

part of the Master's vineyard, and we felt that a Christian women we were bound to do all we could to help, and to interest others in this great work. Therefore this appeal is laid before you, and you are most earnestly asked to do what you can in the matter. We know that badly cooked food is injurious to health, and that deprived of health, the workers cannot successfully carry on this great work. It is the old proverb once again, "for want of a nail the shoe was lost, and for want of a shoe the horse was lost." Kind friends have already helped us, but \$25 is still required to meet the cost of a new stove. Any contributions towards this object, no matter how small they be, will be thankfully received and gratefully acknowledged by

L. PATERSON, 48 St. George street, Toronto

#### Gifts to Poor Missions.

SIR,—Will you allow me to make a suggestion to generous people, who, in reply to appeals, both in England and here, send gifts to poor missions.

First, gifts of altar vessels, money, pocket communion sets, frontals, &c., of value, should be sent through the bishop or churchwardens. Missionaries may have a confusion as to what is a personal gift and what is for their mission.

I have charge of a mission popularly supposed, and from the accounts which reached us it ought to be well furnished with ecclesiastical furniture, yet on enquiry I find little, and the wardens say they miss much, among other things a pocket communion set, which were asked for as the fruits of Lenten self-denial, for use when the clergyman had to travel so many miles; it came and is acknowledged, yet it is regarded as a personal gift, and the mission is no better for it.

Papers, magazines, clothing for distribution, books, &c., should be addressed to the Priest in charge of mission, Ont., not to the clergyman by name.

My predecessor has for months been receiving mail matter, directed to him here, and I know not what else, every particle of which is intended for this poor mission, but goes instead to the Rev. —, rector of a rich parish, where really much will be useless to him, and where people certainly are not entitled to gratuitous help or want it. Here it would be thankfully received, and the poor isolated people miss the literature which was so bountifully supplied, and which from the day my predecessor departed, has never dropped here in the shape of one single copy of a magazine, so clean is the sweep.

A MISSIONARY.

#### National Independent Churches.

SIR,—The great need of Western Christendom is an aggregation of National Independent Churches. When are we going to have on this continent a Church of Canada, a Church of the United States of America, and a Church of Mexico? When? How long are we to wait? I extract the following from page 40 of the *Guardian*, London, England, of 11th January, writing of the Archbishop's Mission to the Assyrians, that paper says:—

"Mr. Athelstan Riley said that some idea might be formed of the Holy Orthodox Eastern Church by remembering that its adherents numbered something like a hundred million (vide *Guardian* of June 27, 1888). There was one peculiarity common to all Eastern Churches—they were all national in the strictest sense, and had kept the Apostolic ministry of bishops, priests and deacons." Well would it be for the world if Mr. Riley could have said they were nationally independent. The curse of the East is political servitude; that of the West, a politico-religious kind of congregation—independence, which is a church sham.

C. A. FRENCH.

#### Notes and Queries.

SIR,—Why are the words Priest and Minister both used in our Church of England Prayer-book? There is a great deal of prejudice against the word Priest, and would it not be better to have it left out?

M. F.

Ans.—These words are not by any means equivalent, and so long as the ordinal remains we can never lose the word Priest or the office to which it belongs. The word Minister has two conceptions: the technical one, as denoting the person who performs any special office; the general and colorless one of any clerical person. It is this last that is sought so much for, because no prejudice can be excited where no truth is expressed. But there is more than a prejudice in favour of the word Priest felt by those who have been trained in the Church's principles, and we cannot forsake its use although the Romanists employ it. Those who object to it are only requiring a little information, and they may be allowed to enjoy their prejudice, if they are so inclined. There are

many persons in this world like the old lady who was always open to conviction, "but where is the person who can convince me?"

#### Sunday School Lesson.

1st Sunday in Lent. February 19th, 1893.  
THE COMMINATION SERVICE.

Wednesday last being the first day of Lent is commonly called *Ash Wednesday*, and on that day a special service is appointed to be said. It is called "a Commination," or "Denouncing of God's anger and judgment against sinners."

By "commination" is meant threatening or warning; and this leads us to see that the object of the service is to publicly proclaim the punishment with which God threatens and warns us; He will punish impenitent sinners.

THE COMMINATION ITSELF. The introduction refers to the discipline which was maintained in the Church in primitive times, when persons guilty of notorious sin were put to open shame and punished in this world; that they might be brought to repentance, and that their souls might be saved; and that others warned by their example might be more afraid to offend. To this end, notorious sinners were required to appear on the first day of Lent in garments of sackcloth; ashes were sprinkled on their heads, and they confessed openly their sins and were then solemnly put out of the congregation to the end that by repentance and amendment of life they might fit themselves to be restored again to Communion on the Thursday preceding Easter Day. By degrees, however, this public confession of sin ceased to be required, and instead thereof, private confessions made to a priest became the rule, and the public service on Ash Wednesday at the time of the Reformation had degenerated into an office to be used by all the congregation whether penitents or not, consisting of the recital of the seven Penitential Psalms and certain prayers, and of the blessing of ashes, with which, mixed with holy water, the heads of all present were marked in the form of a cross. The service of Ash Wednesday had consequently lost its reality and significance, and degenerated into a formality, and at the Reformation it was deemed better to substitute the present service until the time when the primitive discipline of the Church could be restored.

