

from the same hymnal two lines of "Hark, hark, my soul," viz.

"Angels! sing on, your faithful watches keeping, sing us sweet fragments of the songs above," and adds, "No one imagines that unscriptural or Romish." I maintain it is both, for it is plainly "invocation of angels." The worshippers call upon the angels to favour them with "sweet fragments of the songs above." Faber, who wrote the hymn, found the transition easy from invocation of angels to belief of the creed of Pope Pius IV, for he transferred his allegiance from Christ and Victoria to Mary and the Pope.

He quotes "Thou art gone to the grave, but we will not deplore thee," and asks, "Did any one ever suppose that in making use of that hymn they were invoking the departed?" There is no parallel. "Thou art gone to the grave" is simply declaratory, but the address to the angels is invocatory and, as such, unscriptural and Romish.

It is remarkable and significant that many of the new tunes composed for H. A. M., have the names of Romish saints so-called, as St. Bernard, St. Denys, St. Cross, St. Sacrament, &c. One is named Clewer, I presume in honour of the Rev. Canon Carter, of Clewer, Superior General of the C. B. S., Jesuits, Father Confessor of the Clewer nuns, and patron of guilds, sisterhoods and other societies nominally Anglican but really Roman. The compilers of the "Traacherous Hymnal" have inserted several Romish hymns, some of which are translations of Latin hymns in the Romish "Key of Heaven," and altered Milman's "Jesu, son of David, hear," to "Jesu, son of Mary hear." Does not this as well as "Shall we not love thee, mother dear," beget mariolatry? It seems that "the end justifies the means" is the ruling maxim of both Anglican and Roman Jesuits.

He says, "All the three creeds teach that "God in Mary's womb vouchsafed to dwell," and adds, we believe in Jesus Christ, His only son, our Lord, who was born of the Virgin Mary; and the second article teaches that "The son took man's nature in the womb of the Virgin." It is plain that neither the creeds nor the articles teach any such thing, for the above quotations clearly prove that it was the man Jesus, the human not the Divine that was born of the Virgin Mary. He must try again for he has not yet refuted my statement that the teaching of "Hymns Ancient and Modern" begets mariolatry, the prevailing sin of the Church of Rome.

The above will answer as a reply to W. Poulett Thompson's last, as it contains a notice of the material points of his letter.

PARKHILL, Feb. 14th 1885. THOS. ARMSTRONG.

### Family Reading.

#### LENT.

The approach of Lent brings with it always, to faithful souls, the renewal of a kind of mournful pleasure. It has warnings for the careless and impenitent, but it has pleasure for those who are accustomed to seek God humbly and faithfully in His ordinances and to find in them all a source of never ending, ever increasing comfort. Lent reminds them forcibly, it is true, of many sins of which, as years proceed, they are ever more and more conscious.

It calls upon them, perhaps, to forego for the time some of the innocent pleasures of this life. It bids them "keep under the body," and bring it for a season more completely into subjection, but at the same time calls them nearer to God. It prescribes a certain line of serious thought and meditation, of self-humiliation and prayer, whereby the mind is brought to that heavenly frame and temper in which especially the soul is visited by God, who, far from rejecting the desire of the contrite, declares that His most favorite habitation is with men of humble heart. Christians of this description regard Ash-Wednesday as the commencement of the most interesting season, perhaps, of the Christian year; as the type, compressed into a small space, of their Christian life. Earnestly do they pray God to guide them in their acts of devotion, strengthen them in their acts of self-denial, support them in works of faith, enliven them in their works of charity. Earnestly do they pray to be enabled, so to spend Lent holily, that, after thus taking up the cross of Christ more closely for

a season, they may the more cordially and faithfully rejoice in the bright morning of the resurrection festival that will terminate the fast. Earnestly do they pray that so also they may live through the period of this life's trials, of which Lent may be taken as a figure, that when they lie down to rest at the end of it they may soon awake to the glories of that great day of general resurrection, in which the blessed Master will bring with Him to everlasting blessedness all those who have slept in Him.

Such a season as this, well spent, cannot fail to help on the spiritual life and make it strong and vigorous. It has those elements of revivalism which effect such large results amongst other Christian bodies, and it has those elements in such a degree that its lessons are not for an hour or a day, but for ever. So soberly and quiet does it do its work that the man is renewed and revived and his life directed Godward and shaped like that of his divine Lord without his being able to define how and when the conversion took place.

It is a duty before every one at this time so to prepare himself for the holy season now before the Church that he may reap the full benefit of its holy teaching and advance the kingdom of God both in the world about him and more especially in his own soul.—North East.

