A little forethought would in most of the foregoing instances have removed the mistaken utterance; the error in reading might have been prevented by the slight care of looking over the Lesson beforehand.

If thought desirable, it is proposed to continue the subject in our next issue. In the meantime if any of our readers would send a note of a passage which they have heard misread it would help to make the list as complete as possible.

Our Deanery.

As it is the intention of the Editors to open a certain space in the K. D. M. for historical accounts of the several Parishes of the Deanery of Kingston, it may not be uninteresting to our readers to know something about the meaning of the word *Deanery;* the extent of our Deanery; and the work done in our Deanery, before these articles appear. The days have passed, we are glad to say, when the laymen imagined that the Clergy of our Deaneries met together occasionally to have a good dinner (hence the misnomer DINNERY Meeting), and yet it is doubtful whether there are many laymen who could say whence our Deaneries derived their origin, or of what Service they are to the Church. A Deanery, then, is a division of a Diocese over which the Bishop appoints a Presbyter as his deputy, not to perform any Episcopal functions, but to look after the temporal affairs of the division or district, and to exercise such spiritual discipline as may be entrusted to him by his Bishop. The Officer is called Decanus plebanus or ruralis, i. e., Rural Dean. Some have thought the Office is as old as A. D. 508, but most authorities have agreed to date its origin at A. D. 636.

The Deanery of Kingston, which was set off as one of seven decanal divisions in the Diocese of Fredericton, by our present Bishop, in the year 1845, comprises the following Parishes: Brunswick, Cambridge, Gagetown, Greenwich, Havelock, Hampton, Hammond, Johnston, Kingston, Kars, Norton, Rothesay, Salisbury, Springfield, Studholm, Sussex, Upham, Waterborough, Waterford, and Wickham.

Several of these, of course, are civil, not ecclesiastical, Parishes, but they must be mentioned as portions of the Deanery for fear of our thinking only of those Parishes in which there are resident Clergymen, or over which some Clergyman has spiritual charge. Forgetfulness of such places or whole Parishes has given rise to what are sometimes called the "*neglected corners*" of the Diocese, a name which should not be once mentioned by any of us. All the Parishes which are included in a Deanery should be considered under the supervision of the Rural Dean whether they have the care of a Clergyman or not, and it is a part of his duty to report any vacant or neglected portions of his Deanery to the Bishop. This is, we fear, a part of the duty of Rural Deans very seldom thought of.

The work of our Deanery consists of certain duties to be performed by the Dean, one of which has just been mentioned, and certain other duties to be performed by the rest of the Clergy.

The Duties of the Rural Dean are as follows:

1. To make a return annually before the end of the year to the Bishop, of the names of the Clergy within his Deanery; the number of their Communicants and Scholars in Sunday School; the number of Baptisms, Marriages, and Burials; the number of persons Confirmed during the year; and, as far as can be ascertained, the number of Church members, whether Communicants or not, in each several Mission.

2. To inspect the Churches and Chapels in his Deanery, and report on the state of the Church, Holy Vessels, Font, Books, and on the general state of repair of the Parsonage.

3. To see whether the Church, or Churches, in the Mission, together with the Parsonage, are adequately insured.

4. To summon the Clergy of his Deanery at the request of the Bishop, and transmit such orders as may be directed to him by the same, and make returns accordingly.

5. To convene the Clergy of his Deanery quarterly, or as often as may be convenient to the Clergy, for the purpose of mutual edification, for prayer, reading of Holy Scripture, and Holy Services in the Church.