, in obedience to the demands of their Turkish conquerors." However, "the present generation of Egyptians, who have grown up under England's kindly government in Egypt, ... have

ventured to hope and to ask that provision might be made so that they, in obedience to their Lord's commands, and in company with their fellow Christians in all the world, may be free, without interference, to worship God on this Day of their Lord's resurrection, to meet with his people, to study his word together, to do his work and to rest from their ordinary weekly labors" (301–302). The missionary continued:

It cannot be expected that any Mohammedan Government, Egyptian or non-Egyptian, will, of itself, grant to their Christian subjects freedom in their religion. In all matters of personal freedom, the lead must be taken by the Christian Government dominating the local Mohammedan Government. It has always been found in such cases that soon the right and righteousness of the movement have been acquiesced in. The Mohammedans of Egypt are expecting changes to be made in the affairs of Egypt in the readjustment of its government. If this right and privilege is granted to the Christians from the first it will be received as an act of justice, of a wider freedom, for the conciliation of the large Christian population of the country which has suffered this disability for so many centuries (304).

difficult situations. In December, when the ratified treaties between Japan and Russia were to be exchanged, Harris declined to be present because the day fixed for the exchange was Sunday, and he "could not assist at any such matter on Sunday."

The calendar of old Japan was divided into months but not into weeks. When any closer division was desired, months were divided in "jun"—thirds. Even yet Japanese commonly use this division; speaking of *sho jun*, *chu jun*, or *ge jun*—the first, middle or last third of a month, far more often than of its first or second week. The days themselves were known by numbers such as the first, or fifth, or ninth of such a month; or by a still more complicated system, months, too, were ignored and the day was known by its zodiacal sign. The "day of the rat," the "day of the horse," etc.

The Japanese were soon to be taught the Western system in a very practical way. When English and American teachers and advisers were engaged, it was found that these men were not satisfied with the one rest day in ten which had been the custom in Japan but insisted on freedom from work on Sunday. Separate rest days for foreign and Japanese officials were found to cause great inconvenience, so in 1873 a notice was given to all foreigners in government employ that thereafter the first, sixth, eleventh, sixteenth, twenty-first and twenty-sixth days of each month would be holidays. This was part of one of the many reactionary movements which have occurred in Japan, and the wily officials supposed that their foreign employees would be glad to accept an extra holiday each month, and give up their Lord's Day.

To their great surprise, a vigorous protest was made in which the ministers [i.e., government officials] of all the Western powers united. As a result of this, the Sunday holiday was restored, and in March, 1876, the government issued an edict that from the first of the next month, Sunday should be the official day of rest for foreigners and Japanese alike. Of course, there was no religious motive underlying this action. It was adopted from pure expediency and was not intended in any way as a concession to Christianity. It has proved, however, of immense assistance to missionary work (286ff).

Dr. Zwemer concluded by asking the International Lord's Day Congress to adopt a resolution calling upon the British government to ensure that in the post-war world, the Christians of Egypt would be able to secure their right to the Sabbath.

A letter from H. L. Melbourne stated: "The Sunday problem in Australia differs little from what it is in other countries. On the whole the Governments of the States are determined to maintain the sanctity of the Day of Rest, and the people of Australia jealously guard it on the side of freedom from enforced labor.... Our difficulty, like that in other countries, arises from the fact that, whilst people claim it as a Day of Rest they are only too ready to use Sunday as a day of amusement and social intercourse, for picnics, and every kind of pleasurable enjoyment" (306).

The situation in Canada was considered by the Rev. William M. Rochester, D.D., who referenced the Lord's

Day Act of Canada, which basically prohibits business apart from matters of mercy and necessity. Amusements on the Sabbath are prohibited, as is the Sunday newspaper.

Harry L. Bowlby, a Presbyterian minister who would serve for forty years as General Secretary of the Lord's Day Alliance, gave an overview of the Sabbath in the United States. He noted that only two states—California and Arizona—have general legislation upholding the Lord's Day; and that the District of Columbia is also wanting in this regard. More than a hundred legislative attempts across the nation in the previous year to attack the Sabbath had been killed in committee or defeated on the floor. Bowlby expressed hope that within the next generation, "men of all creeds and cults will have one day of rest in seven," and that "the United States will through her Federal Government have effected a law

to make more easy, for her citizens, the rightful use of the Christian Sabbath and that with each of the states of the Nation it may seek to rightly interpret through law what is given to us by Divine law, that this Nation under God may be in fact as in name—'a Christian Nation,' a Nation which remembers the Christian Sabbath and keeps it holy" (325).

The Rev. James Hayter considered the Sabbath in Panama. He lamented the fact that Sunday was often taken as a day of recreation for those who constructed the Panama Canal—men who, instead of worshipping on it, played tennis and baseball and attended bull-fights on that day.

#### SPECIAL PROBLEMS

The first essay in this chapter was by the Rev. Martin D. Kneeland, D.D., a Presbyterian minister who had helped to establish the Stony Brook Assembly, which arranged for annual summer Bible conferences in Stony Brook, Long Island. At the time of the Congress, he was Secretary of the Lord's Day League of New England. He began his talk on "Sunday Sports and Amusements" by contrasting the opposite dangers of "laxity, frivolity and dissipation" and "gloom, depression and bigotry," while recognizing the contemporary trend was "giving games, sports and amusements too prominent a place in the life of the individual and community" in what is "pre-eminently an age of luxury and self-gratification" (331). He based the distinction between week-day and Sunday sports and amusements on three grounds: economic, moral, and religious.

First, from an economic perspective, Sunday amusements "are often as wearisome and detrimental as Sunday toil. Besides this, they almost always necessitate the labor of a number of people in order that others may indulge in their pleasures" (333).

Secondly, there is a moral argument: "a Sunday, mortgaged to sports, will soon be owned and controlled by work. Sunday sports and amusements are largely commercial schemes, and always tend toward commercialism. The caterer and purveyor of such enterprises has no more right to continue his business seven days a week than he who would open his store, shop and factory on the Lord's Day. The whole scheme is undemocratic, immoral and vicious in character" (335).

