

fine church edifice, out of debt, it is yet seldom filled. This is owing in part to the scattered condition of the people who compose the congregation, and the distance which many live from the church. Yet there are manifest tokens of renewed life even here. A movement is now on foot for the enclosure of the churchyard, and the erection of sheds for the protection of the horses and vehicles belonging to the Church-goers. It is gratifying to the incumbent to witness these signs of life and vigour, and to know that any seeming lack of interest in the services is entirely owing to the state of the weather, and the almost impassable condition of the roads, circumstances which of course can happen only during this season of the year. The visit of Rev. W. F. Campbell, the missionary agent of the diocese, was well received, and a very good attendance may be reported in each parish, and the pecuniary results beyond that of the previous year.

ALGOMA.

From Our own Correspondent.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, a surplice for the Church of the Redeemer, from Churchwomen's Mission Aid, Toronto.

THE REV. S. A. WILSON, commissary of the diocese of Algoma, and Principal of the Indian Homes, having been kindly invited by the Bishops of Huron, Niagara, and Toronto, visit their dioceses on behalf of Algoma during the month of March, will (D.V.) be prepared to attend any meeting or Sunday-school gathering which the clergy may arrange at the following places:—London, and vicinity, March 11th, 12th, 13th, 14th; Hamilton, March 15th, 16th, 17th; Toronto, March 23rd to April 7th, Mr. Wilson expects to be in the Muskoka District, Sunday, April 9th, Kingston. Then on to Montreal, and perhaps Ottawa. Other places on the G. T. R. may be visited on the way from Montreal, Mr. Wilson intending to get back in time for the first boat up from Collingwood the first week in May.

There is no sickness now in the Shingwank Home, the danger that seemed to be threatened having been mercifully averted.

BRUCE MINES.—A very successful concert was held in this village on Wednesday, February 8th, under the chairmanship of the Rev. P. T. Rowe, B.A., incumbent of the mission. The programme included vocal and instrumental music, recitations, readings, tableau, charade, and a farce. Great assistance was rendered by a number of Church members from St. Joseph's Island, the Rev. H. Beer's mission, some travelling over twenty miles to take part. The Reeve of Sault St. Marie, who is also churchwarden of St. Luke's church, with a number of other gentlemen, interested in the welfare of our Church, from the same place, were present, necessitating a drive of over 100 miles the round trip! An exceedingly pleasant evening was spent, and at the close about \$70 was realized, which amount was equally divided between the Rev. P. T. Rowe, towards liquidating a small debt on the Otter Tail church, and the Rev. H. Beer, towards Hilton church, in his mission, on which there was also a small debt outstanding. Now, thanks to a strong, united effort, both are entirely free from that very disagreeable burden.

GARDEN RIVER.—The Christmas decorations, an account of which appeared in former number of the DOMINION CHURCHMAN, were taken down on Shrove Tuesday, so that now everything looks gloomy and desolate, a fitting aspect for the Lenten season. However much dissenters, and, alas! Churchmen, may laugh at the idea of observing this holy season, no one could possibly doubt the earnestness and reality of our Indians, when many of them gave up a whole day's work in order to be present at the services on Ash Wednesday, which to the Indians was a great sacrifice, although to many it may not appear so. But when work is scarce, sickness prevalent, and clothing and provisions dear, then even one day's work means something. On that day morning prayer was held at ten a.m., including the Communion Service and a celebration of the Holy Eucharist, at which latter over one-half of the congregation remained, nearly thirty in number, thus preparing themselves for the sterner conflict. Divine service was again held at seven p.m., at which an earnest sermon was delivered by the incumbent on 1 Kings vi. 7, in the course of which he laid down some very plain rules for the closer observance of this holy season. It will thus be seen that the Indians are not kept in ignorance of the doctrines of the holy Church, but on the contrary, owing to a careful training on the part of their missionaries, in many instances set an ex-

ample to their white brethren. To quote another instance, a young brave, who had formerly been a communicant, but who for nearly nine years had ceased to be so, leading in the meantime rather a wild life, of his own free will repaired to his clergyman, acknowledged his faults, asked for spiritual advice, and craved permission to be admitted once more to full communion in the Church. He was amongst those who partook of the Holy Communion.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

No. 16.

THE Collect for the 3rd Sunday in Lent is almost word for word a translation of the old Collect of 1200 years ago, and on account of the brevity of its wording, we are compelled to trace its full intent in the Scripture readings accompanying it. It is often difficult, especially in the shorter Collects, to observe any difference between two or more Collects occurring at different periods of the Christian year, the general drift of idea, and to a great extent, the very words being the same. How many of the Collects, for instance, refer to our "adversities," "Divine help," "defence," "the prayers of His people," &c. When, however, we come to read the accompanying Epistle and Gospel in each case, we find a real tangible difference of design; and with the help of the readings we may trace, however faintly, the same design in the Collect. Each Collect, however similar to others that we remember, must be said with its own specific "intention," just as the Lord's Prayer may be said very frequently even at short intervals, each time with a different leading thought. In this light then, we may note how the Collect speaks of "hearty desires," how it connects these desires with the idea of "humility" in us, and how a general notion of "defence" against active personal "enemies" pervades the prayer. Now the Gospel, from St. Luke, gives us the narrative of incidents accompanying the casting out a devil of dumbness; the idea mooted that He cast out these demons by the help of the very prince of evil; our Saviour's exposure of this folly and fallacy of such an attempted explanation; the emphasis He lays upon the necessity of contending with Satan by force of a greater strength than Satan's own; the impressive warning against the possibility of Satan's assumption of increased power over those who have been rescued from him once; the need of having the house of our soul not only emptied of evil, but fully occupied with good; finally, the supreme blessedness of "keeping" the Word of God, which He has permitted us to hear. We are to consider ourselves in the character of God's servants, who have made our vows ("hearty desires") to serve Him, who are subject to attacks from the promoters of evil, and who need "the right hand of His Majesty" to guard us against all such attacks of the enemy of souls, who is always seeking to regain possession of his lost ground in us. We need that Almighty Hand to contend against such superhuman strength as Satan's.

