

I went away from Lena and her parents, my friends—all of them, my loyal good friends—as many subsequent acts of kindness have shown, thinking how like the fibrous elements of the stem of a flower, like the carbon and hydrogen that are absorbed by a plant in its growth, are many of our good purposes that seem to pass from us without having effect, how mysteriously but surely the best aspirations we feel and the greatest efforts we make for good principle, work for the final joy of some soul, and how inevitably the hopes and prayers and earnest works of many culminate somewhere and at some time in happiness that comes like the blooming of a rose.

I looked at the towers of St. George's Church standing in clear outline against a cloudless sky, and at the stars shining brightly above, and I said: "Dear God, if Thou dost suffer some of Thy children to live in sorrow and wretchedness here, Thou dost also lead some of them from darkness to light, from misery to joy. May those of us whom Thou hast blest live for Thee in helping Thy poor."

THE END.

A PARABLE.

The sun and rain one changeful April day,
Passed over hand in hand,
Seeking by smiles and tears to wake again
The sleeping, sodden land.

They found a spot most beautiful, so smooth—
Pictures of stars and flowers,
And lovely shadows from the skies were there,
And hues of rosy bowers.

These, and a hundred other forms of grace,
Worthy a smile, a tear,
"Here," said the admiring happy sun and rain,
"Our first work shall be here."

They wrought together, and by turns they wrought,
While days fled one by one;
But all their loving labour was in vain—
That surface fair was stone.

Sadder and wiser, onward hand in hand
Fared the good sun and rain;
'Twas by a barren and unsightly clod
They paused to work again.

The bright sun smiled; the rain in tender tears
Wept on the cold, gray ground;
And to the grass, the leaves, the flowers, sprang up,
Rejoicing all around.

Ten thousand violets smiling at the sun
And rain that caused their birth,
Made answer and requital to the love
Poured on the grateful earth. —Augusta Moore.

FLOWERS IN CHINA.

The Chinese have a passion for flowers. You may see, on the hundreds of canals that cut up the country around Shanghai, boats whose dingy and miserable appearance betokens the poverty, even the beggary of their occupants; and yet near the stern, on the top of the *saw-bang*, or cooking canopy—the "galley"—you will see from two to a dozen pots of flowers. Little Chinese girls nearly always place a sprig of some bright flower in their glossy tresses of raven black, and they sometimes show a good deal of taste in the arrangement of their nosegays.

Just about the 1st of February, or near the Chinese New Year, one may see men and boys selling branches of a small bush that bears a yellow flower, somewhat resembling the Spicebush flowers of Virginia. This flower has, to a Chinese, associations bright and pleasant as those that clung around the far-famed Hawthorn that bloomed in old England on "Old Christmas Day." You can buy in the market for a few *chien* or *cash* a little flower pot with a few bulbs of Daffodil in it, and by keeping it in the window of your room soon have a few bright looking flowers. The Chinese do not plant in their parks such elaborate flower beds as the Americans and Europeans, but they are very fond of pot flowers. —*Vick's Magazine for April.*

THE EDITOR OF "PUNCH."

In some newspapers the other day, writes J. Ashby-Stern, in the April *Book Buyer*, it was announced that Mr. F. C. Burnand, the talented and genial editor of *Punch*, was about to pay you a visit and give a series of readings. I believe there is but little chance of his leaving England at present. Though he has quite recovered from the severe illness he had last autumn, he has so much in hand just now that I fancy a trip to New York would be out of the question. Indeed, I gathered as much when talking to him on the subject only the other day. Mr. Burnand is a real humorist, and as such would be heartily appreciated on your side of the water. It is to be hoped some day he may be able to undertake a reading-tour in the United States. A gossiping lecture on *Punch*, with selections from "Happy Thoughts" and other works by the same author, would be undoubtedly a success. Some years ago Mr. Burnand gave some readings in London. His numerous other engagements prevented his continuing them. If continued they would have been a gigantic success. I never remembered laughing so much at any similar kind of entertainment. He has that rare faculty of thoroughly enjoying his own reading, and communicating his enjoyment to the audience. All the editors of *Punch* have at one time or other appeared on the platform. There was Mark Lemon with his Falstaff entertainment; there was Shirley Brooks with his lecture on the Houses of Parliament, and there was Tom Taylor with his readings.

JEWS AND INEBRIETY.