Dr. Kneeland noted that Sunday amusements pander to the worst crowd—one of the reasons why the Actors' Association of America opposed Sunday theatrical performance. Also mentioned were the stances of Scottish comedian Harry Lauder who eschewed perhaps

\$100,000 in revenue when on American tour by refusing to entertain on Sunday; professional baseball players who "absolutely refused large offers of money to play the national game on Sunday"; and Wilbur Wright who "is said to have refused \$3,000 for an exhibition in aviation before a Parisian crowd" (337).

Further, there is a contrast between Paris and London: the French capital required 100,000 soldiers to keep the peace on Sunday, while only one-tenth that number was required in the English capital in time of peace. It is a fact that "the Continental Sunday which has sown the wind during past generations is now reaping the whirlwind in the terrible destruction of life and property in the world's greatest war, with a larger proportion than ever before of Sunday battles. In brief, . . . the Sabbath, whether honored or profaned, is the best barometer of a nation's life, in art, science, literature, laws, wages, customs, in fact with reference to everything which makes a people good, wise and happy." He then referenced various court decisions, including ones upholding laws against Sunday baseball; for example, Michigan's Supreme Court had determined "that the state had 'a right to enact a law forbidding Sunday ball games, as such a law interfered with no natural rights, and more, the state *should* enact such a law, since Sunday ball playing was very detrimental to the morals of the community'" (338–339).

Thirdly, the religious argument is based on more than 170 Bible passages. Dr. Kneeland also appealed to a personal comment made to him by the late Supreme Court justice John M. Harlan, who said that Sabbath observance not only is required by divine command, but also is "vital to the purity and integrity of the social organism" (340).

"Holiday or Holy Day?" was the topic taken by the Rev. George U. Wenner, D.D. The Lutheran minister stated: "The theory that this day [the Lord's Day] is a substitute for the Mosaic Sabbath was the invention of an age when the Saxon tribes were baptized at the point of the sword, when stern measures were required to maintain the authority of the church." However, the Lutherans "repudiated the legalistic views of the mediæval church on the subject of the Sabbath." John Calvin, the Helvetic Confession, and the Heidelberg Catechism sounded views similar to those of the Lutherans; however, the Westminster Confession of Faith returned to the mediæval perspective "with its strong tendency to emphasize the pedagogic use of the law and to enforce the observance of Sunday by declaring it a substitute for the Mosaic Sabbath" (347–348).

The final three chapters in this section were by Dr. Mary E. Woolley ("Sabbath and Social Uplift"), the Rev.

Edward Thomson, Ph.D., LL.D. (“The Relation of the Sabbath to Genius and Great Achievement”), and the Rev. Henry Collin Minton, D.D. (“The Lord’s Day and the Religious Education of the Young”). Dr. Thomson claimed that in building the Panama Canal, the American Army Engineers observed the Sabbath. He also made the case that many great men were Sabbath observers, including Ulysses S. Grant, who, after his presidency, while in Paris, declined the honor to sit with the French President at “La Grand Prix” horse race because “... ‘it would be contrary to the customs of my country and the dictates of my religion to attend a horse race on Sunday.’ While the elegant carriages were sweeping by, Grant and his family walked quietly to the American Chapel and attended divine service” (364).

#### INDUSTRIES

But how does one apply the Sabbath in an industrial society?

George Buell Hollister addressed the issue of “Sunday Work in Glass Making.” The major issue is that of having to maintain the furnaces at temperatures between 1400 and 1500 Centigrade, since allowing the furnaces to cool down would seriously hamper the work and most likely cause damage to the furnaces and melting pots.

Dr. George W. Brush, a medical doctor, argued that physicians are able to schedule their work so that, apart from emergencies and child-births, they should be free from having to labor on the Sabbath.

A thespian, Bruce McRae, accompanied by extemporaneous remarks by Miss Olive Oliver, noted that the Actors’ Equity Association, the Actors’ Society, and the Professional Women’s League “have all adopted resolutions opposing the giving of theatrical performances for commercial purposes on Sunday” (377). He added: “There is no demand among the better educated and more intelligent section of the community for Sunday performances. You have only to glance around at the audience on a Sunday night to realize the truth of this, with the possible exception of New Orleans, where the preponderance of the French element is responsible for the habit of regarding the Sabbath as a holiday” (379).

Percy V. Long addressed “Public Service.” Most civil servants do not have to work on the Lord’s Day; however, “such matters as water-works, street railroads, scavenging, police and fire departments, etc., are activities which do not cease day or night, Sundays or holidays. The result is that general statutes on Sunday closing, or other Sabbath legislation must be modified when applied to these affairs” (381).

In “The Observance of Sunday in the Naval Service of the United States,” Captain George R. Clark pointed to the November 15, 1862, “Order for Sabbath observance” by President Abraham Lincoln for those in military and naval service. Today, the U.S. Navy has Sabbath regulations which instruct on-board chaplains to conduct divine service on Sunday whenever practicable.

Max Schling, a florist, stated that competition had forced those in that profession to be open on Sunday. The only solution is legislation “which will force every business man without exception to close his doors on Sunday” (391).

