

it is wrong to buy them ; but if father and mother want to take the money that should buy these things and spend it on drink, which will make them swear and fight, it is right. Teacher says it is wicked to buy sweets, and oranges, on a Sunday, but the Parliament says it is right to spend the same money, on the same day, in beer or gin ! Parliament says it is wrong for Jews, who have strictly spent one day as a Sabbath, to work on the Sunday to get bread for their children, but that it is right for drink-sellers, who have never had a holy day, to open their shops on the Sunday to take the money from our parents that should buy us bread." My lord, in the presence of such a vast system, teaching doctrines like these, how can the Sunday-school teacher hope to train up the children in the way in which they should go ?

And the proposal of some of our friends that these shops should only be opened two hours in the day, from twelve till one, and from eight till nine, while doubtless a great boon to the country, would not relieve the Sunday-school teacher of his difficulties on this point. Indeed, I am not sure but it would increase them.

If these shops are open, somebody will have to go to them to buy the drink ; and, as a rule, those who buy drink on Sundays do not keep servants, the children will have to be sent, and what a mockery it will be to teach them to "Remember the Sabbath-day to keep it holy," and train them to cry, "Lord, have mercy upon us, and incline our hearts to keep this law !" The fact is, consistency demands that we should alter it. I saw in an American paper that, at a State meeting the other day, some speaker proposed a resolution to the effect that, in the opinion of this meeting, the Ten Commandments are obsolete, and should now be set aside. And if this Sunday drink selling is to remain as a part of the law of England, even for two hours, consistency demands that some member