

well; my eye has grown too dim to read it, and I know it will not see clearly again, until it sees Christ in glory. I said my treasure should be buried with me, but I dare not shut up in the dark grave this beautiful fountain of Heaven's living light, so I leave it with you to give to some poor wanderer from God, who can read the English tongue. Tell him it led a poor Indian to Jesus, the Saviour of the red as well as of the white man, and that the dying Indian prayed for God's blessing on him to whom it should next belong. Oh! tell him, Missionary, he can never know what a treasure it is, till he stands on the shore of what we call the great shadow land, as I do now, the land I used to fear, but now"—and the beautiful dark eyes of the young Indian shone with a heavenly light, as he triumphantly exclaimed:

"Now! Christ the Light is with me. The red Indian has no fear; his canoe, his body he means, is very frail, and the river of death is wide, but Christ is with me, and He is taking me to the other side. Oh, good Missionary"—very slowly now came the words—"my treasure told me the truth; it is good, it is blessed to trust in Him."

Only an hour or two more, and a cold, silent form lay on the fern-leaf couch in the little birch-bark hut, but the redeemed spirit of the red Indian was "with Christ." And he had learnt of the Saviour he so loved and trusted through the simple reading and study of a copy of God's Word. Among fur traders he had picked up the English language as a boy, and learnt to read a little. A missionary had given him a Bible, and years afterwards he heard the blessed results of that gift.—*Our Own Magazine.*

## THE PAPER REED

FROM "THE COMMON PEOPLE," BOSTON.



HE word *paper*, which suggests to us a beautiful smooth sheet, prepared from cotton or linen rags, comes from the *papyrus*, which was the name applied to an Egyptian reed, or plant, which grew to the height of from eight to sixteen feet, in the marshes of Egypt, in the sluggish waters of the river Nile, or in pools which did not exceed three and a half feet in depth. Its roots were in the water beneath, and its green triangular stalk tapered gracefully to the height of ten or fifteen feet, where it expanded into a beautiful crown.

When the Egyptians desired to prepare paper, they first removed the outer bark of the papyrus, under which were found a number of coats or films of fine bark, like the layers of an onion. These were split off with a needle, and laid upon an inclined table, beaten smooth with a mallet, and the edges being placed together and moistened with Nile water and sometimes with paste they were made to adhere. Then other coarser

layers of papyrus were pasted on the back, the grain crossing the other, and so three thicknesses were made to adhere to make one sheet of paper. These sheets thus prepared were joined one to another at the edges, to the number sometimes of twenty, and after being pressed and dried in the sun they were ready for use.

These strips or rolls of papyrus sometimes extended to a great length. The writing on them was in columns about six or eight inches wide, and sometimes as many as 110 columns were found on a single roll of papyrus. These rolls were called in Latin *volumen* from a Latin word signifying roll. From the same source comes our word volume, though we do not roll our books as they did. The Latin word for book is *liber*, which originally signified the inner bark of a tree, on which books were written in ancient times. The words "library" and "librarian" have the same origin. Any one who has written on white birch bark, as the northern tribes of Indians formerly did, will readily see that this was not a bad material for writing on.

The production of the papyrus plant in Egypt gave that nation a great advantage over others in the matter of literature, and enabled them to accumulate at Alexandria the greatest library that the world had ever known, containing some say seven hundred thousand rolls of manuscripts, embracing Latin, Greek, Egyptian and Indian literatures. The Egyptians prohibited the exportation of papyrus, that they might have no rival in their literary eminence. The skins of beasts however had been used before for manuscripts, and Eumenes king of Pergamos, substituted parchment, which takes its name from Pergamos. All public documents in the time of Charlemagne were written on parchment, except those of the popes, who used papyrus till the twelfth century. A bull of pope Agapetus dated 951, was written on papyrus, and perished in the burning of the library of the Louvre in Paris by the French anarchists May 24th and 25th, 1871.

The papyrus is called in the Scriptures the bulrush (Exod. ii. 3; Isa. xviii. 2), and it was in a basket formed of this material that Moses was placed by his mother and found by the daughter of Pharaoh.

Though Egypt was specially famed for the production of the papyrus plant, through which the country attained such great literary reputation, yet to-day it is said that you may traverse the land of Egypt from the Mediterranean for hundreds of miles without finding a *single papyrus stalk*. It can be found in the Botanical Gardens in London, in Paris, or elsewhere where it is grown as a curiosity, and it may also be found in the upper waters of the Nile, but it has entirely disappeared from Egypt, the place of its former luxuriant growth. If we turn to the nineteenth chapter of Isaiah, and read a passage written more than 2,500 years ago, when Egypt was in