

extempore speaking. J. A. Elliot, B. A., was second in the first-class in the thirty-nine articles, Roman controversy, apologetics and Christian evidence. F. Pratt obtained a prize for reading the liturgy and for reading in general. Alexander Elliott was awarded a prize in composition in the junior divinity class. Although the results of the McGill examinations are not yet published, the Principal announced that Mr. Cole would receive the degree of B. A. He referred to the late Mr. E. E. Shelton, whose advice and assistance had been always valuable. He went on to speak of the needs of the college and its claims upon the liberality of its supporters, and to impress upon all who recognized the value of such an institution the absolute necessity for furnishing it with endowments and equipping it liberally in all its departments, so that its funds could be permanently secured, its library adequately supplied with books, sufficient means afforded for the distribution of prizes, and the work as a whole carried on much more efficiently than could be done at present. Neither the clergy nor the laity had yet been fired with a dangerous enthusiasm in their rivalry to outstrip one another in endowments for the college. For eighteen years they had been contented to let it depend upon inadequate fluctuating incomes, and they had looked on with a smile of amiable complacency at the skilful manner in which the managers of the institution had husbanded their resources and borne the burden of their anxieties in the anticipation of a speedy and permanent relief. The minimum amount required for the adequate maintenance of the college was a permanent income of \$16,900 per annum. At the present time not one-sixth of this amount came from an invested source. For three-fourths of their income they were dependent upon the annual generosity of sympathizing friends. The Very Rev. Dean Carmichael then addressed the students concerning the ordination and the Christian Ministry. He warned them not to enter the Christian Ministry unless they had a love for the work, cautioned them to beware of regarding the training of a theological college as a foreordained predestinated certificate of their ordination, and urged them to beware of allowing the much-needed study of their Church's theology to interfere with the growth and advancement of their own personal religion in the sight of God. The proceedings closed with the benediction.

St. George's Church.—The annual sermon to the St. George's Society was delivered last Sunday evening in this church by the Rev. Mr. Bushell. The congregation was very large. Mr. Bushell took for his text: "If the Son, therefore, shall make you free, ye shall be free indeed," John viii., 36.

ONTARIO

RENFREW DEANERY.—The second annual Ruridecanal Conference of the clergy, churchwardens, and lay delegates of the Rural Deanery of Renfrew, was held in Holy Trinity Church, Pembroke, on Wednesday and Thursday, April 22nd and 23rd. The following members were present: Rev. Rural Dean Bliss (chairman), Rev. W. A. Read, Pembroke; Rev. W. D. Mercer, Arnprior; Rev. R. W. Samwell, Mattawa; Rev. J. A. Shaw, Cobden; Rev. C. Saddington, Eganville; Mr. Bethel, churchwarden; Mr. Hunter, lay delegate, Pembroke. Messrs. H. H. Loucks, lay delegate of Stafford; J. Dempster, M. Lisk, R. Tunn, churchwardens, Petawawa Mission; Mr. Hopper, Mr. Warren and Mr. C. T. Lewis (Secretary). The conference was preceded each day by a celebration of the Holy Communion at 7.30 a.m. The conference opened at 10 o'clock on Wednesday. After the conference had been formally opened with prayer and the singing of the *Veni Creator*, a hearty welcome was extended to the Rev. Geo. J. Law, of Almonte, who was accorded the privileges of membership in the conference. Various preliminary matters were disposed of, among them the appointment of a committee to prepare press report. The Rural Dean then commenced his address. After alluding to the changes which had taken place in the personnel of the clergy of the Deanery during the past twelve months, he said that they had all heard with deep regret the illness of the Bishop, and that they would no doubt place on record an expression of their sincere sympathy with his lordship and the assurance of their prayers to Almighty God on his behalf. For nearly thirty years he had presided over the Church in that diocese, and they could not but be deeply moved at the frequently recurring reports of declining health which reached them from time to time. The Rural Dean proceeded to report upon the year's work he had done in his official capacity, and then went on to say that the office of Rural Dean having stood the test of experience, the Bishop had formally issued instructions to the Rural Deans, defining their jurisdiction and duties, and had directed their publication in the appendix of the new book of Canons, then in the press. In addition to those instructions from the Bishop, they had the Synod re-

