

OUR DAY OF REST.

The Most Significant Victory at the World's Fair.

Man Needs More Hours of Rest—The Sabbath Made For Him.

"The prophecies of the World's Fair" is the subject of a new series of sermons that are being preached in New York by Rev. Thomas Dixon. "The future of the American Sabbath" was his text on Sunday, Nov. 12. The text chosen was from Mark ii, 27, "The Sabbath was made for man."

Jesus Christ was not orthodox on the Sabbath question. The heresy hunters were continuously after him for his failure to comply with the formal observance and institutional religion. With special emphasis did the Pharisees accuse him of breaking the Sabbath. And they had good grounds for their charge from the Pharisee point of view. Upon this question as upon others he was a reformer. He was the bearer of a new light. He did not destroy. He fulfilled and expanded. He found a Sabbath buried beneath dead ceremonialism. He revealed its original divine purpose. He broke the letter. He kept the spirit. He lifted the day from the degradation of Pharisaic form and made it radiant with the beauty and freedom of love. As yet, in America, while as a nation we have professed reverence and loyalty to the day, we have not given the unbelief the true basis of our faith. We have haggled over the legalism of a mosaic statute, while we professed the fuller revelation of the Christ. The chief source of conflict upon this question.

THE QUESTION AT CHICAGO.

Grave were the tears of the faithful what would be the outcome of a national struggle on this question at Chicago. At this World's Fair, for the first time since the Republic was founded, the whole nation came together in one place with one purpose. In the trust sense of the word this fair was representative. Nearly 4,000,000 of people, representing every state and district of the continent, came to one spot, filled with the consciousness of a common national life. The means and the extremes met. The blood of every nation of the earth mingled in our veins or yet lay unobserved upon the surface of our life. We are a composite people, with the elements of composition yet unassimilated in many ways. The unity is not yet made. What we will be when it is made does not yet appear.

Let us confess that with the reputation of the west for recklessness on the Sabbath we felt sad over the possible victory of the lawless element in this conflict, counting as it did when it did. The verdict would necessarily be national in its bearing. The way this question was handled by the directors of the fair forms the one serious blot upon its history. It is the one fly in the ointment of the greatest exposition the civilized world ever saw. Let us try to remove this in the beginning of our study. The fact is, we have cause for congratulation after all, for in the end God has taught the nation with a new emphasis a great and solemn lesson. The directors were, after all, fallible men, and in trying to increase their revenue at the expense of the nation's conscience they were wrong. The day they collided with the nation's hour, and in the hour of a possible peril brought honor and decency to the rescue of a poorly enlightened conscience. They went before the nation assembled at Washington and asked for an appropriation. The Sunday question was sprung and brought to a finish in Congress. The Sunday observers won an overwhelming victory, voting the unquestioned majority of a vast majority of all the people. They accepted the appropriation and promised to close the fair on Sunday.

Then they lied, and for the sake of money opened it.

They outraged the sense of honor and decency of the nation. The people would not have it—people who knew little or cared little about the question of opening or not opening on Sunday did care as to whether we should exhibit ourselves as a nation of liars and tricksters. The success of the exposition was seriously threatened.

And before the gathering storm of a nation's contempt the managers retreated and closed their gates. Then came the enemy and invoked the magic jugglery of the law and the personal equation of the judiciary. Through the legal technicalities of a local law the gates were again forced open and the managers thus relieved of the stain of voluntary dishonesty. But the people did not go into the opened gates. Sunday opening continued to be to the last week a conspicuous fizzle.

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is to him an absolute necessity of nature such a necessity, indeed, that if God did not establish a Sabbath he surely committed the crime of creating a being who cannot live without one. And this is but a reaffirmation of the unvarying record of history. France went mad with rage once against ecclesiasticism. They mistook the Sabbath for an invention of priestcraft to cheat them out of a day. They abolished it by law, only to wake in their time from their delusion to find that God had founded the Sabbath in love for man, and had written it in the red blood of nature's eternal decree. They found the red law of the Sabbath written on their dried hands and feet, in quivering muscle and throbbing nerves.

What any nation of the old world has found a necessity for rest to the human body is a double necessity to the people of America. While the old world travels one mile we rush over two. We are a nation of maniacs in rush and drive. The pressure of life with us is becoming more and more an insanity. I find that people God has created we should cherish the Sabbath. It is the one oasis in the desert of our feverish haste. It is our one remaining bulwark against the greed of the century. Our law for gold is taking the least out of the nation. The Sabbath is the one pause in the mad rush. It is the one hour left when we may return to reason for the moment—gain the consciousness of our humanity. Every effort we have made in our national life to drive through this day with the rush and roar of the week has proved or is proving a failure. Men who are forced to work on Sundays never give the best service. They break down early. Their overwrought nerves and muscles are the cause of many fatal accidents in which the nation pays life for taking life.

