

The remains were interred in Woodland Cemetery. A large number of St. Thomas people accompanied the remains. The G.T.R. issuing return tickets at a fare and a third to all attending the funeral.

DIOCESE OF NEW WESTMINSTER.

BRITISH COLUMBIA.

Mr. Erskine Beveridge, of Dunfermline, Scotland, a warm friend of the diocese and a liberal supporter of the Church, both here and at home, has been on a short visit to the Bishop. Mr. Beveridge went up as far as Kamloops, inspecting the Indian work at Yale en route, and after a day or two's stay at St. Mary's Mount, and a visit to the Inlet, returned homewards, via San Francisco.

The Rev. D. H. W. Horlock, accompanied by Mr. Pelly, made a tour through the districts of Okanagan and Similkameen lately, returning by way of Hope.

The Rev. Henry Irwin, late curate of Rugby, England, arrived in the diocese last month, and has joined the staff of the Kamloops mission under the Rev. D. H. W. Horlock.

The Bishop expected to leave home about July 11th, and to reach Barkerville by St. James' day. On the return journey a visit will be made, if possible, to Chilcotia, about the middle of August, and Lillooet about the end.

DIOCESE OF NEWFOUNDLAND.

ST. JOHN'S CHURCH OF ENGLAND GIRLS' SCHOOL. On Thursday, 2nd inst., at 3.30 p.m., the work of this School for the past year was brought to a termination. The hall of the building was well filled by visitors, and the dais was occupied by members of the Committee of Management, together with Rev. J. C. Harvey, Rural Dean of Conception Bay. In the absence of His Excellency the Governor, who was unable to be present in consequence of a severe cold, the Lord Bishop of the Diocese took the chair.

After singing a hymn with prayer, a very interesting programme was gone through, varied and brightened by music, both vocal and instrumental. Over the musical portion of the instruction of the Academy, Mr. and Miss Rowe preside, and it is needless to add, with efficiency.

The Secretary, Rev. A. C. F. Wood, read the Terminal and Prize List for the past half-year. The prizes were then distributed by the Bishop, the children coming to the dais to receive them as their names were announced. A special prize for fancy needlework, consisting of a handsome work-stand, given by Miss Coen, was awarded to Miss Louisa Winsor; and a prize for knowledge of the Book of Common Prayer, given by the Rev. A. Hoygate, was awarded to Miss Florence Harvey.

During the proceedings a presentation was made to Miss Coen, by the pupils, of a handsome bracelet and chain, accompanied by an address. Miss Coen replied feelingly and fittingly, and the Bishop in his closing address, alluding to the fact that Miss Coen is soon to sever connection with the School, expressed the opinion that the Committee are about to lose a very valuable, painstaking and conscientious teacher, whose place it will be very difficult to fill; and that the Committee of Management, the teaching staff, and the pupils alike sincerely regretted her departure. His Lordship concluded by wishing Miss Nutting and the teachers, and all the pupils a very pleasant vacation, to meet again the first week in September; and the proceedings terminated with the doxology and benediction.

RETREAT FOR THE CLERGY AT TOPSAIL.—An invitation having been issued to the Clergy of the Church of England, residing within a limit-

ed radius of St. John's, to meet at Topsail on the 17th June, for the purpose of attending a Retreat, several of the clergy from Conception and Trinity Bays availed themselves of the opportunity.

The object for which it was held was, by retirement and devotion, to deepen the spiritual life, to arouse the mind to a sense of its deep responsibility in the cure of souls, and to quicken the soul to renewed efforts.

The Conductor on this occasion was the Rev. Canon Churton, B.D., Fellow of King's College, Cambridge, and examining Chaplain to the Bishop of St. Alban's, who was on his way to attend the Synod at Fredericton, but who kindly consented to spend a few days in Newfoundland for this purpose.

Evening service was said in the beautiful little church nestling in the woods, and at nine o'clock the Rev. Canon gave his impressive opening address.

Holy Communion was celebrated at 7.45 next morning, with an address on the "Ministry to souls," setting forth the dignity and worth of the soul, its faculties, the dignity of that office and the nature of that work, which conduces to its peril or final salvation.

At Morning Prayer a second address was given, founded on 2 Timothy i. 6: "Stir up the Gift." The clergy are Christ's lamps to convey the light to others. The grace of conversion is to rekindle the expiring embers of regeneration. The work is that of the Spirit, the fire of God's love.

Special services were arranged at the Canonical hours, when, in eloquent and touching language, the Canon followed up a series of addresses on St. John xvi. 8: "When He is come, He will reprove," &c.

