

blunder was his failure to barricade the building in which the Cheyennes were imprisoned, and thus make escape impossible.

Wild Hog and other Indians at Camp Robinson now admit all their young men were engaged in the Kansas outrage.

A Camp Robinson, Neb. despatch says:—The scenes among the captive Indians are heartrending, but they suffer in silence. Near the prison door is a squaw, sixty years of age, in the throes of death, insensible, and pierced in seven different places with bullets, while within five feet of the expiring woman a female child, seven years old, is combing and carefully plaiting the hair of her infant orphaned sister, and singing in a thoughtful hum some Indian strain.

The loss of life by yellow fever in the South last year, is estimated at about 15,000 persons, and of money and trade about \$200,000,000—as great as the loss from the Chicago fire.

The demand for Welsh books, in the United States, is largely increasing. One weekly paper printed in that language has a circulation of eight thousand copies. It has entered on its twenty-ninth year.

The destitution in England is said to be so great that, not even in the time of the great cotton famine in Lancashire, caused by the war in America, has there been so wide-spread and deep distress.

The trial of the directors of the Glasgow Bank for fraud, theft and embezzlement, proceeded on the 20th inst.

#### THE THIRD SUNDAY AFTER THE EPIPHANY.

THE manifestation of Christ's glory as the Good Physician Who heals the infirmities and diseases of Jew and Gentile, ancient friend and former foe, and our duty to imitate as far as we can the same example of goodness, are brought before us by the Church to-day. The cure of paralysis or of leprosy is nearly, or in most instances quite an impossibility to the ablest medical science—and as much so in the present day as it was a couple of thousand years ago. So that the cure of both of them nearly at the same time by a word or two from the Saviour's mouth was one of the most remarkable manifestations of the Lord's glory that Holy Scripture furnishes. As the palsy was a deprivation of the power of using the muscles for purposes of motion or other action, and therefore is admirably suited to typify the inability of the sinner in his natural state to do anything of himself in accordance with God's will, so is leprosy the most loathsome of diseases a fitting type of the state of the unregenerate and unrenewed before the grace of Christ Jesus takes possession of the soul. But the Good Physician Physician came from heaven to heal these distempers and to restore a healthy action to the powers of man through His grace, imparted by His Holy Spirit, in the use of the means of grace and especially of the Sacraments He Himself has appointed for the purpose.

#### MEETING IN AID OF THE MISSION FUND IN THE DIOCESE OF TORONTO.

UNDER the head of Toronto Diocesan Intelligence, we give a copy of the resolutions adopted at a meeting held in St. George's School

House, on Thursday last, for the purpose of discussing means for relieving the financial difficulties of the Mission Board. Although these difficulties are not experienced by the Diocese of Toronto alone, they are sufficiently formidable to require some special attention. And yet we see no reason for discouragement about the matter. A little more thorough and complete organization, attended to immediately, will no doubt secure the desired success. The meeting was large, influential and enthusiastic, and ought to be followed by great results. Names like those of Archdeacon Whitaker, the Hon. George Allan, Chancellor Spragge, Chief Justice Hagarty, Judge Wilson, etc., etc., must necessarily add great weight to any meeting on a subject so important to the Church. It was a strange oversight, however, that no effort was made at the meeting to obtain subscriptions from those present, as we have reason to believe that considerable amounts would have been realized, which will now require much time and trouble to look up.

Another mistake also, it appears to us, was made in having the Committee so small. It should certainly have been more extensive. We trust those who have been appointed in that capacity will yield to none of the delay which has too often cramped the operations of Church efforts in Toronto. They must set to work at once in good earnest—leaving no legitimate means untried—if the result is intended to be a satisfactory one.

We hope that in our next issue we shall be able to report a considerable amount of work done by the Committee.

