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In order to clear the way, as we say in military campaigns, I wish to make a few personal statements concerning the Sabbath observance.

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The certain church members, themselves believing that God has given such a positive law
or Commandment that it must be kept as unto Him,
and that no possible deviation from its rigid
provisions is right, take it for granted that I,
as a disciple of Christ, agree with them.
But I do not. I say of this reasoning as the
Scripture says of all such things. The letter
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plumb-line Sabbath-philosophy which has no sympathy with suffering and over-tasked humanity. In this straight-laced light they regard the divine law itself of "Remember the Sabbath day to keep it hely." I answer squarely and unhesitatingly: That is not my philosophy. Behold: My honest belief is the reverse, to-wit: The Spirit of gentleness and not rigidity, of kindness and not unkindness, of common sense and not fanasicism, of intense sympathy with suffering and not cruelty, of lifting the heavy burdens from body, mind and heart, and not piling up rocks of demand and stone-heaps of unwelcome duty!

II. All creeds made by man only, however saintlike they may have been, creeds manufactured
for other men to accept and carry out, are troubs
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As a disciple of Christ I have long ago purposed in my heart and faithfully endeavored to do this. The fathers, the leaders of the dark ages, the refermers, the christian commentators, Catholic, Greek, Armenian, Lutheran, be made to weslyn, Calvanistic, and what-not, must not impose upon American christians their interpretation and application of Sabbath Orders.

We cannot properly take their clubs and cudgel humanity with them. We must not extract all
the sour vinegar we can from their apple-juice

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and make them drink it and call it sweet eider;
for it is not sweet eider, it is vinegar. It
would be better to attempt by haw as many do to
prohibit men from drinking eider at all.

We cannot properly take all the ancient saver out of our forefather's salt, and pass the · B

nuddy enter. It is better to go to the Tible.

As a disciple of Christ I have less age purposed in my heart and fatthfully endeavered to do this. The fathers, the lessons of the dark ages, the reference, the christian, essential dark term, takenties, orank, the christian, essentian and manipo, Catentiete, orank, American, Intheran, manipo, Catentiete, and electron, tether not increase ages described electricities that interpresents and application of Sabbath Orders.

We earned property take their clobs and order at housety each their, We wast not extract all the name vinegar of any from their appleautes and make their drink it and any lit senst eider; for it is not one amout eider, it is vinegar. It easts to better to attempt by her as many do to probabit our from drinking eider at all.

We cannot disporty take all the ancient na-

the residue upon men as the genuine, appetizing article!

Se much then for the cavalry skirmish, the field-clearing; let us now fall back upon main lines; and see if we can prepare to help just a little in the solid battle.

III. Jews and Gentiles, Christians and Infidals, Railway men and Editors, men and women teilers of all descriptions, mules and exen, horses and denkeys, all the patient animals that work, all, all, men and animals, that need to labor, need also to rest. This rest is in precise accordance with the exact law of necessity, which, with all his dim-sightedness, even an atheist might see.

Hew essential to mest, the daily toil! Hew sweet and remunerative the ensuing nightly rest in sleep. It is indeed nature's sweet restorer.

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No auch then for the agently shirmish, the field-elegring; let us new fall back does main lines; and asé if de can propare to help just a little in the egité battie.

111. Join and Sentiles, Christians and Infiels, Salte, Saltey was and Shiters, was and tafficiers of all descriptions, asles and exented to the tage, all the agency and and exented that walk, all, all, all the agency chair animals to labor, need also to rest. This rest is in procise accordance with the exact law of one.

Her encential to come, the daily toll less secot and reconstive the enguing nightly rest in aloop. It is induced agrees a agent restore.

Still that daily respite is not enough. We in the Army believe it demonstrable by actual trial, that, all things being equal, a longer march can be made in forty days by resting men and animals one day in every seven. It is a wise law, this Sabbath law.

The law of one day in seven, rightly interpreted, is a gentle, kind, loving, sympathetic, humane law.

What a herrid tyrant, what a seuless termenter of men and animals, that spirit, which, to heap up filthy lucre, says: "Theu shalt never rest one day in seven. Theu shalt laber every day, till thy back is bent, thy brew is wrinkled, thy legs are weak and tettering, till thine eye is red and restless, and thy seul like the troubled waters which east up mire and dirt."

The ex ever-driven lags behind the yeke; the

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The ex correlation, that a contons termenter of men and animals, that apprint, thich, to hosp up filters, exist apprint, thich, to hosp on filters, onyet "then chait labor every day, one day in across. Then whalt labor every day, that they had in book, the bugs in arinkled, the lags are come and the bugs in arinkled, in red and restless, and the apprint this the treatment and restless, and the apprint the the treatment and restless, and the sure and dirt."

herse, ever-strained in racing, pours out his sweat and falls in his tracks; but the woman by ever-work is crushed and soured, while the man the is brought to dust without pluck and without hope.

These are not fancy pictures; for the tormenting tyrant Spirit is abroad and his projeny
are seen holding place, stepping proudly on our
farms, in our mines and workshops, and in the
streets of our throbbing cities.