Florenz M. McCarthy, in dealing with “Sunday Closing of Slaughter Houses in the Vicinity of New York City,” discussed how hogs did not have to be slaughtered on Sunday: “If meat deteriorates to any extent by exposure to a warm temperature after chilling (and we doubt it) it is nothing to the deterioration that follows shipping unchilled hogs; and the former method could be made perfect by carting the hogs in cooled vans.” Installing refrigeration boxes not only would result in justice toward workers who would not have to work on Sunday, but “it would be better for the meat, and in the end the public would pay this bill as it does all others. This cost at the outside would not be probably more than one eighth of a cent a pound” (394). With respect to beef, only the orthodox Jews have to be accommodated, and even then the use of refrigeration can preserve the meat.<sup>9</sup>

George W. Dickie, expounding on “Transportation in its Relation to the Lord’s Day,” claimed that much Sabbath transport “by railroad, street cars, or excursion steamboats is provided to meet the demands of the people.” He recalled that, as a member of the International Jury of Awards at the Panama-Pacific Exposition, he had had occasion to speak with the master mechanic of the Pennsylvania Railroad: “I asked him what was the attitude of his company toward Sunday operation on their system of roads. He said that the attitude of the company was that of doing just as much as, and no more than, the people demanded” (397). Dickie concluded that whole issue regarding transportation “is not one that can be legislated about. For the running of railroad trains, street cars, steamboats, and all other mechanical means of conveyance, for the accommodation

9. Just a couple of months prior to the Congress, the General Secretary of the Lord’s Day Alliance reported on a “very important” court case in which “we have succeeded in securing a conviction in a test case on slaughtering hogs on Sunday here in New York through the Special Sessions Court” (“GENERAL SECRETARY’S REPORT,” Tuesday, May 11, 1915).

of pleasure seekers on the Lord's Day, is but the surface manifestation of a disease too deep rooted for any man-made law to reach" (400).

The Rev. George W. Grannis, D.D., addressed the issue of "Post Offices." However, the manuscript for the speech was not available.

The Rev. Charles L. Chalfant, D.D., discoursed on "The Farmer's Sunday." According to this Presbyterian minister from Idaho, the farmer has been freed from the chains of provincialism through rural free delivery, parcels post, and the automobile; but as long as he continues his traditional Sabbath observance, his less-provincial life should result still in a blessing to the world.

Charles R. Osburn began his essay on "Sabbath Observance in the Irrigated Region" by offering commentary that had both international and domestic dimensions:

The world is becoming crowded: the efforts of the Japanese to acquire more territory; the attempts of the Hindoos to establish themselves in Canada; the great war in Europe; all indicate this. Or, perhaps, it would be nearer the truth to say that men the world over are beginning to realize that there is a remedy for the overcrowding which has existed for a long time. Our own land has long been a safety valve for the world in providing places for the surplus population of other lands, but we are now beginning to reach the last frontiers of Continental United States. The Wild West is no more, the great plains have become farms, the development of Alaska has at last been seriously undertaken, and the bringing of the arid lands of the West under cultivation has passed out of the experimental era, at least so far as possibilities are concerned (407).

He opined that because of the nature of irrigation, especially when pumping is not available, there are times that farmers must access the precious water on the Sabbath. This is a necessary and merciful work.

In an essay on "Sunday Rest in Mining," Thomas Weir described the difficulties of a missionary trying to establish a church in a nascent Western mining town. He argued that apart from maintenance (such as pumping out water so that the mine does not flood), there is no necessity for Sunday work in ore mining (nor, by extension, in other types of mining). Indeed, it has been discovered that there are more physical and moral problems when mine owners force the miners to do "Sunday work."

## INDUSTRIAL PROBLEMS

In the morning session on Friday, July 30th, various challenges regarding industrialization were considered.

Grant Hamilton, representing the American Federation of Labor (AFL), considered "Changing Social and Industrial Conditions as They Affect the Toiler's Rest." He declared: "The Federation commends the International Lord's Day Congress in its efforts and expresses the hope that it may extend its field of activity to meet the still greater need—reduction of the hours of daily toil." The basic enemy is commercialism, "the frankenstein of governments," which drives "the conflagration which is consuming human beings on the eastern continent." But justice is the prerequisite for peace. "Give us justice—economic, political and social. Our government was founded upon the principles of equal justice and of equal opportunity for all." What does labor desire? It wants "the hours of toil reduced to the point where all employable may have the opportunity to engage in useful occupations"; "a complete elimination of child labor"; "higher wages"; and "higher standards." Hamilton contended the business' "imperial directors have so wound their coils of mercenary support around the church institutions as to make it a Herculean task even to approach a compliance with the teachings of the Nazarene" (422–424). He concluded this way:

We want the time to improve our minds and thus increase our influence in governmental affairs to the end that the wage earners may themselves decide whether or not they shall be deployed as pawns in the volcanoes of war.

We want the right of free assemblage, free speech and a free press.

We want the right to organize, unite and federate that we may meet the employers of labor on equal terms in the establishment of wages, regulation of hours and conditions of employment.

We want real equality before the law for our organizations and the wage earners as individuals.

We want to do the world's work, but we insist that the distribution of the results of our efforts shall be equitable, and we shall insistently besiege our opponents until we wring from them our rights.

We want time to live, time for self-improvement, and

time to contemplate the glorious works of creation, and time to adore the great Creator (429–430).

In an essay entitled “The Sunday Problem of the Toiler—‘Right to a Day of Rest,’” the Rev. John J. Burke, C.S.P., S.T.D., editor of *Catholic World*, stated that “the present Sunday laws, in so far as they aim to secure for the toiler Sunday as a day of rest, are a failure. The marvelous industrial growth and aggressiveness of the last one hundred years has nullified them. Industrialism has warped the Christian conscience or the Christian conscience has too generously compromised with industrialism” (435). The Paulist priest cited various court cases to argue that Sabbath laws cannot legally rest on a religious base, but only on the police power of the state. These laws are “upheld because it is a right exercise of the police power of the state to care for the physical and moral well-being of its citizens” (446).

In “The Sunday Problem of the Toiler,” the Rev. Charles F. Thwing, D.D., said that the man who works seven days a week is not able to enjoy either intellectual or civil liberty.

The Rev. J. B. Davison addressed “The Sabbath, the God Given Opportunity.” He stated that when God created man’s body, “He made the nerves, brain cells, the muscles, and every drop of blood that they must have His appointed rest day or greatly suffer” (454).

