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in a committee of Churchwardens and others. This latter measure had proved detrimental to the interests of the Church, as was demonstrated by the mover and seconder of the resolution and assented to by the meeting. Hence the desired return to the old canon. The matter was referred to a committee to report on at next annual meeting of the Synod, with instructions to inquire into the canons on Patronage and the effect of their working in the other dioceses of Canada, and also to the mode of appointment to livings in the Irish Church. Might we suggest that their enquiries be not circumscribed within such narrow limits—that the question be not judged merely on the grounds of expediency and modern usage, the only reasons we heard brought forward; but that by "diligently reading the Holy Scriptures and ancient authors," they be able to speak of this matter with no uncertain sound? "*Seek ye the old paths,*" is a maxim not yet obliterated from Holy Writ.

It was moved by R. Ashton, seconded by Rev. Dr. Armstrong, that all reports of meetings of the Standing Committee and of Ecclesiastical Appointments in the Diocese, be sent in future to both the DOMINION CHURCHMAN and the *Evangelical Churchman*. Carried.

Rev. Adriaar Louis Zimmerman died in London Township, on the 7th inst. Mr. Zimmerman was a native of Ireland, and of German parentage. He was admitted to Deacons orders in the sister church of the United States, and received priests orders from the Bishop of Huron. He was forced by ill health some months ago to resign the incumbency of Port Stanley, where he was much beloved by his flock and highly respected by all. He has been latterly, as long as he was at all able to officiate, Chaplain to the Hellmuth Ladies College. He died of consumption in his thirty seventh year.

A mark of Christian Civilization.—In the report of marriages is the following: Married in Sarnia, by Rev. J. Jacobs, Mr. Adam Kiyosk, of Walpole Island, to Miss Alice Wawanosh, of the Sarnia Reserve.

LONDON TOWNSHIP.—His Lordship the Bishop held Confirmation in the parish of St. George and Trinity, London Township north, on Tuesday, the 9th inst. One hundred and three candidates were presented for the laying on of hands by the Rector Rev. Robert Wilson. Crowded congregations witnessed the most interesting ceremony, and were evidently deeply impressed with the earnest address of the Bishop. This church continues to be a stronghold of the Church. It was colonized principally by an excellent class of people from England and Ireland, for the most members of the church, and their loyalty as well as their prosperity has been to this day, proverbial.

ALGOMA.

GRAVENHURST.—The following contributions on behalf of St. James', are acknowledged with thanks by the Rev. Thomas Lloyd:—Church of the Redeemer, per Mrs. Burck, \$24.00; ditto per Rev. S. Jones, \$11.00; Mr. Campbell, \$4.00; Mrs. D. Blain, \$10.00; S. H. Blake, \$10.00; Edward Blake, \$20.00; J. K. Kerr, \$10.00; J. G., \$4.00; Rev. S. J. Boody, \$2.00; Fred. Cumberland, \$5.00; C. T. Watmough, \$2.00; All Saints, per Rev. A. H. Baldwin, \$22.00; Subsequent, \$12.50; Mr. Hill, \$1.00; Mr. Union, \$1.00; St. George's offertory, including \$5.50 from Y. Men's Bible Class, per Mr. Chadwick, \$45.82; A Friend, \$1.00; W. S., \$1.00; A Brother, \$1.00; St. Peter's offertory and special collection, per Mr. Mason, \$100.00; Robt. Baldwin, \$2.00; Jas. Campbell, \$2.00; Juvenile Friends, per Miss E. Dixon, \$1.00; Ladies' Com. (special for H. Books), \$5.00; Stove for St. James' Church, per Rev. J. Pearson; Books, per Mrs. Perram; Church Papers, Mrs. Henderson; ditto, Mrs. Trees; pamphlets, Miss E. Dixon; ditto, Mr. Rawlinson; ditto, Upper Canada Bible Society.

ILFRANCOMBE, MUSKOKA.—The Rev. C. G. Hans-ton acknowledges with thanks the following con-

tributions in answer to his appeal. Rev. E. F. Wilson, \$2.00; W. W. (Toronto) \$5.00; A friend per Mrs. Harston, Bristol, England, \$8.10.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THE WESTON CASE.

SIR,—I feel that the course which was adopted at the recent session of Synod in regard to the Weston case ought not to be allowed to pass without strongly protesting against it. The whole discussion was out of order. There can be little doubt that the Synod was misled by the announcement of the Lay Secretary, that the communication read by him on the subject was to be "referred, or otherwise disposed of." There is no authority for the latter assertion. It is not embraced in the Constitution, and so is distinctly opposed to the "order of business" laid down by the Synod. This and similar cases are matters of administration, and ought to be left in the hands of the Bishop. I conceive that they do not come under the province of the Synod at all, but rest entirely with His Lordship. Judging from one or two expressions in the letter I apprehend that the author of it, as well as those who were previously in communication with him, were of the same mind. However, if any think otherwise, surely there are rules of order to be observed. Let such correspondence, if necessary, be referred to a committee to report to the Synod, who shall take action accordingly. I again protest against this matter being taken as a precedent, which may prove a dangerous one in the future.

Yours, &c.,

MEMBER OF SYNOD.

