

The convocation of the Diocesan Theological College was held on 28th inst., at three o'clock, in the assembly hall of the institution. The Bishop of Algoma delivered an address. The graduating class is smaller than it has been for some years past, being composed of Messrs. Horsey and Judge. The average is from five to seven.

The following is a partial list of the results of the examinations:—

Greek Testament—Horsey, Judge, Garth, Mervyn, Blunt.

Ecclesiastical History—Horsey, Judge, Garth, Mervyn, Blunt.

Prayer Book—Garth, Mervyn, Blunt, Mitchell.

Thirty-nine articles—Blunt, Mervyn, Mitchell.

Pastoral Theology—Horsey, Judge, Pearson, Garth, Mervyn, Blunt.

Ecclesiastical Polity—Horsey.

Parley—Horsey, Judge.

Apologetics—Garth, Mervyn, Blunt.

French—Judge.

Composition—1st senior class—Horsey and Judge, equal prizes; 2nd, junior class, Garth (prize), Mervyn, Blunt.

St. George's.—The Very Rev. Dean Carmichael preached the annual sermon last Sunday evening to the members of the St. George Society, from the text: "The eternal God is thy refuge, and underneath are the everlasting arms." Having described the composite, being the Englishman, was and how much he was indebted to the admixture of other races to make him what he was, the dean said that every party division should be levelled in order to fill the dominion with the surplus blood of English, Irish, and Scotch races, of all races willing to live under British rule, and out of these distinct and rarely gifted elements build up the coming man—the Canadian. The very life and future of Canada as a reflection of British institutions depended largely on a wise and broad minded spirit regarding emigration, on which public money must be poured out lavishly as a national investment, whose interest would be paid by the millions of the future; the coming man, the new born voice in the federation of the world—the Canadian, the typical man, would be "racy of the soil," neither English, Irish, Scotch, or French, neither Scandinavian, Icelandic, German, or Hungarian, but the physical and intellectual product of all that was best in each. "Yes, and whatever his destiny hereafter may be, I would let him know before he comes, and I would teach him by laws, by education, by signs, and by symbols, as he grows, that the land he tills is British land, that the rivers that bear his freights are British rivers, that from ocean to ocean Canada is British and nothing else, and that he may well thank God it is. The policy of this country should be to welcome all, save Mormons, whom may God forgive us for ever harboring. Lay deep the principles of British institutions, make the flag more than a gaudy symbol, make it a reality of living rule and government over every race and language and religion that lives beneath it—and leave unhesitatingly, as indeed you cannot help leaving, future events to God." The speaker concluded by eloquently pressing the claims of the St. George's Society upon the sympathies of the audience.

Montreal Ministerial Association.—During a recent discussion on Christian unity, Rev. Dr. McVicar said, that all accepted episcopal as defined in 1 Peter ii. 25: "For ye were going astray like sheep; but are now returned unto the shepherd and bishop of your souls;" and an Anglican clergyman remarked, that from the parabolic teaching of the gospel net, (Matthew 13c.) His ruling was tolerant enough and broad enough to include Christians of every kind in the Holy Catholic Church, allegiance to which is professed by each individual member of the society, on the basis of the apostle's creed.

ONTARIO.

KINGSTON.—*All Saints.*—No end of amusement has been caused here by the publication of a letter which appeared in last week's *Evangelical Churchman*, whose correspondent informs it that he witnessed at All Saints' church, Kingston, a most extraordinary piece of ritual, in which the surpliced choir went to the ridiculous extreme of having palms in their hands and crowns on their heads during the entire service, and asking "where is this kind of thing to stop?" It is needless to say the naughty wag referred to saw no crowns or palms except those with which nature endowed the congregation as well as choir.

