

fairly covered by our missionaries, but beyond that there was a blank. In N. Hastings alone there were 18 Townships whose numerous settlers hardly ever saw the face of a Church clergyman. He had proposed to the several congregations throughout his Deanery, that they should assess themselves in aid of the Mission Fund to the amount which they had reached in their most prosperous years. This proposition had everywhere been well received, and he anticipated by this plan an increase of \$500 on last year's contributions in his Deanery. The Rural Dean's speech was listened to by the congregation with the utmost attention and interest. The meeting throughout was most animated. The singing good. The collection amounted to \$18.83.

ALGOMA.

The Rev. W. Crompton, travelling clergyman, gratefully desires to acknowledge the receipt of a large box from the Church Women's Aid Society, Toronto, per Mrs. W. T. O'Reilly, containing presents for the scholars of his Sunday Schools, and various gifts to himself and family. Mr. C. would at the same time ask his numerous correspondents to excuse an immediate reply to any of their letters, as he does not expect to be at home more than four days during the next six weeks. Aspdin P. O., Stisted, January 17th, 1880.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BRANTFORD: Grace Church was very handsomely decorated for Xmas, no amount of labour was spared by willing and loving hearts and hands to beautify the temple in honor of its Incarnate God. The offering was upwards of \$102. Church matters seem to be working quietly and prosperously in both Grace and St. Jude's—without a single discontented or "aggrieved" parishioner, as far as is known.—"Laus Deo."

WOODSTOCK.—The readers of the DOMINION CHURCHMAN will doubtless remember the laying of the corner stone of the Church in Woodstock in October 1877, by the Right Rev. the Lord Bishop. After little more than two years he has had the happiness to consecrate the building, and the Bishop of Toronto, formerly Rector of Woodstock, preached the sermon on Timothy 2: 15, at its consecration. The church was crowded. There were also present the Very Rev. Dean Boomer, Ven. Archdeacon Nelles, Rev. G. C. Mackenzie, Rev. Canon Innes, Rev'ds E. E. Newman, A. Brown, J. B. Richardson, A. Darnell, J. Gemley, J. Edmonds and other clergymen. The choir of St. Paul's, London, were in attendance, and, after an introductory overture by the organist, Mr. Sippi, the 258th hymn (Bickersteth's collection) was sung, the hymn having been given out by the Rector, Rev. J. J. Hill. The first part of the morning service was said by the Ven. Dean Boomer; the Psalms were chanted by the choir; the first lesson was read by the Ven. Archdeacon Nelles; the second lesson by Rev. E. E. Newman; and the Creed was said by the Rev. Canon Innes. The Bishop of Huron said the Litany, and the Rector, Rev. J. J. Hill, read the declaration of conformity to the liturgy and doctrines of the Church. The sermon followed. The usual dedicatory service was read and the Church declared open for public worship. During the offertory Mr. Sippi played one of his brilliant voluntaries on the organ acquired for the new Church. The Church in its position and architecture is considered one of the finest ecclesiastical edifices in this Diocese. It is of purely Gothic architecture: the walls of red brick, with heavy Ohio stone caps, and relieved with black bands. The roof is of black slate with coloured bands. On the north-west corner is a magnificent tower, 134 feet in height with a circular turret containing a winding staircase leading to the belfry. The extreme length of the Church is 180 feet and the width 84 feet. The extreme inside length is 102 feet and the width 64 feet. In this length the chancel is included. The roof is supported on 12 Gothic columns of elegant design and workmanship. There are 8 side windows of coloured glass each 21x7 feet. The chancel is semi-circular in shape. It is lighted by 7 handsome windows, the centre one having a life-size representation of our Saviour with a lamb in his arms with this inscription: "He shall feed His flock like a shepherd, and gather the lambs with His arm." The stained glass is by R. Lewis, of London, Ontario. The ceiling is of grained oak wood, elaborately ribbed and boldly moulded, and is filled in with chamfered boarding, oiled and varnished. The pews also are oiled and varnished, corresponding with the grained roof, with sittings for 800 people.

ALMSTON.—The parishioners of St. John's Church met in the Music Hall on Thursday, 15th inst., in order to give a public welcome to the Rev. E. Softley.