NOT THE WORKINGMAN'S WISH.

Every attempt to break down the rest of the Sabbath in the name of the American workingman is a subterfuge and a lie. The workingman does not desire to work seven days in the week. The hue and cry set up in his name is the thickest hypocrisy of greed crying for the last possible tribute of his muscle and his heart's blood. The men who seek to break down the Sabbath as a day of complete rest are the enemies of labor; their twaddle on the subject is but the echo of some capitalist's platoon behind the scene who wishes to work them to the last drop of blood in their veins. No class of workmen desire to work on Sunday. A few editors of a weekly sheet in New York tried to get up a sensation to sell his paper some time ago by advocating the opening of the theaters on Sunday. He wrote to all the managers of the theaters and the leading actors and asked them to view. And he got them. But they were not what he had expected. To a man manager and actor denounced the movement. And one of the reasons brought forward was that the theaters would be opened in the west had proved itself a curse. They declared that it made the life of the actor well nigh impossible and did not increase the revenue of the theater. He then thought of the Sunday being invariably lost on the first day of the week and the extra labor was so much dead loss in the long run.

What we need to do for the workingman is more and more to shorten his hours of labor. The world is the gainer by it, directly and indirectly. Thousands of street car men are now forced to work from twelve to fifteen hours a day, and some of them do not get a Sunday off in a year. Such a system is the quintessence of brutality. The workingman is overworked now. What he needs, what he demands, and what he will have is fewer hours of work and more days of rest. We give the right to rob him of the perfect rest of the Sabbath is a crime against humanity. Why the great mass of workmen have not spoken with louder emphasis upon this question is explained in part by the fact that the heartless grind of toil so often brings.

BRUTES BETTER TREATED THAN MEN.

We are kinder to dogs and horses than we are to one another. We give the horse the rest needed to prolong his life and give us the best possible service. We pile work on men until there is no heart power left to drive the tired muscles. We run by heart power, not horse power, whether in man or beast. We forget this. Mr. Montague Williams has given us a description lately of that pathetic silence that hangs over this over-worked room in London where a man and his wife were working "for dear life" at their respective occupations, while the youngest of the six children dozed away the minutes in the corner and the mother was silently "helping father." The woman was making buttonholes in a heap of waistcoats, and the husband bent over a bench, stitching uppers to boots.

No one spoke, no one looked up even for a glance from the window, and after standing some time in silence the visitor ventured to address some cheerful commonplace to the man. The latter, however, neither spoke nor moved an eyelid. The remark was repeated, but still there was no answer. Mr. Williams, believing the man to be deaf and dumb, turned an inquiring look on the wife.

"What's the matter?" he asked. "Oh," she said, "he's got no time to talk. Every minute is precious to him. All that lot of uppers has got to be finished by 10 to-night, and took back, and then he'll be having no and the little one's bit of food. If he wastes even five minutes to jaw, and he'll be too late to deliver the work, and we'll have nothing to eat before to-morrow, unless I take half of my work back."

She spoke uncomplainingly, as if such a state of things were quite to be expected. When her own sewing was hurriedly finished she drew a quick breath of relief, wrapped the waistcoat in a ragged bit of paper, slipped an old shawl over her head and hastened out, still in silence, to carry home her work.

Did the wretched family ever have time to speak? It almost seemed as if dead silence were the rule of the day. And in face of world-wide facts like these there are men who write about the workmen's desire to see the wheels of this big world move round seven days in seven, and pose as his champion in every effort made to break his Sabbath's rest.

Second—We do not hesitate to acknowledge—and hasten to add that we are glad of it—that in this conflict ecclesiastical reaction has failed to make out a case. We have not got a Sabbath because we have the Ten Commandments. This commandment is merely the first crude translation on stone of the great law that had existed from the beginning of time. Our Sunday rest on the commandment letter of the Jewish ritual. If so, we celebrate the wrong day and utterly fail to fulfill the letter of the law. The Sabbath of the Moslem ritual is our Saturday. No man who knows anything about the subject has ever disputed it. We do not keep the Sabbath day because we are commanded in so many words to keep a specific day.

