

DIOCESE OF HURON.

MITCHELL.—Mr. Taylor commences work in Mitchell on the 13th.

EPISCOPAL APPOINTMENTS.—The Rev. J. Hall to the parish of Highbate. The Rev. T. H. Brown to be Diocesan Evangelist. The Rev. W. J. Connor to Martin Mission.

WARDSVILLE.—Rev. W. J. Taylor preached his farewell sermon in this Mission on Sunday, May 6th. Large congregations assembled at each church, and evident signs of regret were seen on all sides.

His Lordship the Bishop is very busy with Confirmations, &c., endeavouring to have all work done and every parish visited within the year. So he may be able to leave the Diocese for a couple of months feeling assured that no congregation suffers for the want of an Episcopal visit.

LONDON.—A special service will (D.V.) be held in St. Paul's Cathedral on the 27th, at 3 p.m., when his Lordship the Bishop will install the very Rev. Dean Innes, the Ven. Archdeacon Mulholland and Revs. Canons Patterson, Falls, and Davis.

The Executive Committee is called together for May the 28th. The Synod will not take place until the fall.

His Lordship the Bishop hopes to leave for England about the first of June to attend the meetings in London. He will (D.V.) sail by the Polynesian from Montreal.

TILSONBURG.—The Rector in his Easter pastoral, after referring in detail to the services and work of the past year adds:

"I can say with all thankfulness to the Divine Helper that at no time during my pastorate among you have our general prospects been so bright and the outlook so encouraging as at this Easter of 1888. We seem to be making steady, solid progress in every department of church work. Our communicants have fully quadrupled and our financial receipts have nearly doubled in the two parishes, and our congregations have proportionately increased. Very soon the congregation of St. John's will have to face the problem of building a new church, the old one becoming more and more dilapidated as time goes on, and within a measurable period we may hope to have an edifice worthy of the noble, dignified service of the Holy Catholic Church.

DIOCESE OF ALGOMA.

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, in fact 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 neighbourhood. 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 cresset" and that is all. We are going 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. E. F. W.

Shingwauk Home, Sault Ste. Marie, }
May 5th, 1888. }

DIOCESE OF CALGARY.

On the 12th of August last, the 100th Anniversary of the Consecration of the first Colonial Bishop, the Synod of the Ecclesiastical Province of Rupert's Land unanimously adopted the following resolution, viz:

"That the civil territory of Alberta be formed into a separate diocese from the rest of the Diocese of Saskatchewan to be called the Diocese

of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan, on his choosing either the Diocese of Calgary or the Diocese consisting of the remaining portion of the Diocese of Saskatchewan, which shall continue to be known as the Diocese of Saskatchewan, to be Bishop of the other diocese until such time as, in the opinion of the Provincial Synod an adequate endowment is provided or other sufficient provision is made for the Bishop of Calgary, when the Bishop shall resign either of the Dioceses, as he sees fit."

Bishop Pinkham received from the Archbishop the instrument appointing him Bishop of Calgary.

The area of the new Diocese is 100,092 square miles. The number of clergy in it is ten. Two or three clergy in addition to the present staff of clerical and lay workers are urgently needed and will be appointed as soon as increased funds can be obtained.

The Bishop is most anxious to open a Collegiate Church school at Calgary, to be carried on under his general supervision, but from the want of funds all that has been done is to secure an eligible site.

The Diocese of Saskatchewan, although lessened in size by the formation of the new diocese, has an area of nearly 150,000 square miles. The number of clergy in it is fourteen, besides several catechists and lay readers.

Each diocese will be organized separately, so that whenever the time comes for the appointment of another Bishop each See will be as completely organized as possible.

His Lordship goes to England this summer partly to attend the Lambeth Conference and partly to advance the interests of his two dioceses. He expects to arrive in England about June 30th.

The Bishop has appointed Rev. J. W. Tims, incumbent of St. Andrew's, Gleichen, and C.M. S. Missionary to the Blackfeet, to be one of his chaplains for the Diocese of Calgary.

During Mr. Tims' four years work among the Blackfeet he has acquired a thorough knowledge of their language. The Society for Promoting Christian Knowledge is about to publish a grammar and dictionary, and also a manual of devotion in the Blackfoot language of which Mr. Tims is the author. From his knowledge of the language, there can be no doubt that these publications will be of very great value.

His Lordship's examining chaplains are for the Diocese of Saskatchewan: Ven. Archdeacon J. A. Mackay, D.D., and for the Diocese of Calgary, Rev. E. Paske Smith, M.A.

DIOCESE OF NEW WESTMINSTER.

The Seventh Session of the Synod of this Diocese met in the Church of the Holy Trinity, New Westminster, on the 17th ult. After the usual service the Bishop presented the list of the clergy entitled to sit and vote, as follows:

The Ven. Archdeacon Woods, Archdeacon of Columbia; Revs. G. Ditcham, W. Bell, A. Shildrick, R. Small, H. Edwards, E. L. Wright, C. Croucher, H. Irwin, H. Fiennes-Clinton, F. D. Brooks, S. C. Scholefield, W. B. Allen, W. H. Cooper. Thirteen parishes were reported as entitled to representation.

A large amount of business was transacted in the two days during which the Session lasted, and amongst this was the adoption of a Canon on Marriage, accepting and enforcing the Table of Prohibited Degrees of 1563, and forbidding marriages contrary thereto, and ordering the same to be posted in every church. It also urges the clergy to enforce the publishing of banns, and to discourage the practice of appealing to the Civil Power for marriage license—forbids the solemnization of marriage by a Deacon; and requires that the marriage shall be solemnized in the church, except permitted otherwise by the Bishop for cause.