Under the topic “Christian World-Power: The Lord’s Day in Its International Aspects,” H. Bickerseth Ottley, Canon of Canterbury, alluded to the attempts by the French Revolution to destroy the Sabbath. But there are “international and worldwide consequences that depend upon the safeguarding, or the destruction, of the great institution in defense of which—memorializing as it does all the central verities of the Christian religion—the members of this International Congress have been drawn together. Separated as we all are, in many lesser matters, by many lesser differences, we meet around this one cherished heritage of our common Faith, and for the Honour of our one Lord, and His ‘day’—as ‘One Body in Christ, and every one members one of another’” (459). The Church of England churchman stated:

We are here, in this International Congress, held in connection with the world’s commemoration of the opening up of a new waterway for uniting the nations, to claim, for the institution of the Lord’s Day, that it stands for East and West, from pole to pole, from century to century, as the Covenanted Sign and Symbol, for all the nations upon earth, of the ultimate “world-power” of Jesus Christ.

Where, if not here, and when, if not at a time when Christian hearts in every part of the world are sickened and appalled at the awful contrast between the Gospel message of human brotherhood in Christ and the dread actualities of the great war—a contrast, the full significance of which stands openly proclaimed, week by week, by the silent witness of the Lord’s Day—may we venture to insist upon this inspiring aspect of the great campaign which has occasioned this Congress? The “Gospel of Peace,” as memorialized by the institution which is revered and honoured, in normal times, by millions of those, friends and foes alike, who are, for the moment, belligerents, is indeed appealing, at this time, to countless broken hearts that are turning, everywhere, under the stern but merciful discipline of the war, to “the Lord of the Sabbath” as the “Desire of the Nations,” the only one true peace-maker and rest-giver for a war-weary and restless world (461f).

“One Day in Seven for Industrial Workers” was the topic of the Rev. Charles S. MacFarland, Ph.D., who in 1911 had been a fraternal delegate from the Federal Council of the Churches of Christ in America to the American Federation of Labor’s meeting in Atlanta, Georgia. The Federal Council’s campaign for workers’ freedom from employment one day every seven had started with an investigation of the steel industry in 1910 by the Council’s Commission on the Church and Social Service. According to figures compiled by the Minnesota State Bureau of Labor, in that largely agrarian state about five per cent of the workers were laboring seven days a week—a figure considerably lower than the percentage for Massachusetts and New York. But even the lowest figure of five per cent would mean that more than four and a half million people were involved in seven-day labor—an evil situation that demanded correction.

From 1811 to 1909, there were at least seventy-one court cases in the various supreme courts (of the states and of the nation) that considered the constitutionality of Sunday laws; in all but one instance, the statute was upheld. However, for the forty-six cases decided from 1866 to 1909, the courts grounded their approval not in protecting the Sabbath from desecration, but “upon the power and duty of the state to protect its citizens from overwork.” Dr. MacFarland continued: “The time, then, appears ripe to secure legislation that will protect these continuous workers.... But immediately after having gotten that under way, we should be false to the principles for which we profess to stand if we should not also take up the other line of action and work steadily

and consistently for a legal limit of eight hours in the continuous industries" (477–478).

#### CIVIL AND LEGAL PROBLEMS

Theodore Gilman presented "Modern Views of the Sabbath." He argued that holidays, both religious and civic, provide a necessary relief. "It should be the effort of the government, both national and state, to multiply in the calendar legal holidays commemorative of worthy events, so that the minds of the people will be directed often to wholesome and elevating subjects" (488). However, civic holidays, though important, will not suffice: "A day is needed in which the preacher may reason of righteousness, self-control, and the judgment to come. This need can only be met by the Sabbath which is observed wherever the modern calendar prevails" (490).

The Rev. Josiah Strong, D.D., distinguished between the religious Sabbath, which "is divine in its origin and authority and sacred in its character," and the civil Sabbath, which "is wholly human in its origin and authority and secular in its character" (491). On secular grounds, there is a necessity for providing in law for a Sabbath rest, and also for the prohibition of amusements on Sunday, since the corruption of morals follows from profaning the Sabbath. "Inasmuch ... as the Christian religion is the root of popular morals and of popular freedom, any uses of the Sabbath which are destructive of religion are also destructive of the state, and should, therefore, be restrained by the state, not *because* they are hostile to religion, but *because being* hostile to religion, they are subversive of morals, on which popular government rests" (500).

Powell Crichton, in "Sunday Laws and What They Should Contain," set forth these principles: "There must be a day of rest for the working man"; "This day of rest should not contain exceptions for the commercial slaves of the mighty dollar"; "Reasonable exceptions should be made for modern necessities and conveniences that

add to the comfort of life"; "A Sunday law should contain no unenforceable provisions" (505).<sup>10</sup>

Rabbi Dr. Bernard Drachman, an Orthodox Jewish leader, presented "The Jewish Sabbath in Its Relation to the General Question of Sabbath Observance." The rabbi of Park East Synagogue on Manhattan's Upper East Side argued for religious liberty regarding Sabbath laws, particularly since which day should be observed is purely a theological question on which no American state should pronounce. He alleged that today's Jew "is a worthy companion of the Puritans, the Palatines, the Huguenots and hosts of others who came here in past ages because they were persecuted in their native lands on account of their faith." He continued: "America ought to encourage Judaism, as it encourages Christianity, and rejoice if the Jew grows up a loyal, conscientious adherent of his ancestral religion, which teaches every virtue and makes for righteousness, purity and every sublime ethical idea of humanity. ... Russia persecutes the Jewish body; I hold it unthinkable that America should persecute the Jewish soul" (523). Rabbi Drachman argued for "a weekly Holy day and Holiday." Having "two days of rest weekly" would solve the conflict between those who religiously observe Saturday and those who observe Sunday (525).