The *Jewish Chronicle* says that Dr. Norman Kerr, the well known writer on the physiological aspects of inebriety, has just published (Lewis, Gower Street) a new work, entitled "Inebriety: its Etiology, Pathology, Treatment and Jurisprudence." We quote two references to Jews: "One fact with reference to religion, which stands out in bold relief, is that the community of the Jews is conspicuous by its absence from this sorrowful exhibition of suffering humanity, and puts to open shame both Protestants and Roman Catholics. It is possible that a very few Jews have been classified under the denomination of Protestant, but I have never known of such an occurrence. The temperance of the Jews is proverbial. Extensive as my professional intercourse has been with them, I have never been consulted for inebriety in the person of a Jew, while my advice has been sought for this complaint by a large number of Christians." Under the last head—religion—I have referred to the remarkable temperance of the Jews. In my opinion, their general freedom from inebriety, in almost every clime and under almost all conditions (there are a very few exceptions to this rule), is as much due to racial as to hygienic, and more to racial than to religious influences. This extraordinary people has, amid wondrous vicissitudes, preserved a variety of distinctive characteristics, and I cannot help feeling that some inherited racial power of control, as well as some inherited racial insusceptibility to narcotism, strengthened and confirmed by the practice of various hygienic habits, has been the main reason for their superior temperance. Even among those Jews in whom there has been an unusual enjoyment of alcohol drinking, when (though they were not 'drunk') there has been a slight thickening of the speech, glibness of tongue, and unwonted exuberance of spirits, evidencing a certain amount of alcoholic poisoning, I have never detected the existence of the disease inebriety. Of this strong impulse to alcoholic or other narcotism I have never seen a case among this distinctive people."

TONGUE TRIPPERS.

Facile princeps among those crafty word-combinations to the correct utterance of which even the perfectly sound brain cannot compel the tongue, stands the "Peter Piper" shibboleth, and next to it in difficulty, the line beginning "seven slender saplings stood," etc. A writer in the *Youth's Companion* gives us a very good list of similar sentences. Test your mental precision and agility of speech on them.

Gaze on the gay gray brigade.
The sea ceaseth and it sufficeth us.
Say, should such a shapely sash shabby stitches show?
Strange strategic statistics.
Cassell's solicitor shyly slashes a sloe.
Give Grimes Jim's great gilt gig-whip.
Sarah in a shawl shovelled soft snow slowly.
She sells sea-shells.
A cup of coffee in a copper coffee-cup.
Smith's spirit flask split Philip's sixth sister's fifth squirrel's skull.
The Leith police dismisseth us.

SOME FAMILIAR QUOTATIONS.

"God tempers the wind to the shorn lamb" is generally supposed to have been taken from the Bible. It is really from the writings of one of the most indelicate of English authors, Lawrence Sterne, though possibly he may have borrowed it, as he was a notable plagiarist.

"What shadows we are, and what shadows we pursue!" is another quotation often supposed to have been derived from the Bible. It is from an electioneering speech of Edmund Burke in 1780, referring to the death of one of his competitors for a seat in Parliament.

"In the midst of life we are in death," found in the Episcopal Burial Service, is sometimes supposed to be from the Bible. It is derived from a Latin antiphon, said to have been composed by Notker, a monk of St. Gall, in 911, while watching some workmen building a bridge at Martinsbrucke, in peril of their lives. It forms the groundwork of Luther's Antiphon *De Morte*.

WHAT ARE THESE IMPURITIES?

The report of the Ohio State Dairy and Food Commission on baking powders shows a large amount of residuum or impurity to exist in many of these articles. The figures given by the Commission are as follows.

NAME.	IMPURITIES OR RESIDUUM
Cleveland's	10.18 pt. ct.
Zipp's Crystal	11.99 "
Sterling	12.63 "
Dr. Price's	12.66 "
Forest City	24.04 "
Silver Star	31.88 "
De Land's	32.52 "
Horsford's	36.49 "

The question naturally arises in the minds of thoughtful consumers, Of what does this impurity or residuum consist? In the case of the first named powder there has been recently given the result of an analysis made by Professor C. F. Chandler, of Columbia College, N. Y., late member of the New York State Board of Health, which partially supplies the missing information, and as the manufacturers of this particular powder are continuously calling for the publication of all the ingredients used in baking powders, there can be no objection to its statement here. Among the impurities, Professor Chandler found Cleveland's powder to contain a large amount of Rochelle Salts, 5.49 per cent. of lime, with alumina, starch and water, in quantities not stated. Alum is a substance declared by the highest authorities to be hurtful. If the balance of this residuum in all the powders named is made up largely of alum, as it is known to be in some, the public would like to know it. Another official test that shall go quite to the bottom of the matter seems to be demanded.

British and Foreign.

MR. OLIVER of Belhaven has accepted the call to Maryhill, Glasgow.