The tyrant Spirit is full of resource and deceipt. He uses alcohol, licentousness, superstition, the mirage of gambling, the attractions of Sunday games, Sunday theatres, Sunday revelry, anything in the vast range of tempting things, to burden poor men, women and children, depriving them of a true Sabbath and other needed God given rest-periods.

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heree, ever-strained in rusing, pears est his areat and falls in his tunding but the mean by ever-cars is evenied and approxit, ditto the man is brought to dies extinct glash and extinct base.

These are up they preterms for the termenting tyrent figure to enemal and his prejon; are seen halding place, etapping prestly on our farm, in our minds one establish, and in the errects of our theybling estable.

The tyrant dyirit in feel of temperse and dedeigt. He does attaind, liauniumness, disperatition, the attain of genbling, the attraction of tempe, the attain the feel of tempers. Sanday reveltry, anything in the feel cange of tempers things, to barden puor non, speen and children, depriving then of a true tybbath and other needed and stem rest-periods. Let working people lead off in this matter as they do in other matters. Let them say to the law-makers: We claim the Sabbath-day. Capitalists have no manner of right to take it from us. The rich may have their luxuries but they shall not take our Sabbath-day for their gain. All employers must give us one day in seven!

IV. Do not understand me as beasting when I say: "I am a disciple of our Lord." I simply mean that He is my teacher and I am His scholar. What then does He teach concerning this Sabbath Commandment?

On one Sabbath-day this teacher, a young man then about 31, calling himself the Sen of man, took several of his scholars with him for a short journey, certainly on errands of mercy. They crossed a wheat-field. The scholars were

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Lot derking people load off in this matter as they do to ather outtiers. Let them say to the las-makers! We elais the Sabbath-day.

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IV. To mot understand on an bearing when I may: "I am a disciple of our level." I simply mean that He is my tagebox and I am Him selector and I am Him selector than does He texes concerning thin Sale.

on one Sphathwilly this tescher, a jump nartice about She She She of more than about Sh. emilias himself the She She of more took several of his scholars sith him for a shert journey, emiginly on origins of morey. They sreges a single-field, the scholars fore

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hungry, and so did what was lawful on any other day than the Sabbath, they plucked the heads of wheat and, rubbing out the kernels with their hands, ate them as they went along.

Naturally enough some strict constructionists, like these who in our war would break up
the whole country rather than mar ahe letter of
the constitution, followed these scholars and
teacher, and complained loudly that in rubbing
out the wheat and eating it they broke the Sabbath law. How quickly the great teacher rebuked and answered them by their own scriptures.

David, their model king, broke another even more sacred law. He entered the holy house where the Tabernacle was, and ate the sheet bread and gave some to his hungry soldiers.

His act was approved.

Again, the Priests always de abundant work

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hungry, and so did shot man lasted on any other day than the Sabhath, they placked the heads of chest and, subbing out the barmin sith their hands, ate then as they cent along.

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Naturally enough ages stated denstructiontets, like these she in our say send break ap
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Agein, the Oriente always de abundant work

Then how logically fellows: "For the Son of man, (nearer to God than any Temple,) is lord even of the Sabbath-day."

We in the Army understand the principle.

The President gives the command, "have parade every evening except Sunday". That becomes the law unto us. Suppose he should come to Fort Hamilton and when there say to the Commandant, "omit the parade every alternate day." The President had made the first law; and the Pres-

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on the sabbath in asprificings and they are blaneless. Then, as though that was not enough to step every familes abjecture to the end of time, the young teacher and the erage in this plane, (i.e., in that shape sheet)

to one granter than the Tamples" The less reverenced the Cample above the old Tabernaries

to one to the next to out.

then her 1-greatly follows wher the den of man, (negree to des then one Templey) to ford even of the Sabintheing."

We in the Augy enterround the principle.
The Prentient gives the equant, "have parade every evening except Sunday", "have parade the insert one to the taw enteres the Sunday", "have to the taw entered as the committee to the familiant, "quit the parade every electronic day," The Prentient had made the first law; and the Prent.

ident could thus change his own law.

The Instituter and Governor of the Sabbath could and did modify the interpretation of the Sabbath-law. Notice how he rebuked the fault finders: "If ye had known what this meaneth "I will have mercy and not sacrifice", ye would not have condemned the guiltless."

Whatever others may held to, Christians are bound to read the eld Commandments in the light of Christ's teaching. He emphasizes his liberality still more when he said again:

"The Sabbath was made for man, and not man for the Sabbath."