The topic taken up by General Ralph E. Prime, a Union brigadier general who served with the Fifth New York Infantry, was "Model Sunday Laws—National, State, and Municipal: What They Should Contain and Omit." He gave an historical overview of Sabbath legislation, stretching back to the ancient Acadians and Assyrians, through Constantine and Europe in the Middle Ages, to demonstrate that Sunday laws did not originate with the Puritans. General Prime also noted that "America was born a Christian nation, the one nation on all the earth which was always such," an assertion proven by the fact that "by reason of the adoption of the common law of England Christianity was adopted." The U.S. Supreme Court declared in 1844 that "the Christian religion was a part of the common law of Pennsylvania" (534–535).

What, then, should a model Sunday law look like? It should forbid the following: "Work and labor, save only in works of necessity and mercy"; "Noise and acts which disturb the quiet of the day"; "Entertainments, performances and shows and exhibitions of all kinds, admission to which is for money, or any sort of gain, directly or indirectly"; "Games and sports and excursions in the sight or hearing of those not actually engaged in them as actors and participants"; "Sale of any and all merchandise to or for any persons, save only of drugs, medicines and surgical appliances for the sick or those who have suffered from accidents"; "Processions and parades not to

10. Harry Bowlby, General Secretary of the Lord's Day Alliance, took umbrage to some of the statements made by this speaker, as reflected in this report to the Alliance's Board of Managers: "We regret that no answer to our communication to the New York Sabbath Committee requesting them to repudiate the infelicitous parts of the address or Mr. Powell Crichton at the International Lord's Day Congress and later published by him in pamphlet form, has been received. In lieu of this we ask the Board of Managers what is its pleasure as the previous action was to declare our repudiation of the position taken by Mr. Crichton in that address relative to his stand on certain secularities on the Lord's Day, provided the New York Sabbath Committee failed to do so themselves" ("REPORT OF THE GENERAL SECRETARY," May 11th, 1916, p. 2).

or from a place of worship and not to attend or go from actual religious worship then celebrated"; "Service of legal process"; "Holding of courts, save only for receiving the verdict of a jury, or the preliminary examination of a person in actual custody and accused of crime, or for bailing of a prisoner and one under arrest"; "All trades manufacture and mechanical employments and occupations." It should omit or except or exempt "All exceptions and exemptions of any person," except for these: "Those who will labor on Sunday and who regularly and uniformly keep another day of the week as holy time and who do not themselves labor in such other day, such exception, however, not to permit such labor on Sunday as shall interrupt or disturb others observing the first day of the week as holy time"; "Funeral processions for the actual burial of the dead, and such only without music, fireworks, discharge of cannon or firearms or other disturbing noise"; "Sale of bread, uncooked fish and meat, or milk before ten o'clock in the morning of Sunday"; "The sale of cooked meats to be eaten on the premises where sold and when sold to a person having no home or domicile within ten miles of the place where sold" (539).

#### FOES OF SUNDAY REST

Mrs. Jennie M. Kemp excoriated "The Liquor Saloon," as she declared: "The Church, champion of Sunday rest, is also the unrelenting enemy of the liquor traffic. Total abstainers who are not Christians are as rare as Christians who are not total abstainers" (542). She continued: "Our executives and legislators have constantly recognized the saloon as the foe to the observance of the Sabbath and an enemy to be suppressed in any great public emergency. The temperance enactments of Russian, Germany, France and Great Britain, in the present deplorable war, are too well known to need but a mention. Our states and cities which fear they cannot entirely suppress the traffic, pass Sunday closing laws as the entering wedge. Enforcement of law follows its enactment and is the harder fight" (543-544).

The Rev. George L. Tufts, Ph.D., dealt with Seventh-Day people. The Jews, he said, are not foes with regard to Sabbath laws, but rather acquiesce to the nation's customs. Seventh-Day Baptists, have almost died out, and in any case do not oppose Sunday legislation. However, the Seventh-Day Adventists (SDA) "are the most bitter foes in the world to-day against Sunday laws and they are fighting vigorously and constantly for the repeal of all such statutes and to prevent the enactment of any new legislation. They do not hesitate to make allies of the saloon element, infidels and of all the worldly

opponents of the Lord's Day" (547). Much money and many lobbyists are employed by the SDA in trying to thwart Sunday laws. In addition to education about the Adventists and their heresies, and more emphasis on the Sabbath in the churches, the antidote consists of uniting all the Sunday-rest organizations into one organization, so as to preclude friction.

The Rev. Alexander Jackson, D.D., of Portland, Maine, addressing "Sunday Excursions," argued that in the modern world, with congested cities, the use of conveyances, both horizontal (street-cars, steam-cars, autos) and vertical (elevators in apartments and hotels), is necessary, including on the Sabbath. The solution is to minimize the number employed any given Sunday via rotating schedules. However, to run Sunday excursions as if Sunday is a holiday not only causes more danger among railroad employees, but also breeds immoral and unethical behavior among the affected communities. "When Cleveland (Ohio) prevented the American Base Ball League from playing the games it had scheduled for nine Sundays one summer, . . . the league arranged to play in other Ohio cities, taking trainloads of excursionists to see the games. The first city so afflicted was Canton, the home of the martyred McKinley. It was the worst day in the history of the city. Leading citizens said, 'It made Canton to be more like a hell on earth than they had ever seen it on any day before. It seemed,' they said, 'as if all the drunken bums of the neighboring cities had been collected for that Sunday carnival of dissipation'" (561f).

Richard Cameron Wylie, D.D., LL.D., addressed "The Press and the Sabbath." He declared that the press should promote the Sabbath, based on the physical, intellectual, moral, and financial benefits of Sabbath observance. Moreover, because religion is a matter of great human interest, and because the Sabbath and the church go together, newspapers should carry news regarding the Sabbath. "If we could only get men to see that Christianity involves the greatest of present, human, national, worldwide interests, and that it brings the solution of all the great national and world problems, there would be some chance of enlisting the great mass of men in religion. The press ought to aid the task" (572).