solution of last session as follows: "That the Rural Deans of the diocese be a committee or board of Rural Deans, and that, through their chairman, they make a report annually to the Synod on the condition of the Church in their several Deaneries, in particular informing the Synod of any neglect on the part of the parishes or missions in contributing to the maintenance of the clergy." It was his desire to conform to those directions as closely as possible. Heretofore, the duties of the Rural Deans of that diocese had been so indefinite that no one appeared to know what that functionary was for, or if he had any real offices to discharge. Now the clergy and laity would know what the duties were, and by comparison, whether they were performed or neglected, and thus any benefit there might be in the office would stand a better chance of being realized. In striving to discharge those duties he relied upon the help and co-operation of the clergy, and, above all, upon their confidence. The Rural Dean then passed on to the consideration of some practical suggestions which he submitted for their discussion. The first was in regard to the Mission Fund and missionary meetings. The collections at the meetings of that year were greatly in advance of the previous year, \$200.62 as against \$166.91 in 1890, being an increase of 20 per cent. The Trinity and Advent collections were \$77.46 as against \$66.34 for the previous year. He hoped that the parochial collections would bring the increase up to the required 30 per cent. The other subjects which the Rural Dean laid down for discussion were statistics, Deanery registers, parochial assessments, confirmations, inspection of churches, parsonages and registers, Ruridecanal chapters, stipends, etc. On the last named subject, Rural Dean Bliss said: "It was my privilege last year at Synod to introduce the following resolution, seconded by Judge Macdonald and carried: 'That in view of inadequate stipends received by many clergymen in this diocese, the Lord Bishop be requested to instruct the Rural Deans to visit every parish or mission in their Deaneries where the clergyman in charge represents the stipend to be below the minimum fixed by Synod, viz., for Priests, \$800 and house, Deacons, \$600, and to endeavour to bring the income up to the required amount and report thereon at the next meeting of Rural Deans.'

On this same question the Bishop's instructions are: "To take note, in each parish or mission, of the sum pledged as stipend to the missionary in charge, where the stipend is insufficient; to use every effort to get it increased, and especially to see that the missionary do not suffer through default on the part of the people. Every such case of default if found irremediable by the Rural Dean, to be by him reported to the Bishop."

You will remark that "insufficient stipend" is by Synod declared to be anything less than \$800 for a priest. My object in bringing the matter before the Synod was to establish the principle that the priest should have some definite income and not go on for an indefinite period taking just what he could get, and my aim is to accomplish in this Deanery the payment to every priest this minimum stipend.

We have two classes of parishes, 1st, self-supporting; 2nd, missionary. As this is chiefly a missionary Deanery, there being but two self-supporting parishes, I shall confine my present remarks to what I conceive to be feasible in working out this problem in our missions. In the country, our people support their priest by contributions in money and in kind, i. e., in produce or supplies. In either case it is "revenue." Now let each priest keep a careful account of his receipts in "supplies" as well as in cash, giving to the former their market value in his neighborhood. Then at the end of the year this and the money contributions make his "total income" from the people. To this add the mission grant, and if the product is not \$800, then whatever is lacking has to be provided for. How? As directed by the Bishop and endorsed by Synod resolution. If these means fail to raise "adequate support," then the grant must be increased, but if the efforts after increased contributions from the people result in more than, with the grant, will give an income of \$800, then the grant can be correspondingly reduced.

In the event of possible applications for increase in grants to missions, where every effort has been made to induce larger local support, but without success, there may be resistance on the part of the board. Be that as it may, I am prepared to contend for the faithful application of the principle the Synod has adopted and at the mission board, or in the Synod. I will maintain this ground. The board will doubtless say it cannot afford it. Cannot afford to be just! Why, if this objection is allowed, we are really carrying on our mission work at the expense, not of the people, but of the clergy. It is actually reducing their income to enable the board to give grants in other quarters. This would be all right, provided the reduction were made up by the people, otherwise it is unjust—I might say, not honourable. I think our mission priests are, as a

whole, faithful labourers in the Lord's Vineyard. They are worthy of their hire. I yield to no one in my love for mission work, and a desire to see it extended, but let the burden of cost be placed on the right shoulders. I have not the shadow of a doubt that the Mission Fund will receive all the support it demands, or that our people are as a body the last to desire to under pay those who minister to them in spiritual things.