(a) The Holy Ghost, the Paraclete, the Comforter, the Convincer.

(b) The world, its character and condition, the field.

(c) Reproof, the great controversy between Divine love and men's stubbornness.

(d) Sin, the first subject of Divine controversy, its many subtleties.

(e) Righteousness; the Spirit pleads that God is righteous because he is merciful.

(f) Judgment; the victories obtained at last over the Prince of this world.

On Friday six short addresses were given on the Priest's ordination vows:—

(1) Faithful diligence in administering the Doctrine, Sacraments and Discipline of the Church.

(2) Readiness to drive away false and strange doctrine.

(3) Diligence in Prayer and reading Holy Scripture.

(4) Wholesale examples to the flock.

(5) Maintenance of Peace.

(6) Reverent obedience to authority.

On Saturday morning an early service and celebration took place at a quarter past 6, when Canon Churton gave his closing address.

During the day addresses were given at the College to the Theological Students and to those about to be ordained to the Diaconate and Priesthood, and on Sunday the Ordination Sermon was preached in the Cathedral by Canon Churton.

Before leaving, the gratitude of the Bishop and clergy was expressed for the extreme kindness and large amount of labor bestowed in the delivery of these valuable addresses, which are not likely to be forgotten by those who heard them. It was felt by those present to be a time of spiritual refreshing.

FALSE REFINEMENT—God's Word while it alone sanctifies rank and birth, says to all equally, "Ye are brethren, work for each other." Let us then be above rank and look at men as men and women and act as God's children. There is a "refinement," which is the invention of that sensual mind which looks only at the outward and visible sign.—Kingsley.

SERMON.

TRAINING OF YOUTH.

A SERMON PREACHED BY REV. H. BANWELL, OF PORT STANLEY, ONT.

Prov. 22: 6: "Train up a child in the way he should go, and when he is old he will not depart from it."

This maxim of Holy Scripture must be familiar to all who have any knowledge of God's teachings in His written word. And like any other established principle, it is generally received as true. So self-evident, indeed, is the truth of it, that it needs no process of reasoning or demonstration to prove it, or to make it plainer. But when we have said this, we have said only what might be averred of many rules and maxims furnished in the Book of God, for our instruction and guidance in the duties of life. The knowledge of a truth, we well know, does not insure the embracing of it, any more than acquaintance with duty ensures the practice of it. Like the rule before us, many could be found to whom it is as familiar as a household word,—who have no doubt as to the truth of it, yet are very far from making a practical application of it.

We have here a principle of such great practical importance, and especially in this day and generation, it cannot be too strongly urged upon the attention of all parents, heads of families, &c., training up the child in the way he should go. Whose is the duty? In what does it consist? Both the precept and the promise are manifestly for the parent or the guardian. The direction in what way to train the child, and the promise of the blessing that shall ensue, are addressed to every one upon whom rests the responsibility of bringing up children.

To the parent, pre-eminently, then, does the injunction apply,—the head of the family, the natural custodian of the moral, no less than the physical and intellectual well-being of his offspring. A sense of this accountability, or a deeper sense of it than is generally manifest, is evidently what is lacking. It is one of the greatest needs of the day. In the religious teachings of youth, it would seem to have been ignored. At any rate, it is only here and there that we have the evidence that it has been regarded. The cases are exceptional and rare. If the duty was not entirely overlooked or forgotten, it was not faithfully done. Like some other great responsibilities of life, men have been content to thrust it aside and shift it upon others' shoulders rather than meet it manfully, bearing their own burden, and discharging the duty as best they may. Taking fair and impartial views of this matter, we are driven to this conclusion, that while some parents are utterly indifferent about the duty, and care nothing for the moral or religious welfare of their children, there are others who, from the very careless way in which they go about it, hold very inadequate views of what is required in the right training of the child. They may possibly start aright, but the good beginning is not followed up by that careful watchfulness and discipline which advancing boyhood and youth demands. Perhaps, as is too often the case, parental example is wanting, on the part of the father, and all precept is thereby counterbalanced and lost. Again, there was possibly too much strictness, which would have the effect of creating a dislike of all restraint, and driving the youth, when free from parental restraint, to an opposite extreme. But these last-mentioned instances are rare. The majority of cases where manhood is reached without moral culture or fixed religious principles, will be found among the first-named causes. Were we to institute an enquiry into the history of those youths whose immorality and dissolute conduct occasion such scandal in the community, I venture to affirm that we should find, almost without exception, that there had been a grievous failure in home training and home culture. If there lacked not a holy example in the parents, there