Dr. Wylie took to task the Sunday newspaper, particularly its "Colored Comics": "There is seldom anything truly comical in these horrid pictures. They vitiate the aesthetic taste, debase the intellect, deprave the morals, and tend to uproot all religious sentiment. When they are not coarse, vulgar or blasphemous they are usually stupid, silly, puerile." More generally, the Sunday newspaper "is not a necessity. We would be better off without secular news till Monday" (573-574).

The Honorable Frank Moss, devout Methodist, crusading prosecutor, and the successor to Teddy Roosevelt as President of the City of New York Board of Police Commissioners, offering "A Plea for Sabbath Observance," averred that the "fathers, and the great leaders of thought and exponents of principle since the beginnings of American life openly sought the blessing of God on all actions that went into the structure of the nation, and on all service for the nation, and upon the conscience and conduct of the nation" (579). In this time of world crisis, there is a need to follow the great command to remember the Sabbath Day to keep it holy. "Dedicating it to the highest and holiest thoughts, aspirations and service, a nation may rise on its inspiration to a spirit of unity, and to a vision of humanity and of heaven that will sanctify the days of dread and of evil that have come to the world." He was basing this plea "on the needs of the souls of men, the needs of the world, the opportunities of patriotism, the moving call for mercy and for brotherhood that rises from suffering humanity all over the stricken world" (582).

#### CLOSING MASS MEETING

The University of California, Berkeley, graciously provided the 850-seat outdoor Greek Theater, for free, for the closing meeting, held on Sunday, August 1st, at 2 o'clock in the afternoon. The Honorable William B. Wilson, Secretary of Labor, presided and offered brief remarks, which included his reminiscing on his upbringing in a Sabbath-keeping home.

The Rev. Orrin P. Gifford, D.D., spoke on "The Lord's Day Observance as the Great Bond Uniting All Christendom." Urging an ecumenism that would unite Roman Catholicism, Orthodoxy, and the fractured Protestantism, the Baptist minister declared, "The Lord's Day brings Christendom face to face with the risen Christ once a week, and this binds us into one great body of Christ." He added: "It is a wonderful fact, this union of Christendom once a week in worship of the same Lord Christ.... One day spent with the risen Lord means one in Him, one with each other.... A united Church means a believing world. The Lord's Day kept in the Lord's way, will give a united Christendom power to win the world to the faith that God sent Christ" (589-590).

Judge Parker, as the final speaker, made an appeal that "was a striking one" which "strongly moved the audience." Regrettably, "his speech was not stenographically taken" and therefore was unavailable for printing (590).

11. *Lord's Day Leader*, Vol. I, Number V (November-December 1915), p. 91.

On that final day, various resolutions from the Committee on Resolutions were adopted. The Congress had earlier appointed Henry B. Schwartz and Sidney L. Gullick as a committee to prepare a resolution with respect to Japan and China. That resolution, which was adopted, is as follows:

WHEREAS, the Far East is rapidly entering into and adopting the industrial and mechanical civilization of the West, with all that this means both of danger and of opportunity to the workers themselves and to the entire life of their lands, and

WHEREAS the experience of the Occident has proven conclusively that the welfare and uplift of all working classes, economically and physically as well as morally and spiritually, are closely dependent upon their possession of adequate and regular periods of rest and recreation, and

WHEREAS it is highly important for the Orient itself as well as for the establishment of right relations between the East and the West that those lands of the East shall adopt the best practices of the West in these matters, avoiding the disastrous experiences of the Western World incurred with the rise of modern mechanical industrialism.

RESOLVED that the Executive Committee of this Congress be requested to consider the wisdom of sending to the Governments and Peoples of Japan and China a MEMORIAL setting forth in some adequate way Occidental experience in regard to the relation of regular Sabbath rest to the welfare of industrial workers and to the moral and spiritual uplift of the entire people; and also if such memorial be thought wise, to take the necessary steps for the adequate preparation and effective presentation of such a MEMORIAL (592f).

#### OVERVIEW

In evaluating the Congress, a Lord's Day Alliance publication editorialized that "from the standpoint of program and messages by prominent men and women, it was a splendid success. However, the writer candidly admitted that "as for the numbers attending, it may be termed reasonably successful. The Pacific Coast Committee failed to have the matter in hand and the local people at Oakland did not respond as well as was counted on."<sup>11</sup>

As is obvious by various presentations, this Congress wrestled with practical applications regarding

Sunday—from how to accommodate minority religious views, to what a society’s laws should be, to Sunday sports and amusements, to transportation, to the slaughtering of hogs on the Sabbath. Much of this material can still be useful a century later, in providing templates for thinking through some of these challenging issues.

The participation of the Congress in the Panama-Pacific Exposition evidenced a willingness by Sabbath-promoters to be in the market place, and to stage a major event in conjunction with a world’s fair.

There was much discussion of international affairs at this Congress. This focus is seen not only via the consideration of the Lord’s Day worldwide, but through the particular references to the Great War which had been raging for a year. Lamentations over the carnage were coupled with a vision for peace which would include a respect for the Sabbath as a humanitarian improvement for workers, with the prospect of such being implemented under a global federation of nations.

What is also striking in terms of international relations is the fact that participants urged foreign governments to change their ways—with this thrust being pointedly directed toward the Orient. Though Samuel Zwemer urged the Congress to adopt a resolution calling upon the British government to guarantee Egyptian Christians their right to observe the Sabbath, there is no indication that any such resolution was adopted. But there apparently was the adoption of a resolution aimed at Japan and China. How much effect such a resolution would have had on either government is hard to tell. However, the Japanese had for several decades sought to imitate Western ways, as part of a strategy of earning respect on the world stage. The fact that the current U.S. President and so many other dignitaries were associated with this Congress would not have escaped the attention of Japanese officials—nor the fact that in this volume, mention was made of the significance of Sabbath observance by Americans with respect to the opening up of Japan under Commodore Matthew Perry. Japanese officials were singled out for being “wily”—a description that would also have aroused diplomatic interest. At the Congress’ opening session, notice was taken of the importance of the nations on the other side of the Pacific, and that the new Japanese emperor was observing the events in America.

