

LEMON PIE.—Grate the rind and squeeze the juice of one lemon, one egg, and one even teacup of sugar. Beat all well together. Line a very small pie plate with pastry, fill it with the above mixture and bake at once. Make a meringue for the top of the whites of two eggs, beaten until very stiff; add gradually two tablespoonsful of powdered sugar, beating carefully but thoroughly in. Spread over the top of the pie, and return to the oven, allowing to stand there only until it becomes a delicate brown. For a larger pie, use the same proportion.

CHARLOTTE RUSSE.—1 quart sweet cream, quarter of a box of gelatine, threequarters of a cup of fine granulated sugar. 1 teaspoonful of vanilla, or if you use wine 4 or 5 tablespoonsful of sherry wine. One half a pound of ladies fingers

Cover the gelatine with cold water and allow it to stand two hours to dissolve. Beat the cream with a Dover egg beater, and take off the froth a spoonful at a time as it comes up, putting it into a china bowl, which stands in a pan of cracked ice or snow. When all is beaten, add the sugar, stirring it well but carefully in. Next add either the wine or the vanilla, and lastly the gelatine, stirring it thoroughly and quickly in, when it is ready to pour into the molds. Before beginning, line a plain two quart or two one quart molds with the ladies fingers. Or if you prefer, line pretty glass dishes with the ladies fingers, pour the cream in, set away to harden, and serve very cold.

THE BONBONS for the dinner may be very easily home made, by following some of Margery Daw's charming receipts for *Candies without cooking*. They can only be made, however, with confectioner's sugar, which is a fine pulverised sugar, costing ten cents a pound, prepared expressly for making candies without cooking. The candy is not only far less expensive, if made at home, but much better, unless you are in one of the large cities where all the best confections are made fresh every day. The confectioners' sugar may be obtained at the large groceries.

FRENCH VANILLA CREAM.—Break into a bowl the white of one or more eggs, as the quantity you wish to make will require, add to it an equal quantity of cold water, then stir in xxx. powdered or confectioners' sugar until you have it stiff enough to mold into shape with the fingers. Flavor with vanilla to taste. After it is formed into balls, cubes, or lozenge shapes, lay them upon plates or waxed paper and set them aside to dry. This cream is the foundation of all the French creams.

ENGLISH WALNUT CREAMS.—Make French cream as previously directed. Have ready some English walnuts meats, taken out carefully from the shells, so each half will be whole. Make a ball of the cream, about the size of a walnut, and place half nut meats upon either side of the ball, pressing it into the cream. Lay them away for a few hours to dry.

THE GREATEST STREET PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, monarchies and free States, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes,

and, taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely, every man walketh in a vain show, surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."—*Exchange*.

SELF-DENIAL.

Nothing good is to be obtained here below save through sacrifice.

This is a truth universally recognized in one form or another; what we desire we must struggle for, exercising self-denial the while, and sacrificing something already our own, to obtain it.

Thus he who toils for daily bread for his family gives of his strength, receiving in proportion to what he yields.

The scholar gives his time and brains, nay, sacrifices health itself sometimes in his effort to gain knowledge.

And so it goes on; good must be won by effort, by sacrifice.

A MOTHER'S BRAVE DEED.

A few miles south of Marlborough, Md., is a chasm which is spanned by an open trestle bridge. To the bottom of the chasm at the deepest point is perhaps sixty feet. The railway approaches this bridge around a sharp curve, and the engineer cannot see the bridge until near it. As the Pope's Creek south-bound passenger train sped around the curve nearing the bridge, the engineer was horrified to see a woman crossing the bridge on the railway track, carrying in her arms an infant, and leading by the hand a child of perhaps three years of age. The engineer at once applied the air brakes, and blew the danger signal, but it was impossible to stop the train. The woman heard the train approaching, turned and looked at it, and saw the horrors of her situation in one glance. Below, the heavy rains had filled the chasm until it had become a torrent. The engineer rushed forward to the front of the locomotive with the intention of seizing the woman and trying to drag her to the cow-catcher. The woman caught both children in one arm, with the other she firmly seized one of the ties on which the track is laid, and swung herself between the ties and below the bridge, and the train passed ever her. It was so quickly done that the spectators supposed she had jumped from the bridge. As soon as the train could be stopped, conductor C. A. Haverstick, with brakeman Honeyman, rushed back to the spot where the woman was seen to disappear. They found her clinging to the tie with one arm, and holding her two little ones with the other. From this perilous position they were soon rescued, the woman much exhausted, but all of them without a bruise or a scratch.

LENT.

BY THE REV. JOHN ELLERTON, RECTOR OF BARNES.

