HEROES AND HEROINES.

Rev. Dr. Talmage Says They Will Stand High on the Last Day.

A despatch from Washing says: —Rev. Dr. Talmage preac from the following text: "Thou, efore, endure hardness."—2 Tim.

Historians are not slow to know- ledge the merits of great litary chieftains. We have the f ength portrait of the Baldwins, t Crom- wells, and the Marshal Ne of the world. History is not w en in black ink, but with red ir of hu- man blood. The gods of h n am- bition did not drink from bo made out of silver, or gold, or cious stones, but of the bleached lls of the fallen. But I am to-da o un- roll before you a scroll of h s that the world has never ackn dged; they who faced no guns ew no bugle-blast, conquered n cities, chained no captives to thei hariot wheels, and yet, in the gre day of eternity, will stand high than those whose names startled e na- tions; and seraph, and ra spirit, and archangel will tell thei eds to a listening universe. I n the heroes of common, everyda e.

In this roll, in the first ce, I find all the heroes of the s room. When Satan had failed to rcome Job, he said to God, "Put h thy hand and touch his bones d his flesh, and he will curse th o thy face." Satan has found what we have all found out, tha kness is the greatest test of one aracter. A man who ca stand that can stand anyth to be shut up in a room so t as though it were a bastile; to nervous you cannot endure p of a child's foot; to have uriant fruit which tempts the a ite of the robust and the healthy, te our loathing and disgust wh first appears on the platter; to the rapier of pain strike thr the side or across the tempi ke a razor, or to put the foot i vice, or to throw the whole b into a blaze of a fever. Yet have been men and women, but e wo- men than men, who have rfully endured this hardness. rough years of exhausting rh atisms and excruciating neural they have gone, and through ly dis- tresses that rasped the n s, and tore the muscles, and ed the cheeks, and stooped the sh ers. By the dim light of the sick- they saw on their wall the taper of that land where the peopl ure of sick. Through the dead e never night they heard nce of

THE CHORUS OF THE ELS.

The cancer ate away hol from week to week and month, month, and she became weaker a weaker, and every "good night" feebler than the "good night" re—yet never sad. The children ked up into her face and saw suff trans- formed into a heavenly s Those who suffered on the battle d, amid shot and shell were m much heroes and heroines as t who in the asylum had fevers w no ice could cool and no sur could cure. No shout of comr o cheer them, but numbness, and ng, and homesickness—yet willin suffer, confident in God, hopeful heaven. Heroes of rheumatism; oes of neuralgia; heroes of s com- plaints; heroes of sick h he; he- roes of lifelong invalid heroes and heroines. They sha gn for- ever and forever. Ha I catch just one note of the eter anthem: "There shall be no more n." Bless God for that.

In this roll I also fin e heroes of toil who do their w uncom- plainingly. It is compa ely easy to lead a regiment into le when you know that the whol ion will applaud the victory; it compara- tively easy to doctor th k when you know that your skil l be ap- preciated by a large pany of friends and relatives; it ompara- tively easy to address audience when in the gleaming and the flushed cheeks you kno at your sentiments are adopte ut to do sewing where you exp that the employer will come an rust his thumb through the work how how imperfect it is, or to ha he whole garment thrown back o u to be done over again; to buil wall and know there will be no o say you did it well, but only a s ring em- ployer howling across scaffold; to work until your eyes dim and and your back aches, an our heart faints, and to know tha you stop before night your c en will starve. Ah! the sword not slain so many as the needle.

In this roll I also fin he heroes who have uncomplainin endured domestic injustice. Th are men who for their toil and a ty have no sympathy in their es. Ex- hausting application to ness gets them a livelihood, but unfrugal wife scatters it. He i etted at from the moment he en the door until he comes out of it The exas- perations of business lif agmented by the exasperations of estic life. Such men are laughed but they have a heart-breaking able, and they would have long a gone into appalling dissipations for the grace of God. Societ o-day is strewn with the wrecks men who under the northeast stor of domes- tic infelicity have been

DRIVEN ON THE CKS.