And let us not forget that Judge Alton B. Parker deliberately contrasted American freedom and its government-by-the-people with the ancient monarchies and aristocracies. In lionizing American superiority, he said: “Our greatest advantage over many of our sister nations lies in the fact that the people rule our land, and

that the people are themselves ruled by a high morality instructed and guided by individual conscience”; and added that to “maintain our place in the sun we must forever live up to our standards of morality,” including, of course, Sabbath observance (42).

From a political standpoint, two things stand out immediately. One, there was a deliberate involvement of political and governmental figures in this Lord’s Day Congress. Two, there was much discussion as to how to implement legislation.

There was a third political matter, viz., the attempt to prohibit the Panama-Pacific Exposition from being open on the Lord’s Day. Previously, efforts by Sabbath organizations had been a key factor in successful efforts to close the U.S. exhibits on Sunday at the 1900 Paris Exhibition.<sup>12</sup> Responding to similar pressure, Congress required the closure of the Columbian Exhibition in Chicago in 1893 and the Pan-American Exposition in Buffalo in 1901, as well as the St. Louis Exposition, celebrating the Louisiana Purchase, held in 1904.<sup>13</sup> The federal prohibition on these fairs being opened on the Sabbath came as a condition of the expenditure of federal funds for these events.

But by 1912, when Congress was considering whether to support the San Francisco exposition, the political climate had changed. As documented in *Sunday the World’s Rest Day*, despite strong objections expressed to congressmen and Secretary of State William Jennings Bryan, the bill appropriating \$2 million did not contain the language mandating Sunday closing (4–13). The Lord’s Day Alliance General Secretary reported to the LDA Board of Managers the following: “It had been earnestly hoped that the gates would be closed or at least everything except the Art Museums. It would appear as if the gates will be wider open than any Fairs heretofore held in this country. It was the unanimous expression of the [Lord’s Day Congress Executive] Committee at the meeting last month that it would be an especially opportune time to impress the nation with the need of better Sabbath Observance, better Sunday laws and a better enforcement of them.”<sup>14</sup>

One remarkable factor, which carries sociological

12. “Sunday and the Paris Exhibition of 1900,” *The Sabbath* (May, 1902), pp. 15ff.

13. McCrossen, *Holy Day, Holiday*, pp. 71–77. Congress acted with regard to the St. Louis fair by means of an amendment offered by Senator Henry M. Teller of Colorado—whose more well-known Teller Amendment, attached to the declaration of war against Spain in 1898, prohibited the United States from annexing Cuba. In Chicago, an activist judge thwarted the law by ordering that city’s fair to be open on Sunday (McCrossen, p. 74).

14. “General Secretary’s Report,” Tuesday, May 11, 1915.

and cultural significance, is that there were no representatives from the South among the delegates. It is not only that the Northeast, the Midwest, and the West dominated—it is that there is absolutely no evidence of any participation by anyone from a Southern state. One possible reason for this lack of Southern participation is the fact that there were few if any Lord's Day organizations in Dixie. The Lord's Day Alliance had a vice president for each state in the Union, and there were supporters in various Southern states.<sup>15</sup> However, no affiliate organizations existed. In response to calls from interested parties in Tennessee and Texas, the Alliance's General Secretary reported on November 8, 1915: "This appears to be an especially opportune time for the larger development of our work in the southern states." Two years later, speaking of ministers from the Volunteer State supporting the formation of a state auxiliary organization, he reported: "All were agreed as to the necessity of such an organization. The conservative South is beginning to feel, especially in the large cities, the insistent invasion of the Sabbath desecrating elements."<sup>16</sup>

Returning to the Northerners, Midwesterners, and Westerners, many of them were, politically speaking, Progressives. The Sabbath promotion on display at this Congress very much reflected a Progressive-era approach, with a humanitarian flavor. Progressives desired to use government not merely for the purpose of justice, but toward man's benefit. Recent scholarship has taken note of the definite relationship between Presbyterian politicians, including Presbyterian presidents, and the late-nineteenth century conservation movement.<sup>17</sup> This observation fits with the fact that the Progressive movement had a significant religious tenor.

But, of course, what was the nature of that religious timbre?

Instead of being Biblical and Christo-centric, it was moralistic. One obvious example is this Congress' close

15. See *Lord's Day Alliance of the United States Silver Anniversary Number and Twenty-Fifth Annual Report* (New York: n.p. [Lord's Day Alliance], n.d. [1913?]), which documents donations from Alabama, Florida, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Texas, Virginia, and West Virginia.

16. *Lord's Day Leader* Vol. I, Number V (November-December 1915), p. 90; "Report of the General Secretary to the Board of Managers of the L.D.A. Of The U.S." (October 8, 1917), p. 4.

17. Mark Stoll, *Inherit the Holy Mountain: Religion and the Rise of American Environmentalism* (New York: Oxford University Press, 2015).

18. G. I. Williamson, *Wine in the Bible and the Church* (Phillipsburg, N.J.: Pilgrim Publishing Co., 1976), 4, 6.

19. C. Gregg Singer, *The Unholy Alliance* (New Rochelle, N.Y.: Arlington House Publishers, 1974), pp. 84f.

connection with temperance—or, more precisely, the anti-saloon, anti-liquor movement. G. I. Williamson, in evaluating the United Presbyterian Church of North America and its total abstinence pronouncements in the nineteenth century, noted the "utter lack of scriptural proof" for its positions. The UPCNA's call "for 'a united front'"—that is, for joining with others who were promoting the anti-alcohol cause—"did not come from the Bible as the only rule for faith and life. It came from the mighty movement then sweeping American society."<sup>18</sup>

Again, instead of being solidly gospel-oriented, there was a strong Social Gospel flavor. And many in the Social Gospel movement, including prominent participants in the Federal Council of the Churches of Christ in America—such as Charles S. MacFarland, whose views were presented at this Lord's Day Congress—were leftists. As one historian noted:

There could be little doubt that communism had infiltrated into the Federal Council at an early date in its history. The instrument of this infiltration was the Commission on the Church and Social Service, the secretary of which for many years was Charles S. MacFarland. Associated with this commission were [others who] were identified as being involved in Communist activity.<sup>19</sup>

Why would such people as Dr. MacFarland and Shailer Matthews support the Lord's Day Congress? Because they regarded the Sabbath as a tool to promote other ideals, such as pacifism, a world federation, temperance, socialism, better working conditions, and so forth.