There is a change in our Church services; Christmas and Epiphany are past. For the next few weeks—for six Sundays and forty week-days from Ash Wednesday until Easter—our prayers, our Bible lessons, our hymns, perhaps even the walls of our churches themselves, will remind us that a time of very solemn mournful thoughts has come round once more. It is the great Spring Fast, or time of sorrow, which for hundreds of years has been called in England by the name of Lent.

I want you to think why we Church people observe Lent.

First, Lent puts us in remembrance of the sufferings of our Lord Jesus Christ. I do not mean only of His death, of which Good Friday reminds us, nor of the sorrows of His last days on

earth, which the other days of that week—Holy Week as we call it—bring to mind. We ought to remember that between His Birth, which was a day of joy to all mankind, and His Resurrection, which was the glorious end of all His sorrows, there came more than thirty years of trial which grew harder and more terrible as the end drew nearer. His life called Him to bear poverty, toil, hunger, thirst, weariness, homelessness for us. His Crucifixion was the end of a long course of hatred and cruelty patiently endured for us. Is it right for us to think only of the joyful events of His Life, and not also of these sorrows of His? A quiet solemn time like Lent is good, because it helps us to think of them, and lay to heart what Jesus has done and suffered for us.

Next, Lent may help us to be sorry for our sins, and to fight harder against them. For if we set ourselves to think of Our Lord's sufferings, and to ask, why did one so Holy and loving have to bear all this? we shall see the answer to be, because we were sinners. "For us men and for our salvation, He came down from heaven." What then must sin be in God's sight? And what then must I be in God's sight? Once reach that point, and we begin to learn some very bitter but very wholesome truths about ourselves. And we may well, at such a time as this, go deeper and deeper, till we get to see what He sees in us; and if we ask God to search and try us, we shall see more than we have seen before, and be sorry with that "godly sorrow" which is the only wise and right sorrow, which lifts a man up to look at God, and makes him say, I will arise and go to my Father.

And so, one thing more Lent may do for us; it may help us to follow Our Lord's example a little better. He fasted, we are told, for forty days and nights in the wilderness, while He talked alone doubtless with His Father. It is in memory of that Fast of His that we keep the forty days of Lent. Now we cannot copy Our Lord in spending so long a time as this in such a way. But does not His example teach us that it is good for us to be a good deal alone with God? that fasting, that is, giving up some of our ordinary bodily pleasures and enjoyments, will help us in our prayers? that both these will strengthen us to resist temptation for ourselves, and help us to live more like our Master, when we mix with our neighbors? I think Christ's example does teach us that; and though we cannot literally copy Him, we can ask God to help us to get more of the spirit of His life into ours.

Why not then try to use this Lent in a good way? Let me give my reader a few plain rules.

1. Remember each day in your prayers the sufferings of Our Lord. You can do this by using such a prayer as the Collect for the Sunday before Easter, or the first Collect for Good Friday.

2. Look closer within. Examine yourself. Are you at peace with God? Do not rest till you have sought and found that peace.

3. Use opportunities for prayer. In every church now there are extra services. Do not say, I have no time. Make time by giving up something. That will be like fasting and prayer together.

4. It is good to remind yourself of Christ's Fast by giving up something. If I were writing for rich people, I could tell them of many things. I don't ask working people to give up much; but even the saving up the price of half an hour's smoke, or of a glass of beer, to spend on some good work, is an act of fellowship with Jesus Christ. Above all, ask God this Lent to show you more of yourself, and more of Jesus; more of your need of Him; more of His loving desire for you.

—Most persons are continually looking forward to a time when all their surroundings will be satisfactory as compared with the present; but that time never comes. The perfection of contentment ever eludes them. They may be happier in some respects, perhaps in most respects, to-day than they were yesterday; but something wished for is always wanting.

Children

THE BOY TEASE; CURED.

Little Ellen, sitting quietly in her room, while lady visitors who had, during the winter, been very kind to make conversation often used, and the ladies, I mother how if she were rich. "So you think be charitable." "You are not exercise true power of all."

Ellen was therefore did other and bet consists, not being gentle, forbearing to girl was how a good mother of charity was all she could stand in what side, she read that 13th chapter in which St. once between real Christian the lesson, but Ellen reduced

The following spend, with a panions in the people were the Farm, and the Mr. Grantley to go on a nut Wood. The sent for such while Mr. Gr boy, yet his a to protect and The mistress the part of guests so long roof.

There was, to Ellen You invitation arrived James Gardiner, hew, would hindrance to rest of the in no gentle Mrs. Young their conversation and said, "Highfield, try the charity is kind," is giving."

Ellen said heart she was not be there. two of the called for her young friend should meet the road, because pleasure of t "But," said lazy that I do so we may m The children, but, as house, Mrs. and advised for neckerchief for