

tion given, and that the examination in religious teaching is increasingly popular amongst the scholars.

A VERY interesting Confirmation service was held in St. Paul's Church, Monroe, by the Bishop on Monday, Feb. 29th, at which eight candidates received the Apostolic laying on of hands. Among the candidates was the leading lawyer of the town and his wife, he having been led to the Church by a conviction of its Catholic and Apostolic character derived from reading among other works that invaluable book "Reasons for being a Churchman," by the Rev. A. W. Little. After the Second Lesson at evening prayer, immediately preceding the Confirmation, this same man and the principal business man of the place were together admitted to the Church by the Sacrament of Holy Baptism. The church was crowded to its utmost capacity, and a powerful sermon preached by the Bishop made a deep impression on all present.

ON THE 28th of March, at Du Bois, the Bishop of Pittsburgh ordained the Rev. Joseph Barber, a deacon, to the priesthood. More than an ordinary interest attaches to this ordination. It is not a young deacon being sent out on his life work, but a full-grown man of the ripe age of 66 years, receiving the crown of a 19 year diaconate. In 1865 Joseph Barber was licensed as a lay-reader by Bishop Stevens, and served the people of Sugar Hill, Jefferson County, in that capacity for eight years, until in 1873, when he was ordered deacon by Bishop Kerfoot. During the first half of his work, both as lay-reader and deacon, Mr. Barber earned his livings upon his farm, and consequently was no charge upon his congregation. At present he has charge of the missions at Fairmount and Oak Bridge. In the latter place he has built a church which was consecrated only a short time ago. To summarize: Mr. Barber has established Missions in at least four places and has built two churches and now at the end of nineteen years of self-denying labor he passes the necessary examinations creditably and on the 28th, he will receive the "Holy Ghost, for the office and work of a priest in the Church of God." Verily, "he hath purchased unto himself a good degree."

Rev. William P. Evans, who will enter the Protestant Episcopal ministry, in delivering his farewell sermon at St. Paul's Lutheran Church, said among other things:

"To separate from a church and remove to a new field for the purpose of accepting another charge in the same denomination is painful enough, but it is nothing in comparison with the heart breaking experience of one who leaves the church in which he was born and enters into new ecclesiastical relations. Yet this is what I have deliberately and in fear of God decided to do. This is not from mercenary or unworthy motives. I have no complaint to make. I have been treated well. I have no disappointed ambitions. Neither am I dissatisfied with my success at St. Paul's.

"But has a man a right to do as I am about to do? It has been intimated that I am unusually inconsistent, in that I have preached a sermon on 'Why I am a Lutheran' in the Universalist Church series. None of the doctrines especially mentioned in that sermon do I give up. I want something added to them; the best creed is not enough. The church against which

the gates of hell shall not prevail must have more than this. It must have definite, visible, apostolic form and government. It is sufficient for me to say that I regard the polity of the Protestant Episcopal Church, to state it mildly and without offense in this presence, as exhibiting more accurately than any other the New Testament model of church government, and I recognize it as my duty to submit to that government and to enter that communion."

THE SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

[A Paper read at the Ruri-Decanal Meeting, Clarendon, P. Q., by the Rev. F. R. Smith, B. A., of Hull, P. Q.]

Before giving the report of the collections (appended) taken up in the Deanery of Clarendon on behalf of the S. P. C. K., I would like to state a few reasons why we ought to support the work of this society.

First of all we must remember that it is one of the most venerable societies of the Church of England, having been founded in the year 1698, and so from this fact alone deserves our consideration. It was not founded upon any narrow basis, and had no cast iron rules to limit its operations. As one of the reports of the parent society expresses it, "Like the electric search lights of our war vessels which are turned hither and thither over the dark sea," so from the old ark of Christ's Church this society searches and sends forth its light over the face of the world's angry sea, not to destroy, but to seek and to save the lost.

Its very elasticity, its very freedom from all constraints save those of truth and charity, makes this society such a useful handmaiden of the Church. There is no society which enjoys such a wide field of usefulness, and it is this fact that recommends it to every member of the Anglican Communion throughout the world. Although you may be aware of the objects of the S. P. C. K., and its wide sphere of usefulness, yet you will allow me to deepen that impression if possible by the reiteration of those special objects for which it exists.