"RETREATS OF CLERGY"

DEAR SIR,—Will you kindly allow me once more sufficient space in your valuable paper to inform the clergy interested in the proposed Retreats, that I have received another letter from Canon How, bearing date 25th ult., enclosing letters from Rev. G. E. Jelf and Rev. T. Yard, explaining the circumstances under which they are severally obliged finally to decline undertaking the important work which Mr. How had proposed to them on our behalf.

In both cases it is very evident that the decision has been arrived at after earnest consideration and with great regret.

Mr. How adds that he does "not quite despair of succeeding, and that he is about to write in another direction."

Knowing the disappointment which this information may occasion, I venture to suggest that, possibly our own Bishops who are now in England, and who view the proposed retreats with favor, might, if requested by clergy in their several Dioceses render valuable assistance to Mr. How, in his kind and persevering efforts for us.

Yours faithfully, CHAS. HAMILTON.
Quebec, 12th June, 1878.

DEAR SIR,—This morning's mail has brought me another letter from Rev. Canon How, which I shall thank you to insert with this note below my communication of last week, with thanks for your courtesy. I am yours faithfully.
Quebec 17th June 1877. CHAS. HAMILTON.

MY DEAR SIR,—It is with sincere sorrow that I enclose you the 2 notes you will receive with this. The Bishop of Lincoln recommended Canon Stole, but his note, received by me this morning, is decisive, and Jelf cannot be persuaded. I am now at an end of my resources, and I fear if your plans depend upon getting a candidate from England, you must consent to wait till next year. I have made necessary enquiries, but without success. Did you notice a p.s. written outside my envelope, saying that I had asked Mr. Foxley Norris. I am, my dear Sir, yours very faithfully,
Oswestry June 6 1878. WM. WALSHAM How.

CLERICAL LIBRARIES.

DEAR SIR.—As the propriety as well as the necessity of providing clergymen with cheap or gratuitous libraries was discussed in the Church papers, previous to the meeting of Synod, I entertained very strong hopes that it would be taken up by the Synod as a matter worthy of their consideration, so that some scheme might be devised for the attainment of that object; but I was very much disappointed in finding that no notice was taken of the matter. But, although no cognizance was taken of it by the Synod, yet I think it ought not, for that reason, to be dropped: for I am of opinion that the Book and Tract Committee could devise and carry into effect as good a scheme to that end as the whole body of the Synod. I think that it is a subject that will commend itself to the liberality of every good Churchman, lay or clerical. All I think will agree with me in saying that in order to perform the work of a mission or parish effectively, books are with every clergyman an actual necessity, and that without them he is very much in the position of a mechanic without tools. I think it will also be conceded that the books he requires are generally expensive works, and that the meagre stipends paid to the clergymen of these Dioceses—especially the missionary clergymen—places an absolute barrier in the way of obtaining these desirable aids. To give more force to my argument let me give a statement of my own stipend and position, as a case in point, and when I assert that upon an average salary of not more than \$400 (irregularly paid to me for the past four years), I have had to feed and clothe—I need not say educate—a family of seven, pay house rent and keep a horse, to travel three thousand miles per annum, I think you will hardly deem it necessary for me to say that I find it utterly impossible to make the smallest addition to my library. I would therefore say that anything that could be done to secure this object would be looked upon as a great boon bestowed on the missionary clergy, and I think the sooner there are steps taken in the matter the better; and were I allowed to throw out any hints I would make the following suggestions, that the Book and Tract Committee, or some person or persons appointed by them, be authorized to solicit subscriptions and donations, and that a special collection be taken up in every mission and parish in the diocese, for the formation of a fund to supply clergymen with books at reduced prices and the missionaries gratuitously, and that out of this fund every missionary clergyman receiving a stipend of not over \$600, receive an annual grant of a certain sum in books out of the fund. Hoping, dear sir, that you will allow this an insertion in your truly Church paper, and that some better able to grapple with the question will take it up.

I remain yours, A. CLERGYMAN
Of the backwoods, in need of Books.

"BLOOMFIELD'S GREEK TESTAMENT"

SIR,—In your last issue in conclusion of report of proceedings at the Synod, you publish some remarks of mine respecting my Father and the word Presbuteros, or Priest, also some remarks by Dr. O'Meara about "Bloomfield's Greek Testament," but you omit my reply to the Rev. Doctor. The observations of Dr. O'Meara appear to have been intended to convey the impression that I was an impostor, otherwise they would have been entirely without point, and your report of what was said is calculated to produce the same effect with such of your readers as do not happen to know me. I must therefore claim from you the protection that was not denied me at the Synod.

By the words "anyone reading his Greek Testament," &c., &c., it was perfectly obvious that I meant the Greek Testament with the authorized translation known as the New Testament. In my ignorance I am not aware of any other translation of modern times save Dean Alford's of very recent date. "Bloomfield's Greek Testament," so-called, is no new translation, but the Greek Testament with notes by Dr. Bloomfield, who was no relation of my father, Bishop Bloomfield. The Rev. Mr. Boddy said that my father told him that Priest was short for Presbuteros. I said that any one might see that by reading his Greek Testament, but that that simple fact was no