

I grow from the green grocer in our market town. I don't see why, if I purchase bulbs and greenhouse plants they should invariably disappear, and be reported to have died. I don't see why, if I buy flower seeds, they should come up in other folks' gardens. I have not been able to get fruit for my table without sending to town to buy it. I have been ruined in procuring vast supplies of choice plants from nurserymen, and have not enjoyed them. MacSweeney is off. Hang it! you may not be a professional, and Al, and all that, but you are honest as daylight. I feel I can trust you, and—dash my buttons!—there is the situation vacant for you, if you choose to have it. And there is the cottage—the only disadvantage is that it is too large for you, and you are unmarried."

"Oh, as to that, sir, that is easily remedied. I be just now on my way to the pass'n to get him to have Mary and asked next Sunday."

"Mary—Mary who?"

"Mary Mauduit, sir."

"Oh, Oh! I wish you joy. An excellent girl! There it is for you—the house, Tom; you and Mary shall go into it as soon as I have seen the back of MacSweeney and his Bella, and have had it whitewashed. And—hang it! Tom, here—come round to my study and I'll give you a cheque for ten pounds towards the furnishing."

"I thank you, sir; I thank you with all my heart."

"No need of thanks, Tom! Bless my soul, when a master has a trust-worthy, honest servant, it is he is to be counted lucky; and unless he is an ass he will keep him. There—come round to the study."

And now nearly two years have passed. And this time we are a little party coming out of the church porch. As I live! it is Tom with Mary—no longer Mauduit, but Mountstephen. But they are not alone; there is a baby in a long white robe being brought forth—a babe that had been carried into church to be christened.

As Mary stood in the autumn sunlight outside the porch, she touched Tom's arm, and said:

"Let us go to little Bessie's grave."

And they went, and the baby was taken there also, over the drooping grass, wet with autumn rains.

"The poor, little Christmas tree," said Mary, "although a tree of death, lives. See—how hearty it appears!"

"It is no tree of death," answered Tom. "See—here is the first fir-cone; it is alive, and bears seed. It is no tree of death, but a tree of life." Then Tom laughed. "Mary," said he, "I think for once in my life I've said a good thing."

But Mary did not applaud.

"Tom, do you think the little fir-cone really has life in it?"

"Of course it has."

Mary picked it, and then put it into the tiny hand of the baby.

"Look Tom," she said. "But for that Christmas tree you and I would never have become what we are to each other—and now, in it is the seed of life, and so on and on and on for evermore. Our baby has it, and it shall be sown, and so—really, Tom, there seems to be no end of life; it goes on forever and forever."

"Amen," responded Tom.

SUNDAY SERVICES.

President Angus M. Cannon presided over the services at the Tabernacle, Sunday afternoon, December 26, 1897.

The choir sang the hymn:

Glory to God on high;

Let heaven and earth reply.

Prayer was offered by Elder J. D. C. Young.

The choir and congregation sang:

Prase to the man who communed with Jehovah,
Jesus anointed that Prophet and Seer.

Elder A. O. Woodruff of the quorum of Apostles was the first speaker. He expressed his gratitude at meeting with the Saints, and hoped that the Holy Spirit would have its influence in directing the remarks which he might make. The Gospel of Jesus Christ was one that to be practiced in a proper manner, had to be accompanied by the Spirit of the Father at all times. In this way the people of His Church would be taught correct principles which if adhered to would lead them on in the straight and narrow path unto eternal life.

Elder Woodruff referred to his recent travels throughout the southern part of the State. The people as a whole were found in a progressive condition both temporally and spiritually, and the young who formerly were rather recreant to the cause of truth, were now becoming interested, and manifested a desire and a will to do the bidding of those in authority in the Church and kingdom of God. This was a happy state of affairs, which, if continued, would have an influence for great good in the ranks of those professing Christianity.