LOCHMABEN congregation, by nearly 500 to one have resolved to adopt instrumental music.

THE Earl of Hopetoun has again been appointed Lord High Commissioner to the General Assembly.

THE memorial brass to the memory of Bishop Leighton was unveiled lately in his old kirk of Newbattle.

A SERIOUS effort is about to be made to liquidate the debt of \$5,000 resting on the English Presbyterian College.

MR. BROWN of Kilbirnie has been appointed Clerk of Irvine Presbytery in succession to the late Dr. McLeish.

THE family of the late Rev. William Fraser, of Brighton, have selected 100 of his most valuable books and presented them to the college library.

THE Dingwall Free Church Presbytery adopted an overture asking the Assembly to petition Parliament to take steps to remedy the crofters' grievances.

CUPAR Presbytery has sustained the call to Mr. H. or son from Colleslie, although a protest signed by ninety-eight members and parishioners was lodged.

DR. ROBERTSON, of the Nagpoor Medical Mission, mentions the significant fact that of the total number of his patients nearly one-third are Mohammedans.

THE Chapelhall Church supplement is printed, not by the cyclostyle, but with ordinary types by the minister, who is assisted in the work by some of his young men.

THERE are 49,436 communicants in Edinburgh Church of Scotland Presbytery and 558 elders. During the past year they have contributed for religious purposes \$268,650.

MR. PATON's resolution protesting against Great Britain becoming again entangled in diplomatic relations with Rome was adopted in Glasgow Presbytery by twenty-two to eight.

THE Paisley Free Church Presbytery has 6,260 members, an increase on the preceding year. Mr. Sturrock says the past has been the most satisfactory year within his memory.

THE sum of \$1,400 has been divided by the United Presbyterian Church authorities amongst the Evangelical Churches of Belgium, France, Italy, Spain, Portugal and Bohemia.

GLASGOW Presbytery of the Original Seceders has resolved to forward to Lord Salisbury and the leader of the House of Commons a protest against the resumption of diplomatic relations with Rome.

THE Rev. Jacob Primmer declares that churches are being converted into concert halls, and that the service of praise is assuming more the character of the opera than of the worship of God.

DUMHARTON Presbytery, Church of Scotland, has forty Sabbath schools, with 4,947 scholars and 452 teachers. The communicants number over 11,592, and the collections for the past year amounted to \$45,325.

A MEMORIAL is to be erected to the late Dr. McKinnon, of Strath, in the form of a cottage hospital at Broadford for the use of the two parishes of Strath and Sleat. Lord Macdonald takes the lead in the movement.

THE Rev. Andrew Moody, missionary in Buda Pesth, has been seriously ill, but is now convalescent, and there is reason to hope that he will be present at the Free Church General Assembly meeting at Inverness.

It is expected that the Rev. Dr. W. Schoolred, of the United Presbyterian Mission at Ajmere, Rajpootana, will reach Edinburgh before the meeting of the synod. There is talk of his appointment to the Moderatorship.

STRONG disapproval of the Free Church General Assembly's overture giving power to Presbyteries to dissolve the pastoral tie in cases where the ends of the ministry were not being served, was expressed in Paisley Presbytery.

THE lately deceased Bishop of Glasgow used to tell how, when he once rose to reply to a toast at a Lord-Mayor's dinner, he overheard an aide-de-camp saying to his neighbour: "Now we shall see what these Presbyterian fellows have got to say for themselves."

THE Rev. Alexander Neil has been admitted a member of Edinburgh Presbytery as the first minister of the newly-raised quoad sacra church at Mayfield. This makes the sixth church and parish erected and endowed within this Presbytery during the past ten years.

ONE of the houses dealing in manuscript discourses for lame preachers is selling at a nominal price "charity sermons written by eminent men of the evangelical school, and guaranteed to produce, with a middle-class congregation of 600, a collection of at least \$200."

DR. WALTER SMYTH of Edinburgh leaves presently to pay a visit to his daughter in America. He will be absent about two months. In connection with this visit it is proposed to present Dr. Smyth with a testimonial, toward which subscriptions, amounting to \$700, have already been received.

EDINBURGH Free Church Presbytery, on the motion of Dr. Gould, has agreed to overture the Assembly to take such measures as it may deem appropriate to stir up the Church and the nation to a devout and thankful remembrance of the mercy of God shown in the great events of 1558 and 1658.

DR. BRUCE, of Huddersfield, chairman of the Congregational Union, in his address before the Evangelical Alliance, expressed his strong conviction that the great body of the Congregational ministers and Churches are sound in the faith; individuals here and there may have departed from it, but the Churches, as a mass, always remain faithful.