

## HURON.

**METCALF.**—The life of a missionary, even in the clearing in Huron, is by no means one of ease. Travelling from one station to another, often long journeys and at unseasonable hours, is trying to the most robust constitution. The labour inseparable from pioneer labour is not yet a chapter of past history. The task involved in re-constructing the Mission of Brock, Metcalf, and Keweenaw, has so affected the health of the incumbent, Rev. E. Softly, as to compel him for a time to rest from the more active duties of his extensive mission. Meantime the people to whom he has ministered, have not forgotten that the labourer is worthy of his hire. They have presented him with 120 bushels of oats, 700 pounds of flour, a load of hay, 2 loads of straw, and the sum of \$18.70 in cash, as their annual offerings for their clergyman.

**INNUMERABLE CHURCHES OF INNUMERABLE SECTS.**—Were we to judge of the religious state of a country from the number of houses of worship, we must come to the conclusion that the western part of the province is the most religious of all countries. In every little hamlet, though it have only three or four hundred inhabitants, there are three or four congregations, each claiming its superiority to all others. It has been well said that there is no end of Bible Christian, Primitive Methodist, Wesleyan Methodist, and Episcopal Methodist Churches. At Devon there is a Bible Christian Church; a mile and a quarter from this there is another of the same denomination; a mile and a half from this we find not only a Bible Christian Church, but also a Wesleyan Methodist. In Exeter there are two churches of these two bodies. This is one of the baneful effects of schism.

**SECTISM FULL OF STRIFE.**—In the neighbourhood referred to above, the mission work of the Church is faithfully carried on, and yet those who have fallen away from here, have their meeting houses at every cross-road, engendering strife and contention. In and around the Village of Lobo, there are four Baptist churches, and each one at variance with the others, and refusing to unite in communion. These country congregations are necessarily as small as they are numerous, one of them we are told, numbering only twenty members.

**SECTISM A HELP TO INFIDELS.**—These schismatic bodies afford to agnostics and sceptics the most powerful weapon for assailing religion. Well may they ask where is truth to be found? Can it have an existence in the midst of so many conflicting opinions? Even here scepticism stalks abroad unreproved. On last Saturday, in this sacred Lenten season, a motley crowd were assembled around a man (an American, we believe), in our Market Square, London, who was extolling the writings of Tom Payne, from which he had, he said, learned more than from all the churches. Many, no doubt, imbibed the deadly poison that fell from his lips, and learned to doubt. It is, indeed, a great blessing that we have the Church abiding in the fellowship and doctrine of the Apostles, one and unchangeable, as a bulwark against every error. We have good reason to be thankful that the Government of our Dominion has prohibited the importation of impure and profane literature.

**BISHOP HELLMUTH.**—Dr. Hellmuth has been for twenty years connected with this diocese as Principal of Huron College and Dean, then as Rector of St. Paul's Cathedral, Coadjutor Bishop, and lastly, as second Bishop of the Diocese, succeeding Dr. Cronyn. Little more than half a century has passed over our young city since the Church obtained a foothold within her precincts, and during the whole of that period her progress has continuously been greater in proportion than the growth of the city. During the episcopate of the present Bishop not only has her progress been great in the number of the city and suburban parishes, clergy and members, but also in her halls of learning. The Huron College that had been founded by the late Bishop, owed much of its success to Dean, now Bishop Hellmuth. He was the founder of the Hellmuth Ladies' College, and the Hellmuth Boys' College, now the Western University.

