

tions, several of which we have already presented to the readers of the Record. Surely darkness must cover the land, and gross darkness the people; but what is our duty? This is the important point, and we must not put it off, but decide at once what we should do to remove it.

### Address to Parents.

Often, very often, when the instruction at the Sunday-school has been half over—often, when we have just been starting for church—have I seen a boy or girl come in, sometimes with a half-eaten slice of his breakfast bread and butter in his hand, and when I have said, “You’re very late, my lad!” I have had for answer—

*“Please, Sir, mother couldn’t get me ready before, Mother was’n’t up in time, Sir!”*

What could I answer? What can a clergyman or teacher say to the scholar from whom he gets this reason for being late?

We can’t find fault with the child.

And we can’t find fault with you, by sending a message of reproof to you through your child. A clergyman or a teacher would be very unwise who should give a child a message of reproof to carry to his father or mother. We want them, and we teach them, to honor you, and therefore we don’t say anything to lower you in their eyes.

So we must talk to you, and ask you—specially mothers and elder sisters—to consider what a sad thing it is that a child should lose the only little instruction he gets on a Sunday—sometimes, alas! the only little instruction he gets all the week—because his father and mother lie in bed so late that he can’t get his breakfast and be ready in time.

We wish the time had come—it would be a good time for our country—when every father and mother would have their Sunday-school at home. The fireside would make the best Sunday-school, and a Christian father or mother the best teacher.

But this is far from being the case at present. Many of you, whatever may be your will, are not scholars enough to teach your children.

Well, your richer neighbors and your clergymen have done their part, and got a comfortable room and books; and kind friends, young and old, leave their comfortable and quiet homes, and are ready to teach your children on Sundays that which, by God’s grace, will make them better children to you, better men and women when they go out into life, and prepare them for another and a happier world.

Teachers are not paid for this. They do it from love to the Lord Jesus Christ, who has loved us all and died for us, and who will have little children brought unto them. Teachers deny themselves home-ease and home-quiet to come to the Sunday-school for your children’s sake.

Do we ask too much of you, as parents, when we ask you to send them in time? We don’t begin school so very early. If you say it’s no sin for a working man or woman, who is obliged to be up very early on the six days, to lie in bed a little later on the Sunday morning; “The Sabbath was made for man;” The Lord of the Sabbath cares for our bodies as well as our souls:—I reply that though you do lie in bed and rest your weary bones a little longer, yet you may still get the children ready for school.

And, surely, it’s the least you can do.

We are obliged to keep order in the school, and we have found it so inconvenient to the teachers, and to the regular and punctual scholars whose mothers do get them ready in time, to have children coming in at all times, that we have made the rule that *no child who is more than a quarter of an hour behind time will be let in at all.* We mean to keep this rule. We begin at a *Quarter-past Nine*, and we want your child by that time, because then prayers begin. But if he does not come before *Half-Past Nine*, he