The Commination sentences. These, as the introduction tells us, are taken from Deut. xxvii. 15-26, and other places of Scripture. The eighth, against leading a mere worldly life, and forgetfulness of God, is from Jer. xvii. 5; and the ninth is directed against the various sins of the flesh condemned everywhere in Holy Scripture.

We must remember that though the minister utters these solemn warnings or curses, they are not his judgment upon impenitent sinners, but God's; and that he is merely declaring God's will. When we say *Amen*, the word is here used in the sense "So it is," or "Truly it is so"; and not in the sense "So be it," or "May it be so," in which it is used at the end of prayers or thanksgivings.

The objection sometimes made to this service on the ground that we are therein called upon to curse our neighbours, arises from a misconception of its true meaning, which is to warn us of the terrible danger we incur by persistent and unrepented sin. But while God's judgments on sin are proclaimed, the only means by which those judgments may be averted are also pointed out.

THE EXHORTATION, composed principally of quotations from Holy Scripture, opens first with the declaration of the sure and searching character of God's judgments, and the danger of putting off repentance until it is too late (S. Matt. iii. 8, 10; Ps. xi. 7; S. Matt. iii. 12; 1 Thess. v. 3; Prov. i. 28-30; S. Matt. xxv. 10, 11, 31). Next a call to penitence, *Therefore, brethren, etc.*, and a recital of God's gracious promises of forgiveness taken from Holy Scripture: See 2 Cor. vi. 2; S. John ix. 4, xii. 36; Isa. i. 18; Ezek. xviii. 30-32; and lastly, although we have sinned, etc., a call to faith in the Lord Jesus Christ, our Advocate, as ready to receive and pardon us; and calling upon us to take His yoke and follow Him and find pardon for sin, and at the last a place on His right hand, and His Blessing at the Great Day: See 1 S. John ii. 1, 2; Isa. liii. 5, 6; S. Matt. xi. 29, 30; xxv. 33, 34.

The prayer of penitence. Then follows the service of supplication in which we implore God's pardon and mercy. This part of the service is adapted from the ancient Ash Wednesday service which was in use prior to the Reformation. The Benediction is taken from Numb. vi. 24, 26.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

#### Family Reading.

##### Thoughts on Lent.

Lent is now rapidly approaching; and, as Ash-Wednesday will have come and gone before the end of February, it may be interesting to describe how that solemn season arose which is then ushered in. When the Pharisees objected that our Lord's disciples did not fast as they themselves did, He replied, "Can the children of the bridechamber fast while the Bridegroom is with them? But the days shall come when the Bridegroom shall be taken away from them; and then shall they fast in those days." In the early days of the Church, when Jesus had been taken from them, these words of His were remembered. And accordingly between Good Friday and Easter Morning, strict fast was kept for forty hours, in preparation for the joyful Easter Communion. After a time these forty hours were extended into forty days, in commemoration of our Lord's Fast in the wilderness. This then was the first "Lent," or Spring-tide fast. And what is the object of such "fasting" or check upon mere bodily enjoyments? In our Lord's own case, it was a preparation for a great work, a solemn, tranquil pause in His life before His public ministry. And surely it is well in our own lives, when some great decision has to be made or before the beginning of some new work, to follow His example, and to withdraw from the world and secure a quiet retreat before an answer is given, or the new work is begun.

But besides these special occasions when it is well to go into the solitude with God, it is also good to retire sometimes from the frivolities and busy cares of life, for the purpose of examining the course of our lives more closely, and seeing what progress we are making on the upward path. It may be said, perhaps, "Well we can do that at any time." But there is an old proverb that says, "Who goes the road of *By* and *by* arrives at the house of *Never*." It is therefore a very good arrangement of the Church to set apart these six weeks in the early spring of the year, when our hearts are usually full of life and open to impressions, for special examination of the past and new resolves for the future. The Ash Wednesday service—the *Communion*—differs from all other services in being entirely composed of addresses and prayers. On that day, it seems, we are to humble ourselves before Almighty God, and to implore His pardon for our own sins and for the sins of others. No one is too young to keep Lent; no one is too old; and no one too busy. A few extra minutes given every day to quietude and prayer before God, to get help in the great battle with the world and the flesh and the devil; a few good resolutions made to keep the heart free from impure thoughts, the tongue from impure words, the hand from unkind acts; these things are no hardship to any one. Indeed they may pave the way for good religious habits throughout life. And so the forty days of Lent may set us well forward on our Christian course; and teaching us how to follow our Lord through His days of suffering, may help to make us fit to take our share in the glory of His resurrection. For "no cross, no crown."

##### To Prevent the Grip

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

##### The English Speakers of the World.

In a conversation with Dollinger shortly before his last illness, Professor True, of Rochester University, New England, reports that the venerable doctor spoke with much anxiety about the tone of modern English literature. He explained his anxiety by expressing his belief that at no distant time the English tongue would be pre-eminently

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