

nected with the works of the clock on the outside of the Cathedral, two knights in armour strike with battle-axes the quarters on bells. The works of the clock have been renewed: the original works are now in the Patent Office of the South Kensington Museum, fitted up and kept in motion. The new works are by Messrs. Gillet and Bland, of Croydon.

Prompt People.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments which the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into line, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, go and do it." There is the secret—the magic word, now!

Something New.

There is oftentimes a charm about something new, and simply because it is a different thing from the old. Let it be thought to have a real value, and how multiplied the charm!

A new book! How it may take one as up to a mountain-top from which the outlook is so far-reaching and impressive! A new start! How it helps the traveller, who has got off the road and like a fool been blundering in the woods, to get back again to the right way, to have a deep, heaven-sent stretch of sleep, and in the morning have a new start in his journey—fresh, hopeful, confident! A new day! When to a business man the past day has been one of small trade and big losses, some big coin but many pitiful nickels, a few customers but many duns—how it helps the downcast trader to think of the new day soon to open, bringing a throng of smiling customers and large profits. A new day! Take a school-boy, a school-girl, who yesterday was stupid and careless and discouraged with bad marks—how welcome is this new day that brings opportunities for study and serious conduct and a clean record!

And now this opening year has brought its fresh, delightful opportunity, its clean page, its golden day, its new road. Who will make a new start? Let the old life go, with its mistakes and with its sins, and welcome the new life, the fresh start.

You want to make your life just as true and sunny and pure and brave and self-denying as possible. It is of great concern then where you begin that new life.

Begin it at the foot of the Cross, in penitence for sin, in a humble trust in God's mercy, in the surrender of everything to the heavenly Father. Beginnings are not endings, but beginnings have a vast deal to do with endings oftentimes. This is one case. Begin right. Then go on right, and take to yourself a Friend for the long, weary way

Counsels to Parents.

1. Caution your children against dishonesty in word or action.

2. Seek to make them useful as soon as they are able, so as to get them into the habit of being industrious.

3. Train your daughters to be neat and useful rather than to be fine and helpless. See to it that they learn to help themselves.

4. Teach your boys habits of industry, and seek for them honourable occupation.

5. Train your children to have a place for every-

thing and everything in its place; to be neat and tidy in themselves, in the house and school.

6. Watch the books they read. Use every care that they only read such as can do them good.

7. Do not let them go where they please on the Lord's Day, but train them, by example and precept, to use the day aright.

8. Encourage them to do well. Often commend, but seldom scold. Show them that you are pleased when they do well, and invariably tell them so.

9. Teach your children to pray—and pray with them. Maintain the worship of God in your family, and seek His blessing on all you say and do in training them.

10. Rely upon it, that on your teaching and example will in a great measure depend the weal or woe of their after-life. Seek thus to teach them to so live that they live not in vain.

Epiphany Rings.

Among the old jewellery sometimes to be seen in private or public collections are the "Epiphany rings," worn in mediæval times by ecclesiastical and other dignitaries on the feast of the Epiphany and during its octave. These consisted of a massive hoop of gold which held a brilliant diamond of the first water, set round with rubies, pearls (sometimes sapphires) carbuncles, amethysts arranged in the shape of a cross, a circle, a crown, a heart, a vesica or an equilateral triangle, of which the diamond was the centre. The diamond with its sheeny brightness was Christ; the ruby stood for the martyrs who shed their blood in will and in deed, St. Stephen, whose feast is the day after Christmas Day, being their type; the pearl for the martyrs in will but not in deed. Christ's brave confessors, at whose head stands St. John the loving and the loved disciple; sometimes the sapphire's blue stands for the vision of God the Father on His sapphire throne, promised in some special degree to the "pure in heart," the amethysts for the martyrs in deed but not in will, as the Holy Innocents, and the carbuncle for the precious blood shed by Christ at His circumcision. The galaxy of Christian feasts which surround that of the Incarnation is thus shown in the jewels that make up the Epiphany ring, while the circle of gold or jewels points to the eternity of Christ's Godhead and Kingly reign; the cross, the crown, the heart, the vesica, or the equilateral triangle, typifying the manifestation of His power as a Saviour, but only through the cross; His love for sinners when His very heart was drained in His agony that He might shed all His precious blood for us men and for our salvation; the crown, His sovereign sway, His rule of love; the vesica, His guidance of the Church amid all her risings and fallings on the sea of this world; and the equilateral triangle, of the eternal equality of the Three Divine Persons in the One Godhead.