There are tens of thousa of drunk- ards in this country to-da made such by their wives. That is se! But the wrong is generally the op- posite direction. You wo not have to go far to find a wif hose life is a perpetual martyrdom. Some- thing heavier than the stroke of a fist, unkind words, staggerings home at midnight, and constant maltreat- ment which have left her only a wreck of what she was on that day when in the midst of brilliant as- semblages the vows were taken, and full organ played the wedding march and the carriage rolled away with the benediction of the people. No bitter words when the rollicking compan- ions at two o'clock in the morning pitch the husband dead drunk into the front entry. No bitter words when wiping from the swollen brow the blood struck out in a mid-night car- ousal. Bending over the battered and bruised form of him who, when he took her from her father's home, promised love, kindness, and protec- tion, yet nothing but sympathy, and prayers, and forgiveness before they are asked for. No bitter words when the family Bible goes for rum, and the pawnbroker's shop gets the last decent dress. Some day, desiring to evoke the story of her sorrows, you say: "Well, how are you getting along now?" and rallying her tremb- ling voice and quieting her quivering lip, she says: "Pretty well, I thank you, pretty well." She never will tell you. In the delirium of her last sickness she may tell all the secrets of her life-time, but she will not tell that. Not until the books of eternity are opened on the thrones of judg- ment will ever be known what she has suffered. Oh! ye who are twist- ing a garland for the victor, put it on that pale brow. When she is dead the neighbours will beg linen to make her a shroud, and she will be carried out in a plain box with no silver plate to tell her years, for she has lived a thousand years of trial and anguish. The gamblers and the swin- dlers who destroy her husband will not come to the funeral. One car- riage will be enough for that funeral —one carriage to carry the orphans and the two Christian women who presided over the obsequies. But there is a flash, and a clank of a celestial door, and a shout: "Lift up your head, ye everlasting gate, and let her come in!" And Christ will step forth and say: "Come in! ye suffered with me on earth, be glorifi- ed with me in heaven." What is the highest throne in heaven? You say: "The throne of the Lord God Al- mighty and the Lamb." No doubt about it. What is the next highest throne in heaven? While I speak it seems to me that it will be the throne of the drunkard's wife, if she, with cheerful patience, endured all her earthly torture.

HEROES AND HEROINES.

But I am speaking this morning of those who, out of their pinched pov- erty help others—of such men as those Christian missionaries at the West, who are living on $250 a year, that they may proclaim Christ to the peo- ple. And of those people who have only a half loaf of bread, but give a piece of it to others who are hungrier; and of those who have only a scuttle of coal, but help others to fuel; and of those who have only a dollar in their pockets, and give twenty-five cents to somebody else; and of that father who wears a shabby coat, and of that mother who wears a faded dress, that their children may be well apparelled. You call them paupers or ragamuf- fins or emigrants, of tatterdemalions. I call them heroes and heroines. You and I may not know where they live or what their name is. God knows, and they have more angels hovering over them than you and I have, and they will have a higher seat in Heaven. They may have only a cup of cold water to give a poor traveller, or may have only picked a splinter from under the nail of a child's finger or have put only two mites into the treasury, but the Lord knows them. Considering what they had, they did more than we have ever done, and their faded dress will be- come a white robe, and the small room will be an eternal mansion, and the old hat a coronet of victory, and all the applause of earth and all the shouting of heaven will be drowned out when God rises up to give His re- ward to those humble workers in His kingdom, and say, to them: "Well done, good and faithful servant."

But there is great excitement in heaven. Why those long processions? Why the booming of that great bell in the tower? It is coronation day in heaven. Who are those rising on the thrones, with crowns of eternal royalty? They must have been great people on earth, world-renowned peo- ple. No. They taught in a ragged school! Is that all? That is all. Who are those souls waving sceptres of eternal dominion? Why, they were little children who waited on in- valid mothers. That all? That is all. She was called "Little Mary," on earth.

SHE IS AN EMPRESS NOW.

Who are that great multitude on the highest thrones of heaven? Who are they? Why, they fed the hungry, they clothed the naked, they healed the sick, they comforted the heart-brok- en. They never found any rest un- til they put their head down on the pillow of the sepulchre. God w them: God laughed defiance at the enemies who put their heels hard down on these his dear children; and one day the Lord struck his hand so hard on his thigh that the omnipot- ent sword, rattled on the buckler, as he said: "I am their God, and no weapon formed against them shall prosper." What harm can the world do you when the Lord Almighty with unsheathed sword fights for you?

I preach this sermon this morning in comfort. Go home to the place just where God has put you to play the hero and heroine. Do not envy any man his money, or his applause or his social position. Do not envy any woman her wardrobe, or her exquisi- te appearance. Be the hero or the heroine. If there be no flour in the house, and you do not know where your children are to get bread, lis- ten and you will hear something tapping against the window-pane. Go to the window, and you will find it is the beak of a raven, and open the window, and there will fly in the messenger that fed Elijah. Do you think that the God who grows the cotton of the South will let you freeze for lack of clothes? Do you think that the God who allowed the disciples on Sunday morning to go into the grain-field, and then take the grain and rub it in their hands and eat—do you think God will let you starve? Did you ever hear the ex- perience of that old man. "I have been young, and now am I old, yet have I never seen the righteous for- saken, or his seed begging bread." Get up out of your discouragement, O troubled soul, O sewing woman, O man kicked and cuffed by unjust em- ployers, O ye who are hard bestead in the battle of life and know not which way to turn, O you bereft one, O you sick one with complaints you have told to no one. Come and get the comfort of this subject. Listen to our great Captain's cheer: "To him that overcometh will I give to eat of the fruit of the tree of life which is in the midst of the Paradise of God."

ECLIPSES OF THE SUN

That Happened in Years Whose Great Events Live in the Minds of Men.

Close calculations have established the law that regulates eclipses, not only in the future but in the past, and, thanks to these mathematical results, several commonly accepted historical mistakes in the dates of famous events have been rectified. Thus the time of the birth and death of Christ has been corrected with the help of astronomy, and the two facts established as follows: The Christ- ian era began in reality with the year 4 instead of the year 1, as com- monly believed. That furnishes us with an entirely new solution for the tiresome question, "When does the twentieth century begin?" It is only in the year 527 A. D. that Dionysius Exiguus, a Roman priest, fixed the date of the Julian period, when the Christian era was supposed to begin. King Herod, who ordered the babies killed at the time of the birth of the Son of Mary, died, according to the Jewish historian Josephus, shortly after an eclipse of the moon. All as- tronomical tables show that this eclipse was visible at Jerusalem on March 13, 4710, Julian period. There- fore Christ was born before this, or at the latest in December, 4709, in- stead of December, 4713, as commonly believed.

The world is four years older than we imagined, and if we want to be exact, we had better date our letters, this month, May, 1905, instead of May, 1901. Astronomically it is also proved that the crucifixion took place in the 4,746th year of the Julian peri- od, the Savior being at the time over 36 years of age.

But another curious fact in refer- ence to the death of Christ is found in the records of eclipses. It refers to the great eclipse of the sun which Greek philosophers of the time de- clared to have taken place in that year and month, and which would then correspond with the sudden darkness that fell upon the city of Jerusalem when the

SAVIOUR OF THE WORLD.

gave up his breath on the cross. This, however, has been contradicted by astronomers, who declare that such darkness must have been of absolutely miraculous origin, as an eclipse of the sun visible in Judea could not possibly have taken place that year.

Here are the dates and historical facts which, by their strange coinci- dence, kept a number of sun eclips- es alive in the minds of men:

463, B. C.—The Great Persian-Egyp- tian War.

431 B. C.—Terrible plague in Ath- ens.

59 A. D.—Nero murders his mother, Agrippina.

237 A. D.—The stars were seen at noon. Death of Emperor Constan- tius.

840 A. D.—Death of Emperor Louis the Pious.

1133 A. D.—The Great Schism of the Christian Church began; two Popes.

1493 A. D.—Christopher Columbus, in Jamaica, obtains assistance from the natives just in time to save his men from starvation by predicting an eclipse that threw the Indians at his feet in abject terror.

1793 A. D.—The massacres of the French Revolution.

1800 A. D.—The bloody victory of Austerlitz.

1813 A. D.—Napoleon's terrible de- feats at Leipsic, Bautzen, etc.

1820 A. D.—Murder of the Duke de Berry, heir to the French throne.

1851 A. D.—Napoleon III. massacres Republicans all over France.

1858 A. D.—Orsini's bombs kill scores of guards around Napoleon III. and his Empress.

1860 A. D.—Announces the bloody War of the Secession, in the United States.

1870 A. D.—This extraordinary eclipse visible in the terrible year of the Franco-German War, 300,000 men killed.

1900 A. D., May 28.—Nothing but wars and rumors of wars the world over.

NOT QUITE SATISFIED.

A visitor among the poor in the East-end of London found unexpect- ed testimony to the disadvantages of health during one of her recent calls. Mrs. B. has a family of a dozen child- ren, and, like most of her class, she had her tale of woe to tell.

How are the children, Mrs. B.? in- quired the caller.

All very well, indeed, ma'am, very well, indeed.

You ought to be thankful, I'm sure, with so much sickness all about.

Yes, ma'am; I suppose I ought to be thankful—but, I tell you, ma'am, when they're well they eat an awful lot!"

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, MAY 19.

"Jesus Ascends Into Heaven." Luke 24. 44. 53; Acts I. 1-11. Golden Text, Luke 24. 51.

PRACTICAL NOTES.

Verse 1. The former treatise. The Gospel according to Luke. O Theo- philus. The man to whom the gos- pel of Luke as well as the Acts of the Apostles was dedicated. It is generally assumed that he was a Greek because of his Greek name, but that is not a certainty, for Jews frequently had Greek names, as, for instance, Philip and Andrew, and that he was a man of distinction, be- cause of the phrase "most excellent" which is associated with his name in the dedication of the gospel—a phrase which is elsewhere used as a compli- ment in addressing men of position, as, for example, in Acts 24. 3 and Acts 26. 25. Jesus began a work which was to be carried on by his apostles. do and teach. His life was an exemplification of the doctrines he taught.

2. The day in which he was taken up. The day of the ascension. He through the Holy Ghost had given commandments unto the apostles whom he had chosen. This may mean either that the special com- mandments here alluded to were giv- en to the apostles, not by our Lord personally, but by the Holy Ghost as an agency; or it may mean that the Lord, himself anointed by the Holy Ghost, gave the commandments. The question is one of little practical importance.

3. To whom also he showed himself alive. He demonstrated his life after death; made plain in many ways his resurrection. Passion. An old English word for "suffering," here referring to our Lord's death. By many infallible proofs. The Revis- ed Version omits the word "infalli- ble," not to weaken but to strengthen the statement. Being seen of them forty days. Literally, "through forty days," or, as the Revised Ver- sion has it, "by the space of forty days"—that is, at intervals during that period. Speaking of the things pertaining to the kingdom of God. Jesus was the King, and might natur- ally be expected to talk of the king- dom. The disciples were to be the ambassadors or representatives of the kingdom of God, and would need more instruction. What they had heard before but could not understand would come to them with fresh mean- ing in the light that shone from the open grave and from the cloud that received their Lord.

4. Being assembled together with them. Perhaps in Jerusalem on the day of the ascension, perhaps at an earlier date. Commanded them that they should not depart from Jerusa- lem, but wait. Compare Luke 24. 49; see John 14. 16. Though they thus waited, they were far from being idlers, for their time was spent in prayer and conference. The promise of the Father. The gift of the bless- ed Comforter, the Holy Spirit, whom God the Father had promised by his prophets in the Old Testament to sanctify the hearts of his faithful people, Isa. 44. 3; Ezek. 36. 26, 27; Joel 2. 28, 29, and which Jesus himself had promised but a few days before, John 14. 15, 16. Ye have heard of me. Notably in the long communica- tion he had with them during and after the Lord's Supper, as recorded in the last chapters of John.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. These are the very words of John the Baptist, Luke 3. 16. The baptism with water was the symbol and type of the baptism of the Holy Ghost. The baptism of the Holy Ghost was to be monumental in its manner and in its abundance. The Holy Spirit had been in their hearts before, but they were to wait for something unpreced- ented. The "not many days hence" proved to be ten. "He says 'not many' that they may hope; he does not say how few in order that they may watch."—Chrysostom.

6. When they therefore were come together. This would seem to be on the Mount of Olives, near to Bethany. During the very last interview they had with the Lord they asked of him, "they kept asking him," Lord, wilt thou at this time restore again the kingdom to Israel? The disciples had not yet unlearned their notions of a temporal kingdom. Their na- tion was tributary to the Romans. The disciples had much of spiritual discernment, but their old way of thinking led them to suppose that be- fore the world could be converted to Christ it must be converted to Juda- ism; and if so, why not have Jerusa- lem the centre of power, and Jesus the visible King? Many Christians harbor similar thoughts to-day.

7. It is not for you to know the times or the seasons, which the Father hath put in his own power. Compare Matt. 24. This response is not a denial of their belief, but a state- ment that the limitations of their knowledge had been reached. Some devout men like God to keep no mys- teries.

8. Ye shall receive power, after that the Holy Ghost is come upon you. Power is all that anyone wants in this world, and abundant power of the divine sort would more than realize all their dreams of national and religious greatness. This power was to come from the Holy Ghost. Ye shall be witnesses unto me. The Greek word for "witnesses" is "mar- tyrs." Witnesses in the early days were so often compelled to give up their lives for the sake of testimony that the two words came to have the same meaning. The spread of the Gospel, then, is not to depend on argument or demonstration, but on simple testimony to the Holy Ghost. Both in Jerusalem, and in all Judea, and in Samaria, and unto the utter- most part of the earth. Beginning at home your influence is to be felt to the bounds of the nation, and af- ter that to the ends of the earth, and to the end of time.

9. While they beheld. As they were looking. They were closely watching, Luke 24. 51. He was taken up. Mark 16. 19. "The ascension is not recorded by the other two evan- gelists. But it is alluded to by Paul, Eph. 4. 9, 10; 1 Tim. 3. 16." A cloud received him out of their sight. A bright cloud of glory was the symbol of God's presence. Such a cloud led Moses and his followers over the desert of Sinai; such a cloud abode in the holy place; such a cloud had overshadowed Jesus on the Mount of Transfiguration. Luke's statement that our Lord was engaged in bles- sing his disciples when he disappear- ed, Luke 24, 50, is of great interest. By blessing them he acted as their great High Priest, consecrating those whom he sent forth to bless in his name. The last words which he was heard to speak on earth were words of blessing—proofs of his abiding love; assurance of his effectual pro- tecting power.

10. While they looked steadfastly toward heaven as he went up. Full of unspeakable delight and curiosity and sorrow. Behold, astonishing to say, two men stood by them in white apparel. "Men in white apparel" is a phrase repeatedly used to describe angels.

11. Ye men of Galilee. That they were Galileans was probably evident both by their dress and their accent. To accost them as such was not as offensive in that day as such famil- iarity would be with us. Why stand ye gazing up into heaven? A most natural thing for them to do, so long as they had thoroughly secular con- ceptions. For a physical man to rise from the earth and to be hidden by an ascending cloud was marvelous enough to fix any eyes upon the place where he had vanished. The force of the angel's question, "Why?" is that they should have by this time discovered that the things of the kingdom of God are not concerning the "flesh and blood," and that it needs a spiritual eye, an eye of faith, to follow the Lord on his jour- ney to the right hand of God the Father Almighty. This same Jesus shall so come in like manner as ye have seen him go into heaven. Good men sometimes forget that this brief statement, so full of meaning to us all, was made almost immediately after our Lord's statement, "It is not for you to know times or seasons."

