

thirty-five persons were present. The offertory at this service and at that of the previous evening, was given to the Missions in Algoma. At 10 a.m. the clergy met in Chapter again, and after making the necessary business arrangements for their next meeting, a paper was read by the Secretary which had been forwarded by an absent affiliated member of the Deanery, the Rev. J. R. Campbell, on a "Proposed Choral Union for the Diocese of Fredericton." The subject of this paper was left over for discussion at the next meeting of the Deanery, and the meeting adjourned at 12 noon, after a hymn had been sung and prayers said. Thus ended a very enjoyable and profitable gathering, which I think everyone who was present would gladly have seen prolonged; and I am sure nobody could have said that we met together simply to talk and enjoy a good dinner, which is sometimes said of clergy assembled in Deanery.

November 5th.

**DEANERY MEETING.**—A meeting of the Fredericton Deanery was held in Oromocto on the 23rd of October. There were present the Rev. Messrs. Simonds, Alexander, McKiel, Carr, and the Rural Dean, Rev. G. G. Roberts. At the morning service Rev. R. Simonds, Rector of the parish, was celebrant, and Rev. F. Carr preached an excellent sermon on the words "Thy Kingdom come." At the subsequent meeting for mutual edification I Timothy, chapter vi. was read critically, and gave rise to many interesting discussions and instructive comments. The Rev. W. Jaffrey, who was to read a paper on "Helps and Hindrances to the work of the Ministry," having been unfortunately prevented from attending, the subject of a Theological School for the Diocese was introduced instead, and favorably considered. At the evening service the Rev. W. LeB. McKiel gave an account of recent progress in the foreign mission work of the S. P. G., for which society, collections were made at both services.

The next meeting is to be held at Fredericton on the Festival of the Conversion of St. Paul. G. GOODRIDGE ROBERTS, Rural Dean.

### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

**APPOINTMENTS.**—The Rev. E. A. W. King, M.A., has been appointed to the mission of Riviere du Loup, *en bas*. The Rev. T. Blaylock, B.A., to the mission of New Carlisle. The Rev. James Hepburn, B.A., to the mission of Magog.

### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

**CRISTIEVILLE.**—On Tuesday evening the 30th ultimo, the Rev. James Carmichael, of St. George's Church, Montreal, gave a very interesting lecture on the Turks, and the position occupied by the armies at the seat of war, etc.

**FROST VILLAGE.**—Christ's Church here has lost one of her best pillars in the death of the late John Williams, Esq., who died on the evening of the 19th ultimo, after a short illness. Mr. Williams was for many years a member of the Synod, as the representative of his Church.

**KNOWLTON.**—On the 28th ultimo the Rev. R. Lindsay, Rector of St. Thomas Church, Montreal, and former Rector of this place, preached in St. Paul's Church, welcomed by his old friends.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

Rev. F. W. Kirkpatrick begs to acknowledge the receipt of the following further offertories and subscriptions on behalf of the family of the late Canon Preston. Offertories:—Carleton Place, \$22.50; Pittsburg and Storrington, \$8.68; St. Thomas, Belleville, \$50.16; St. John's, Bath, \$6.56; St. James, Kemptville, \$13.40; St. Peter's, Brockville, \$50; Amherst Island, \$11.50. Subscriptions: Rev. Canon Jones, \$5; Rev. J. Halliwell, \$2. Previously acknowledged, \$146.51; total, \$316.31. He has also received a further

sum of \$15 from members of the Clergymen's Mutual Insurance League, making \$200 from this source. Further offertories and subscriptions are solicited.

### TORONTO.

**SYNOD OFFICE.**—Collections, &c. received during the week ending November 10th, 1877:

**WIDOWS' AND ORPHANS' FUND.**—October Collection.—Albion and Mono, St. John's, 56c.; Ballycroy, 58c.; Mono Mills, 70c.; St. James', \$1.05; Perrytown, \$2.48; Elizabethville, \$1.10; Clarke, \$1.09; Aurora, \$13.20; King, \$9.50; Newcastle, \$30.25; (Cavan) St. Thomas Church, Millbrook, \$8; St. John's, Cavan, \$2.50; Holy Trinity, Cavan, \$1.98; Christ's Church, Bloomfield, \$2.07; Lindsay, \$46; Whitby, \$16.15; Seymour, \$9.25; Percy, \$1.75; Orillia, \$22.60; Port Hope, Trinity College School Chapel, \$9.20; St. George's, Toronto, \$91; North Essa, Christ's Church, \$1.98; St. Jude's, \$1.44; (Darlington) St. John's, \$14.16; Enniskillen, \$1.84; Cartwright, \$7.10; Whitfield, \$2.78; Honeywood, \$2.50; Elba, 52c.; Apsley, \$3.07; Tecumseth, Trinity Church, \$2.43; St. John's, 96c.; Christ Church, 75c.; Clarksville, 74c. **Annual Subscriptions.**—Rev. Dr. Smithett, \$5; Rev. E. H. Cole, \$5; Rev. Frederick Burt, \$5; Rev. George Hallen, \$5.

**MISSION FUND.**—July Collection.—Clarke (Perrytown) additional, \$1.50; Lindsay, \$10; Cookstown, \$3; Pinkerton's, \$1; Braden's, \$1; Cartwright, \$3.90. **Parochial Collection.**—Lindsay, on account (1876), \$10.

**ST. JOHN FIRE RELIEF FUND.**—Grafton additional, \$2.

**BOOK AND TRACT FUND.**—Waverley, for Sunday School Library Books, \$5; St. James's, Penetanguishene, for Sunday School Library Books, \$10.