**LONDON.**—The Bishop of Huron held Confirmation service in St. Paul's at matins on the Sunday before Easter, when twenty candidates were admitted to the full communion of the Church by the laying on of hands. After the reading of morning prayers by Rev. A. Brown the Bishop addressed the candidates, impressing on them the importance of their now taking upon themselves the promises that had been made in their behalf by their sponsors. Having confirmed them he preached a very appropriate sermon, especially for those who had just taken upon them the vows in this solemn rite, and also, he hoped, such as would be profitable to all the congregation. His

text was St. James iv. 7, "Resist the devil and he will flee from you." He referred to the society into which St. James had been thrown, men who, while apparently believers, were in reality dead to the teaching of the Word, and who, while discussing the doctrines of Christianity, were not influenced by a living faith, though attending to the empty forms of religion. The exhibition of a morose manner was far from being a sign of a Christian life, for we are told to be not as the hypocrites in this respect. The counsel given in the text by the Apostle was strong and candid; it was not, resist evil or resist sin, but "resist the devil." The preacher earnestly counselled them who had now assumed the solemn obligation of Church membership, to resist, or in the words of the Catechism, "to renounce the devil." There is in the minds of most people, in these days, a repugnance to the very mention of the devil; their refinement is shocked by the word; but it should not be forgotten that Satan is the instigator of all evil. The Bible frequently reminds us of the great conflict to be waged with him. There can be no evasions in the battle of the Cross. The soldiers of Christ have to engage in a severe contest with a powerful, cunning and ever-alert enemy—the devil. The folly in way of not properly estimating the force of the enemy, is one of the most certain causes of disaster. A constant study of the good book is one of the strongest safeguards. The devil was always going about, and repulsed on one side would renew his assault from the other. His motto might well be "*Nil desperandum*." The preacher dwelt forcibly on the malice, the policy, and the subtlety of the devil. "Eve," he said, "began to parley with him, and the beautiful images he presented to her of her future as a beautiful goddess in the garden, always doing good, captivated her innocence, and she fell." The nature and use of the weapons for the conflict—assiduous study of God's Word—were pointed out to the young soldier. Prayer is the key which unlocks the riches of heaven, and the store of the mercy and love of the Saviour. There is a glorious hope for those taking the vows of the soldier of Christ to-day and keeping them, for their General's last proclamation promises to him who overcometh a place in the kingdom.

**THE VACANT SEE.**—The name of Principal Lobley is meeting with great favour as a candidate for the See about to be vacant by the transference of Bishop Hellmuth to England. Principal Lobley would doubtless be a very happy choice for the Huron diocese, his moderation, sound judgment, and high scholarship being well known, and his character being such as would render him personally highly acceptable to the clergy and laity of that diocese. Who ever is selected will, we trust, in piety and zeal be a worthy successor of the previous occupants of this important See.

## ALGOMA.

**BAYSVILLE, MUSKOKA.**—Received with heartfelt thanks the sum of \$8.68 from Rev. J. Moorehouse, Bervie, in aid of the Church at Bayville. The faithful are hereby informed that a means of laying up treasure in heaven is here afforded them, by forwarding their offerings in the forms of money for completing the building erected for Divine service at Bayville, papers, books, &c., for library and school; clothing, blankets, &c., for the poor. Due acknowledgment shall be made in the DOMINION CHURCHMAN, and prayers offered up for the donors by Andrew Slemmont, lay reader.

## RUPERT'S LAND.

**MISSIONS IN MANITOBA.**—In the month of October last a lady in England, who feels a deep interest in the welfare of the poorer classes of English emigrants to Manitoba, executed a trust deed by which she conveyed to the Bishop of Rupert's Land, the Dean of Rupert's Land, and the Senior Canon of St. John's Cathedral, ex-officio as trustees, the sum of £3,000, to be invested for the support of a clergyman to be known as the "Chapyn Grove Missionary." The duties of the office are, as far as practicable, to meet individual emigrants and parties of emigrants on their arrival in Winnipeg; to visit them at the Government buildings or sheds, or wherever they are; to furnish them with information and advice; to hold services there; to visit any poor persons known to him who do not attend church; to work, if required, in any new district in the city which may be set off by the Bishop of Rupert's Land, as long as such district is unable to provide itself with the means of grace; and, if desired by the Mission Board, to visit, during winter, new settlements of immigrants and report to the Bishop upon their condition and requirements. Each of the trustees has the right of presentation to this benefice in turn. His Lordship the Bishop of Rupert's Land, as the trustee empowered to exercise