It is possible to spend too much time and too recondite study in endeavors to ascertain precisely when and pre- cisely how our Lord will come. Let us calmly believe the words of Scrip- ture and recognize that the most im- portant thing for us is to have our Lord with us every moment of our lives; then no surprise can be disaster.

BRITISH TACTICS IN THE WAR.

A Boer's Impression of Warfare as Employed in South Africa.

Adelbert Count Sternberg, in an article in the Times on "Some Tactical Lessons in War," records his personal impression of modern tactics as em- ployed by the English against the Boers. He says:—South Africa is, of course, not a good example of the con- duct of war, since conditions have ob- tained there which will never occur again. But, nevertheless, I was able from the side of the Boers to watch the effect of modern tactics as em- ployed by the English. I mention, therefore, one thing:—"Those Eurp- peans on the Boer side who had the old military tactics, so to say, inbred in them, were all either shot or taken prisoners without being of any real use whatever. Under the intense English fire of any of the early bat- tles, Colenso and Magersfontein in- cluded, had any one attempted to perform orderly duties or even stand upright, he would have been a dead man in the first half hour. After such experiences our first care must be, at manoeuvres in time of peace, to pay attention to and reckon with this effect of modern weapons. I, therefore, cherish the unalterable con- viction that a return to line tactics, to the war of fortifications, is a thing of necessity. By fortifications I, of course, mean field fortifications. Lord Kitchener, on the first day of his ar- rival, broke with the old system, and has begun a new kind of line tactics."

In conclusion the writer says—"There is no doubt that since Lord Roberts and he began to command in South Africa the Boers have been of no use in the field, and for this rea- son only—that these commanders have employed their troops in a widely ex- tended order. The moral effect was extraordinary. I remember with awe gazing from a kopje near Koffyfon- tein at the great dark snake of the British line coiling round and round us; and yet that line was as thin as a thread. I would, therefore, make it clear that the most useful result of the South African campaign is the lesson that we should break with the close order system, should keep the reserves out of the zone of fire, and only attempt the offensive with great circumspection and careful turning to account of the ground and darks- ness. Battles are not to be won in a day. They must be begun as Wel- lington began them and ended as Lord Roberts ended them."

WHY HE BOUGHT THE HALF-PENNIES.

A gentleman living in a rural part of Lancashire sent his coachman to a neighboring village for five shillings'-worth of penny stamps.

After a time John returned from his tramp of two miles.

His face wore a self-satisfied look when he came into his employer's presence.

Got the stamps, John?

Yes, sir, the man replied, handing over a batch of halfpenny stamps.

I said penny stamps, John, and you've got halfpenny ones.

Yes, sir, and the smile widened. I asked for five shillings'-worth of stamps, and the postmaster says, "Halfpenny or penny?" "Do you sell halfpenny stamps?" I asked. "Yes" said he. "Well," says I, "if you can buy stamps for a halfpenny, what's the use of payin' a penny?" An' I bought the halfpenny stamps, sir.

POISON FOR YOUR LUNCH.

IMMENSE AMOUNT OF ILL-HEALTH CAUSED BY ARSENIC.

It Is Present in Scores of the Article Which We Drink or Handle Daily. Symptoms of Chronic Poisoning.

The colo ing at M tentioch in risks we homes. are now arts, incl

According General, deaths o England, dental. enquired an inme arises f which m lunch, tim room.