**GENERAL PURPOSES FUND.**—Collection at opening service of Convention and Conference at St. James's Cathedral, Monday evening, November 5th, 1877, \$6.75; collection at service on Tuesday morning, November 6, \$2.35.

**SHINGWAW HOME.**—Sunday School collection from Lindsay, \$1.10.

The Rev. T. Paterson requests his letters and papers to be addressed to him at Yorkville.

**TORONTO.**—**Military Service.**—The Queen's Own Regiment of Militia marched to St. George's Church last Sunday afternoon to attend Divine Service. The church was crowded, large numbers of people standing in the aisles during the whole service. The regiment looked exceedingly well, and their deportment in church was highly praiseworthy. The Rev. C. H. Mockridge preached an excellent sermon upon the occasion.

**YORK MILLS.**—On the occasion of her marriage, Miss Mary Osler, daughter of the Rev. H. B. Osler, Rector of York Mills, was presented with a handsome china tea-set, accompanied with the best wishes of the teachers and scholars of St. John's Church Sunday School. Some members of the congregation also decorated the Church very prettily with flowers, coloured leaves and berries, for the day of the wedding, as a pleasant surprise to the bridal party.

**GALWAY.**—On Thursday last, at 4 o'clock, p.m., a missionary meeting was held at Swamp Lake Church, the Rev. P. Toque presiding. Addresses were delivered by the Rev. Messrs. Smithett and Burt; and in the evening another missionary meeting was held at Graham's Hall, Kinnmount, the Rev. P. Toque in the chair. The Rev. Messrs. Smithett and Burt addressed the meeting in earnest and eloquent speeches in aid of the Diocesan Missions. Miss Maggie Graham presided with great ability at the organ.

**DIOCESAN MISSIONARY MEETING.**—On Wednesday evening, the 7th inst., this meeting was held in St. James' School House, and in many respects was the most successful one of the kind ever held in the city.

His Lordship Bishop Bethune occupied the chair. Among those on the platform were, Very

Rev. Dean Grasset, Rural Dean Givens, Archdeacon Wilson, Archdeacon Whitaker, Rev. A. J. Broughall, Prof. Wilson, and Hon. G. W. Allan. Rev. Archdeacon Whitaker opened the proceedings with prayer, after which the hymn "O Spirit of the living God" was sung.

His Lordship, in a brief address, introduced to the audience the two distinguished prelates from the United States. He complimented them on the attention they had given to matters affecting the welfare of the Indians of their native country, and hoped that they would receive a gratifying reception. (Applause.) He had much pleasure in calling first upon the Right Rev. Bishop Hare.

Right Rev. Bishop Hare said that when a man started from Philadelphia into the interior of the country and touched upon the immense sheets of water which were to be found there, and saw the number of people that lived there, he felt that he had been living all the time before as on the rim of a plate, and he was just getting down to its centre. The impression grew stronger, if he may have thought—as Americans sometimes would think—that his own people were the greatest on the earth, and when he came to realize the fact that they were but a fraction of the Anglo-Saxon race, and that he himself was among brothers of the same race in whom there was something in tone and manner, and which told how they were Englishmen—(applause)—and any one who had been to good old England as he (his Lordship) had, and had had his thoughts turned by natural steps to Gibraltar, Malta, Suez, India, and then back again to this New England here, could not help feeling that great as the United States was with its forty millions of Anglo-Saxons, it had a population which was but a small portion of the whole Anglo-Saxon race, with its hundred millions of people, the most enterprising and intelligent on the face of the earth, and all speaking one tongue. Was there ever such a thing as that in the history of the world? Far more than any other race the Anglo-Saxon race was flushed with the sense of its success. The success on the American continent, rich in undeveloped resources, invited abilities and enterprise, and the story of the brilliant successes of the men who had worked and won kept the energies perpetually stimulated. There were many tender hearts and tender bodies, and yet our Anglo-Saxon race rushed like the charge of a cavalry regiment, in which from the momentum of the whole, each individual was so helplessly carried on that the father found himself running down and trampling his own child who had strayed in his way, while at the same time his heart leaps to his throat to shield that child from impending danger. Our Anglo-Saxon race was a great race for success, and there was danger that this success would drown the cry of the unsuccessful for help. There was a danger in our tremendous energy and enterprise of unconsciously siding with the brute unintelligent forces of nature. There was a danger of the intelligent men and women whom God had placed here to be his vicegerents controlling by brute force, and siding with the thunder, the lightning, the hailstorm, and the earthquake. There was a tendency to crush unsuccessful human nature, and say, "I care not for you; take care of yourself." There was a tendency to have a disgust for the less successful members of the body politic, such as the negro and the Indian. The tendency of what was sometimes called the hard business-like common-sense of the day, was to say of such people, "You never can make them productive members of the body," and to cease effort in that direction and allow a deadly gas to settle like a paralysis upon every tender charity. The popular and current philosophy recklessly declared regarding such people, "They are the victims of nature; the weaker must go to the wall." In other words, hard, business-like common-sense, as it was called, consigned vast numbers of people to a sort of slaughter, and philosophy erected her tribunal, summoned their cases before her bar, and brought in a cold-blooded verdict of "justifiable homicide." These hard men of common-sense and business said: "They are victims of nature; they were meant to go to the wall, and therefore we should help them to go to the wall." They said, "This is the tendency; tendency is another name for law; what is law must be loyal and right, and therefore we should help that law." If this prin-