

was with parochial duties, the secretary-treasurer (then the general secretary—honorary—of the society) resigned, and a committee was appointed to consider the whole question of the management of the society. No one, apparently, could see his way clear to take upon himself voluntarily the duties of the society, in addition to his own proper work, and the committee reported in favor of combining the offices of secretary and treasurer, and attaching an income to the office, so that the work, as already in hand, might be continued. The present occupant of the position resigned his parochial work in order that he might give himself to the duties of the society. The society has not been without its beneficial results, the Woman's Auxiliary itself having been called into existence by it, and its income, through all its agencies, has increased from \$14,339.73 in 1884 to \$36,000.85 in 1894. It cannot well be managed now without a duly qualified officer, responsible to the board and devoting his whole time to it. But the present secretary-treasurer does not wish to stand in the way of the general prosperity of the Church if some other and better plan for the management of her missionary society can be devised and put in action.

ALL over England, in towns not two hours apart, are found great cathedrals with their corps of clergymen and choirs, with daily service heralded by softly-chiming bells, uttered by divinest music and invested with the solemn usages of long ages. There is no interruption of this service, no vacation, no break from pestilence or war or political change. Here is a mighty fact tremendously asserted; it forces a sort of inevitable reverence; it becomes the conservator of that faith, and is the only way in which it can be conserved—through the reverent sentiment and poetry of our nature. Hence, it has reduced the entire service to chant and song. The prayers and creeds are not said, but sung. Translated thus into sentiment, etherealized into poetry, the hard and outworn part of them vanishes away, and their real spirit lays hold of the spirit, and is sent up into the spiritual heavens on the wings of song; for a creed is not made to read as prose, but to be sung as poetry; and it is all the truer and more truly confessed because so rendered.

DR. RIDLEY, Bishop of the North Pacific mission, in a late public address in England said: "Surely if it is right to have a passion for music, or painting, or science, it is doubly incumbent upon Christians to have a passion for saving souls, for surely, if the angels rejoice over penitent sinners, that is the music of heaven, and is not that sweetest of all? And if the heathen are as God's outline filled in with the devil's likeness, surely the obliterating of that, and the renewing of the image of Christ,

is the most glorious art! And if giving them that knowledge which shall make them "wise unto salvation" is anything, it is the science of sciences. So we have that which should surely be the ambition of the brightest spirits amongst you."

HOW TO MAKE MISSIONS KNOWN TO THE LAITY.

IT is manifest that in proportion to our population and needs offerings for missions of all kinds are small. They do not grow in ratio with the Churchfolk. Undoubtedly there is a want of knowledge on the subject, and consequently a corresponding want of interest. This remark applies mainly to men. The women do take a great interest, read, know, and appreciate the Church, and all that appertains to the cause of her divine Head. It is true they are more emotional, and are more easily touched than men. Further, they go to church, and they help heartily both parish and missions. They give, they work, they affect one another, they influence one another, in a way which excites our admiration. In fact, rectors and missionaries could do very little unless they had women for lieutenants.

Now, men read about religion or missions very little, and go to church very little. About a fourth part of a congregation on Sunday morning will be men. This number will be less in the evening. To induce them to do any work is well-nigh impossible. Only a few men are laborers in the vineyard.

The rich never give in proportion to their means; they do not stimulate one another except, perhaps, in the building of a church, or in some matter of special interest. They often give from necessity, vanity, or good-fellowship; rarely from principle, from belief in the Church and her missions. If a wealthy man gives one per cent. of a large income, in return he thinks he ought to control, own a large piece of the rector, and boss generally. He rarely wishes to do any work; he only wishes to be asked about it, and whether it ought to be done. We have known a man of small income work and expend fifty per cent. of his annual means in the service of the Church. There are men who work and give, but they are few. Generally they are men of limited means, and feel what they give. Many men in every community never go to church, and only give to please their wives and children. A few attend service because it is respectable, but hardly believe anything. Of course, we can only speak to those who pass for laymen, whether baptized or not.

Now, what is to be done?

Worldly men understand that men are gov-