

THE WORKINGMAN'S HOME.

NO. IX.—THE SABBATH.

"Hail, Sabbath! thee I hail; the poor man's day."
—Graham.

The Sabbath naturally leads our thoughts back to the first workingman's home, situated amid the bowers of Paradise, ere sin had filled that home with shame and sorrow. Dating back to the time when this beautiful world came forth "all very good" from its Maker's hand, and God's creating arm rested, the Sabbath is one of earth's oldest institutions, and one of heaven's best boons to man, particularly to the man of toil, on whom the primeval curse descends most heavily. Coming down the ages of time, our thoughts and imaginations become centred on that grave where the Prince of Life was laid, and on that glorious morning when its illustrious tenant came forth a conqueror, carrying with him the keys of hell and of death. That Sabbath morning, the darkest and the brightest that ever dawned on our world, becomes the birthday of hopes which stretch forward beyond time's boundaries to "the rest that remaineth," and to that better paradise of God.

Viewed merely as a day of rest to the body, the Sabbath may well be termed the "poor man's day"; and even those who reject or deny the Christian faith must feel that they are under lasting obligations to the Bible for this inestimable blessing. How weary and monotonous would life become, deprived of this weekly release from labour! Tired nature would break down under its burden, the brawny arm lose its vigour, and the mind its elasticity. On that day, more than on any other, time is found for the cultivation of the domestic affections, kindly feelings are engendered, and those natural ties strengthened, which in after years make dear to memory childhood's happy home. Perchance, that may be the only day in the week on which the household may have the opportunity of all meeting around the family table, and of enjoying social converse with each other, rejoicing in the privileges of resting from the cares and toils of the week, and of owning no master but God only; each feeling as the Sabbath morning dawns on his humble dwelling, made clean and comfortable by his industrious partner on the Saturday evening, that it is something more to him than a mere lodging place—that it possesses the peace, the happiness and the sanctity of home. But more especially is the Sabbath day to be valued on account of its spiritual privileges, affording time and opportunity for the study of the sacred Scriptures, both in the family and in the house of God. Great and good men have testified that a well-spent Sabbath is the best preparation for the active and arduous duties of the week. Meeting the requirements of our physical constitution as well as the wants of our spiritual nature, it gives a better stimulus to labour than a Sabbath spent in idleness, or in the pursuit of worldly pleasure. In the proper observance of that day much with which a stranger has no right to intermeddle rests between the conscience and God. While it is the duty of all who bear the Christian name and profess the Christian character, "not to forsake the assembling of themselves together," it is also true that this is not the sum and substance of Sabbath duties. The neglect of private and family devotional exercises can never be atoned for by the most stringent adherence to the outward practice of Christian duties in their more public and demonstrative forms. We have sometimes thought that it has become too much the fashion to make religion consist in public worship, to the neglect, it is to be feared, of private and family devotion.

The frequency of Sabbath evening lectures and other meetings tends to break up the home circles, and to encourage a neglect of equally important duties connected with the family. It is, no doubt, a much easier matter, and more agreeable to human nature, to listen to a learned and eloquent discourse in a fashionable assembly than to spend the evening at home heart to heart with God. While stating these things, to guard against what we conceive to be a growing error, it is at the same time to be regretted that there are so many around us whose presence never darkens the portals of the house of God—who voluntarily exclude themselves from the public ordinances of religion, refusing to participate in the blessings and privileges which God has promised to those who wait upon Him. Living in the neglect of

a commanded duty, and in the habitual practice of a bad example, can it astonish us that the homes of such are not happy? God has said, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed"; and we often see this verified in reference to His own day. A WORKINGMAN.

EASTERN ONTARIO.

The Presbytery of Kingston met in quarterly meeting lately, and had a large amount of varied business under review. Of course an official report of the proceedings appeared in your columns. It may be some things partly outside the official report may not be without interest to the general public. The attendance, so far as the ministers are concerned, was fairly satisfactory. The attendance of elders was meagre, not more than five elders from the whole Presbytery; this is not creditable to the sessions of the district. There were representatives present from some four or five vacant congregations. Those from two of them were present to support calls, and the not very common spectacle was seen of two congregations in the same Presbytery pleading very earnestly for the same man to be placed as pastor over them. It was creditable to the congregations, and the earnestness of the men, an intense earnestness, was pathetic. Of course but one could in the nature of things be successful. Mr. Macaulay, the recipient of the calls, is a native of Pictou, Nova Scotia, and is a graduate of Queen's College. He will be settled in Dalhousie, North Sherbrooke and Snow Road, about the beginning of December. The two first-named parts of the charge were transferred by last Assembly from the Presbytery of Lanark and Renfrew to the Presbytery of Kingston, in order to constitute a strong self-supporting pastoral charge. It may seem strange that the ordination is delayed to December; the reason is, Mr. Macaulay wishes to visit his native place, which he has not seen for some years, and he needs a little rest, as his throat is slightly affected.