The Seen and the Unseen.

The things which are not seen: what are they? Doubtless they are in part those moral and spiritual truths and virtues which are obscured or crowded out of view in the present life of most of us, but which are nevertheless beautiful and enduring realities; they are justice, charity, truth, sanctity. We see an approximation to these things in the lives of God's servants on earth, but we do not see the perfect and abstract qualities themselves; they lie beyond the sphere of sense; they are perfectly seen, and seen only, as attributes of the Most Holy and Self-Existent. The things which are not seen: we do not see—(1) God, (2) the angels, (3) the souls of the departed. That which meets the eye of sense is here only for a season; it will pass away. That which meets the eye of the soul illuminated by faith is known to belong to another order of existence. It will last forever. It is this quality of eternity, of enduring, of unlimited existence, which makes the Christian look so intently on the things which are not seen. This truth as to the relative importance of the seen and the unseen, if it be really held, will affect our lives in not a few ways. It will, for instance, govern the disposal of our income.

If we look only at the things which are seen, we shall spend it mainly on ourselves, reserving, perhaps, some portion for objects of a public character, what is creditable or popular to support. If we look mainly at the things which are not seen, we shall spend at least one-tenth, probably more, upon some agencies that will bring the eternal world, and all that prepares people for it, home to our fellow-creatures. In days of prosperity a Christian's prayer should constantly be: "Oh, turn away mine eyes, lest they behold vanity, and quicken me in Thy way."—*H. P. Liddon*

Making the Best of What is.

We often worry more over troubles which never come than over those which actually befall us. We live in fear of our own fancy, or in perplexities and misgivings of our own creation. Even the ills of life are rendered worse by a vivid imagination. It is foolish, however, thus to embitter our days. We should cultivate that Christian philosophy which gilds the future with hope and accepts the present with patience and resignation. Trustfulness in the Lord dissipates anxiety, while hopefulness brightens all occurrences. Health, comfort and joy are all dependent upon making the best of what is, and leaving what is to come in God's hands.

The Sin of Dejection.

Good deeds, strength of purpose and of character are never the outgrowth of dejection and despair. Discouragement retards all real effort, despondency hinders development of character. One cannot too early in life understand the intrinsic value of a happy, cheerful disposition. Those who cultivate this disposition have an immense advantage over such as are enslaved by the sin of dejection,—for it is a sin to give way to this feeling. Few are entirely proof against its influence at times, but none of us have been denied the power to strive against it and to finally conquer it if we will.

Note the influence of those who always present a smiling face to the world. See how they are welcomed everywhere. They have a kind of tonic effect on the world at large.

The jolly, rollicking cheery-voiced boy is invariably the one who is a prime favourite among his mates, and not the moody, sullen, dejected fellow who rarely speaks a kindly word or does a kindly deed. The world loves a cheerful spirit as much as God loves it.

If you inquire carefully into the matter, you will find that a great deal of dejection arises from the failure of the dejected ones to have things their own way. A thwarting of their desires is sufficient cause for days of deep melancholy. A boy of my acquaintance was thrown into a most gloomy mood one day recently because he could not have two pieces of pie at dinner, and I have known men and women to become morose through equally trifling causes.

The ones who suffer least from dejection are those who love others so much that they are glad to serve them, and hence have little thought of self. It is a singular fact that many of the gloomiest and most dejected people in the world are those who have the most profound cause for gratitude.

It is wrong for any well and strong person surrounded by all the comforts of life to become morose and despondent. Evil spirits delight in the easy victories they achieve over the dejected man. The battle is hard for them when one is cheerful with the cheerfulness that comes from right living and right thinking. When our hearts are so filled with love to Christ that we feel life is too short to find ways of expressing that love, we have little time for dejection. Let love-light illumine your lives.

—The every day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion.