

On Sunday 22nd April, His Lordship the Bishop, in St. Pauls Cathedral, administered the sacred right of confirmation to about ninety candidates, being the members of St. Pauls Cathedral and the Chapter House congregations. The Bishop gave his usually excellent address to the candidates. There was a very large congregation present.

The Church of St. John the Evangelist, in the north part of the city, is being rapidly pushed forward, the rector, Principal Fowell, hopes to have it open for divine service early in September.

The Rev. P. B. DeLom, rector of Petrolea, has accepted the curacy at Bridlington, York, Eng., for a few months, under Bishop Hellmuth.

LONDON.—The St. Georges Society and Lodges Chelsea, Trafalgar, and British Lion of the Sons of England, attended divine service in St. James Church, London South, on Sunday 22nd. Service was read by Rev. T. H. Brown; the sermon was preached by the rector, Rev. Evans Davis. The spirit of loyalty rang through the whole discourse, and was highly appreciated by the very large audience.

STRAFORD.—The Rev. Mr. Ker has fully entered on his duties in the parish. A reception was given him last week, and a warm welcome tendered him. There is much work to be done in the town and surrounding country, but Mr. Ker seems to be equal for it all.

SARNIA.—On Sunday, April 22nd, the Oddfellows of Sarnia, Port Huron, and Point Edward, assembled in St. Georges Church, when the rector, T. R. Davis, preached a most practical sermon, full of good advice and encouragement from Matt. vii, 16.

LONDON.—St. John's Church.—On Sunday, April 22, His Lordship the Bishop, administered the right of confirmation to a number of young people. The rector, the Ven. Archdeacon Marsh presented the candidates.

LONDON, ONT.—Hellmuth Ladies' College.—This well-known college has such an established reputation for its very extensive and thorough courses of study, that we need do no more than call attention to its announcement in other columns of this paper. The range of its educational advantages embraces the highest facilities for learning the modern languages colloquially, mathematics, literature and science, music, art, elocution, etc., and the healthy and picturesque situation of the college makes it a most desirable school-home.

DORCHESTER STATION.—The special services which were to be held in St. Peter's Church during Lent, were postponed until last week, owing to the illness of the missionary, the Rev. W. J. Taylor, of Wardville. They began on the 23rd ult, and continued until the 30th, when they were concluded by the administration of the Holy Communion. Bible reading was held each afternoon, and an evangelistic service each evening. The services were made bright and attractive by frequent and appropriate hymns, while the earnest tones and sound teaching of the missionary brought home clearly and impressively the truth to many hearts. Numerous testimonials of blessings received were handed in, while perhaps the best indication was the continued increase of attendance and interest at each meeting. On Sunday evening the church would not hold all that came. We believe that an excellent work has been done, the fruits of which shall by God's blessing long be seen in our midst.

ST. THOMAS.—St. John's Church.—This young and rapidly progressing congregation is the offspring of the older parish, which in former times included within its boundary all that which is now known as the City of St. Thomas and much of the surrounding district. As, however, with the advent of railroads and other industries the town grew apace and ultimately received the civic dignity, a movement was set on foot some few years since by several influential gentlemen to establish a second congregation in its more densely populated eastern extremity.

Reviewing the time passed, and particularly the short season of Dr. Beaumont's administration, it is more than gratifying to note the results which have so far been attained. The outstanding debt of the church—too often and ever present Nemesis—has been reduced one half, the weekly contributions more than doubled, and valuable financial aid from other sources has been received, while the general attendance at the services of the church and at the Sunday School

has steadily increased, and the number of communicants at Easter last being the largest on record, and it will not be unseemly to hope that prosperity and success may attend the future efforts which will be made in this connection. The gradual growth of the congregation naturally demands more and more of the time, and the much closer attention of Dr. Beaumont to the religious interests of his more immediate charge, than is compatible with a service divided between St. Thomas and Port Stanley, and in order that he may be the better able to afford these with reasonable certainty, active steps are now being taken to secure the speedy constitution of St. Thomas East as a separate and distinct parish, apart from Port Stanley, having its own metes and bounds, and pledging itself to do all that is required towards the support of its own individual rector. So successfully by his urbanity, personal magnetism and affectionate demeanor has the Rev. doctor ingratiated himself in the affections of his people, that should his life and health be spared it is reasonable to anticipate that under the blessing of a kind and loving Providence, the good work so auspiciously initiated will continue to prosper, until in the bright vista of the future the most sanguine expectations of every person interested may be more than fully realized, and the complete and permanent success of the new parish assured beyond a peradventure. That this will be so, so far anyway as human foresight can penetrate, is evidenced by the spontaneity and cordiality with which the following resolution was adopted at a recent adjourned meeting of the Vestry, when it was moved, seconded, and carried by a standing vote, "That we would most respectfully tender to our beloved clergyman, the Rev. Dr. Beaumont, our most sincere and heart-felt thanks for his untiring zeal and Christian endeavors whilst amongst us to promote in every way the spiritual and temporal prosperity and advancement of this church and congregation, and we humbly pray the Giver of all good gifts that his health and strength may be long sustained to support him in his chosen career of continued and pious usefulness." A resolution to which the reverend gentleman feelingly replied, and which as showing the sentiments animating his congregation towards him will form a fitting conclusion to this somewhat lengthened sketch.

ALGOMA.

Sault Ste. Marie Indian Homes.—The Rev. E. F. Wilson desires to acknowledge with thanks, the sum of \$12.50 from the funds of the late Cornwall Brant, of the G.F.S., assisted by one or two of the old associates and members, towards support of a girl with Wawanosh Home.

