

SUNDAY.

SUNDAY is not only a distinguished institution of religion, but everything sacred and good is so intimately associated with this day that the extinction of Sunday would be speedily followed by the annihilation of Christianity itself. The question of its observance is just a question of life or death to the Christian religion. What is it that arrests the current of worldly affairs, and calls a whole community away from their business or their pleasures to the sanctuary of God, gathers the children together for religious instruction, and offers the means of grace to all, but the Christian Sabbath? And if it were abolished all these means and institutions which were designed to promote and perpetuate religion would cease, and soon the last vestige of Christianity would disappear.

The influence of Sunday in promoting morality and religion is seen in the aspect of every place where it is observed or desecrated. Where there is no Sunday, there riot and disorder abound, falsehood and profaneness flourish, intemperance and licentiousness lead to brutal scenes of violence and strife. The fear of God, the love of truth and order, industry and intelligence, urbanity and benevolence, temperance, purity, all the virtues which go to make social life happy, and to cement society, flourish pre-eminently where Sunday is honored as an institution of God. Religion is in little danger from the assaults of infidelity directed against its Creed. It has risen from every such onset with augmented power and more re-

plendent beauty. But it is in peril where the sacred day on which it rests is turned into a day of festivity and enjoyment instead of holy time. When it becomes a season of riot and disorder, instead of sacred repose and stillness, it is perverted from an institution designed to uphold and perpetuate the Christian religion into the mightiest instrument of irreligion and immorality.

THE WELCOME OF OUR
CHURCHES MUST BE
UNDOUBTED.

THE people of the land have been enfranchised in the kingdom of politics, and they must be enfranchised equally in the kingdom of heaven. The welcome of our churches must be unlimited, unclassed, and undoubted; it is not so at present. Only last week I received grave complaints of cold-shoulder treatment, and I have been distressed to find it said by a Churchwarden about his free and unappropriated church, "The poorest of the poor take the best seats early, and if a part of these seats were allotted, the better class and more sensible people would come." How many of us would be most thankful if the poorest of the poor would come early to our best seats! and what right has any man to say that the poor are less "sensible" than the "better" class? I do not say that free and unappropriated sittings are an infallible remedy, a never-failing method of filling our churches, but I carry with me the majority of the clergy and an increasing minority of the churchwardens, when I affirm that such a system is the only one