KEMPTVILLE.—Notwithstanding dull times and the departure of a great many families and individuals to other districts, the whole of this parish goes on with undiminished vigour. Some new families come, but without the means equal to those who depart. The congregations and Sunday-school, and

catechizing classes, are larger than at any previous period of the history of the church in Kemptville. The attendance of the special Lent services and catechizing, was more than double that of times past. A solemn service on Good Friday afternoon, consisting of short addresses on the last seven words—with appropriate hymns between each address—lasting about an hour and a half, was very impressive. During Holy Week there were sixteen services, nine catechizings, two confirmation classes, one meeting of the M.C.L., and several practices for Easter services. Easter dawning bright and glorious found the church becomingly decorated. There were four services and two celebrations. The children's service, in the afternoon, was very hearty. They had been well trained by Miss Tomkins, who spared no pains in her work of love. There were about 180 children present, and a large number of their parents and friends. The children's special offertory amounted to \$28.08; the special offertory of the people at the morning and evening services amounted to \$37.75, whilst the regular offertory amounted to \$38.45. The entire sum for the day being \$104.28. During the octave there were 118 communicants. More than 500 persons were present at the services during the day. Which number seems to be on the increase since the glorious Lent. During the year the amounts of money raised in the parish were: By offertory, \$648.16; by Sunday-school, \$136.51; by the Ladies' Aid, \$628.40; by special offerings, \$98.24; by collection for diocesan and extra diocesan missionary work, \$172.69. At the Easter vestry the same wardens were re-elected, viz., Mr. R. Leslie and Mr. Thos. Blackburn. The same sidesmen were also re-elected; Mr. J. M. Harding was elected delegate to Synod. The rector, Mr. Emery, and the churchwardens, re-elected Miss Blackburn as organist. A guild to keep in order the hallowed graves, and to beautify the church yard, was organized. And a resolution was passed gratefully acknowledging the strenuous and successful efforts of the rector in considerably reducing the debt on the parish church, and calling upon all to help him in clearing it off altogether as soon as possible.

RENFREW.—*Rural Deanery.*—The first annual Ruri-decanal conference of clergy, churchwardens, and lay delegates of the rural deanery of Renfrew, was held in Holy Trinity Church, Pembroke, on Wednesday and Thursday, April 23rd and 24th. According to a circular previously issued the question "How, in view of the circumstances and surroundings of the church in this country, can the office of Rural Dean be made of most use in advancing her true interests?" had occupied the mind of the Rural Dean, and the outcome was the calling together in conference of the clergy and laity to consider questions affecting the well being of the church. The following members were present: Rev. Rural Dean Bliss, (chairman); Rev. W. A. Read, Pembroke; Rev. T. P. Smitheman, Stafford; Rev. C. P. Anderson, Beachburg; Rev. T. F. Gorman, Renfrew; Rev. R. W. Samwell, Mattawa; Rev. T. M. V. King, Cobden; Mr. W. Hunter, lay delegate, Pembroke; Mr. W. C. Bethel, churchwarden, Pembroke; G. H. Shaw, churchwarden, Pembroke; Mr. H. H. Loucks, lay delegate, Stafford; Messrs. Lisk and Hopper, churchwardens, Petawawa; Dr. Forbes, lay delegate, Beachburg; Mr. Ryan, lay delegate, Petawawa; Mr. Burns, churchwarden, Cobden. The conference was preceded each morning by a celebration of the Holy Communion at 7.30 a.m. The conference opened at 10 o'clock on Wednesday. The proceedings began with the singing of the *Veni Creator*, followed by prayers. The first part of the Rural Dean's opening address dealt with the history of the office of Rural Dean. "At the outset," he said, "I am confronted with the fact that the office of Rural Dean is, in this country, little understood, and that it appears to have come to us merely as an appendage to the Church, as a name only, without that which the name signifies in the Church of the Mother Land. There has evidently been a tendency in this country to import the titles and dignities of the Mother Church, and inflict them on the daughter with a cruel disregard of her altered surroundings and circumstances, and thus, while these offices are designed to serve—and do serve—a very real purpose, the treatment they have received at our hands has not been such as to increase them largely in public favour, but has rather been a barrier to their greater usefulness. The due order, efficiency, and discipline of the Church, cannot be better conserved than by the wise use of those offices which have become part of her organization in the parent land; but allowance must be made for the altered condition of the Church in Canada, as compared with the Church in England, and the offices as adapted to the requirements of the former. He then entered into an historical disquisition of the office in question, as far as he had been able to obtain particulars from the scanty material to hand. In alluding to the introduction of the office into the diocese of Ontario, the Rural Dean said "It is but a few years