We keep the Sabbath day because it is our privilege—a God given and Christ given one—of resting one day in seven. "The Sabbath was made for man," said Jesus. It was God's gift of love to his tired children. The Sabbathism of a Pharisee who would restore the formalism of a Pharisee's Sabbath is the

enemy of Jesus Christ, for he is the follower of the man who would restore the gloom and the absurdity of the early Puritan Sabbath in this day any less the enemy of true Christianity. The life of our stern ancestors, while it had elements of heroic strength, had about its religion a narrowness, a bigotry and a meanness that is present by the forget that seek to perpetuate. Later, in a book in which Jonathan Trumbull recorded the minor cases he tried as justice of the peace is this entry: "His Majesty's tithing man entered complaint against John and Susan Smith, that on the Lord's day, during divine service, they did smite." They were found guilty, and each was fined 5 shillings and costs. But it was the "small boy" whose behavior in the meeting house provoked the Puritan elders to groan in chorus: "Foolishness is bound in the heart of a child."

The boy behaved badly because he was seated with other boys, instead of with his father and mother in a family pew. They were herded together on the pulpit and gallery stairs, and tithingmen and constables were appointed to watch over them "and see that they behave themselves and use such raps and blows as meet."

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A CHATEAUGUAY MIRACLE.

Physicians Pronounced Recovery Impossible.

The Remarkable Experience of Mr. L. J. B. Beaudry, of St. Urbain—His Friend Called to His Supposed Death—How He Regained His Health and Strength—A Public Acknowledgment of His Gratitude.

(From La Presse, Montreal)

There have appeared in the columns of La Presse during the past two years, many articles bearing witness to the great good accomplished in various parts of the country by a remedy the name of which is now one of the most familiar household words in all parts of the Dominion. And now comes a statement, from the county of Chateauguay, over the signature of a well-known resident of St. Urbain, which speaks in positive and unmistakable language as to the value of this wonder-working medicine.

"I feel that I owe my life to your Dr. Williams' Pink Pills, and I desire to make grateful acknowledgment and to give you a complete statement of my illness and cure in the hope that my experience may be of benefit to some other sufferer. About the middle of October, 1891, acting on the advice of an American doctor whom I had consulted, I left home for the north to inspect my farming lands with the intention of cultivating them myself. I had been afflicted with a species of paralysis caused by the rupture of a blood vessel over the right eye, and which stopped the circulation of the blood on the left side. I was at that time employed as a bookkeeper by Messrs. Lacaille, Brown, Lawrence, Mass. The doctor had advised a change of work so as to have less mental and more physical exercise. This I resolved upon, but I delayed too long as I did not leave until the following October. Arrived at my destination, I perceived symptoms of my previous illness making themselves felt once more. I went at once to a local physician who declared himself unable to understand my case. However, he gave me some medicine to ease the pain I felt in my head, particularly at night. This afforded me relief for a few minutes, but sometimes enabled me to get a little sleep, but the awakening was always worse than before. On the last of October I went to bed as usual after taking my medicine as directed, and slept the night, but the following morning on trying to rise I found myself so weak that I could not stand and could scarcely speak. My wife, surprised to see me in such a state, ran to a neighbor and requested him to go for a doctor. The doctor arrived almost immediately, but could not afford me the slightest relief. The priest then arrived, and seeing the condition I was in, told me my case was critical, and I was near death. On the following day both the priest and the doctor advised my wife to telegraph to my friends, as they considered death approaching, and two days later my two brothers arrived.

As I preferred that he should hold a consultation with another physician, and on my replying in the affirmative, he telegraphed to a doctor living at a distance of about fifteen miles. They both came to see me, asked some questions and retired for consultation. The result of this was that my wife told me that I could not possibly get better. Said the doctor to her, 'With the greatest possible care he cannot live a year.' When my wife told me this I determined to pay the doctors and discontinue their services. It cost me about \$30 to hear their verdict. Two or three weeks passed without any improvement in my condition and I was so weak I could barely move around the house with the aid of a cane. One day I noticed a parcel lying on the table wrapped in a newspaper. Having nothing to do I began to read it, and read it until a while came across an article headed 'Miraculous Cure.' I read it, and the longer I read the more interested I became, because I saw the case of the person referred to resembled my own in many respects. When I finished the article I saw that the cure had been effected by Dr. Williams' Pink Pills. It seemed as though there was a struggle within me between the facts I had read and my own incredulity, and I was so weak I could barely move around the house with the aid of a cane. One day I noticed a parcel lying on the table wrapped in a newspaper. Having nothing to do I began to read it, and read it until a while came across an article headed 'Miraculous Cure.' I read it, and the longer I read the more interested I became, because I saw the case of the person referred to resembled my own in many respects. When I finished the article I saw that the cure had been effected by Dr. Williams' Pink Pills. 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