THE INDIAN HOMES.—We receive many, very many kind letters from the many friends of our work here among the Indian children—and many friends both young and old are, we know denying themselves in order to assist us; and many have stood well by us for a number of years. Many Sunday schools in Toronto and elsewhere have supported children in our schools since the first inception of our work, fifteen years ago. Still we must confess with some sorrow, and almost with a feeling of disappointment that our work has not gained the hold upon the Christian public or drawn forth their liberal help as some years ago we hoped it would. The work before us is so great, and yet the means placed at our disposal are so small. We keep on adding to our work, enlarging and extending our buildings, and increasing the number of our pupils, and yet the money needed for the support does not increase, rather of late years has it been somewhat falling off. Will the church people of Canada ever rouse themselves to give that proportion of their time, and their thoughts, and their energies, and their money to God's work, which surely, bearing the sacred name of Christian, they ought to give? Our situation seems in one way an unfortunate one. Here is a work of charity depending on charity, yet situated in a missionary diocese, which is also depending on charity. As must be well known our bishop has been sorely pressed of late to find funds to support the diocese, and we cannot but feel that our work among the Indian children, depending as we are like himself on outside sources for help, must be an additional cause of trouble and anxiety to him. But why should it be so? Surely there is means sufficient in the country to support both the missionary diocese of Algoma, and also the Indian homes, if only Christian people could be stirred up to do their duty. How readily is the very slightest excuse made for not supporting a work of this kind. Sometimes it is one thing, sometimes another—first one little thing is found fault with and then another; but we pass over these criticisms of our work, we offer no reply, inasmuch as we have no time for it, we have too much to do, too much to think about. We know that for ourselves we have no aim or object other than the true welfare of the Indian race and the glory of God, and so we keep "going forward" believing

that God is with us, that our seeming hindrances from time to time are but a part of "His plan," and that all will in the end "work together for good." We will say no more, further than to present in the very fewest words possible our present position, and we leave results with God. Last summer we had eighty pupils, had overstepped our resources about \$1,400, were obliged to retrench, dispensed with services of assistant superintendent, and reduced the number of our pupils to sixty. The effect of this was that by Christmas time we were only about \$300 in debt. Just now we are brightening up again. Our feeling is that the work must go forward. We have received applications from new pupils, have accepted them and told them to come. We shall probably increase our numbers again this summer. What the Indian department will do for us we cannot yet tell. The Hon. Thos. White's death just at this critical time is a sad blow. Our branch home at Elkhorn, in Manitoba is completed, painted, and will now be furnished. We are in correspondence with a lady well qualified to act as lady superintendent, and hope to open the home in June. We take two or three pupils from here to make a commencement, and shall gather in others from the neighborhood. The continuance of the work must depend on how funds come in from the Christian public and on the action of government. We have just "the handful of meal in the barrel and the little oil in the cruse," and that is all. We are going on out also to the Rocky Mountains again. One Blackfoot is dead, the other is a Christian, we believe a true Christian, and him we must take home. The project for another branch home at Banff, or somewhere in that neighborhood, we have by no means given up, God will yet, we believe, open the way for us. We trust that the returning Blackfoot boy may become a shining light among his people. The death of the Neepigon boy at the Shingwauk Home ten years ago led to the conversion of the Neepigon Indians. We know not yet what the death of this Blackfoot boy may lead to. All is in God's hands.
Shingwauk Home,
Sault Ste. Marie,
May 5th, 1888.

QU'APPELLE.

QU'APPELLE STATION, April 11th.—On Thursday evening last the audience hall of the immigrant building was filled with our citizens, the occasion being the time appointed for prayer for the unity of Christians. On the platform were the Bishop of Qu'Appelle (Anglican), supported on his right by the Rev. A. Andrews (Methodist), and on his left by Rev. P. F. Langill (Presbyterian). The Bishop addressed the meeting and the prayers were led by Messrs. Andrews and Langill. Great interest was manifested by those present, all the denominations being represented. Could such occasions be multiplied they would do much to remove the petty divisions which impede the onward march of Christianity. We give below the address of the Bishop in full:

The Bishop said that he would much rather not have said anything, but that they should at once have knelt down to ask God for that great blessing for which they had met to ask Him. He felt the very great difficulty in speaking on that most important subject, of not saying anything that would mar the harmony of feeling and spirit which they should have in their one desire for greater unity amongst Christians. They should endeavor, as far as possible to do so, to clear their minds of any thought as to who might be to blame for present divisions or what were the causes of them. They came simply to ask God that as He saw best they might be healed. However, he had been asked to say a few words and as he had taken the responsibility of suggesting the meeting, he could not shrink from doing as requested. He thought there were at all events three points upon which he could speak without fear of saying anything upon which they would not be agreed, as they were necessarily involved in the very fact of the purpose for which they had met. The first was that the present divided state of Christians, was wrong and an evil. The second was that they desired not something new, but a return to a state that they acknowledged had once existed; they were to pray for re-union, not merely union. And thirdly that they believed that God could bring even this to pass, however difficult it may seem to us, and that He would do so when He saw that His people earnestly desired it.

With regard to the first point the present state of Christendom is wrong and an evil, we need go no further for proof than our own town. Waste always is wrong and sinful. He would appeal to any unprejudiced person, nay to anyone, whether the fact of having three ministers of religion, to minister to the small population of this district, was not a waste of money and energy, when if Christians were united one would be able to do all the work quite as efficiently. And in order to meet the expense of these ministers we had to appeal to others to help us, and very often the money came from those who could very ill afford what they contributed for the support of