

ling tales of the hardships he underwent in consequence of his apostasy. He remained in the vicinity of Lucan a short time, and gave one or two lectures in the Town-hall and then went to Exeter, and announced himself as a portage of the Rev. Mr. Magahy, his purpose being, he said, to deliver lectures in aid of the Sabrevois mission in the Province of Quebec. The proceeds of the lectures have not been accounted for to Mr. Magahy, and the priest is at present lecturing in the county of Perth.

**MORAVIAN INDIAN RESERVE.**—The missionary to the Indians in this reserve, the Rev. R. F. Dixon, is not relaxing in his efforts to bring the red men into the fold of the Church, and they heartily respond to his invitation. They are now sparing no labour to erect a house of worship. They have already hewed and delivered nearly all the timber for their church, and the framing will be commenced with as little delay as possible. The further construction of the building will be proceeded with, as the funds are received from subscribers. Nearly two hundred dollars have already been raised, but this is a very small sum to commence with. The Indians are contributing liberally what they can, viz., their labour. We hope their wishes will be realized, and that the earnest appeal of the missionary in their behalf will bring in an adequate fund for the purpose. The three brick churches in the Delaware Reserve were built by funds from friends in England, on appeal from the Muncy and Oneida Missionary, the Rev. P. Chance. Surely this one can be built by the Church in Canada.

**PROSPECT HILL.**—In all our missions the ladies of the Church are invaluable assistants in raising funds for Church purposes, a great part of the work is done by them. In visiting the afflicted, and as Sunday-school teachers, their aid cannot be too highly appreciated; and Prospect Hill is no exception to this general rule. The Ladies' Aid Society of Trinity Church, have been very energetic in raising funds for parochial work. A very successful festival for that purpose was recently held here, when the result from the efforts of the ladies was the addition of the sum of one hundred and fifty-eight dollars. A very pleasing feature was the presentation by the ladies to Mrs. English, wife of the incumbent, of a very kind address, and a handsome silver cake-basket and butter-cooler, as a token of their appreciation of her untiring efforts to assist in Church work, and also of her services as organist.

**INGERSOLL.**—The annual Sunday-school entertainment in connection with St. James's church, has been held in the schoolroom, and none of that happy class, Sunday-school scholars, could enjoy their festival more heartily; and the hearty enjoyment of a holiday is a pretty good indication of close study and good work in the hours of business. The Rev. E. M. Bland, Mrs. Bland, Mr. H. Bland, and Miss Bland, aided by Mr. Perkins and the churchwardens, were ushers on the occasion, and well they acted their parts. The room was crowded, there being over four hundred persons present. The children were seated in front of the platform and in the north and south of the room, and their friends in the rear. After the opening services—the singing of a hymn, and prayer—the rector gave to the deserving scholars, certificates of merit. The regularity of attendance and the proficiency in studies were shown by the certificates in accordance with the class-books; e.g., For regular attendance on fifty-two Sundays throughout the year, four certificates were awarded; for attendance not less than fifty Sundays (the absence caused by sickness), six certificates; absent for any other cause than sickness (only one excuse being admitted), four certificates. There were in all for punctual attendance, proficiency in learning, and good conduct, over seventy certificates awarded. The fact that the home of some of the pupils is from three to four miles from the school reflects greater credit on them for their regular attendance. We need not tell of the feast of luxuries provided for them, of the magic-lantern, and of the feast of song. All went well—as well as the friends of the school could desire. Need we add that the Sunday-school of St. James's is truly a Church Sunday-school in every respect.

**MEAFORD.**—Christ Church: The annual bazaar and entertainment in aid of the above church, was held in the Town-hall on Tuesday the 14th (St. Valentine's day), and in every way proved a great success. Thanks to the ladies of the congregation, the tables were well furnished with a variety of useful and ornamental articles.

A dinner of the most recherche description was served in the hall between the hours of 12.30 and 2.30, the appreciation of which was amply testified to by the large number who partook of it, while a liberally supplied refreshment table was provided throughout

the day. The programme in the evening consisted of songs and readings, while the Meaford brass band gave a choice selection of music at intervals. Towards the close of the evening the incumbent, the Rev. C. H. T. Channer, in an amusing speech proposed a vote of thanks to the ladies who had worked so cheerfully and indefatigably in aid of their handsome Church. The hall in the evening was densely crowded. The proceeds throughout the day amounted to the handsome sum of \$185.

