

miles, or form a street, with houses on both sides, the whole length of England, from Berwick-upon-Tweed to Land's End, in Cornwall; that 600,000 persons are employed therein; and that their yearly receipts amount to one hundred and twelve millions, we shall see that such a vast system as this, cannot exist without exerting immense influence upon the country. Indeed, I don't hesitate to say that there is not an interest, nor an individual, in the land but is affected by it in some way or other.

These two mighty agencies are in operation every Sunday, and it is upon their influence upon each other we are called to look. Do they work in harmony like the Church and the Sunday school? Alas, no! On the authority of Mr. Buxton we may say that they serve two masters—two masters that cannot be reconciled even by an Act of Parliament.

Mr. Buxton says that the school is the representation of heaven, and the public-house of hell; and hence it follows that the prosperity of one will be the ruin of the other, and that either the school must shut up the drink-shop or the drink-shop will put down the Sunday school.

How, then, does the Sunday traffic in strong drink affect the Sunday school?

In the first place, it prevents a large number of the children from entering the school. Professor Rogers says that there are two and a half millions of children who greatly need the influence of Sunday schools that never enter them. This is a matter of interest to us all, for two millions of children cannot grow up strangers to all religious influences, without materially affecting the future destiny of our country. Why, then, are they absent? I think all of us who have gone directly to the parents for information, shall agree that the two great reasons are the want of clothes, and the indifference of the parents. How, then, does it arise that there are so many of our children unclad?