

## Our Contributors.

### SOME PECULIAR PROBATIONERS.

BY KNOXIAN.

The wife of a Free Church minister whose manse is so near Edinburgh that the good man can attend meetings of Church committees, writes a racy description of the four probationers who supplied her husband's pulpit while he was absent in Ireland on his holidays. To put the matter mildly these probationers were somewhat peculiar. That is to say they were peculiar if the descriptions are correct, which, of course, may be assumed, as no minister's wife would say what isn't so. But let the manse lady speak for herself:

It is just six o'clock on a Monday morning, and you, Mr. Editor, may say that, instead of troubling you with correspondence, I ought to be in the henhouse gathering eggs for breakfast. So indeed I would be, could the henhouse be reached without crossing the kitchen green. You may picture me in a dark little room at the back of a Free Church manse, not so far from Edinburgh that my lord is unable to attend his committees. The window commands the green, and if you could put your eye to the side of the blind where I have wrinkled it you would see a man in black walking back and forward between two clothes poles. He has been doing this for half an hour, and it seems so objectless that, were he not a probationer, I might be alarmed. As it is, nothing a probationer does surprises me, and I am merely annoyed that this one should have chosen the back green to rush hither and thither in when he might have enjoyed himself equally in front. I don't want to encounter him at present, partly because I said everything to him yesterday that I am accustomed to say to probationers, and partly, I may admit, because at this early hour I am not robed in the black silk that is supposed to "become" my semi-professional position.

That probationer will never amount to anything. A preacher who rises at six o'clock on Monday morning and walks between clothes-poles in the back green has no future. He should have remained in bed for two or three hours longer and gallantly given the manse lady a chance to gather her hen fruit. It is to be hoped the Free Church will not send a probationer to any of the colonies, who has so little discretion as to rise before six o'clock on Monday mornings.

Probationer No. 1 is thus described:

The most trying probationer of all, however, is the shy man who is all in a tremble because he would like to pass the butter, but does not dare to. No. 2 is such a man, and, as he is one of my favourites, I often wish there was a chair in the Divinity Hall for making probationers less self-conscious. My No. 2 is not by any means a dillard, and I have a premonition that he is much distressed with himself. Sometimes, by a mighty effort, he forces himself to make a remark to me out of his own head; but though it is only to the effect that the weather has become unsettled, or that my little girl sits nicely in church, or that the cold meat will do very well, he blushes, sticks in the middle of the sentence, and ends with an inane little giggle that probably annoys himself even more than it provokes me. He is an excellent preacher, and, I believe, a good scholar; but for the life of him he could not request me not to put milk into his tea. Rather than ask me to pass the mustard, he, so to speak, climbs the table after it.

If that young man were a Canadian and had received his training in Knox, Queen's, or the Presbyterian College, Montreal, some people would ascribe his "inane little giggle" and tendency to climb for mustard to his defective colonial education. They would say that a session in one of the old country colleges would polish him up, stop his giggle and enable him to pronounce with great elegance and impressiveness such highly rhetorical sentences as "Trouble you for the mustard, please." But as the young man was within sight of Edinburgh his giggle and shyness can hardly be ascribed to the lack of culture that prevails in the colonies. The manse lady should have told her readers whether he had successfully grappled with the fundamental problem that knives are made to cut with. One would almost infer from the circumstances that he sometimes used his knife for carrying purposes.

Probationer No. 3 was mysterious and poetical and had some queer habits:

No. 3 I never could make out, though he has preached for my husband on different occasions. When he lapsed into thought—at least I presume it was thought—he shut his eyes, and would sit thus for ten minutes at a time. He had also a curious, and, until you are accustomed to it, an alarming habit of beating his chest with his fist, which seemed to invigorate him. The first time he preached at our church I was somewhat apprehensive, but he is what is called a poetical preacher, and the people like him. Love is his favourite subject in the pulpit, though it is quite impossible to conceive him reducing his views to practice. Perhaps it is his heart he drums upon, and not his chest.

Possibly it was his stomach. Country fare may not have agreed with him.

No. 4, besides being brief and sententious had peculiar methods of study.

It must not be thought that I dislike probationers. Some of them are very refreshing, such as one who, ten minutes after I had introduced myself to him, produced a young lady's photograph from his pocket, and asked shyly (yet proudly) what I thought of it. My No. 4, who is still walking, as if for a wager, in the back garden, is more trying. He cannot study, he told me, unless where there is absolute quiet; and though our manse seems silent to me, we disturbed him at his sermon. I was singing hymns to my children on Saturday evening, when he put his head in at the door and said, "If you please." That is his way of complaining of an interruption, and he never varies it. Yesterday the servant dropped a plate, and next moment the study door was fiercely flung open. Really I was prepared for dreadful language, but all No. 4 said was again, "If you please," which he addressed to an empty lobby. He made me feel smallest in the afternoon, however. I had gone into the study between the services, to ask if he would take any lunch. He was walking up and down the study lost in his sermon, and only replied abstractedly in the negative. "You had better," I was weak enough to insist, whereupon he looked first at the door and then at me. "If you please," he said, and his meaning was unmistakable.