In another case, a section of a united charge petitioned Presbytery to be transferred to connection with another congregation. The other one was heretofore receiving aid, and there was hardly work enough for a minister. Now, no aid will be required, and a strong congregation, fairly workable, is made all in one township with a natural boundary. Of course the congregation that loses the station is left weak. Hence the burden on the Augmentation Fund on the whole will be the same as before. There is a prospect of two ordained missionaries being appointed soon: one in the back district behind Kingston, the other in the back district behind Belleville.

When it is remembered that there are as many as fifteen vacancies and mission fields in the Presbytery, it will be seen that the arrangement for dispensing the sacraments in them all is a matter of no small importance. This year, as there is an ordained missionary in the North Hastings district, the dispensation of the sacraments in all that region was committed to him. By exchanging with the students he got his own particular field supplied while he was doing the work. In the North Frontenac field, the settled ministers on the front attend to the matter. This involves a good deal of travel and fatigue as well as loss of time. It means that the brother who takes a communion service must be away from home for the greater part of a week, and hold from six to ten services in four or five different stations. On the other hand, he learns far more accurately than he does by hearing or reading a report what mission work in a rough and half settled region means, and so is able to sympathize with the trials and manifold labours of the missionary. It happens sometimes that he will have as many baptisms in those few days as he will have all the rest of the year at home.

THE MODIFIED LITURGY QUESTION.

MR. EDITOR,—It was not my intention to trouble you with further correspondence on this subject, but as a correspondent, "W. S.," takes exception to my last, not, as it seems to me, in a nice spirit, I ask place for a few words more. Differing from "W. S.," I hope more letters will follow. I would glean from his views that all outside of his way of thinking are on the way rapidly to the Church of Rome—thence to perdition. In my last letter I gave the views of some celebrated Scottish divines on this subject; can he

say that these utterances were not sincere? Need I call to his mind that the Hon. Mr. Gladstone is a member of the Anglican Church, and takes a very prominent part in its service. Can "W. S." say he is on the way of uniting with the Church of Rome? It is with the doctrine of a Church, not its form of service, that we as professing Christians have to do. Does he not know also that many, prominent in Canada, and who are very properly held in high esteem, are also worthy members of that body? It is unnecessary to mention names, nor is it needful. Could "W. S." say of them, they are at all likely to become members of the Romish Church. He says, How many Presbyterians would carry a prayer book to Church? He answers his own question by saying, not half. What a slur upon members of his own body. Do they not as a rule bring their Bibles, psalm and hymn books with them now? When our Lord instituted the prayer, known as the Lord's Prayer, was it not intended to be used as a form of prayer? Therefore, why should it not be repeated by the worshipper, as well as by the minister, in our Church service?

Why are Presbyterians frequently asked to follow the minister, by the use of the book? Not simply to arrest the attention, but that the meaning may be better comprehended.

Is it not the fact that the prayers of a great many of our ministers are, to a considerable extent, stereotyped? therefore, why condemn some set forms? I would not dread to-day any cutty-stool business by the introduction of a modified liturgy. When congregations unite in the service of praise, why should they be precluded from uniting in other parts of the services. Has not the Church sanctioned forms of prayer for the family, included in which are special prayers? Does the worshipper of to-day pour out his heart in the spirit of the minister when he cannot anticipate where his thoughts are tending? He cannot follow in spirit while the words are being in part uttered. There is much therefore to be said in favour of forms of prayer. The minister has ample scope for any elocutionary powers he may have in the delivery of his sermon; and it is sincerely to be regretted how few there are among our ministerial brethren who read a psalm or chapter with proper emphasis. When I hear a minister read his first psalm, I can form, to some degree, an idea with what power his sermon will be delivered. W. T.

Toronto.

IT is not the saloon-keepers alone that must go, says a New York exchange, but the brewers that so generally own the saloons. That has got to be the way, now that the great breweries absolutely locate and control the saloons. A Milwaukee brewing company paid fifty-three saloon licenses last month in one cheque. On August 6, one brewing firm paid \$4,666 for licenses, another \$3,000, and a third \$1,500. The next day another brewer deposited his cheque for \$12,000 for seventy-two saloon licenses for his customers.

THE Rev. James W. Whigham, Ballinasloe, ex-Moderator of the Irish Presbyterian General Assembly, has published a Presbyterian map of Ireland, showing where charges are established. In the margin are statistical tables of the religious populations of the world, of Ireland, of the Irish Presbyterian Church, etc. There are medallions of Calvin, Knox, Dr. Cooke and Dr. Edgar, shields with the devices of all the Protestant churches in the world and illustrations of their colleges, and momentous scenes in Irish Church history.

IT is asserted that the partition of Turkey-in-Europe has been settled in the councils of the three Emperors. Russia will virtually absorb Bulgaria and Roumelia, and soon be master both north and south of the Balkan range. Then she will be at the gates of Constantinople, and when the time shall finally arrive she will march into Constantinople without opposition. As the condition of Austria's assent, the dual empire will be allowed to absorb Serbia, Bosnia and Herzegovina, and to extend her dominions as far as Salonica. The accomplishment of this programme need not create any alarm. It would be the settlement of the hitherto insoluble Eastern question without a European war, and that is an advantage of which it is difficult to take the full measure.