

teachers over the scholars in the intervals of the actual teaching. Let us learn a lesson even from those who hate and revile the Church. As soon as our teachers learn for Christ's sake to take an active interest in the souls as well as the bodies of their children, as soon as they feel that they have a sacred responsibility for the little ones committed to their charge, and a solemn account to render for the way in which they discharge their duties; so soon will our Sunday Schools assume their rightful position, and exercise their proper influence upon the children. And it should be a part of every teachers' meeting, to receive a report, written in a book to be provided for the purpose, of the visits of the teachers in their children's homes, and of any special circumstances whether encouraging or the reverse connected therewith. This would ensure at least a careful attention to the matter.

In these papers, sketchy and imperfect as they are, and containing nothing in any way new, no notice has been taken of any thing but the mere human means of carrying on this most necessary work of the Church. It is hardly necessary to say that the all powerful blessing and co-operation of the Holy Spirit must accompany the whole, or it will be valueless. That this should be earnestly sought by all connected with the schools, is taken for granted. With this closing remark, the papers are commended to the consideration of those interested in the Church's Sunday Schools.

#### INDIVIDUAL RESPONSIBILITY.

It is most important that frequent reference should be made to the individual life of the Christian as well as to his condition as a corporate part of the Church. We must not think it sufficient to urge upon the Church as a whole greater zeal, nobler impulses, higher aims, larger unselfishness; we must ever remember that as the Church in her corporate capacity is composed of individuals, so the life of each individual member makes the life of the Church, and if we would have the Church doing her work aright we must—each individual must—live in our lives the life Jesus Christ would have us live. How often do we hear people complain that the Church is not doing what she ought to do; that she is not exerting the influence that she ought to exert; that she is not making the progress that she ought to make—while the fault-finder may be a drone, unprofitable, indifferent, or perhaps a careless, godless person. We need not seek far for the cause which has led to the Church's declension in any particular place—it is found in the unchristian lives of her members; or, on the other hand, to explain her growth and influence in other places—her children have been earnest, faithful and true disciples of their Master.

All times are alike with regard to the importance of every baptized member of the Church, every child of God, doing his or her Christian duty in living for and working for the conversion and building up of souls, and in setting forth the truth as it is held, believed and taught by the Church of England; but perhaps now more than at any previous time, when those without her pale are turning towards her to find peace and rest from the conflicts within and without, should her members pray God most earnestly and frequently that that they may by their lives show forth that they are His true disciples; that they may be as living epistles known and read of all men. A great weight of responsibility rests upon us who are now in the Church Militant, and tremendous will be our sin if by our godless lives we turn any away from the truth.

#### CHILDREN'S SOULS.

The surprise which we may have felt the first time we read or heard remarks which showed that some truth, ever held by the Church as an article of the Faith, had been *newly discovered* and made the battle cry for some newly formed sect, has long since given place to sadness and sorrow at the unhappy loss which separation from the Church has entailed upon these bodies. It may be that in some cases the Church neglected to enforce what her formularies plainly taught and what her clergy firmly held, but in no instance can it be said that the truth or doctrine was not recognized, and in some cases, notably the one now before us, the Church has been explicit and constant in her language and efforts to make the doctrine plain and promote its acceptance; and it has been simply the deliberate following of chosen leaders, who have misrepresented and ridiculed the Church's teaching, that has caused the unhappy ignorance which in this case so generally prevails.

We are indebted to the *Episcopal Register* for the following: "The *Sunday School Times*, a journal published in Philadelphia, under date of the 2nd Sept., makes the remarkable assertion 'that before the modern Sunday School was introduced children were hardly known to have any souls, except in embryo,' and it fixes on 1815 or 1820 as the time when Sunday Schools were generally introduced into the United States. Consequently before 1815 or 1820 the discovery had not been made in the United States that children were any more than dumb animals, except, perhaps, a germ of a soul that might hereafter be expanded; and on account of this ignorance very few 'joined the Church when they were children.' It was a good many years before 1815 or 1820 that the first child was 'grafted into the body of Christ's Church,' at Jamestown, in Virginia, and many thousands since have similarly been received into Christ's mystical body."

