

BEARDING LION AND LIONESS.

Many an old man can recall the glow with which he first declaimed the lines from *Marmion*:

"And dar'st thou then
To beard the lion in his den,
The Douglas in his hall?"

The lamented martyr of Equatorial Africa, Bishop Hannington, once illustrated those lines by a deed of cool, calm courage, such as only he could manifest from whom all fear had departed. He was botanizing one day, about a mile from his African camp, when he saw an animal moving through the dense mimosa scrub. He fired; the animal fell, and proved to be a large lion's cub. The bishop's gun-bearer, a negro, seeing the prey and knowing what would follow, ran away, shouting, "Run, banana, run!" The shout was accented by a double roar. Looking around Hannington saw a lion and lioness bounding towards him. Had he run, he would have been overtaken, and torn to pieces. He deliberately faced the enraged beasts. They as suddenly checked themselves, stood still, and glared upon the bold man. Only a few paces separated Hannington from the bereaved lion and lioness, but he kept his eyes fixed upon their yellow orbs, and, placing one foot slowly behind the other, backed away, until he had placed a hundred yards between himself and the transfixed beasts. Then he turned and walked quietly away, musing as to how he should secure the skin of the cub he had killed. Turning again, he retraced his steps, until he was near enough to see the lion and lioness walking around their dead cub, licking its body, and filling the air with their growlings. At this moment an unknown flower caught his eye. He plucked it, took out his notebook, pressed the flower between the leaves, and classified it as far as he was able. Then he ran forward a few paces, threw up his arms and shouted. The lions stopped, looked up, turned tail, and bounded away. They had never encountered such a fearful antagonist before. Hannington shouldered the cub, and carried it till he met his runaway gunbearer. Giving him a good scolding for fleeing, he made him drag the carcass to the camp. The boy walked in terror, looking behind every moment, for he expected to see the lions bounding after him. He could not sleep for two or three nights afterwards, feeling sure the lions would come into camp to seek their cub. The natives of the village were stirred with admiration of the white man who had dared to kill "a child of the lion." It was far more dangerous, they said, than to kill the lion's mate. The ants destroyed the cub's skin, but the tuft at the end of its tail is still preserved as a trophy of one of the coolest and bravest acts ever performed by man.

CONFIRMATION.

ITS NATURE.—It is Holy Baptism made complete and perfect. It is the special ordinance of the HOLY SPIRIT, wherein is received His sevenfold gift. It is the *swearing in* of the enlisted soldier. It is the public confession of CHRIST for those baptized in infancy. It is "the laying on of hands" of the Chief Pastor of the Church. It is the "seal" or sign of God's gracious goodness towards His children.

ITS AUTHORITY.—The APOSTLES practiced it. See Acts viii., Acts xix. St. Paul, in his Epistle to the Hebrews (Chap. vi. 1. 2), declares it to be one of "the first principles," or foundation-stones of the Gospel of CHRIST. The Primitive Church everywhere required Confirmation. All Christendom for fifteen centuries followed no other mode of confession of CHRIST. At this day it is practiced by nine-tenths of the Christian world. The Romish Church, the Greek Church, the Swedish Church, the Lutheran Church, the German Reformed Church, the Waldenses, the Bohemians, the Moravians, the English Church, the Mennonists, the Six Principle Baptists, and many others, agree with our own Church in its maintenance. The one-tenth who have rejected it, have been compelled to adopt a substitute of human invention in its place.

ITS BENEFITS.—It secures the religious instruction of children. It makes religion personal. It conveys the gift of the HOLY SPIRIT. It furnishes

weapons for the Christian warfare. It gives courage and strength against the enemies of the soul.

ITS CONDITIONS.—Previous Baptism. Knowledge of the principles of religion as contained in the Creed, the Lord's Prayer, the Ten Commandments, and the other parts of the Church Catechism. A sincere repentance for the past. A living faith. A hearty obedience. And an earnest desire to be possessed of this special grace of the HOLY SPIRIT.

ITS IMMEDIATE PREPARATION.—Confession of sins. Resolutions of amendment. Purpose to lead a godly life. Prayer for Divine Grace. Meditation upon Sacred things.

ITS OBLIGATIONS.—Attendance upon the Holy Communion. Growth in Grace. A loving, obedient, Christian life.

LENTEN CALLS.

How many allow trivial excuses to keep them from church! How many neglect the week-day services! How many have grown careless in their attendance upon the Holy Communion, slothful in Christian work, cold in prayer and faith! Our Blessed Lord calls us now anew to "repent and turn unto God." Lent passed will find you better or worse. If you will not be softened, you must be hardened. None can escape the alternative of sacrificing *something*; either the heavenly for the worldly, or the worldly for the heavenly. Come to CHRIST, and learn anew of Him. Learn how to believe, how to live, how to serve. Make this season an era in your spiritual life. Be baptized, be confirmed, become and be faithful communicants, be people of prayer and godly lives. Grasp with a firmer hold the Cross of your Redeemer. Throw off the deceptions and shams of a naughty world, and make yourselves, by God's help, real and earnest Christians. So shall you be conformed to the Divine image; and you "shall be like Him," for you "shall see Him as He is."