since the Bishop constituted the office in this diocese, and he has preferred to let it stand the test of experience before surrounding it with formal definitions. Now that it has stood the test, and on the whole brought forth favourable results, we may look for an early definition of the office and jurisdiction of the Rural Dean's of the diocese of Ontario, and its publication for the information of the Church at large." The latter part of the address dealt with the following practical subjects, which were suggested with a view to their ultimate discussion: (1) *Mission Fund and Missionary Meetings*; (2) *Statistics*; (3) *Parish Registers*; (4) *Parochial Assessment*; (5) *Deeds*; (6) *Erection of Church Buildings*; (7) *Church Literature*; (8) *Stipends*. In concluding his excellent address the Rural Dean said "I cannot do better than leave with you as the concluding words of my address, the exhortation of one of our bishops, now at rest in Paradise: 'The value of our deanery meetings depends, under God, on the value you attach to them, the preparation you make for taking your part in them, and the gravity and seriousness with which you conduct them. You know that the language of the first council of the Church was 'It seemeth good to the Holy Ghost and to us;' and I beseech you, reverend brethren, to carry into your deliberations the thought and hope that some such guidance may be vouchsafed to you.'

A paper was then read by the Rev. T. P. Smitheman, Stafford, on "Hindrances to church work and progress in the deanery." A discussion followed, in which the Rev's. W. A. Read, T. F. Gorman, R. W. Samwell, C. P. Anderson, and Mr. H. H. Loucks, took part.

On the conference reassembling at 2 p.m., reports from the several parishes and missions were read by their respective incumbents. Then followed a discussion of the Rural Dean's address, in which the Rev's. C. P. Anderson, W. A. Read, R. W. Samwell, T. F. Gorman, and Mr. Loucks joined. The following resolution was proposed by the Rev. R. W. Samwell, seconded by the Rev. T. F. Gorman, and carried, "That this conference is conscious of the great good accruing to the Church in this part of the diocese by the office of Rural Dean, and hopes that the Church will soon be supplied with a clear definition of his authority and duties."

The Rev. W. A. Read, Pembroke, read a paper on "The best means of promoting increased offerings to the mission fund throughout the deanery." The subject was afterwards discussed by Mr. Loucks, and the Rev's. C. P. Anderson, T. P. Smitheman, and R. W. Samwell. Dissatisfaction was expressed with the usual method of arranging the annual missionary meetings, and also with the time selected for holding the same. It was pointed out that a considerable portion of the collections went to pay the travelling expenses of the deputations, who often came from remote parishes. The following resolution was proposed by the Rev. C. P. Anderson, seconded by Mr. Loucks, and carried, "That the board of Rural Deans be requested to have the missionary meetings of the Rural Deanery of Renfrew conducted, for this year, by the clergy of the deanery." It was suggested that the fall of the year, before the men went into the shanties, would be the best time for the missionary meetings to take place.

In his opening address, the Rural Dean said that he was prepared, if the conference thought well, to visit every parish in the deanery, on the invitation of the incumbent, and with him canvas the parishioners for increased and stated subscriptions to the mission fund—for (say) three years, obtaining their signatures on a list for that purpose. This suggestion was discussed, and it was concluded not to be expedient at the present time to do more than continue the practice of former years in reference to the parochial collections.

In connection with the subject of parochial registers, the Rural Dean urged upon the clergy the necessity of their keeping registers of services, etc. He said that many of the clergy failed to do so, and consequently were unable to supply the information required by Canon XXIII. The requirements of this Canon the Bishop had this year found it necessary, in consequence of their neglect, to press upon the clergy by a pastoral letter. The convenience of having a properly arranged statistical register issued by the statistical committee, was spoken of, and it was proposed by the Rev. W. A. Read, seconded by the Rev. C. P. Anderson, and carried, "That the Rural Dean be requested by this conference to bring the subject of parochial registers for statistics before the board of Rural Deans at their next meeting."

The subject of the distribution of Church literature, and the encouragement of the reading of church papers, was then discussed. The Rev. C. P. Anderson spoke in very favourable terms of the *CANADIAN CHURCHMAN*, and urged the clergy to encourage its circulation. The Rev. R. W. Samwell said that his people were continually asking for reading matter, and there was a grand opportunity for the Church to place in their hands papers that would help to remove the ignorance which prevailed

among Church literature distributed concurrently CANADIA "That invited paper, power."

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