Public opinion, said the speaker, was not a factor in the Church of Jesus Christ. The Saints in past times had gone on in accordance with the instructions received through proper authority, caring nothing for the scoffs and derisions of those on the outside. In doing this they had been blessed abundantly and the Lord would continue to bless them, if the people would only continue to walk in His footsteps and yield obedience to the teachings received from time to time. The issuance of the manifesto, said the speaker, had led the outside world to the belief that Mormonism was a failure, and that it was about to retire from the field of religions. This was not so, however; the practice of polygamy was not the foundation stone of the Gospel; and its cessation in the ranks of the Saints, was not the least indication that Mormonism had come to, or was nearing an end. Today the Gospel was meeting with many converts throughout the length and breadth of the land, and the cry raised was for more missionaries, that they might expound the written word to those desirous of gaining a proper understanding thereof. God was working through His servants, and the world was gradually being brought into contact with Mormonism, and was being led to see that it was destined to become a power in the earth.

Elder Woodruff referred to the attributes that should characterize the Saints. The Father required that they be noble, self-sacrificing and obedient, and if they would strive to develop these attributes, blessings would follow, and many things that might otherwise bring sorrow unto them, would come to them as the will of the Father in knowing which they would be led to rejoice and feel comforted, rather than to mourn and feel sorrowful and dejected. The Gospel was a work of great breadth. It comprised everything that tended to make humanity happy and the world better, and those who embraced it with a firm determination to do the will of the Father would be blessed exceedingly and come out victors in the end.

Elder Angus M. Cannon, president of Salt Lake Stake, next spoke. His remarks dealt with the responsibilities resting upon the Latter-day Saints and that which was required at their hands. All had a work to perform and in its performance the Holy Spirit should be sought after that those to whom the Saints ministered would be

taught correct principles and led aright in the instructions and exhortations which they received. The testimony of Jesus should be cherished at all times, that His Spirit might accompany the Saints, and that they would be led at all times to think of the sacrifice which He made and the meekness and humility which He manifested.

Elder Cannon spoke of the blessings following the true believer, contrasting the condition of one with the condition of those who professed much and did little. He closed by urging the Saints to a strict observance of the duties and requirements devolving upon them.

The choir sang the anthem:

Hallelujah.

Benediction was pronounced by Elder Seymour B. Young.

SCIENTIFIC MISCELLANY.

Animals have been called warm-blooded and cold-blooded, but the distinction is less sharply drawn than was once supposed, as one class graduates into the other. In a paper to the Royal Society of Victoria, Mr. Alexander Sutherland mentions that the invertebrates have the capacity of producing heat, although they are cold-blooded, but except the insects, their temperature seldom rises more than a fraction of a degree above that of the medium in which they live. Certain invertebrates—such as polypt, molluscs and crustacea—raise themselves one-third of a degree to a degree above their environment. Insects, though essentially cold-blooded, are usually a degree or two warmer than their medium, but capable of remarkable warming with exertion. Fishes, amphibia and reptiles also heat themselves on moving. A species of blind-worm is said to rise as much as 14 degrees above the temperature of the air. The warm-blooded animals have nearly fixed temperatures, and do not vary with the air, the monotremes—the lowest in the scale of mammals—having a temperature of about 77 to 85 degrees, while the marsupials average about 93 to 97 degrees and the average of the higher orders seems to be from 99 to 104 degrees. Birds range between 103 and 108 degrees. In a very general way, it may be said that bodily activity depends upon body temperatures.

The aurora borealis, according to the theory of Herr Gustav Wendt, may be regarded as an electrical phenomenon arising when oxygen and other paramagnetic matter—or matter assuming polarity under the influence of the earth's magnetism—is continuously drawn down from the higher regions of the atmosphere, thus setting up electric currents.

The new incandescent gas-burner of Herr E. Salzenburg uses gas at a pressure of about 3½ atmospheres. The light is golden yellow, showing objects in natural colors, and costs but a fraction of the less powerful arc-light.

The magnetarium is a wonderful apparatus lately shown the French academy by M. Wilde. It is intended to reproduce the phenomena of terrestrial magnetism and the secular variations of the compass and dipping needle. One terrestrial globe is made to revolve within another. The inner globe is wound with insulated copper wire, and the surface of the seas is covered with thin sheet iron, to give a difference between the magnetism of land and water. Insulated rings revolving with the axes carry copper brushes, which cause electric currents to pass around the surface of the globes. A differential motion is imparted to the inner globe by an arrangement of epicycloidal