So the Epistle, upon perusal, is found to portray one method for being secure of this Divine help, by keeping the Word. We are taught by St. Paul, that we must "walk in love," must not even "name" those filthy practices which are not becoming, must substitute "giving of thanks" for inconvenient (that is, improper) talking and jesting. "Walk as children of the light" is the precept of the Epistle; do not speak about, much less partake of, or have fellowship in, the works of darkness—rather take the active course of aggression, *reprove* them. Thus we ensure the defence of God's right hand in furtherance of our "hearty desires."

On the 12th of March, this week, falls the commemoration of one whose name ought to be dear to every one, the great and good Gregory, the last of the better era of the Roman Church. His protest against the idea of modern Roman Papacy is invaluable—their highest authority thus stigmatizing it as anti-Christian. In the Church of England we owe his memory honour for his efforts to evangelize the heathen Saxons, who had invaded and settled in the south of England, in which his missionaries were partly successful. In our Prayer Book we have the record of his pious labours, in the Collects for the different Sundays and holy days of the Christian year, which were carefully compiled in his sacramentary. With his name also is connected that impressive method of chanting the Psalms to grand but simple melodies called "Gregorians." Few lives have been so noble and yet so simple and humble in their usefulness to God and His Church. He lived in the lat-

ter part of the 6th century.

On the 18th our calendar mentions Edward, King of the West Saxon. His date is 980 A.D. The story of his early death by the cruel treachery of his step-mother, Elfrida, is well known in English history. He appears to have been of a rare saintliness of disposition and much beloved by his subjects.

THE CATECHISM.

- Q. What is the Tenth Commandment?
A. To lust after; to desire beyond due bounds—sinfully. (St. Matthew v. 28, "to lust after," and Romans vii. 7, "lust," have in the Greek the word for "covet" in the Septuagint or old Greek translation of this commandment.)
Q. What distinguishes this commandment from all the rest?
A. It is always broken in the heart, and it leads to the breach of the other commandments, particularly the six, the seventh, and eighth.
Q. How then is this commandment to be obeyed?
A. Only by earnest prayer to God to cleanse our hearts, and by our watching over them and keeping them with all diligence.
Q. What is specially forbidden?
A. The unlawful desire of what belongs to another.
Q. Why unlawful?
A. Because we may lawfully desire the goods of others, if we only think of obtaining them fairly, as by just price, in labour and money.
Q. What says St. James of evil covetousness?
A. That it is the mother of sin, "When lust hath conceived, it bringeth forth sin." St. James i. 15.
Q. Give examples of this from Scripture?
A. Eve, Gen. iii. 6; David was so led to murder and adultery; Ahab was so led to false accusation, robbery, and murder; Judas to betraying his Master; Balaam, Achan, Gehazi, are also examples of the same. 2 St. Peter ii. 14, 15; Josh. vi. 2; Kings v. 20-27.
Q. Does not the Gospel enlarge the scope of this commandment?
A. Yes: it not only forbids unjust desires of another's, but discountenances all eager grasping at our own rights, or too tenacious retention of them. 1 Cor. vii. 29-31; and especially our Lord's words, St. Luke xii. 15-21.
Q. What is Christ's sentence upon those who so keep their own as to spare nothing for His poor?
A. St. Matthew xxv. 41.
Q. Why is this sin so severely punished?
A. Because it is so especially opposed to the mind of Christ. Phil. ii. 6; 2 Cor. viii. 9.
Q. Is covetousness, as meaning selfishness and hard-heartedness, a deadly sin?
A. Yes: "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5; also 1 Cor. v. 11; vi. 10; Col. iii. 5.
Q. Is it enough to root out all desires?
A. No: we must have put into our hearts good desires; especially must we "covet earnestly the best gifts" of the Spirit, Faith, Hope, and Charity.
Q. What are the great preservatives against covetousness?
A. Contentment and Godliness. Phil. iv. 11; 1 Tim. vi. 6, 8; Heb. xiii. 5.

THE FIRST MIRACLE.

"On the third day." St. John writing with a full knowledge and clear recollection of all that occurred during these memorable days, writing too for those who by converse and oral teaching had been made familiar with all the incidents of their Lord's life, gives his indications of time, as though all who might read his narrative would be equally familiar with them.

The third day of which he speaks, seems to mean the third after His departure for Galilee, from the wilderness where He had been tempted, or from the fords of Jordan where He had been baptized. Traveling expeditiously, as He would be likely to do after an absence of nearly two months, He would reach Nazareth on the third afternoon; and finding that His Mother and His brethren had gone, He could in an hour and a half longer reach Cana in time for the ceremonies of an oriental wedding. "It is well known that those ceremonies began at twilight. It was the custom in Palestine no less than in Greece, To bear away

The bride from home, at blushing shut of day. Or even later, far into the night, covered from head to foot in her loose flowing veil, garlanded with flowers, and drest in her fairest robes, she was heralded by torchlight, with songs and dances, and the music of the drum and flute, to the bridegroom's home. She was attended by her maiden friends, and the bridegroom came to meet her with his youthful companions.

It would seem probable, from the fact that the Blessed Virgin takes a leading position in the house, and

commands the one or other of the holy family. Alphæus. W. days, as was only for one poorer class the entertain but those w duty of lav exercise it to which this is casion; or t would have have felt it t

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