

"I am sure we shall be delighted to see Mrs. Fleming, whenever and however she may come; and so will Tracy too," said Lora, very graciously; "but do not talk of nursing, Captain Flamank, or I shall think it a reflection on some one nearer home."

"I am sure George intends nothing of that kind," answered Mrs. Fleming, in justification of her cousin, who made no attempt to justify himself. "He was telling me only to-day how unsparing you are in everything for your little brother's comfort."

Lora's cheeks glowed, and an additional brightness came into her eye. Captain Flamank's approval was a thing not lightly esteemed by her; and she had found out long ago, so different from most of his fellows, never spoke approval when it was not really felt. Stella's approachful speech might now well be treated with the contempt and indifference that it deserved.

"You must come and judge for yourself," she replied, with a little downward banding of the head; "and, if anything lacking suggests itself, I am sure I shall thank you for telling me."

(To be Continued.)

Patience.

Sometime, somewhere, sweetheart,
All will be made plain—
Why evil came of what seemed good,
Why our loss was gain;
Why the prize we fought to win
Another won in play;
Why the grief we hoped to miss
Met us in the way.
All the things mysterious,
The cross, the chastening rod,
We shall know the meaning, dear,
Among the Hills of God.

Among the Hills of God, sweetheart,
Where we shall soon abide,
How we shall smile at all past doubts,
Wandering side by side!
How short, amid eternal joys,
Will seem this life of care!
Ah! we shall find its meaning out
Sometime, Somewhere.

A Safe Guide.

In the late war, says Dr. Milligan in *Forward*, a part of the army came in its progress to a river the water of which, raised by heavy rains, had become a swollen and rapid torrent. There was a well-known ford across the stream, which led diagonally to the other shore, and which all seemed to think it was easy to find and follow, though on each side of it the waters were deep. As the soldiers passed on, they had gone but a little way from the shore when not a few, looking on the rushing and whirling waters, were bewildered, and several lost their footing, and were swept down the stream.

At the further end of the ford, on the other side of the river, was a large tree, and the officer in command, seeing the confusion and danger to the troop, cried out in a ringing voice, "Keep your eyes fixed on that tree." The order was heard and heeded, and the result was all obeying it passed over in safety.

As I read the account I thought of the stream of life through which every one of us must pass, and of the dangers to which we are exposed by the sweeping currents of temptation and the rushing torrents of impulse and self-indulgence and worldly inclination, and that our only safety is in keeping the right path; and that we may do this by keeping our eyes fixed on the one point of safety and pressing steadily on to the end to which it guides. There is such a point and way of safety to which we are plainly directed, for a voice from heaven cries to us, "This is the way—walk ye therein." There is such an object on which if we fix our eyes we shall always go safely, for "Looking unto Jesus" is the only direction we need to be kept from all the perils of our earthly course. Look then to Jesus—to His example, to His teachings, to His spirit—look to Him trustfully, continually, prayerfully pleading His faithful promises, and doing faithfully the work He has given you to do, and by His grace you are safe forever!

Colours.

Among the Hebrews, as among other nations, white was the symbol of purity, and also of prosperity and victory. Sackcloth, on the contrary, made of black hair, was the sign of mourning and affliction. Purple, often associated with blue and scarlet, was the colour appropriate to persons of rank. The Midianitish kings slain by Gideon were clad in purple raiment. Nehemiah and Daniel, upon their exaltation, were clothed with garments of purple and scarlet. The blue and purple and scarlet colours employed about the curtains of the sanctuary and the dress of the high priest, represented the dignity and excellence of God's service, as did also the preciousness of the materials.

Hence it was that the Jews in their anger scoffed at our Lord by putting a purple robe on Him.

The city of Tyre was famous for its beautiful purple dye, which was extracted from shell-fish found on the coast. The colouring matter was taken from a small vessel in the throat, and only one drop was taken from each shell. Hence the value of the real purple dye. The whole fish was crushed afterwards to give an inferior colour. Crimson is a deeper dye than scarlet; and hence the force of the figures used by the prophet Isaiah, where the most free and perfect forgiveness is offered to guilt of the deepest stain.

The Arrow Poison in the New Hebrides.

M. Dantec has examined and experimented with the arrow poison used by the natives of the New Hebrides. He finds that it contains neither vegetable poison nor serpent virus, but consists of earth impregnated with vegetable matter taken from marshy places and containing Pasteur's *vibrio septique*, or bacillus of malignant oedema and also the bacillus of tetanus. If the arrows have been kept a long time, or have been much exposed to the sun, the *vibrio septique* may have been destroyed; the danger is then from tetanus. When the arrows have been freshly prepared and the *vibrio septique* is still active, a wound from them causes death in a guinea pig from septicæmia in from twelve to fifteen hours; tetanus, which takes longer than that period of time to develop, does not under these circumstances show itself. It is interesting to remark that the horse is unknown in these islands, consequently the theory of the equine origin of tetanus would seem to be negatived by these researches.—*Lancet*.

Colored People's Jubilee at Chicago.

August 25th is set apart as the festival of the colored people, or as they themselves seem to prefer to call it: Afro-American jubilee day. The celebration is to be given in Music Hall on the fair grounds. Its object is to show the progress which the colored race has made in speech and song in America, and to this end the brightest representatives of the colored people in oratory and music will be brought together. The orators of the day will endeavor to show the exact standing of the negro in this country, his advancement in some directions, and his lack of progress in others, and his disabilities as a citizen. There are to be 2,500 colored children in the choruses, and all the prominent colored singers of the country have been invited.

The Help of Prayer.

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but prayer preserves the strength of the whole spiritual fibre, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation: you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim Him as your Father, though He seem cruel, and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the

trial dignifies and blesses your life. The answer to prayer is slow; the force of prayer cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.

The Sower.

When an Eastern farmer goes out into his field to sow seed, which is always in the rainy season, he has a bag fastened round his waist to hold the seed. Taking a handful out, first with one hand, then with the other, he scatters the grain over the land, taking one step forward after every throw.

Sometimes the seed is sown in rows; at others, as in the parable of the sower, it is sown broadcast. The seed is sometimes covered now by cross ploughing, as harrows are not used in the East. But very often the seed is left exposed, and is liable to be carried off by sparrows and other small birds. In Egypt the seed is trampled in by the feet of pigs or goats, and in some parts of the south of Europe a flock of sheep are employed to do the same work.

Fields were protected by thorn hedges in our Lord's time, and these are still used to secure the crops from the Arabs. As the thorns are hardly ever pruned, they grow in wild luxuriance, and very often choke the wheat which grows near them.

Barley and wheat are often sown side by side in one field.

The Unequal Yoke.

It is not at all uncommon now to see different kinds of animals yoked together in the East. Niebuhr says that three times he saw an ass put in a plough with oxen.

Moses made a law that this should not be done by the Jews, probably because the two animals, being of different size and strength, could not work fairly together; and also because if the animals yoked together are not evenly matched in size, they cannot pull evenly, so that the ploughman cannot keep his furrow straight.

The "yoke" used in the East is made of wood, and fastens on the neck of each animal. It is not left in the fields, but is carried there by the workman when he goes to plough in the morning.

Touching the Hem of the Garment.

"To kiss the border of a king's dress, or of any consecrated robe, is an act of the most profound reverence."

When the subjects of some Eastern ruler have any petition to present, or any request to make, they kneel before him, and touch the hem of his garment, or press it to their lips, to show that they come to him in all humility, to ask a favour.

As the woman mentioned in the gospel touched only the hem of Christ's garment, we may perhaps learn from that fact that His humble dress was not adorned with those elaborate fringes which were so much in fashion.

The Human Race.

Various forms of classification of the human race have been adopted. "Great Britain" classifies our race as follows: In Asia, 800,000,000; in Europe, 320,000,000; in Africa, 210,000,000; in North and South America, 110,000,000; the island world, 10,000,000. About one-third of the race are white, one-fifth black, and a little less than one-half brown and tawny. About 500,000,000 are well clothed, and live in houses somewhat furnished; 700,000,000 are semi-clothed, living in huts and caves, with no furnishings; 250,000,000 are practically naked, having nothing that can be called a home. The portion of the race not living under civilized conditions is, at the very least, three-fifths of the whole, or 900,000,000.

ROOTING SLIPS.—If you look your stock plants over carefully, you will notice on the verbena and some others near the joints, little white or light-colored points. These are "eyes," and given heat and moisture will soon be fine roots. Ten days or two weeks before you want to start your geranium slips go over your plants and partially break or cut off such portions as you decide to use for rooting. The wound will heal and form a callous, and when the cutting is fully separated from the parent plant and placed in damp sand the calloused portion will very soon send out roots.