The calls to repentance, to self examination, to bodily self-denial, to renewed consecration, cannot be neglected without spiritual decay and irreparable loss. "Turn ye even unto Me with all thy heart, and with fasting, and with weeping, and with mourning."

HINTS TO HOUSEKEEPERS.

VELVET SPONGE CAKE.—Two cups of sugar, six eggs, leaving out the whites of three, one cup of boiling water, two and one-half cups of flour, one tablespoonful of baking powder in the flour; beat the yolks a little, add the sugar, and beat fifteen minutes; add the three beaten whites and the cup of boiling water just before the flour; flavor with a teaspoonful of lemon extract, and bake in three layers, putting between them icing made by adding to the three whites of eggs, beaten to a white froth, six dessert-spoonfuls of pulverised sugar to each egg, and lemon to flavor.

CREAM PIE.—First bake a puff paste in a pie-plate; then make a custard of the yolks of four eggs, a little more than a pint of milk, one tablespoonful of corn starch, six tablespoonfuls of sugar. Save out two spoonfuls of sugar and beat to a stiff froth with the whites of the eggs. Flavor the custard with vanilla, put it into the crusts, spread the whites over the tops, and put them into the stove to brown.

SOUR SAUCE.—One cup of sugar, half a cup of butter, one even teaspoonful of flour, two tablespoonfuls of vinegar; beat all well together; pour over it one pint of boiling water, and let it come to a boil. Spice with nutmeg to taste.

STUFFING FOR ROAST FOWLS.—Five ounces of bread, eight sage-leaves, an ounce of butter, pepper, salt, one egg, a little piece of pork minced. Mince the onions and fry them in the saucepan before adding them to the other ingredients. Some chopped celery is always a good addition.

HASHED BEEF.—Cut some thin slices of under-done roast or boiled beef, lay them in a buttered tin, strew over them some mushrooms and onions

and a little parsley, all finely chopped. Add pepper and salt, and pour in at the side as much stock as will come up to but not over the meat. Strew plenty of baked bread-crumbs over all, and put the tin in the oven for half an hour, or till the moisture is nearly dried up.

JELLIED CHICKENS.—Boil a chicken till tender, take off skin, cut the meat into small pieces, taking out the bones; skim all the grease off, mix a tablespoonful of corn-starch with a little water, rub smooth and let it boil up; season well with salt and pepper. Boil eggs hard, peel and slice, lining the bottom and sides of a crock with them, then pour into this the prepared chicken and set in a cold place to harden. Turn out when cold.

A SAUCER OF CHARCOAL kept in the meat-safe, pantry, or refrigerator, will keep everything sweet. It is an excellent disinfectant for teeth; a little lump pressed into a cavity will sweeten the breath. It is also an excellent dentrifice, and in small doses good for an acid stomach.

FOR GREASING the griddle, cut a white turnip in halves and rub the griddle with it. It causes no smoke, taste, smell, or adhesion, and is better than butter or grease.

GOOD FRIDAY—THE CHURCH AND THE WORLD.

In England everybody keeps good Friday,—some one way, some another,—but there are very few who don't keep it at all. Even persons who never keep Sunday keep Good Friday, and close their shops to enjoy a cheap excursion and picnic.

In Canada, too, although the observance is not so general, a very large number of our people keep the day.

The Church Bells are tolling solemnly, and thousands are on their knees in God's House. Surely it must be a wonderful day!

It is well worth our asking then,—

What is Good Friday?

How should we keep it?

What is Good Friday? The question takes us back to the day when Jesus stood before Pilate with a crown of thorns upon His head, clothed in a purple robe, whilst the Jews mocked Him, and cried, Crucify Him, Crucify Him! It pictures to us Calvary in the far distance, and Jesus dying there for our sins. That was the first Good Friday. Yes, every professing Christian acknowledges that the day is kept because on it Jesus died for him.

How then should we keep it?

The Church of Christ tells us one way; the world tells us another way. Look at the two a moment, and see which is right.

The Church of Christ says, "Christ died for our sins that we might live."

It was sin, our sin, that made Him endure the Agony in the garden, the cruel mocking, buffeting, scourging, and spitting, the Death of shame upon the Cross, and that wrung from Him in that hour of His curse, the bitter cry, "My God, my God, why hast thou forsaken Me?"

Then He who knew no sin was made sin for us, and bare our sins in His own body on the tree.

If these are the thoughts of Good Friday, surely they are thoughts to humble us, to bring our sins to remembrance, and make us plead that the Blood He shed in His infinite love may wash away our sin.

It is for this reason that the Church of Christ says, Keep Good Friday as a holy day, a day of prayer and fasting, a day of self-examination and confession, a day of humiliation.

The world says:—This is a day which brought great blessings to man, therefore we will make it a day of rejoicing and merry-making; and so Good Friday, the day of their Saviour's Sacrifice upon the Cross, is turned by professing Christians into a common holiday,—not a holy day; a day for picnics and excursions, for concerts and entertainments; a day for feasting and revelry; a day for worldly enjoyment. This is the manner in which