The same paper proceeds to say: "But it seems the 'dark ages' we hear so much about have rested heavily on all the regions lying outside the Church, that it is quite a modern discovery that children have souls in those dark spots in the United States. This discovery is owing to the 'modern Sunday School' being introduced into this country somewhere between the years 1815 or 1820. It has long been an occasion of wonder that infant baptism, which is so distinctly taught in their standards, has been so frightfully neglected in several prominent religious bodies. But it is fair now to infer that it has grown out of inveterate ignorance of the momentous truth that children have souls. It is a glorious thing that the 'modern Sunday School' has made the discovery, but sixty odd years has not sufficed to restore in those benighted bodies the observance of the primitive faith and practice of the Church."

We have to thank the Sunday School for a great deal if it has brought some people to their senses, and will have much to place to its credit if it brings them to the further knowledge that Christ established a Church on earth and ordained Baptism as the entrance into it, that He said, "Suffer little children to come unto Me," and that in obedience to her Divine Lord and Founder's orders, at the very earliest moment of the child's life after birth into the natural world, the Church receives the infant in His appointed way and declares that it is new born and made thereby "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

#### CREDIT AND CASH.

We so often hear of persons with limited incomes being in debt—not being able to live on their incomes, &c.—that any one who can devise the means of cure must be considered a public benefactor. For ourselves we do not see why all men should not live on their incomes. Your correspondent knows a poor gentleman whose resources have been so reduced, that he has at the age of sixty to live upon charity, and who once said "it is a hard case for a man to starve in a land of plenty when he can live on twelve dollars a year, which he affirmed he could do—of course he had no wife and family, but this illustrates the aphorism "man wants but little here below," if divested of all imaginary needs. A case can be referred to of an eminent Q. C., who is now living in great happiness and comfort with a lucrative practice, having brought up a moderately sized family, and who had a clerkship in a county court with a salary of one hundred and twenty five dollars a year, and *he lived on it*. We intend this article chiefly for our brethren the clergy, and it is written by one who has "gone through the mill."

Probably the first error committed financially by the clergy is to start in life with borrowed capital, running into debt for all kinds of conceived necessities, defrauding oneself of years of comfort, with a crushed spirit and destroyed manliness. A debt contracting clergyman never gets any sympathy. An involved clergyman always loses the respect of his people, and that gone his usefulness is crippled. Whereas, self-denial, which we are always preaching, even if accompanied with poverty, does enlist the respect and help of every right minded parishioner. Our experience can point to cases where frugality has been a household word, and non-indebtedness a constant ruling principle, resulting in after life in comparative independence and comfort, accompanied by a feeling of inexpressible delight under a consciousness of "owing no man anything."

We can select cases where the credit system adopted for years has been manfully abandoned, and where nothing could induce a return to the system of "running bills." We can select cases where the credit system is persisted in, and its pernicious results are poisoning the happiness of the household in the shape of peevishness, ill temper and harsh words, where all should be love and joy and peace.

Any one who has felt the pressure of a lot of untimely accounts, just when they were not wanted, and the sweet and charming influences of a freedom from debt, can understand the arguments for putting in force a cash system in household expenditure. No one who has avoided the cash system should delay a day to retrieve the past. A commencement should be made, if necessary, by semi-starvation, cutting off luxuries and imaginary necessities, paying off bills by instalments, and when once landed on the platform of ready cash, resisting all inducements to jump off from it; for as long as the principles are adhered to there will be a wonderful recuperation in all that is bright, cheerful and manly; there will be love and joyfulness in the aspect of all the surroundings of home. If this be putting the question before your readers in a clear light, and who can deny that it is, is it not worth a trial? Echo answers "worth a trial." It will be attended with difficulty, difficulties surmounted sweeten life. It will be accompanied at the first by hardship—hardships when past and gone are beacons of rejoicing—endurance in toil and hunger are bright spots in history—a change from credit to cash is the crowning point in household happiness.

HOGGINS.