**ESSEX CENTRE.**—The members of the Church here are contributing in labour as well as in money to the building of a church in this village. They are now hauling brick to the lot obtained for erecting the sacred edifice as soon as spring comes.

### ALGOMA.

From Our own Correspondent.

THE Rev. P. T. Rowe, B.A., Garden River, begs to acknowledge, with many thanks, from the C. W. M. A. Society, Toronto, per Mrs. E. O'Reilly, one surplice, and one set altar linen.

THE Rev. W. Crompton wishes to make the following acknowledgments, viz: a cheque for £20 sterling for Burk's Falls church, per Miss Reid, England; \$3 for general fund, and \$4 to be divided between Pearcey and Burk's Falls, from G. and A. H. Toronto; and \$12 from the "Goodwood Algoma Mission Box," per B. R. Robb, Esq., "to be applied to such object you may deem best." So confident did he feel that his appeal would be responded to, he consented to furnish the stove, etc., and shingles for the church at Pearcey, in addition to the cash he had in hand for them. He says:—"Words fail me in attempting to speak my gratitude, and I can but leave the matter in the hand of Him for Whose honour these gifts are made."

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

THE COLLECT, ETC.

No. 14.

First Sunday in Lent.

FOR three or four days past we have been making our commencement of the Lenten fast; and now we have arrived at the first "station," as it were, on the road through the forty days. What message has the Church for us as we look up for spiritual refreshment to-day. Prefacing that continuous undertone of Lent, derived from the Ash Wednesday Collect,—"Worthily lamenting our sins and acknowledging our wretchedness,"—comes to our lips to-day a prayer for grace to use a beneficial and operative kind of abstinence, which will tend to subjugate the flesh to the control of the Spirit. This is the great difficulty of Christian life on earth, the striving of the flesh against the Spirit, the lowest against the highest part of our nature as men. It might be an easy matter, comparatively, for us if we were relieved of this pressure of the natural body to proceed on our way heavenwards; but God's design is that we should not leave it unrenewed, but carry on through a process of discipline and purification. To obey the "motions" or impulses from above is not so easy when we are clogged by the rebellious demands of the carnal within us. Hence the practical necessity for correcting the balance by "abstinence" on the part of the flesh. In the preface of our Prayer Book is the "Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year." Do we faithfully observe them? Besides the forty days of Lent, there are many others there mentioned. There are sixteen "vigils," or fast days preceding the festivals of the Church's year, the twelve Ember-days, three Rogation-days, and all the Fridays in the year, making, with Lent, about 120 days, or just about one-third of all the days of the year. This is an important question, "What ought we to do in order to 'observe' those days. No wonder that at the beginning of this solemn period of Lent, the Church trains us to pray for guidance to use abstinence of such a kind as will conduce to the desired spiritual effect. Perhaps the due consideration of the meaning of a "vigil" may lead us to a better view of the whole subject of abstinence. These vigils seem to be intended as a practical exemplification of the feeling that solemn period of watchfulness (as the word "vigil" means) appropriately precludes enjoyments of a festal period, as the Greek feast of Heaven is preceded by the probation of earthly life. Only

those who carefully, rightly, moderately use the period of probation, are fitted for the full enjoyment of the glorious hereafter. To a great extent the choice of suitable abstinence must be left to each individual's conscience. What would be abstinence, or self-denial for one night not be might be the reverse—for another. Still there are certain great principles to guide us. Those things which pumper, gratify, inflame our fleshly nature are to be avoided during the periods of discipline. The use of "flesh-meat," as it is called, has generally been considered one of such things; but it is after all only a type, an example, of the sort of things from which we are to abstain. Every one who addresses himself candidly to the subject can select other indulgences which in his own case encourage the flesh against the spiritual part of his nature.

The Epistle of to-day gives St. Paul's list of spiritual exercises, introducing "watchings and fastings;" the Gospel recites our Lord's forty days of fasting. With such specific exemplars, we must be dull indeed if we cannot see how to exercise self-discipline upon our fleshly parts.

