work had extended to the Colonies. The society urged the education of children in their three-fold nature religion for the soul, secular teaching for the mind, industrial training to enable them to provide for their bodily wants; and it "trusted that these efforts to educate the children of the poor would prove a powerful argument to engage others in better circum stances to make so necessary a provision for their children "-the germ, surely, of secondary education. 1811 the educational work thus mangurated by the S.P.C.K. became so great that it demanded a separate organiza tion, and so the National Society came into being. This daughter society, from its foundation to the year 1870, when (in England) the State took up the educational question, spent £15, 149,928 on the building and mainten ance of schools for the poor, and still continues its labours. The splendid patriotism thus shown by the S.P.C.K and the National Society bore fruit in the Act of 1870, which was originally designed to second, not supplant, the educational work of the Church of England. The S.P.C.K. is still actively engaged in furthering the religious education of the young, although it has now, so to speak, shifted the base of its operations from schools to training colleges, which are now, as the Bishop of Durham says, "the most important factor in the future of religious education." In another way, which is complacently regarded as a discovery of the end of the nineteenth century, the importance of providing good reading, the society was for scores of years in advance of its age, for it was the pioneer of public libraries. Almost simultanecusly with the establishment of its schools, the society began the work of printing and circulating cheap, wholesome literature; literature which, in the course of the two centuries, has found its way in many tongues all over the globe. What it is now may be gauged from the fact that the annual circulation of the S.P.C.K. publications, exclusive of Bibles, Prayer Books and tracts, increased from 3.016,815 in 1882 to 8,000,000 in 1896, and during the last year the circulation has further risen to 8,588,902; £12,000 worth of books are annually given away by the society. Its books are everywhere, and wherever need exists there the society's hands are stretched out with books to

cheer, to teach, to solace. The profit from the sale of the remainder goes to help on the work of spreading Christian knowledge. Other branches of the so ciety's work include the training of lay helpers for Church work, spiritual work among emigrants, the building of churches, schools and colleges in the colonies, and so on. In the last sixty years it has spent not far short of half a million dollars in helping to raise the number of colonial and missionary dioceses from seven to ninety two.

The above details of the history of the S.P.C.K. are culled from the columns of *Church Bells* of Jan. 25, 1895, and March 4, 1898

To all interested in Church Sunday School work we can heartily recommend the publications of the society for Sunday School libraries—there are none better—none so good. Nor does any Sunday School paper excel the society's "Dawn of Day"—(at one halfpenny)—for good, sound teaching for young (and some no longer young), both by fact and story.

Next month we expect to devote some space to records of the bi-centenary at the Empire's centre.

Easter.

SURSAM CORDA.

Look up with thankful hearts and radiant eyes,
The glorious message ringing in your ear;
Not in the lonely tomb your Master lies —
"He is not here!"

Not with the grave remains the victory;
Henceforth is death despoiled of all its sting;
Death bows before Christ's boundless empery,
And owns Him King.

Lift up your hearts! the splendid truth confess:
The dead shall rise! Far be the glad news borne;

Grief has no place beside the happiness Of Easter morn!

-Cranstoun Metcalfe.

A MEDITATION.

I think God would draw up the soul of His child at this blessed season into a region of bright sunshine and of holy joy. The Day of our Lord's Resurrection is a day full of light and happiness. There is a spiritual Resurrection evermore flowing from the true Bodily Resurrection of Christ as on this day.

Indeed, all the great acts of Christ's earthly life have their counterpart in the spiritual life of his servants: His Birth in their Regeneration, His Death in their death unto sin, His Ascension in their attaining to heavenly-mindedness.

Resurrection (as St. Paul tells us) is the very meaning and outcome of Holy Baptism . " We are buried with Christ by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." He that would live up to his baptistual calling and profession must live a risen life, a life lifted above the low unworthy level of the world. He must put off the old man that is, the old, corrupt, earthly nature, and he must put on the new man that is the new nature, the Christ like, the heavenly nature. He must be "renewed in the spirit of his mind." This surely shows us that religion is a very high, very deep, very powerful and very far reaching thing The man who lives as a baptized Christian is pledged and bound to live, lives a very pure and holy life. He is "risen with Christ," and therefore he "seeks those things which are above"

Oh, how many chains there are fast binding us to the things below, and how hard they are to break! We shall never break them in our own strength. Only God's good Spirit can do this. And we must pray for that Divine aid to set us free. We must God that, though we are pray tied and bound with the chains of our sins, yet the pitifulness of His great mercy may loose us We can never rise while these chains hold us fast. Sometimes God, without our asking, snaps some cord that has tied us down to earth, and we are dismayed, and ask, Why does God permit such a sorrow? Why does He let His child suffer in this way? Perhaps it is just to set free the soul that was too fast tied down to this life, that it may rise with Christ and "seck those things which are above, where He sitteth at the right hand of God" But the tightest cords, and the hardest to break of all which bind us to earth, are the cords of sin; and it is for the loosening and breaking of these that the season of Lent has been set apart.

I am sure that those who have not resolutely set themselves to do battle with sin, to search it out, to confess it, to repent of it, to conquer it, during Lent, are best able to enter into the joy and triumph of Easter. Especially is it true that the sorrows and sadness of Good Friday are the best earnest of the gladness of Easter Day. He that has stood in spirit by the Cross of Cal-