

Thomas. Could the Bishop see his way to place a resident clergyman in the united churches of Glanworth, Lambeth, and Byron, there can be little doubt that many members might be gathered into the fold. Glanworth Church has an endowment of a twelve acre globe, and the two other churches have a permanence in their sacred edifices.

ANGLO ISRAEL.—Mr. Hinde is here in the Forest City lecturing on the Holy Land, Egypt, and the Lost Tribes of Israel. The lectures and writers contending for the identity of the English nation with the Ten Tribes of Israel, have led not a few to embrace the doctrine. The last of a series of lectures by Mr. Hinde was delivered in Christ Church on Friday evening. The subject was "the Pyramids, the counterpart of the Bible in stone." There was a large audience and they listened with rapt attention to his remarks and reasoning. He showed that the different measurements and the architectural designs of the Pyramids were in accord with Bible history. At the close of the lecture, the rector, Rev. Canon Smith, tendered Mr. Hinde the thanks of those who attended the lecture, for his able address. In his previous lecture Mr. Hinde argued that the sovereign of Great Britain was the lineal representative and heir of the Kings of Judah, and that the Britons are the Lost Tribes.

LONDON SOUTH.—In St. James' schoolhouse, London South, a very interesting lecture was delivered by Rev. Jeffrey Hill, of Christ Church, Chatham. The subject chosen was "What I saw down South." In it he depicted incidents that came under his own observation during a trip to the Southern States after the civil war. It was embellished with illustrations and was enjoyed by all present. At the close a cordial vote of thanks was tendered to the lecturer. Mr. Hill is highly appreciated as a lecturer, and many were induced to attend the lecture notwithstanding the inclemency of the weather.

EXECUTIVE COMMITTEE OF THE SYNOD.—The Executive Committee of the Synod met at the Chapter House Dec. 11, p.m. His Lordship the Bishop presided, and after prayer and the roll call, the minutes of the previous meeting were read and confirmed.

The report of the Finance committee on Synod expenses was read and confirmed; and the report of the committee on Synod printing was read and adopted.

The report of the missions committee was read, recommending the re-adjusting of several missions and the re-assessment of many others. The parishes to be re-arranged and to consist of Walford, Brooke, and the 4th line churches. Warwick to consist of Wis-Beach, Arkona, and Warwick. Kerwood to be joined to Adelaide, and Napier to be added to Alvinston and Johnstone's settlement. In the Beresford mission it was recommended that Princeton be added thereto instead of Mount Pleasant.

The committee on Patronage reported progress and asked leave to sit again. Granted.

The Indian Mission committee's report was read and adopted.

The case of the London rectory surplus and the claims of the churches in the townships thereto was laid before the committee by the Chancellor, and it was agreed to have it printed and placed in the hands of the committee at the next meeting.

At the evening session, the action of the Rev. T. O'Connell was referred to, and the chancellor instructed to defend the suit.

The case of the Rev. E. R. Stinson was brought forward and evoked a long discussion. The judgment of the court in favour of the Synod was read, as also a letter written by the late J. H. Cameron, refuting the statement that the commuted clergy could have appropriated the capital to their own use. On motion it was resolved that the judgment read be filed as final.

The case of the late M. Dillon occupied the attention of the Committee up to midnight, when it was resolved that the committee regrets that it cannot see its way to place the name of Mrs. Dillon on the Widows and Orphans' Fund.

Friday, A.M.—The Executive Committee of the Synod met again to complete their business.

Wright vs. Huron.—The chancellor reported that the Supreme Court had decided the case in favour of the Synod, and asked for further instructions as to costs. A long and animated discussion followed, in which the case was viewed from the beginning, when it was said that the Synod had never as yet been plaintiff in any law suit, but always defendant of trusts reposed in them. A resolution was finally passed that the committee did not think it necessary to interfere with the duty of the solicitor in the collection of costs.

St. Thomas.—The Vestry of Trinity Church, St. Thomas, asked leave to sell a lot in rear of the par-

sonage. Referred to the Chancellor to consider and advise.

Lutonell.—The Vestry asked leave to raise the sum of \$600 upon security of the church property. Granted, subject to approval of the solicitor.

Woodstock.—An offer for the purchase of a small lot was accepted.

Dawn.—An offer to purchase 100 acres of land was referred to a special committee with power.

See House.—The See Treasurer was directed to issue a circular in reference to the assessments in this behalf.

The committee adjourned at 1 p.m., the Bishop pronouncing the benediction.

LONDON WEST.—St. George's Church Guild have abated none of their zeal in the church work, and now, in this, the season of organization for the winter campaign, their recommencement is, we are glad to say, very successful. On last Friday evening there was held under the auspices of the Guild a very delightful concert in the St. George's Church School house, and the good folks of the church and their friends patronized it as it merited. The large hall was crowded so that every foot of space was occupied. The scene of tableaux was especially deserving of mention. The chair was taken by Mr. W. W. Fitzgerald, reeve of the village, and in opening the meeting he expressed the thanks of the choir of St. George's Church, for whose benefit the concert was given, for the very large assembly of their friends. The programme was a very interesting one and was well carried out. We have the pleasure of learning that the Church of St. George's is prospering and new members are being added to the church.

DELAWARE.—The parish of Christ Church, Delaware, will it is expected become self-supporting after this year.

PARIS.—The members of St. James' Church, Paris, are to hold a meeting on Monday evening to appoint a committee to meet with his lordship, the Bishop, regarding the appointment of a successor to the Rev. J. Strong, removed to St. Jude's Church, Brantford.

