

THE WORD SUNDAY.

James. Neighbour Daniel, I wish you would leave off that heathenish habit of calling the first day of the week Sunday.

Daniel. If you will show me from scripture and the writings of our Fathers of the Church immediately after the Apostles, that the word sabbath is more suitable and correct, I will promise never to employ the word Sunday.

J. Well, as to Scripture I am sure the word Sabbath occurs continually.

D. So it does, but it is not once applied to the first day of the week. It belongs exclusively to the Jewish Sabbath unless you prefix to it the adjective *Christian*, which cannot always be done with propriety. I tell you how it is friend James—there is a wonderful desire with some people to be thought a little better than their neighbours. They are anxious to have some peculiar phrases and expressions which may serve as a kind of Shibboleth, and then if you and I do not adopt them, we are pronounced unholy. Now I object to all such canting, and mean to confine myself to the old paths—the old way.

The primitive Christians never hesitated to call the first day of the week "Sunday." It is so called in those apologies for our faith which were penned by the most able and pious men next after the Apostles.

J. However this may be, I know our minister tells us that Sunday is a heathen name and we ought not to use it.

D. Did he not tell you that the names of the other days of the week and the names of the months were heathen names?

J. No.

D. Well you know if you think a minute that they are so, and if there is any thing in this notion of his you ought to change all these names.

J. This is, I confess a new idea, if it is wrong to call one day by a Heathen name, it must be wrong to call others by Heathen names.

D. If your minister means to be so very scrupulous and exact, he had better look a little into the condition of other things in the Apostles' times, and the ages immediately following. He will then discover that his favourite expression has no better support, than the authority by which he preaches the Gospel. But this is a subject that we have not time to examine. I must however make you one proposition as to the word Sunday.

J. What is that?

D. If I can produce to you a text of Scripture which will show that you cannot use it in the word Sabbath as applied to the first day of the week without absurdity, will you engage to discontinue the practice?

J. I will, because I am sure you cannot do so.

D. Do not be too confident—here is the passage; St. Mathew 28th chapter verse 1st. *In the end of the Sabbath as it began to dawn towards the first day of the week, &c.* Suppose you strike out the word "*first day*" and insert "*Sabbath*," how will it read?

J. I see now; you are right; I'll keep my promise to you. Why have I never seen this before?

D. I can tell you, you have adopted this and many other notions and phrases, without once looking into the state of things as maintained in the primitive church. And while you continue to do so, you will be continually running into mistakes.

(*Gospel Messenger.*)

JUSTIN.

It was perhaps ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause by his retirement or death any chasm in the world.—*Johnson.*

Self-love and morosity, together with luxury and effeminacy, breed in us long and frequent fits of anger; which by little and little, are gathered together into our souls, like a swarm of bees and wasps.—*Plutarch.*

CHILDRENS DEPARTMENT.

BAD TEMPER.

Children of one family should strive to live together in perfect peace and love. There is nothing that causes more trouble to themselves and to their friends than their giving way to peevish selfishness. God is angry with brothers and sisters who disagree. He will never love the child who lets its anger rise at every little cause. Our Saviour has commanded us to be meek, and kind, as he was to every body. If you are reprov'd of a fault,—be sorry and be humble, and so you shall be forgiven by God and by your parents. An obstinate unruly, passionate child, is disliked by every one, while on the other hand gentle conduct and a humble mind will make you sure of the love of all around.

"But" I think I hear some child saying, "I do not wish to be angry so often, but how can I help it! such an one is so provoking! and the other one is always troubling me. It is not my fault, if they do so. And then, the lessons are so hard and long! It makes me vexed because I cannot get them; my sums never come right: and such pens! they will never write at all. How can I help it, if I am a little cross!"

My dear little friend, the fault is neither in your playmate, nor in the lesson, nor in the sums or the pens; it is only *in the heart*. The heart of every little boy and girl, is naturally inclined to be idle and proud, and disobedient. Now idleness makes every kind of study disagreeable. What people do not like, they seldom do well: and so the lesson is badly learned. Of course, the parent, or teacher is obliged to reprove the idle scholar. When reprov'd, pride makes such children stubborn, and in that temper they go to their next business, perhaps their cyphering. The trouble they find (owing almost to their bad temper) makes them still more cross and disposed to be vexed with every little accident; and this, if writing comes next in order, more than the badness of the pens, is the reason why they write so ill. Does not any boy or girl who reads this, find himself, or herself such a scholar! I would beg of them, if their hearts are so naughty, to think how glad and thankful they should be, that God has promised, for Jesus Christ's sake, to give them new and clean hearts, if they pray for such with a sincere desire to have them. Oh, how much happier they would be! every duty that now seems a trouble, would be a pleasure. They would think when tempted to be wilful, or cross; "I do not like this, it is true, but my Saviour will love me if I do it willingly to please him. He loved me so much, before