chemiah spoke to the right per-in condemnation of the shocking then he shut the city gates st the non-Sabbath-keeping for-

ners: then he threatened persistviolators with the rigors of the
But let us have the story itself,
Nehemiah told it:
In those days saw I in Judah
e treading winepresses on the
bath, and bringing in sheaves,
lading asses; as also wine, grapes
figs, and all manner of burdens,
the they brought into Jerusalem
the Sabbeth day; and I testified d lading asses; as also wine, grapes digs, and all manner of burdens, the they brought into Jerusalem the Sabbath day; and I testified ainst them in the day wherein they led victuals. There dwelt men of the also therein, which brought had all manner of ware, which ey sold unto the children of Judah, din Jerusalem. Then I contended the the nobles of Judah, and said to them, What evil thing is this do, and profane the Sabbath day? d not your fathers thus, and did to our God bring all this evil upon, and upon this city? yet ye bring he wrath upon Israel by profaning es Sabbath. And it came to pass, fore the gates of Jerusalem began be dark before the Sabbath, and me of my servants set I at the test, that there should no burden brought in on the Sabbath day, the merchants and sellers of all day of ware lodged without Jerusem once or twice. Then I testified merchants and sellers of all ware lodged without Jerusce or twice. Then I testified them, and said unto them, ge ye about the wall? If ye ain, I will lay hands on you at time forth came they no the Sabbath. And I comthe Levites that they should themselves, and that they

Something like the hard sense of ehemiah is needed, in this time of ransformation, and obscuration of foral values, to save to civilization is Christian Sabbath. With a sudenness for which most of us were of prepared, our very life, as represented by our choicest young men, as been thrust into the midst of ndical conditions, and into contact ith environment wholly different from those amid which they were cared. All the old order is being hallenged. There are no sanctities eyond the pale of the question ark. In a soldier's life little is ken for granted, except military ity. The conventional world of tens of thousands of young soldiers is silling about their ears. It is not any for them, in this crash of consentionalities, to distinguish between he essential and the nonessential. Therefore the compulsion is strong young soldiers is considered and personal. Some lessons hich the world has been long in arning should not be forgotten in siday when men go to war for berty and Justice and democracy, e should not become blind to the roes which underlie these, and have adde them realities in the history the race. To sacrifice lightly the

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ch and many other miserable oms.

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what is only a hollingly for some is likely to become a workday for all. Britain has learned, during the stress of war, that it is economically unsound to attempt to increase a manufactured output by seven-day-a-week labor. The principle of a Sabbath was written in the nature of manlong before it was written on tables of stone. The sacred first law of a rest day underlies all true Sabbath keeping.

If it may not be a mere holiday, it surely must be a holy day, a day with a divine stamp upon it; a day which comes whispering softly, like a summer breeze, "I am not like other days." The man who thinks he can keep the Sabbath on the golf links, or in bed, is either deceived

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