the first choice, has appointed the Rev. H. T. Leslie, who will shortly enter upon his duties. Mr. Leslie graduated (B.A.) at Trinity College, Toronto, in 1876; was ordained Deacon and Priest by the Lord Bishop of Ontario; was curate under Canon Pettit, of Richmond, Ont., from 1877 to 1879; was appointed assistant minister of St. Paul's Church, Troy, N. Y., from 1879 to 1880; was curate of St. Matthias Church, Toronto, 1880 to 1881; was curate of Christ Church, Winnipeg, 1881 to 1882, under Archdeacon Grisdale, and has since been on the mission staff of the cathedral and one of the Masters in St. John's College School.

**CONFIRMATION AT HEADINGLY.**—The Metropolitan of Rupert's Land held a confirmation service in Headingly Church on the 11th ult., when the rite was administered to the seven candidates. His Lordship, addressed the candidates in explanation of the rite in which they were engaged. On receiving this ordinance of confirmation, they were admitted to the full privileges of membership in Christ's Church. There are, said His Lordship, three main objects of the rite, as administered in our church. First, that the candidates may receive the ancient and apostolic ordinance of the laying on of the hands—an ordinance which began in the Christian Church in the days of the Apostles, and which had been continually kept up in the Christian Church to the present day. This is the first and main object of the ordinance as administered among us. Coming to the second and more important object, it is given an opportunity to our members (most of whom are now baptised in infancy) to make open confession before the congregation that they hold the faith of Christians. Such a confession is due to the members of the Christian Church from their younger members, and could not but be acceptable to our Lord Himself. There is a third use of confirmation, as administered by us, that it may be the public means, as it were, of introducing you to full privileges of members of Christ's Church. You know very well, continued the Bishop, that we are not, in any sense, going to make you members of Christ's Church by administering this ordinance. The sacrament appointed by Our Lord, whereby we become members of the Church under the new dispensation,—is baptism. But still there are privileges very properly reserved to those coming to the years of discretion, from the exercise of which they may hope fully to profit. In this view I trust that the rite of confirmation may not become an unmeaning one, and I hope that you will afterwards use the privileges to which you are entitled thereby,—one of which is the receiving of the Lord's Supper. The Bishop congratulated the congregation in his sermon that their church was out of debt. He then said, there was an income from endowment now of \$640, but, owing to the expense of living in the country at present, \$900 and a house were the least that a clergyman should get. He said that, in this connection, he had noticed the other day, that Rev. Prof. Bryce had been impressing on the Board of the Presbyterian Church in Canada that \$1,000 per annum was the smallest sum that ought to be given to one of their missionaries in this country. You must also, added the Bishop, think of something outside yourselves. In the present circumstances of the country there is great need that we should all exert ourselves to the utmost. There are, let me explain seven hundred townships in it, in which there are no resident clergymen of our church, and the majority of the large tracts of country formed into municipalities are in a similar condition. There is therefore, great need that every effort should be made to increase our finances as well as to make them go as far as possible. If you can see your way to extend help toward our mission fund, you will find that, in helping others, you benefit yourselves. Giving, there can be no doubt, brings with it a blessing. We are told that it is more blessed to give than to receive. The above is the merest outline of the very earnest and practical discourse delivered by the Bishop on this occasion.

## BRITISH.

**THE BISHOP OF MANCHESTER ON PROPRIETARY CLAIMS TO PEWS.**—In a letter to the rector of Chorley the Bishop of Manchester thus expresses his opinion of proprietary claims to pews in churches: "I earnestly hope that you may be successful in your endeavour to set your church free from those proprietary claims to pews which are quite contrary to the common law of the Church, and perhaps more than anything else have hindered her development and extension, particularly among the humbler classes of the community. Of course you will meet with some opposition under the circumstances it is quite natural. But the issue of faculties granting certain proprietary pew rights in return for a certain sum subscribed is of very doubtful legality in itself, and it is still more doubtful if such grant could convey such right beyond