I. It is a Bible Prayer Book and I might add Hymn Book Society of The Church.

While we acknowledge the good work done by the British and Foreign Bible Society, yet the S. P. C. K. has a peculiar claim upon us as a Bible Society of the Church of England. Many a struggling colonial mission, many a missionary in far off heathen lands has been encouraged and strengthened by those free grants of Bibles, Prayer Books, and Hymn Books supplied by the S. P. C. K.

II. It is a Church of England Tract and pure Literature Society.

We are living in an age when we cannot ignore the power of the printing press and all that lies behind it. The world is flooded with literature of all descriptions, some being of the most pernicious kind.

Vice and infidelity are subtly infused by means of this poisonous literature. The S. P. C. K. seeks to impart a healthy and Christian tone to English literature. Its publications are not only aimed at the suppression of vice, but are also evidences in the defence of Christian truth. They are also bulwarks to our dear old Catholic Apostolic Church. The S. P. C. K. tracts and books have in many a house imparted a good healthy church tone, and its missionary aid Sunday School publications have done incalculable good.

III. It is a Church Educational Society.

When the S. P. C. K. was first founded, one of the special features of its work was the building and endowing of Church of England day and Sunday Schools. Its grants to schools and colleges have been also of inestimable value to the Church. If our children are to grow up faithful sons and daughters of the old spiritual mother the Anglo-Saxon race, we must endeavour to im-

bue their minds when young in the principles of Church doctrine and Bible truth.

IV. It is a Missionary Society.

At one time the S. P. C. K. undertook the direct support and oversight of missions, but this has been now handed over to the S. P. G. Tinnevely, one of our most successful missions in India, owes its existence to the S. P. C. K.

Yet even now by the endowment of Bishoprics, and missionary institutions, by reason of its support of medical missions and the training of a native ministry, by its missionary literature and money grants for missionary objects, and by its grants of Bibles, Prayer Books, Hymn Books and Sunday School libraries, by reason of all these, the S. P. C. K. is eminently a missionary society of the Anglican Church.

V. It is also a Church Building Society.

How many churches, parsonages, schools, and colleges have received substantial additions to their building funds by the grants of the S. P. C. K.

In this very Diocese, and even in this very Deanery, many of our missions have received valuable aid from the S. P. C. K. towards the completion of our Mission Churches.

In England the Society has extended its operations by assisting in building Church Orphanages, Hospitals and Convalescent Homes.

VI. It is an Emigrant's Spiritual Aid Society.

When the emigrants are leaving the shores of the old land, the society sends her chaplains on board the emigrant vessels to impart spiritual comfort, and to try and encourage them when making a new start in life to head their vessel in the right direction towards the Haven of Eternal Rest. They distribute Bibles, Prayer Books, Hymn Books and tracts, etc., and also arrange if possible for the conducting of the Church Services during the voyage. In some cases a chaplain accompanies the emigrants and sees them properly settled in their new homes.

In any case there are chaplains employed by the S. P. C. K. at the different ports where vessels land. It is their duty if possible to find, for such as need it, suitable employment where they are likely to be brought under good Christian influences.

They also have letters of introduction given to them, so that if they go to a strange place, they may feel less strange, by being placed under the spiritual charge of a clergyman of their own Church.

Many are lost to The Church at the very outset, from the lack of being brought into direct contact with Her clergy and pastors. They become like sheep without a shepherd and wander away from the old fold.

Beginning life anew, away from old ties, old associations, amidst new surroundings, sometime very unfavourable to our Church and to any deepening influences of the spiritual life, many from lack of a warning voice and guiding hand drift away into a life of cold indifference without God and without Christ.

VII. There is also a new work that the S. P. C. K. has lately undertaken. I mean that of making an extraordinary effort to aid in what is called *The Evangelization of the Masses*.

They are endeavouring to establish institutions for the training of lay workers, whose duty it will be to go forth from these colleges better trained and able to more successfully cope with those difficulties which so often arise from inexperience.

The Society has also lately established and endowed two Lectureships on English Church History.

These lecturers go round from parish to parish illustrating and teaching with the aid of magic lanterns the turning points and leading features of Church History.

They endeavour to explain the origin the History and the claims of the Anglican Branch of the Church of Christ; so that all her members may be able to give a reason of the hope that is in them, and intelligently understand the position they occupy. They are taught to see in