#### THE BISHOP OF GIBRALTAR AT CYPRUS.

D. R. SANDFORD, Bishop of Gibraltar, under whose ecclesiastical supervision British congregations in Cyprus were placed from the first, and who is spending part of the winter at Malta, lately visited Cyprus, having been taken there by Captain E. H. Seymour, R.N., in her Majesty's ship Orontes. Shortly after his arrival the Greek Archdeacon of Nicosia waited upon the Bishop for the purpose of arranging a time when he could receive the Archbishop of Cyprus, who wished to pay him a visit. The Bishop said that he proposed to call first upon the Archbishop. At 3 p.m. the Bishop of Gibraltar rode into the court of the Archbishop's residence; a large number of priests and people were assembled, and the bells of the cathedral of St. John adjoining were ringing. The priests conducted the Bishop up the flight of stairs, at the top of which he was met by the Archbishop, who gave him a hearty welcome, and led him to the hall in which the interview was held, placing him on the sofa on his right hand. The Bishop having thanked the Archbishop for his kindness in offering to entertain him during his stay at Nicosia, stated that the special object which he had in coming from Malta to Cyprus was to place into the hands of his holiness a letter which the Archbishop of Canterbury had commissioned him to deliver, together with a copy of a document prepared by the hundred Bishops of the Anglican branch of the Catholic Church who met last summer in London, under the presidency of the Archbishop of Canterbury. The copy was a translation into Greek and Latin, made by the Bishop of Lincoln. The Bishop then spoke of the friendly intercourse which he had enjoyed on various occasions with the Patriarch of Constantinople and other distinguished prelates of the Eastern Church, and of the brotherly feelings which were entertained by the national Church of England towards the Eastern Church generally,

and especially towards these members of it who were living in Cyprus. He hoped that those feelings would be greatly strengthened by the near relations into which the two sister Churches would now be brought in the Island. The Bishop next stated that another object which he had in desire in this interview was to ask his holiness to give him his aid in any work which he might have to do as bishop of the English congregations that might be formed in the Island. The Archbishop, in replying, spoke of the great pleasure he felt in receiving this visit, and expressed the hope that when the Bishop came again to the island he would honor the Archbishop by being his guest. He would most gladly help the Bishop in his work here, if opportunity were given and help needed. He shared the Bishop's desire that friendly relations between the Church of England and the Eastern Church might be promoted by the presence of the English in the Island. He was well aware of the brotherly feelings which the Church of England entertained towards his branch of the Church, and he himself was anxious for union between these two sister Churches. The Church of England might render effective aid to him and his clergy by promoting education, which at present was at a low level. Funds and books were wanted. He explained the position which English chaplains who might be stationed in Cyprus would occupy. Their duties would be to provide for the spiritual wants of their own people. They would be instructed to interfere in no way with the work of the Greek clergy. They would come as their friends and allies, and not as their rivals. He and his people prayed for the Queen of England, for the High Commissioner, for the Archbishop of Canterbury, for the Bishop of Gibraltar, for the other Bishops of the Church of England, and for their flocks. He hoped that the rule of England might further both the temporal and the spiritual welfare of his people, who had suffered long and terribly from misrule and oppression. After the Bishop had partaken of the customary cup of Coffee and sweetmeats and after expressions of brotherly regard had been given and returned, and each prelate had promised the other his prayers, the interview closed. The Archbishop accompanied the Bishop to the top of the staircase leading into the court, when the two shook hands. The bells of the cathedral again rung. The Bishop mounted his horse. The priests kissed his hands after the Eastern custom. The Bishop, after visiting the churches and the bazaar, rode back to the camp, where he was entertained at dinner by Sir Garnet Wolseley and his staff. Next day he returned to Larnaca.

#### THE CLERICAL GUIDE.

The editor informs us that some of the clergy not having yet replied to his card, the work will be a few weeks later than anticipated, in issuing. Will those of the clergy who have not communicated with Mr. Bliss kindly do so without further loss of time? We trust all the clergy will subscribe to the new edition of this valuable work. It is but fair to the Editor that he should be sustained in the work he has undertaken and carried out to the satisfaction we believe of the great body of the clergy.

—Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king, as supreme.