Many pulpits in this rough, raw and democratic country have been supplied by strangers during the past month and many manse ladies have entertained the "supply," but we do not think any of them have had as peculiar experiences as this

Edinburgh lady who hits off in such racy style the peculiarities of her probationers. We should like very much to hear from her again.

### SABBATH vs. SUNDAY.

BY W. N. HOSSIE, BRANTFORD.

It does seem opportune at the present moment to examine, which name Bible students should use when referring to the S. S. Agency. The other day the World's S. S. Convention unanimously agreed upon a memorial to be addressed to the heads of the various Governments in Europe, asking their powerful aid to secure the better observance of the day of rest, and the movement in all the Christian Churches in regard to Sabbath observance. The formation of associations throughout the States and Canada to secure the better observance of the sacred day to afford rest, and opportunity to the working man for religious worship and culture, shows a gradual awakening to the use of the Scripture term when applied to a Christian agency.

Let us examine the evidence in favour of the Sabbath, Gen. ii. 1-3. "Thus the heavens and earth were finished and all the host of them; (2) and on the seventh day God ended His work which He had made; (3) and God blessed the seventh day and sanctified it; because that in it He rested from all his work He created and made;" Exodus xvi. 23. "And Moses said, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord," 25, "And Moses said, Eat that to-day for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field," 26, "Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none;" 27, "And there went out some of the people on the seventh day to gather, and they found none;" 28, "And the Lord said unto Moses, How long refuse ye to keep My commandments and laws?" 29, "See for that the Lord hath given you the Sabbath, therefore He giveth you on the seventh day the bread of two days, abide ye every man with peace, let no man go out of his place on the seventh day;" 30, "So the people rested on the seventh day;" chapter xx. 8, "Remember the Sabbath Day to keep it holy" 9, "Six days shalt thou labour and do all thy work," 10, "But the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc., to the end. Deut. v. 12, "Keep the Sabbath and sanctify it, as the Lord hath commanded thee. Six days thou shalt labour and do all thy work but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc.

Then as to the first Sabbath school, see Nehemiah, chap. viii. Where Ezra acted as superintendent and read the Book in the hearing of all the people, both men and women, and all that could hear with understanding upon the first day of the seventh month, which day in verse 9 is said to be holy unto the Lord your God. In this school Ezra appears to have been aided by seventeen teachers or assistants, who gave the sense of what was read to the people, many of whom did not quite understand the Hebrew.

What is in a name? Sometimes more than appears on the surface. Jew and Christian recognize the institution of the Sabbath, which indicated a day of the week and was observed because God had finished the work of creation, and Christ rested in the tomb during the Sabbath Day, and rose early on the first day of the week, and His followers naturally kept that day too in honour of His rising from the dead, but gradually adhered to the first day in honour of the completed work of redemption, but to use the term first day would offend the Israelites, besides we still teach our children the fourth commandment, "Remember the Sabbath day to keep it holy," and I never heard any mother or Sabbath school teacher read, "Remember the Sunday to keep it holy," nor explain that the one meant the seventh day and the other the first day of the week without much injury to any one's conscience as to whether correct account of the days from the beginning has been kept, or the seventh or first day of the week is observed, so long as one seventh is devoted to the Lord. Indeed it may be the departure from use of the sacred name that leads so many good people to have no higher regard for the first day than for the second day. Especially in connection with a Bible institution the use of a heathen term is objectionable. If the day is to be sanctified, the first thing is to call it by its original name, and in using Sabbath we honour the Word of God, and in 1 Sam. ii. 30 it is written, "Them that honour Me, I will honour." The very use of the original name by Christians and Bible students helps to sanctify the day in the eyes and hearing of others, and especially in connection with an agency that has become pre-eminently an institution for Bible study and religious culture.

The Christian Sabbath is a day of rest from secular employments, and those associations now seeking to secure a better observance of the day will do much in that line by inducing the authorities of the Roman Catholic and Anglican Churches to change the term used in their respective Prayer Books to the original Bible name of the day, for it is to the influence of these books that the heathen name has become so common. Then let them ask the leading publishers of diaries, almanacs and such works everywhere to substitute Sab for Sun, and in a generation a people would arise that would willingly honour God by the use of a sacred and scriptural name instead of the careless use of a heathen and unscriptural term. Worcester gives us, Sabbath, 1, "The day of rest; the Lord's day; the day of cessation from labour, consecrated to religious worship enjoined upon and observed by the Jews on the seventh day of the week, because in six

days the Lord created the heavens and the earth, and rested on the seventh day, and also in commemoration of their deliverance from Egypt in four days, from which their seventh day was dated, but, among Christians, observed on the first day of the week in commemoration of the resurrection of Christ on that day; the Sunday of Christians, the Saturday of Jews."

