

## The Quiet Hour.

### The Sabbath Problem.

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The article on "The Sabbath Problem," in THE DOMINION PRESBYTERIAN of May 22nd, not only presents the religious aspect of Sabbath observance in an admirable light, but it also inferentially suggests other points of importance deserving of consideration at a time when, "What shall we do with the Lord's Day?" is becoming a burning one. Even if we leave the religious aspect of the Sabbath problem out of the question, there remains the pertinent and indisputable fact that observance of the Sabbath—one day in seven—is an absolute necessity to man's physical welfare. Complete cessation from toil whether bodily or intellectual, is necessary to recruit the system and repair the wear and tear of the tissues of the body, occasioned by the six days of toil. So clearly is this recognized by intelligent employers of labor, that they are bringing into practice the Saturday half-holiday, in addition to the Sabbath rest, in order that their help may be fully recruited and refreshed for the next week's toil. Physically considered alone, the Sabbath rest is a beneficent privilege for the human family and especially for the toiling masses. And the corporations or employers of labor of any class, who undertake to deprive their help of the God given privilege of Sabbath rest and worship incur a very heavy responsibility for which they will—if we accept the teaching of Scripture—be held to strict account. The Sabbath was made for man and no government, corporation or individual has any legal or moral right to deprive human beings of so beneficent and necessary a privilege, which is as old as the creation and stamped with the approval and authority of Him who, when he had viewed the work of His hands, proclaimed it "very good."

The workmen of Canada—the people who earn their bread by the sweat of their brow, by the exercise of their skill and intelligence in manual pursuits, or by the equally exhausting process of intellectual labor—should stand shoulder to shoulder and firm as a rock in defence of the Christian Sabbath. It is their birthright, awarded to them as a priceless boon by the Eternal Himself. Once they allow that birthright to be encroached upon by corporate greed and mammon-worship, they will find their Sabbath privileges filched from them one after the other, until they realise the fact that these privileges have vanished and they are compelled to do seven day's work for six day's pay. Better stand by the Sabbath while we have it, than, after we have lost it, be compelled to enter upon a wearisome, perhaps hopeless, struggle to recover that which we have lost through our negligence and want of vigilance. Now is the time for those who value the Christian Sabbath to range themselves in its defence. The forces of corporate greed and mammon-worship are not idle. Already they have effected substantial encroachments in many directions, and unless they are checked by the strong force of educated and enlightened public opinion, the result may be serious, if not disastrous, for the time-honored Christian Sabbath, so essential to the true welfare, advancement and glory of our country.

Those who have visited large labor centres in the United States or on the continent of Europe, where the Christian Sabbath is only a name—has practically been abolished—can bear testimony to the unwelcome results occasioned by the "no Sabbath" system. Workingmen prematurely lose their vigor and break down. Unceasing toil, with no respite except that furnished by the equally toilsome holiday, causes them to lose their natural cheerfulness and respect for the rights of others, until in a few years they practically become brutalized and drift into the ranks of those who carry labor strikes into mob law violence, which seeks to wreck its vengeance upon capitalists and employers by blocking the wheels of industry, destroying property and not infrequently endangering and taking human life. Spectacles like this are to be seen frequently, not only on the continent of Europe but also in the United States. Not a great many years ago, in the city of Pittsburg, Pa., a riot participated in by manufacturing employees, who had been literally brutalized by being deprived of their Sabbath rest and worship and crushed by the exactions of seven days labor a week, destroyed property to the value of several millions of dollars which had to be made good to the owners by the taxpayers of that city. It would have been cheaper all round for the people of Pittsburg to have compelled the manufacturing corporations to treat their employes as intelligent beings, entitled to the enjoyment of their Sabbath rest, and thus guard against the brutalising influences which everywhere follow in the wake of the destruction of the Sabbath.

On the other hand it is not a plain and pertinent fact that wherever the Sabbath institution is most faithfully observed and maintained, there we have the highest respect for law and order and practically complete immunity from such excesses and brutalities of mob law as are so often to be witnessed in places where the Christian Sabbath has been practically abolished. As a writer in a weekly journal recently well said, "If men disregard God's law they will not respect civil law. The people who encourage by word or deed the violation of the Fourth Commandment are the enemies of the country." Here is a pertinent point for the lovers of the Christian Sabbath to ponder over.

### Influence of the Gospel.

Christ's kingdom is widening socially. Christian sociology is the kingdom of heaven at work among men. All the advance in civilization, measured not by money but by moral improvement of man, has its source in the Gospel of Christ. Students of sociology have found this gulf stream of influence in the midst of the social ocean, and many of them have cheerfully yielded the honor to the Nazarene. The world is getting more of Christ's Spirit into its method of government. Arbitration is becoming the better way in settlement of disputes. Care for the poor, the sick, the child, the insane, has taken a Christian aspect. Even our criminals are brought under the benign influence of Him who declared His mission to be "the opening of the prison to them that are bound." Reformation, the stirring of higher impulses under Christian Stimulus, is the sign of a better method of dealing with the lost.—N. Y. Christian Intelligencer.

### The Decadence of the Home.

The earnest plea made by the Michigan Presbyterian for a revival of home life is as much needed in Canada, as in the United States, and so we place it before our readers.—Editor.

There will always be happy Christian homes while the Church of God exists in the world, and that Church is not temporary, but enduring as the ages. But alas! there is a decadence of home life in America. Too many even Christian parents long since turned over to the Sunday School and the Young People's Society the religious culture of the children in the homes; and the penalty is a loss of the best part of the home. Sunday School and Young People's Society, however good they may be, can never take the place of home life. They do not even pretend to do that. They refuse to accept such an unnatural responsibility. But it has been thrust upon them. Even in those homes where the parents have not surrendered their responsibilities, but still claim the right and the privilege of training their own children, too often the children, catching the spirit of the day, refuse to accept parental control and training.

There was a time, and it was not so very long ago, when the evening hour meant the reunion of the father, perhaps a business or professional man, or maybe a mechanic or a farmer, his wife, and the boys and girls. The evening was planned out for study, amusement, social intercourse, and all that ought to characterize home life. Now what do we find? Club life, societies, or something else distinctly subversive of a quiet domestic life, are taking a very large proportion of the men, and not a small proportion of the women, and the children find their evening amusements outside the home circle. Even in those homes where the father and mother are still domestic in their habits, and rarely send an evening away from their families, except at the weekly prayer meeting, and an occasional evening with friends, the sons and daughters have caught the restless spirit that is abroad, and find home a dull stupid place. The high pressure methods in our public schools have much to do with this impatience at a quiet home life. College and university life, especially in relation to living in fraternities, make home life distasteful. These are only a few of many causes. The entire spirit of the day is away from home life towards the restless, amusement-craving habits, that are fatal to domestic enjoyment.

What can we hope for in the future, when our young men and young women enter married life with their tastes cultivated away from the home? When the honeymoon is over, where will the evenings be spent? Will a young man whose habits for years have been entirely undomestic suddenly develop home instincts and tastes? In a very few instances he may; but suppose his wife is equally fond of outside society and averse to a quiet home life, what sort of a home will there be? It is true that as the children come, and responsibilities increase, home staying becomes a necessity, for the mother at least; but very small families or no families are so much the fashion that we need not build too much on this fact. There will always be homes, and home-loving people. That is the normal way of living. But the age is abnormal; and the future prospects are serious, if not disheartening. America has been a great country because a nation of Christian homes. If that ideal has vanished, or is rapidly vanishing, the future of our land is a depressing one to think of.

Is there any remedy? Must we just gloomily accept a discouraging fact, and