

THE CHURCH OBSERVER

doctrines and spirit of the church in which they are educated, and to print out their accordance with Scripture, as well as to furnish them with proper expressions for their private devotions.

6. And to come to my last point. I cannot help thinking that possibly one of the missing links in our religious instructions of the young in some parts of this large diocese is the need of definite dogmatic teaching.

Addressing them to-day many of those who are themselves, engaged in assisting others to learn about God, and the Holy truths of His church, I have no hesitation in saying that your teaching must be—if you are to do good, distinct, definite and dogmatic teaching. There can be no doubt that one of the greatest needs of the present day is distinct dogmatic teaching.

Dogma is decried by a vast number of people, simply because they do not know what Dogma is. Among thoroughly well meaning earnest people you find dogma decried, and you find it continually stated that Holy Scripture has no dogma, and that the prayer book has, and that they prefer Holy Scripture without its dogma, to the book of common prayer with it.

Well I have not the time, nor is this the place, to fully refute this statement, but we know that this is an incorrect manner of speaking. Sacramental teaching of the most definite and dogmatic kind is continually put before us in Holy Scripture just as strongly as it is put in the prayer book. We cannot separate them "What God hath joined together let not man put asunder." The prayer book most assuredly does not add to the force of any statement contained in the Bible respecting the Sacraments or

the Ministry of the church, and we know that it does not take away from the force of any such statement.

From what we know of their history and theological leanings, it is not at all likely that our reformers would have handed down to us the church truth which we possess in our prayer book unless they had felt that the Scripture evidence for it was too decisive to be either explained away or ignored.

Certainly they used to be taught the first planting of the Christian Church not only in the Book of the Acts of the Apostles, but also those early plantings of the Church in Britain.

The late Archbishop of Canterbury once declared "There is perhaps not even *one* Churchman in ten, who is as well instructed in the reason why he is a Churchman as Non conformist or Roman Catholics are instructed in the arguments whereby their position is defended.

Well, let us remember these words, and do our best in this diocese to remedy this negligence.

DORCHESTER.

On Tuesday, May 24, a meeting of the clergy of the Rural Deanery of Shediac, together with the lay representatives in the Deanery of the Synod of the Diocese of Fredericton, was held in the Rectory at Dorchester for the purpose of electing a governor of the University of King's College. Among the lay representatives present were Mr. Justice Hanington, Messrs J. B. Forster J. F. Allison, Sackville, R. W. Hewson, Moncton. It was unanimously resolved that Mr. J. W. Y. Smith, of Moncton, be the governor for the Deanery of Shediac.

On Tuesday and Wednesday,

24th and 25th inst, a meeting of the Chapter of the Rural Deanery of Shediac was held in Dorchester. The clergy present were Rev. Rural Dean Campbell, Rev. C. H. Fullerton, Petitcodiac, Rev. E. B. Hooper, Moncton, Rev. C. F. Wiggins, Sackville, and Rev. S. J. Handford.

Regrets for being absent were read from Revs. D. Bliss and J. Burr.

After the clergy had dined at the Rectory on Tuesday, the usual routine of business was transacted. The Rev. J. Roy Campbell was again unanimously re-elected Rural Dean for the Deanery of Shediac for the ensuing three years. In the evening service was held in Holy Trinity church, when an admirable sermon was preached by the Rev. C. H. Fullerton, of Petitcodiac.

An offertory was received on behalf of Domestic Mission Work of the English Church in Canada. On Wednesday morning there was an early celebration of the Holy Communion in Trinity Church, which was largely attended.

CHRIST CHURCH, WINDSOR.

STATEMENT OF INCOME AND EXPENDITURE FROM MARCH 31, 1897, TO MARCH 31, 1898.

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| Cash on hand, current ac. 1897 | \$31.30 | |
| Mtto Soc., donation 1897, | | |
| brought forward | 150. | |
| Offertories, envelopes, \$1380.50 | | |
| Loose Money 1166.49 | 2516.99 | |
| Rent of house (Dr. Maynard) | 150. | |
| Insurance on damage by fire | 54.23 | |
| Poor Fund, contribution to. | 32.43 | |
| Missionary and Diocesan funds, collections | 619.38 | |
| S. S. Missionary & other contributions | 101.02 | |
| Gull's Receipts, C W W A, etc. | 255.01 | |
| Balance, March 31, due wardens | | \$3977.46 |
| | | 10.07 |
| | | \$3987.53 |

EXPENDITURE.

Stipends, clergy \$1850