R. D., on his taking charge of the Mission. Tea was served, and several gentlemen and ladies gave selections of vocal and instrumental music of a very appreciable character, and with good effect. The following address was presented to the Incumbent, and the occasion was, we trust, both pleasant and profitable.

To the Rev. E. Softley, B. D.:

REV. AND DEAR SIR,—We, your parishioners are assembled here to-night, not through any conventional spirit, but that we may pay our respects to you, our Pastor, and welcome you in a becoming manner to this Parish. We have also met together that mutual benefits may be derived: first, that you may be made known to us; and second, that we may be made known to you;—and we trust the bonds of friendship sealed to-night may be permanent and real, such as time will hallow and make venerable. We fully know the diffidence consequent upon strange associations, but we wish you to consider yourself at home with us; for although we are "not in goodness and in powers pre-eminent," yet we assure you that we are sincere in this our welcome. And to Mrs. Softley and your family we extend the hand of true fellowship, trusting that they and we may see many happy and prosperous days together. Lastly, may God, the Giver of all good gifts pour down upon you the continual dew of His blessings, and assist you in the discharge of those duties upon which you have entered in this your new field of labour. And, finally, "when the fever called living is conquered at last," may we all, pastor and people, be gathered home to be with him "who loved us and gave Himself for us." Signed on behalf of the congregation by ALEX. LUCAS and JAS. C. G. LAMONT, Wardens.

Mr. Softley, in reply, said he felt cheered by his reception, and confidently anticipated great results from Christian co-operation of so cordial a character.

The missionary meetings will be held in the City of London during the first week in February as follows: Christ's Church, Monday, Feb. 2; Chapter House, Tuesday, Feb. 3; St. Paul's Church, Wednesday, Feb. 4; Cronyn Memorial Church, Thursday, Feb. 5; St. James' Westminster, Friday, Feb. 6. The meetings in the Thamesford Parish will be held during the succeeding week beginning at Dreaney's Hall, on Monday, the 9th of February at 2.30 p.m.

MISSION NOTES.

The Rev. Mr. Henderson, of Ascension Church, Buffalo, invites all the members of his congregation to meet monthly at the parsonage, where they have a Church Social, and conclude by paying up their dues to the Church. We know several places in Canada where this arrangement might be made with advantage.

SCHOOLS IN MADAGASCAR: *Ty children who belong to a mission army or a Sunday School.* By Miss LAWRENCE.

In most of the Schools that I have visited this year, I have seen a Mission box on the table, and boys and girls bringing their pennies to drop into it instead of buying nice sweet things for themselves. Last winter, I saw a little girl belonging to a Sunday School in London, stay behind her class to look for her half-penny which she had dropped, and on finding it she looked so pleased and brought it to me saying, I was to take it for the children in Madagascar.

About fifteen years ago, the S. P. G. sent a Missionary to teach the people at the large seaport of Tamatave, on the coast of Madagascar, and if you were to go into the beautiful little Church that has been built there, you would see on the walls of the baptistry a brass Cross, with Mr. Hay's name on it, telling how he laboured there. The natives often say, "Mr. Hay was my father, he taught me and baptized me." Two other Missionaries have since died at that station.

About five years ago, a Bishop went to take care of Church in Madagascar, and the Ladies' Association of S. P. G. at the same time sent out teachers for the women and girls. There is a Girls' school house at Tamatave, the money for its erection was given by some ladies in London, who raised the sum by their needlework, and so gave proof of their love and zeal. The lady who had charge of the school died about a year ago, and since that time the scholars have been dispersed. You will, perhaps, be glad to know that the Ladies' Association are about sending out another teacher to take charge of them, and fortunately she is not a stranger to the people, for she has already worked in the school at the capital of Madagascar, so has become acquainted with their language, and knows something of their manners and customs. She has been staying in England for a year to get rested and well, and hopes soon to be at work again. Tamatave is, perhaps, the most difficult place in all Madagascar for the carrying on of Mission work, because of the habit of spirit drinking, which has almost

ruined the district. In passing through the narrow streets, I have seen a large rum barrel in nearly every house; this rum is bought by Creole traders from Mauritius, and exchanged for bullocks; there is no duty to be paid for selling it, so every one is allowed to have as much as he likes; I have seen mothers give babies this dreadful drink.