#### GODLY SINCERITY.

Of all Christian graces perhaps none is so winning as Sincerity. It is as rare as it is beautiful. The adage "Study to be what you wish to appear" is very little observed in these days, when "appearance" is all that is cared for. Somebody has said "Hardly any man accepts opinions from conviction, they are nearly always the result of association," and it would be a good thing if we all considered, now and then, how far we believe what we loudly profess.

Some people love to be thought generous. With a lavish hand they distribute money on all sides when they may be noticed, but if you come to examine into how much self-denial is connected with their giving, you are miserably disappointed. They just "give to be seen of men."

Some people put on an air of cleverness and talent. You are deceived for a time and give them credit for high mental culture, but by degrees you find out it is all show and parade, and their knowledge is as superficial as it is flashy.

How carelessly, alas! we too often live, as though our days were of slight importance, and as though we were at liberty to live on, disregarding each single item of our time, and wasting one hour here and another day there, like creatures that are to perish with this life.

Does not moment by moment make up our hours? Is not hour by hour bringing on the night—that "night wherein no man can work?" And not the days that pass so quickly making up the sum of our life, and each one bringing us closer to the Day of Account and of final retribution?

Oh, believe it! Days in which we do nothing for God, and gain no grace, are not merely lost; they drag us back and weigh us down; they confirm us in habits of selfishness, wilfulness, and sloth, and harden our bad habits upon us. Who can tell what the waste of a single day may involve?

Each day of our existence has an immeasurable value; because each day tends to that

which is immeasurable—an everlasting life or an undying death.

There is an anecdote of the late Bishop Wilberforce recounting what has been called the best repartee ever made. He was a guest of Palmerston, who was notorious for his profanity. It so happened that he had an appointment in the neighbourhood, and because it was Sunday the "Lord Spiritual" steadfastly declined the invitation of the "Lord Temporal" and Prime Minister to a seat in his carriage, and started on ahead on foot. "Pam" overtook him toiling up a steep hill and mopping the profuse perspiration (the day was hot) from his brow. Putting his head out of the window of his luxurious carriage, Palmerston remarked:

"How blest are they who ne'er consent By ill advice to walk!"

Quick as a flash the Bishop rejoined:

"Nor sit in sinner's seats, nor stand Where men profanely talk."

We commend to the notice of our readers the advertisement of Mr. J. E. Day, one of our most able and successful commercial teachers. His college deservedly ranks high in the Dominion, and receives the highest commendation from our most eminent merchants and professional men. Parents should bear this in mind when placing their sons and daughters for training.

#### HINTS TO HOUSEKEEPERS.

In their season broiled tomatoes are one of the most appetizing breakfast dishes one can have, and out of their season they are even more delicious still. But in order to have them in the time of snowy days and pale spring sunshine, the primary steps in their preparation must be gone through with in the fall, when the tomatoes are canned.

At that time, when cooking a kettleful of tomatoes to be canned in the ordinary way, add several dozen whole ones; let them cook just long enough to heat them through, and when filling up the cans put three or four in each can. For the whole ones select smooth, round, perfect, ripe, (but not over-ripe) tomatoes of a medium size, and instead of removing the skins, simply wash them, leaving the skin perfectly whole. If put up rightly they will keep perfectly.

To broil them, do not remove the skins. Cut in two across the tomato; let the water drain out; then place them on a fine wire gridiron, and broil until a trifle brown; arrange them on a hot platter, skin side down, sprinkle salt and pepper over them, and place a bit of butter on each. Tomatoes broiled tastes differently from those prepared in any other way, and are a very nice relish with toast.

Last winter a friend of ours made the discovery that even in the depth of winter she could have fried cucumbers, which, if not quite equal to those prepared from the vegetable freshly gathered out of a dewy garden, were a most palatable change from the usual winter dishes, and were considered a luxury by all who surrounded her breakfast table. To prepare them, take large cucumbers which have been put down in brine for pickles, and soak them in tepid water until the salt is well out of them. Cut each cucumber lengthwise into slices a third of an inch thick, roll in flour, and fry in butter. As soon as one side is brown, turn and brown the other; season with pepper, but unless the cucumbers have been made very fresh, they will need no salt. If none but medium-sized cucumbers are to be had, they may be used by cutting them in two instead of slicing them.

It is a good plan to put down a jarful of large cucumbers in the fall, for cucumbers four or five inches long and an inch and a half or two inches through are much better for frying than smaller ones.