In holy duties let the day  
In holy pleasures pass away.  
How sweet a Sabbath thus to spend  
In hope of one that ne'er shall end. — *Sennet*.  
Yes, child of suffering, thou mayest well be sure  
He who ordained the "Sabbath" loves the poor.  
— *Holmes*.

Now for the authority in regard to the use of Sunday in connection with our popular agency for religious instruction and service, the *Sunday School Times*, which has done so much for this grand agency, God bless it and its writers, says in its issue of August 17. Sunday is the recognized English name of the first day of the week—Sabbath is the English term in designation of the institution of sacred rest, enjoined in the fourth commandment of the Decalogue. One Christian observes the Sabbath on Sunday, another Christian observes the Sabbath on Saturday. Both Christians would admit that the term "Sabbath" has another meaning than the mere title of the day of the week. The Sunday school is an agency for religious instruction which came into large prominence in England a little more than a century ago.

On referring to Worcester, one of our best lexicons, the definition is given of Sunday. "So named because anciently dedicated to the sun or to its worship; the first day of the week; the Christian Sabbath, consecrated to rest from labour and to religious worship, the Lord's day." Sunday, the first day of the week, is the Christian Sabbath. The Jewish Sabbath was and still is the seventh day of the week, corresponding to our Saturday. "The only words used in English for the first day of the week before the existence of Puritanism were the Lord's Day and Sunday"—*Notes and Queries*.

The name of Sunday has been perpetuated in the prayer-books, and in the designation of such organizations as the London Sunday School Union, Church Sunday School Institute, Wesleyan Methodist Sunday School Union, American Sunday School Union, Methodist Sunday School Union, International Sunday School Association, many State Sunday School Associations, and last, but not least, the *Sunday School Times*.

And now for a few observations by way of summing up this brief discussion. If the Decalogue still has force then the fourth commandment should be respected and we dishonour the Word of God by substituting the heathen name, which by common use has led multitudes to forget that there is a Sabbath day, and as a Chinese lad remarked the other day, "I come to San Francisco and work with my uncle sixteen months—every day—no Sabbath day rest to learn about Jesus."

There is an object lesson in the use of Sabbath in connection with Church and School work, which instead of meaning, the name of the day, means more.

Because Sabbath is the English term in designation of sacred rest enjoined in the fourth commandment, it should give its use pre-eminence by all Bible students, and just because Sabbath has a deeper meaning than the mere title of the day of the week, and in line with the commandment taught our children to keep the day holy to the Lord, it is preferable to Sunday, which we should properly explain to the little ones when learning the fourth commandment, that Sunday means Sabbath, only we keep it on the first instead of the seventh day of the week, which to my mind is quite unnecessary if we keep to the original word, but in my experience I never heard a mother or teacher so explain to a little child, and no wonder children growing up among a people calling the sacred day "Sunday" come to regard Sunday as a secular day just the same as the other days of the week.

When this agency began a little more than a century ago, it was not especially for religious instruction, but as history records, it was to give the poor and ignorant a chance to learn to read and write, and to keep them from wicked pastimes on the holy day.

It was many years after it began before it attained anything like the character we now recognize it to be. It is commonly called Sunday school because the school service is held on that day, a very poor reason indeed, for we see railway trains, excursions, places of amusements, beer gardens and races are run on Sundays; and in Catholic countries national elections are usually held on Sundays. And why not? But these things seem strange doings on the Sabbath day.

Then the wicked and many professed Christians enjoy Sunday while the Sabbath is a weariness to them.

This agency that has now become such an arm of the Christian Church, where people are gathered together on the Lord's day to study, teach and learn the word of God under the guidance of the Holy Spirit, for the purpose of bringing souls to Christ and of bringing up believers in the grace and knowledge of their Lord and Saviour, Jesus Christ, and to help each other to know more of the great salvation so freely offered in the Gospel should be known of its friends by a Bible term meaning more than the name of a day of the week, that does honour to heathen mythology, while the use of Sabbath honours the fourth commandment which is found in the text book of the school, and lastly in regard to the name "First day school," the use of that term would be needless offence to the Israelite, while Sabbath schools would not.

As a teaching agency as well as for worship, all these institutions by the use of the term Sunday imply that the Sabbath has been dropped and the fourth commandment omitted