As you may suppose, the people there are not nearly so anxious to learn as they are in other parts of Madagascar, where this drinking is not practised, and so it is necessary to make the school bright and pleasant in order to bring them in. The school house is not large enough to meet the requirements of the place, and it will be necessary to make up stairs sleeping rooms, otherwise in a marshy district like Tamatave, the English teacher will be often laid up with coast fever. The present house consists of three small rooms on the ground floor, i. e., school room, general room, and one bed room. What we wish to do is to raise the roof and make the rooms above, and then two of the down stairs rooms can be thrown into one, to form the school. Two ladies have already promised a sum of money towards making the necessary alterations, and I know that others, when they see the need, will come forward and help us as they have done so many times before. You know how nice it is to have a pleasant, airy, school room in England, where the weather does not render it unhealthy even to sit closely together.

The school will be opened in the early morning for the Malagasy women and girls, who will be taught lessons from the Holy Scriptures, as well as reading, writing, and other useful things. In the afternoon sewing classes will be held for women and the elder girls; we shall try also to get the French Creoles, of whom there are many living there, to join this afternoon class, and hope to give them lessons in French reading, as well as sewing. The Bible Society have kindly supplied us with some French Bibles for this purpose. If our friends will permit, we should like to have a wide verandah built round the school-house, as native women prefer sitting on a mat under a verandah to being shut up in a hot school room. Both the Malagasy and French Creole women are very fond of sewing, and they will generally come to learn whenever a School is opened. Schools are few and far apart in Madagascar, and especially schools for girls, and this is because there are so few teachers. You know it would not be possible for a child living in London to go all the way daily to York to school. Many of the Malagasy children are farther removed from any school even than that. In the neighbourhood of Tamatave there are a few small schools, taught by native catechists, but as yet there are no native women capable of taking charge of schools. As soon as the school at Tamatave is in work, we hope to establish the plan we followed at capital, and assemble all the native teachers round about for two or three days every month, that they may see the working of the central school, and receive instructions from the Missionary in charge. The married men are always invited to bring their wives with them. As soon as they can do plain work well, they are encouraged to open sewing classes in their husband's schools for women and girls, and supplied with needles, cottons, and patchwork. The English teacher goes from time to time to visit them, and gives the more advanced scholars a change of work; knitting and crochet they learn readily, but it is very difficult to get enough needles, cottons, and patchworks to keep so many fingers going.

As you yourselves go to school, I know you will like to hear about the dark brown children "on the other side of the great water" (as they would say). The people at first are often very shy of coming to school, but if the teacher knows anything about binding up, wound or nursing sick children, the Malagasy women will come early in the morning, before the sun gets too fierce, and bring the sick child to the teacher, who will give some simple medicine or bind up the sore, and tell the mother what to do. When the sick person gets better, the family generally comes with the one who has been sick to bring a thankoffering, sometimes a chicken, or a few eggs, or vegetables, and after that they usually come to school, as they think that is the best way of showing their gratitude, and the teacher thinks so too; so by degrees mothers, children, and slaves will come and learn together. I dare say you would think it strange if your mothers were to go to school and sit down in the class to learn with you, but then you must remember your mothers had schools to go to when they were young, but the Malagasy women had not. However, we prefer having classes expressly for them and the big girls, so as to be able to talk to them whilst they do their sewing, about their children and the best way of taking care of them, and the necessity of keeping them clean, as some of these people, though living in such a hot country,

are
quite
The
man
thos
their
the
rush
mea
o'clo
close
wash
outs
then
aired
wash
to y
time

De
foun
think
may
who
work
much
carry
school
would
did n
doing
labou
And
help
even
lieve
steal
advan
the w
help
parial
streng
to sei
aries
by tl
house
"Oth
them
be yo
derer

All Li

DEA
Church
DOMIN
&c., in
the Mi
at leas
altar o
or "C
ingly,
Holy V
rubric
Militan
many
nished
so man
above i
wa, an
incorre
triffing
see to
In thes
tolic in
in orde

DEAR
Fornere
fer that
Notitia
expensi
miserat
permis
"We
commu
at leas
tion wo