With the participation of Social Gospelers in this Congress, the concept of the Sabbath became an end in itself—an ideal that was not grounded firmly in the kingdom of Christ. Yes, there were a few allusions to Jesus Christ being the Lord of the Sabbath—the Lord's Day Congress was not totally devoid of such expressions. Nevertheless, the overwhelming focus was on the benefit to humanity of a weekly rest day.

Interestingly, the Lord's Day Alliance had, in evaluating the Ninth International Sunday Rest Congress held in Paris in 1900, decried the non-Christian approach taken: "From the viewpoint of the Christian sentiment of the United States of America, this Congress failed, as all such must fail, to reach the best results because of the exclusion from the discussions, the thought of the Divine authority and the religious use of this day. If the Sunday Rest day has any claim upon society and if it be a natural right of man to enjoy this day as a day of rest from ordinary toil, it is because of its Divine

origin and authority.” The writer continued: “It is a serious question whether the securing of Sunday Rest for man is desirable or beneficial, except he shall recognize himself as a child of God, and the spiritual need which is involved in his relation.”<sup>20</sup>

The broadening not only produced the inclusion of liberal Protestantism, but also of Catholicism. Nineteenth-century reform movements were anti-Romanist. But now, Catholicism was regarded as a significant contributor to Sabbath observance. This development demonstrates the increasing power and influence of the Catholic Church, and the softening attitudes toward the papacy.

A Lord’s Day Alliance publication itself recognized the fact that there was not a doctrinal unity. “The Congress revealed many and divergent views on some phases of Sabbath Observance which was to be expected when the complexion of creeds is considered. A Jewish Rabbi and Christian could hardly be expected to agree on the Day of the week to be observed, yet both would stand immovable on the principle of One Day of Rest in Seven. The Roman Catholic Priest and the Protestant clergyman differ somewhat on how the whole day should be observed but agree on the first day of the week.”<sup>21</sup>

At the same time, the broad way did not preclude animus against a group that has particularly been associated with Sabbatarianism, the Puritans. One definite motif sprinkled throughout the volume was an anti-Puritanism, not only with regard to the ways they would have observed the Sabbath, but also with regard to their worship.<sup>22</sup>

There had been thirteen previous international gatherings on Sunday rest, several held in conjunction with world’s fairs, spread over four decades, hosted by Geneva (1876), Bern (1879), Paris (1881), Brussels (1885), Paris (1889), Stuttgart (1892), Chicago (1893), Brussels (1897), Paris (1900), St. Louis (1904), Milan (1906), Frankfurt (1907), and Edinburgh (1908). This Fourteenth International Lord’s Day Conference was the last one of its kind.<sup>23</sup> The movement, which tried to mitigate some of the demands of the Industrial Revolution, had run out of steam.

There are numerous factors why that might have been the case. World War I had certainly had an effect, in terms of causing exhaustion and also in terms of undermining Western values, including religious ones. There had been a definite shift with regard to the concept of Sunday and rest—a secularizing trend that led more to leisure than to liturgy.<sup>24</sup> And accompanying that societal trend was a dilution of what the Sabbath was all about—a failure to appreciate that the Lord’s Day

makes no sense apart from knowing and submitting to the Lord of the Sabbath.

The broad approach on display at this Lord’s Day congress was, of course, inconsistent. Being not solidly founded on the gospel and the proclamation of the kingdom of Christ—that is, the gospel and kingdom as traditionally understood in the Protestant faith, rather than as interpreted by the Social Gospel movement or ecumenism—its message cannot be transformative. The message inevitably becomes man-centered rather than God-centered.

In 2015, the world’s attention was called to a climate summit in Paris, in which representatives from 195 countries—almost every flag of the world was a-fluttering there—gathered in order to listen to the alarmists’ warnings about global warming. The Paris summit was driven by an ostensibly secular agenda, while at the same time bearing marks of a naturalistic religion. In 1915, the Oakland conclave had Christian overtones, though not a consistent Christian message.

So though there are significant differences between these gatherings a century apart, there is also a connection, for the thoroughly pagan perspective promulgated in Paris was, in many ways, a permutation of the pluralism put forth in Oakland purportedly in promotion of the Sabbath. ■

20. “The Paris Sunday Rest Congress of 1900,” *The Sabbath* (May, 1902), pp. 17ff.

21. “International Lord’s Day Congress,” *Lord’s Day Leader* Vol. I, Number IV (Latter-Summer 1915), pp. 73–74.

22. George W. Brush, M.D., in commenting on late-nineteenth century New England, spoke of Sunday “as a day of undue restraint with a tendency to an atmosphere of oppressive solemnity and gloom.” He added: “It was impossible to think of an Elder or a Deacon other than as a man of severe cast of countenance upon whose face a smile would be rank heresy. Even music in the churches was tabooed, excepting the tuning fork and the drawling whine of the chorister and his followers. Fortunately with the lapse of time we grew out of this and now all has been changed and we have some of the finest music in our churches on Sunday” (374).

23. McCrossen, *Holy Day, Holiday*, p. 187, n. 26. *Sabbath* magazine reported that 400 delegates, from almost all European countries, Mexico, and the United States (though with only two delegates present), attended the Ninth International Sunday Rest Congress, which ran October 9–12, 1900, in Paris; “The Paris Sunday Rest Congress of 1900,” pp. 17ff.

24. See McCrossen, *Holy Day, Holiday*, pp. 137–151, for how the concept of rest metamorphosed into leisure.