ST. THOMAS.—The friends of Rev. T. L. Smith, of St. John's Church, St. Thomas, have presented him with an address and a purse of \$340.

RIDGETOWN.—The congregation of St. George's, Ridgetown, has been advised by the Bishop to change the name of the church to the Church of the Advent, that it may be distinguished from others in the diocese bearing that popular name, St. George's. There are not fewer than fourteen churches in Huron Diocese of that name.

ALGOMA.

The Rev. W. Crompton acknowledges with heartfelt gratitude, the receipt of a box well and judiciously filled with articles for Christmas trees and general distribution, by C. W. A. S., Toronto; also a pair of handsome two light chandeliers for his new stone church at Aspidin, from Mrs. Wood, Bleeker St., per Mrs. O'Reilly, Hon. Sec., of C. W. A. S., Toronto.

GORE BAY.—An eight days' mission has been held in Gore Bay, the Rev. Wm. Beer, of St. Joseph Island, being the preacher, assisted by the Rev. P. T. Rowe, of Sault Ste. Marie, and the Rev. W. Macaulay Tooke, the missionary in charge. The mission though conducted in a very quiet and unassuming way, created considerable interest, and the attendance rose from sixteen the first night to over seventy before the close. The after meetings were of especial interest, when the subjects dealt with by the preacher were freely discussed, and questions bearing upon difficulties which any one had found either in the Word of God or in their personal religion were fully answered. The lending library in connection with All Saints, Gore Bay, is now in operation with some ninety volumes to begin with. A box of books, kindly intended for this library, by Mr. Wm. Rainsford of Fort Erie, was got ready too late for shipment this fall, but will be forwarded in the spring.

UFFINGTON.—The Rev. J. Gresson acknowledges with sincere gratitude the receipt of a large box of useful and warm clothing for Christmas boxes in his mission, from St. Peter's Church, Toronto, per Mr. Boddy.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

PROFESSOR JAMES CLARK MAXWELL.

Sir,—If I understand Dr. Wilson's address correctly, "Anglicanus" has done him some injustice in saying that the president "applauded Mr. (not Sir) J. Clark Maxwell, for the fact of his having been a Presbyterian"; though it is possible enough that he had not been such, the president might have overlooked his scientific claims. But the great scientist's Presbyterianism was after all, of a very dubious sort. As a Scottish laird and religious man he took an active part in promoting the religion of his native parish, acting, when at home, as Elder; but partly owing to his Episcopalian mother, partly to his being placed as a boy under Dean Ramsay, and partly to his own just appreciation of the better way, he acted like a good Churchman when in England. In the parish of St. Mary's the Lees, Cambridge, he was a hearty promoter and a liberal supporter of all church work. In his last sickness, he welcomed Dr. Guillemaud "as the parish priest come to assist and minister to him, and spoke of our relations with a grave, simple cheerfulness." The Dr. says, "I used to go to him nearly every day to read and pray with him. He preferred the prayers of the Church and asked for them, and by the wonderful power of his memory knew them all by heart. . . . He knew all our best writers in sacred poetry thoroughly: Milton, Keble, Newman, Wesley, George Herbert—the latter his chief favourite; and he repeated to me the morning after an unusually bad night, the five stanzas of "Aaron" without a mistake. . . . Four days before he was removed from us he received the holy communion at my hands, with holy, reverent, fervid devotion, and said what strength it gave him. The last time the Dr. visited him, as he rose from his knees, Maxwell said: "My dear friend, you have been a true under-shepherd to me; read me, before you go, the beautiful prayer out of the burial service, suffer me not at my hour. . . . He was a constant regular attendant at church, and seldom if ever, failed to join our monthly late celebration of the holy communion, and he was a generous contributor to all our parish charitable institutions."

I think the English Church has no small rights in the fame of so great a man and so good a Christian.

Yours,

JOHN CARRY.

Port Perry,
27th Nov., 1885.

CONSISTENCY THE CURE FOR PESSIMISM.

"Without consistency there is no moral strength."

—OWEN.

SIR.—From holders of the most influential offices in the Church, as well as from the posse of correspondents to the public newspapers, we are accustomed to hear at epidemic intervals, a wail as to the declining influence, &c., of the Church. We have lately had this disease very badly, but I am glad to say are now convalescing.

It is a trite if not profound truth that where smoke is there is fire. When we are told in synods, in newspapers, in meetings, in all places where the maximisers and the minimisers of the world do congregate that the Church has lost, is losing, or will lose her influence upon the masses, we naturally look for some grounds for such a fear. "Without consistency there is no moral strength." Is there any inconsistency at the bottom of the loss? of moral strength. Let us see. The priest, at the most solemn hour of his life, declares, "I will give my faithful diligence to always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same &c. &c., and will teach the people committed to my care and charge with all diligence to keep and observe the same." Let us see if there be any want of that consistency, of promise and practice, the absence of which is the loss of moral strength.

1. This Church declares by the lip of her minister each time he performs a baptism, that she hath received from Christ the doctrine of baptismal regeneration, i.e., that in baptism of water and the Spirit, "this infant or person is regenerate and born again." One of this Church's bishop, writes a book, and diligently circulates it, in which he denies *in toto* the doctrine which this Church has received and which he has stated with his own lips many hundreds of times.

2. This Church, which each minister promises solemnly to obey, orders him publicly if possible, any how privately, to offer the churches morning and evening prayer daily. If when he was ordained, he