Here then is the completed statute:

- (a) Abstain from work one day in seven.
- (b) But do not make your rule too rigid; for the rule was made for your best good.
 - (c) Yield at once in your observance to the

10. ident could thus change his arm law. The Institutor and Covernor of the Sabbath cauld and did modify the interpretation of the Sabbathwiges Meties has be rebrice the fault finders: "If yo had knows shat this memoria "I dili baya dunay and na sanifika", yo wald net have candennes the guiltiens." Whatever others may hald to, Christians are bound to come the sid the mandements in the light of Christ's teachings . He dephasizes his liberality still mare shen he said sgaint "The Sabbath was oude for man, and up's man for the Sabbathas Here then is the completed signals (a) Abstazo from Work one day in neven. (b) Sub do not make your rule too sigist; for the rule due cude for year best goods (c) Yield at ence in your abservance to the

natural law of necessity.

- (d) Works of mercy are not to be emitted be-
- (e) The spirit of the Commandment doubtless is to make a day of rest, one day in seven; therefore it is of little consequence whether we have the first day of the week called "Our Lord's Day", or the Jewish Sabbath. But all should agree to keep the same day.

Now, V. In conclusion let us apply our principles.

Here is a disciple of Christ. He has his church and his Sunday-school. It is, as he regards the matter and as in church fellowship he has obligated himself,— it is his duty to attend divine worship and to help in the school. Let him do so. He is setting a good example. His children too, are better off than if playing

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natural law of negentity.

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(e) The spirit of the Communicat deshines is to make a day of rest, one day in neven; is therefore it is of little consequence chather as here the first day of the deak called The lerg's Cay', or the Jesish Sphhath. The day all should agree to keep the dans day.

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base ball in the suburbs of the city, or hunting in the forests. They are in better company
and are imbibing good principles. They are
more likely to grow up good and useful men,
then those who have no manner of regard for the
Hely Day.

But here is another typical man, who is a rough working man. He works all the week, has but little means for clothing, and he has no taste whatever for the church, the school, or for cultured society. Will you put hard restrictions on him? No indeed. I would, if I could, try to persuade him that our Lord is his true friend; I would have our law makers preserve to him the right to rest one day in seven from his hard toil; rather than be constantly forced to lose it by a hundred cruel task masters; or led to miss it by false advisers.

13.

have buil in the suburbs of the City, or hunting in the furgates. They are in better company and are inhibited good grinniples. They are more likely to grave up good and unafeld men, then these also have up assumer all regard for the field Tays.

top here in another typical num, the is a rough derking num, the derks all the derk, has her light deriving, and he has no has digigeer for the chards, the adhed, or far digigeer for the chards, the adhed, or far entirers apright. This people has here at the settering an hing to intend. I derive the formalism him that there is him the friend; I deste there can have the him the right to rest the makers proved to him the right to rest an maker from him the right to rest one day in never fare him the top to the top is the chard to a see that the constantly formed to less to the the constantly formed to less to the the constantly formed to less to the the destinance of the constantly formed to less to the the the constantly formed to less to the the the constantly or less to mins it by chard creek tank wasters.

Sabbath day. He may and should do good and not evil to his wife and children on the Sabbath day.

But many cry out: "Shall the day, our restday, be only a day of worship and religious cutture?"

I answer: No. Christ our Lord did not require the day to be only a day of worship and religious culture.

Another, a religious company, asks:

"What then shall it be, a mere heliday - a day

for visiting and amusement?"

from Christ's teachings would not be fair, or wise.

13. Concerning him the true disciple of Christ must adamental adamental adamental adamental ar say! He may walk through the fields on the Sabbath days He may out grain or bread on the Sabbath day. He may and should do good and not evil to his wife and children on the Sabbath Het ogny ery out! "Shall the day, our rentday, be only a day of warship and religious entimore I quaser for threst our ford did not require the day to be only a day of serehis and religious columns: Americo, a religious company, askat what then shall it be; a core heliday - a day For Visiting and ammenantis Cartainly this idle, more ammamont informes from Christ's teachings would not be fair, or *6259

Somewhere between men of extreme opinions there are men who are truly wise. The Spirit of wisdom lies between extreme doctrines.

The fact is that large masses of people simply cannot, with present minds and hearts, keep the Sabbath in a Spiritual sense.

Still our Master says to them, tenderly, "come unto me all ye that toil and are carrying heavy burdens and I will give you rest.

Oh, how I wish that all the hard working men and women in the world could feel the pulsations of our strong sympathy for them! We do not want cross, dissatisfied, pessimistic, malignant, half-crazy fanatics to have their own way.

They oppose a Sabbath for rest and refreshment, because they hate God and hate man. They argue for libebty - but only mean to put upon men the heavy chains of lawlessness and crime. They

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there are men sim are truly size. The Spirit
of states lites between extreme destrinon.
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plead for anarchy. They pray for chaos. They lead to great darkness. They love the slime-pits of death.

Let the Lord our Leader breath upon us anew; let Him increase our faith and our endeaver, so as to plant our standards of loving kindness among the surging millions.

Every whit of light we shed; every ieta of culture we bring to the little ones, the benighted ones, helps them the better to understand and keep the Lord's beautiful rest-provision - His charming, recuperating, joy-giving Sabbath Day.

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plead for anarchy. They pray for chaos. They lead to great darkness. They lowe the sitmspits of deaths.

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