Are we not sometimes in danger of wrongfully accusing our laity in the matter of giving? My experience is, that when shown cause for giving, they will, in the majority of cases, respond. We could well stand a "larger response," but must hasten slowly. It will come. Where there is "love" there will be love's offering without stint, full measure, pressed down, running over. Let us seek to build up the spiritual fabric, deepen the religious life of our people, then there will be no cry for "more money." It will come as a natural offering of hearts filled with love to God and devotion to His Church. The absence of willingness to support, means the absence of religion. Where this is the case, it has been our neglect in the past that has caused it. It will take time and faithful labour to undo it.

I shall be glad at all times to respond to any representation made me in regard to raising further local support, and I hope and trust ere long to see the mission priests in this Deanery in the receipt of the income ordered by Synod."

He then commended what he had said to their earnest consideration, and prayed that in all things they might work together for the glory of God and the furtherance of the important work which found so warm a place in their affections.

Reports from the following parishes and missions were then presented: Cobden, Mattawa, Pembroke, Arnprior, Petawawa, Renfrew, Stafford and Beachburg. These reports showed generally that vigorous Church work was going on throughout the Deanery.

After an adjournment for dinner, the conference resumed its deliberations at 2 p.m., with a discussion on the Rural Dean's address by the Revs. J. A. Shaw, W. A. Read, R. W. Samwell, G. J. Law and Mr. Loucks.

The following resolution was then proposed by the Rev. J. A. Shaw, seconded by Messrs. Loucks, Lisk and Hopper, and carried unanimously: "That this conference express its deep concern at the serious illness of the Lord Bishop of the diocese, and prays that in the Providence of God, his Lordship may soon be restored to his former health."

The Rev. G. J. Low (Almonte) gave an address on "The best modes of making clerical appointments to parishes." He laid down the broad principle that the authority which had the power to appoint should also have the power to remove. He suggested such legislation as should bring into existence an advisory board to confer in case of necessity with representatives of parishes, and report thereon to the Bishop with a view to the proper regulation of appointments and removals. The Revs. W. A. Read, W. D. Mercer, and J. A. Shaw and M. Loucks took part in the discussion which ensued.

A paper on "Some phases of clerical life" was read by the Rev. J. A. Shaw (Cobden), followed by a discussion in which the Revs. W. A. Read and W. D. Mercer, and M. Loucks joined.

The conference then adjourned. A conversazione was held at the rectory in the evening, on the invitation of the Rev. W. A. Read.

On Thursday morning, after the minutes of the previous day's proceedings had been read, a letter from the Rev. W. Quartermaine (Renfrew), on the subject of the formation of the Choral Guild for the Deanery, was considered, and the project, deemed inadvisable at present.

It was then proposed by the Rev. R. W. Samwell, seconded by the Rev. W. A. Read, and carried: "That it is desirable that the Ruridecanal chapter of the clergy of this Deanery be constituted at an early date, and that it meet at least once in the year, and that the first place of meeting be Petawawa."

A paper was then read by the Rev. R. W. Samwell (Mattawa), on "What are the best means of strengthening and extending the influence of the Church in country districts." He considered the subject under two heads, 1st, how to strengthen, and 2nd, how to extend the influence of the Church. He advocated the necessity of a greater attention to didactic teaching and the importance of increasing the knowledge among the people of Church History, suggesting the methods by which these could be best accomplished. He also considered what should be the attitude of the Church towards the sects, with a view of extending her influence among them.

A discussion followed in which the Revs. W. A. Read, G. J. Low, W. D. Mercer, and M. Loucks took part.

The address of the Rev. W. A. Mercer (Arnprior) was on the recent judgment delivered by the Archbishop of Canterbury in the case against the Bishop of Lincoln, and was a very clear presentation of the