This is consider drug is p shot. Thr bined with ordinary ly used in this proce gets dete tles. W the arsen and, thoug to injure seriously

To unde mal quan ful, a cu must be doctors c tion. T swallowe body, an of a litt Iron two the whole

Green-b often con card-playe hands fro

IN

Theatre omnibus coloured this dang used in th flowers, an as from w of dust. It is also drea's toy glazed pa ery, lam articles, contains two child the use of

Arsenical by ladies doubtedly properly u But very nasty ra qualities, things in

Arsenic gloves, sto cause a ra Perhaps o poison-carr or bed cu

There se articles of mysterious sore eyes, of chronic nia metal frequently slowly diss All kinds of arsenic in so often no in bronzing sheet-iron, compound, er, and tan the hair of have been copper is paris green potatoes, into the tu dinner. steeped in prevent there is drug passes thus into o sheep dips is almost into the sh the mutton ter, and ra tive power ed in a hos es into the source of ties of arse holds of sh and nothing corn subse gets contam

In most solving to kn tities of ars into our sy harm. It is promotes he able quantit slight chron nately cas else. On his head, thoughts in really due to senic, which till his lead people feel were said in ath is in an this is put pepsia. Neu pression of toms. But poisoning wh

The Man

CHAPTER III.

"When you left me, M to visit Miss Wethere Point, I remained in the half an hour or so rea thinking no harm could of it, I started out for a sion of my own acc about half-past eleven

"Leaving the hotel, I ferry and crossed Darl Millers Point; then, sett a good ramble, off I the city, up one street other, to eventually br botanical gardens. (exquisite that I sat m a seat and resigned m turous contemplation long I remained there possibly say. I only ke I was watching the mo man-o'-war in the cov became aware, by intui not look at him—h object of close scru standing some little me. Presently I found closer to me, until h and seated himself be a queer-looking litte ways not unlike my with a shrewd, clea grey hair, bushy eyeb and rather hooked no dressed, and when I with some show of co we had been sitting some minutes he turn said,—

"It is a beautiful spread before us, is

"It is, indeed." I a that a diversity of

"You may well sa tinued. "It would be study would a not t all the craft that p this harbour in a d the places where th whence they ha their owners and their errands about a book it would ma book at that man Cove; think of the think of where that —the rich people w thinking. The po coming of the tea from the East Or dockyard in which can't you seem to h the riveters and th steam saw? Then wegian boat passing think of her birthp way, think of the pa seen, imagine her m the forests on the lonely fiords where intense that a stor and dropping into like thunder. Then that emigrant vess up the harbour; th about her, every en and fears, confiden future in this te despondent of that else. Away to the a little island sch way down towards imagine her in a f the fields—trudg down into sunlit ga such produce a derful picture—a ve ture.

"You seem to kn carefully." I said, silence.

"Perhaps I have, am deeply interested sea—few more so. A in New South W "Quite a stran only arrived in A

"Indeed! Then the acquaintance of beauties yet. For ence but if you are me recommend you before you return to

"The 'South' sume you mean?"

"Yes; the beau Southern Seas. Th ly beautiful spot earth! See them bef will amply repay you cost you to reach th

"I should like much," I answered, thusiasm rising at

"Perhaps you them already?" he

"Very much so

"Then, in that considered presump assist you. I am merchant myself, a large collection of from the islands. If me the pleasure I sh ed to show them to

"I should like much indeed," I ans extremely civil of him offer.

"If you have time haps go and overhe house is but a sh Domain, and my offi at the gates."

"I sh be de thinking there could be harm in my accepting invitation.

"But before we go lowed to introduce m gentleman said, takin from his pocket and card. This he handed it I read—

"Mr. Mathew afraid I have no offer you in return," I said, am the Marquis of Beckenham.

"Indeed! Then I am doubly oured," the old gentleman said, a low bow. "Now shall we wend

CHANGES AT BISLEY.

The title of the great "Queen's Prize" of the N. R. A. will bencefor- ward be altered to the "King's Prize," by command of his Majesty, who will continue patron of the as- sociation. Instead of ten rounds at 500 yards and fifteen at 600, the sec- ond of the three stages of the com- petition will in future consist of ten rounds at 600 yards and ten at 900.