This week occurs the commemoration of St. David, who is known as the "patron saint" of Wales, as St. George of England, St. Patrick of Ireland, and St. Andrew of Scotland. In the case of St. David there is good reason for the selection of the saintly name as peculiarly associated with Welsh Church history. He was during a part of the sixth century the champion of the truth in that Church, and as archbishop, the leader of the clergy. The Welsh, under such leadership, were as resolute in opposing the inroads of false doctrine, as the encroachments of Romish doctrine over their Church; though the latter did not appear till after St. David's death. On the next day, 2nd of March, occurs the commemoration of St. Chad, another famous name in the British Church but a century later. The cathedral of the diocese of Lichfield traces its origin to the days of this Bishop, 1,200 years ago; and over thirty churches in the Midland counties of England keep alive his memory by their names, where his labours were so abundant for the Church's good.

### THE CATECHISM.

- Q. What is the Eight Commandment?  
 Q. What does this commandment forbid?  
 A. Robbery, theft, and every kind of dishonesty.  
 Q. How does the catechism explain it?  
 A. "To be true and just in all my dealings . . . to keep my hands from picking and stealing . . . and to learn and labour truly to get mine own living."  
 Q. What is the connection of this last clause with the eight commandment?  
 A. Because unless I learn and labour to get my living in a lawful way, I shall be tempted to live dishonestly on the labours of others.  
 Q. Mention some common forms of dishonesty?  
 A. Buying or keeping what we have reason to believe has been stolen; wilfully misrepresenting the value of what we sell; depreciating what we buy; taking advantage of the ignorance or necessity of buyers.  
 Q. Are there not other forms of dishonesty?  
 A. Yes: using short weights and scant measures; adulterating what we sell [explain], and not returning what we have borrowed or found. Deut. xxxv. 13-16; Lev. xix. 35; Matth. vi. 10.  
 Q. Mention other ways still.  
 A. Contracting debts with no sufficient prospect of being able to pay. Psalm xxxvii. 21; Romans xiii. 8.  
 Q. Is it wholly wrong to borrow?  
 A. No: but it is better to deny one's self than to borrow.  
 Q. Give some other ways of breaking this commandment?  
 A. It is broken by such as represent themselves to be poorer than they are, in order to excite pity and obtain relief; and by those who beg, when they can work. It is broken by bankrupts who conceal their property, that they may not fully pay their debts; by those who burn their property to defraud Insurance Companies; by those who do not do their best to fulfil their contracts; by those who do not faithfully administer wills, and by all who use their neighbour's property without his consent.  
 Q. How do servants offend against this commandment?  
 A. When they waste their time and neglect their work; when they waste or give away, even for charity, their masters' goods without their consent.  
 Q. In what other ways do men break this wide and holy law?  
 A. By selling their votes at elections, or their patronage, [explain].  
 Q. What sins seem to be akin to the sin of dishonesty?  
 A. Gambling, betting, and reckless speculating.  
 Q. Is dishonesty a deadly sin?  
 A. Yes: 1 Cor. vi. 9, 10.  
 Q. What must we do to obtain the forgiveness of this sin?

A. We must keep unlawful  
 xix. 8.  
 Q. What u  
 A. Contem  
 brows xiii. 5  
 Q. Name  
 mandment?  
 A. Withh  
 from God at

For infor  
 temptations  
 character, I  
 February 9

The tem  
 every act o  
 literally tri  
 every aspe  
 us to enter  
 it was only  
 mind as th  
 sonal encou  
 Prince of  
 could any  
 knew no  
 further q  
 simply tri  
 principle  
 men it con  
 the sinful  
 world and  
 within us  
 story of T  
 to be mad  
 points ten  
 sin." Fo  
 sinful pas  
 bridled d  
 of what v  
 God, in p  
 will was  
 ing in Hi  
 the door  
 in Satan  
 was an o  
 Father's  
 to make  
 the natu  
 Sin, as  
 by deligl  
 these are  
 not be  
 which is  
 it contin  
 Him.

The t  
 lays ope  
 It lifts  
 consciou  
 what is  
 world a  
 the mys  
 upon us  
 sin to b  
 of our t  
 as the  
 the ga  
 second  
 tempta  
 The w  
 our wil  
 adopte  
 so long  
 tempts  
 and ev  
 they c  
 learn f  
 the po  
 has no  
 itself.  
 Next i  
 power  
 as the  
 ear, t  
 senses  
 direct  
 dange  
 the a  
 Th  
 our li  
 ing, s  
 lation  
 any s  
 care f  
 Th  
 Lord  
 by tr  
 show  
 the u  
 God.  
 fact