

just now, but the button is like polished ivory, so smooth and white, and glossy is it. The cup at the bottom of the spine fits exactly over this button, and so it can move in any direction, and even in a circle, if desired. You will see that a round cup fitting on a round button will move in every possible direction. Wherever you see in the drawings the double circle, you will know that means a boss and button, and that a spine was seated on it during the life of the animal. By means of these spines he is able to help himself along, by pushing them against the ground under the sea.

Looking again at Fig. 2, you may notice the dots on the finger-like ends of the plates. These are the 'pores,' which are shown very much larger in Fig. 5. They are holes clear through the shell, and are often arranged in pairs, as there seen. Through these the animal puts out its feet when it wishes to walk. Notice this particularly, for, except echini and star-fishes, I do not know of any class of animals which have feet worked in this way. These rows of holes go round the shell, from the opening at the top to the opening at the bottom, that is from pole to pole, like the meridians of longitude which you see on a globe, or on the map of the world.

Now, look at Fig. 9. You will see that it consists of an irregular ring (b), with tubes and bladders opening from it. The bladders we will not talk about, but the tubes we must understand. This ring lies in the body of the echinus like a circular bag. The tube (a), opens outside the shell, and has at the end a pierced plate like the 'rose' of a watering-pot, or a shower-bath. Water is drawn in from the sea in which it lives, through this plate, and of course it is strained through those tiny-holes as it is drawn in, so that nothing solid or dangerous to life can enter. The water so drawn in fills the tubes (c), of which there is one lying behind each row of holes or 'pores,' already mentioned. But why are these tubes filled with water? If you look at the tube which is fully drawn at the top of the figure (for of course the others are only partly shown), you will see that springing from the side of it there are other tubes with flat ends and little bladders at their base. These are the 'feet,' of the echinus which he pokes out through the 'pores' and fills with water; this stretches them out and makes them stiff and strong. When he wishes to draw them back he makes the water run out of the tube into the bladder at the foot, then the tubes are limp and can easily be pulled back. You see now why the echinus must draw in sea water through the plate and tube (a), and why the little bags are put at the base of the feet.

This is not all. Look at Fig. 4; that is the end of a foot more highly magnified. We see that every foot has a sucker, which takes hold of anything to which it may be applied, and gives a good tight grip. At the very end of the foot there is a plate, like Fig. 7, made of carbonate of lime, of a very glassy appearance, which helps in the working of the sucker. In Fig. 3, you may see these feet clearly. On the side of the shell there are rows of feet, out of which the water has passed into the bladders at their foot, and they are small, but under the end of the shell, resting on the straight line, the feet are full of water, and, therefore, are long and strong. This shows how an echinus turns himself over when placed on his back. We will suppose that he is lying on a piece of glass. He puts out his foot till he touches the glass with some of them, then he makes the suckers act, and

pulls hard; this lifts him a tiny bit, which enables more feet to touch the glass. The suckers on these also take hold, and he pulls again, and so raises himself bit by bit, till he is quite on end, and then he puts out more feet to ease himself down, moving very gradually, till at last the shell lies flat; when he rests and is content. He then draws the water back out of the feet into the bladders, the feet curl up, small and limp, until he fills them out of the bladders again for further use. I think you will understand this if you read carefully and refer to the drawings. You see in how many different ways God can design animals for moving, and he thinks it worth his while to invent all these ways, both curious and beautiful.

One of the most mysterious things about these sea-urochins is shown at Fig. 6. These are found on the shell, seated on a stalk of which a little bit is left at the top of the figure. We will call them 'snappers,' as the proper name 'pedicellariae,' is too long and difficult. Of these snappers there are four kinds, but they all have jaws which are constantly opening and closing, snapping, in fact. The jaws drawn here are the largest kind; they are about one-twentieth of an inch long; but the stalk and jaws together make up a length of about one-eighth of an inch. The question is, what are they for? and this is not easy to say. The only use they have been known to make of them, so far as I know, is to help the animal to climb up seaweeds, when they were used like hands, with which to hold on to branches of the seaweed. They have been watched in doing this, so that we know that is one use of them. What other uses they have is a matter of guesswork. I will close with a sentence written by Professor Forbes: 'Truly the skill of the great Architect of Nature is not less displayed in the construction of a sea-urochin than in the building up of a world.'

The Lost Deed.

A writer in 'Thy Healer,' relates an instance of providential guidance as related by the late W. C. Boardman. He said while he was in California, travelling and visiting on behalf of a Sunday-school mission, he became acquainted with some friends who, through the death of a relative, had become heirs to a very large property, but through the absence of some important deed or document, there appeared the probability of the whole going to another party, who were in no wise worthy, and who had no rightful claim. They had sought for this document, or whatever it was, most diligently, but without success. The friends pressed him to undertake the matter and make search for them. He complied with their request, and leaving California, went to New Orleans, where the missing deed was supposed to be. He said:

'For a fortnight I made inquiries and search in every direction, but without the least satisfactory result. As I was retiring to rest one night, with this heavy care upon my mind, I thought: "Why, how foolish I have been! had it been any other matter I should have taken it to the Lord and given it over to him." I knelt down at once and committed the whole matter into the Lord's hands; and that night, whether by a vision or a dream, I know not, but I was told to go to a certain house in a certain street. I rose up early in the morning and proceeded to the place, and upon inquiry I found that the person I was seeking had lived and died there, and had left behind a box of papers, which they were quite ready to hand over to me. Upon searching through the papers I

found the deed which established the right of the friends in whose interest I was laboring, and thus again was my faith confirmed in a prayer-hearing and a prayer-answering God. The friends recovered the property, about which at one time there seemed so much difficulty and doubt.'

The Story of a Tract.

At the Religious Tract Society's Missionary breakfast the Rev. Robert Spurgeon told the story of a tract. It was given away in Bengal in 1840, and carried by a villager twenty-five miles away. He happened to be a sort of religious leader in his village, so he called his disciples round him, and they studied the tract together. Its name is forgotten, but it was about the raising of Jairus's daughter, and as there was a woman in the village who was very ill, the simple villagers decided to ask Jesus to heal her. He honored their faith, and they gave up idols and became believers in him. By degrees, in visiting the towns, they obtained a few other tracts, which they bound together, and studied. They had no bible, no teacher, no missionary, but they loved and served Jesus, and they evolved a little creed from their tracts—very brief, but very comprehensive:—

'Speak the truth!
Come with us;
Cling to the Master.'

So five years went by, and then the leader and seven others went to find a missionary, and ask for further teaching. It was given, and they went back baptized believers, with a bible to read. Then twenty-one others went to the missionary, asking for baptism, and the missionary felt that God called him to go where the tract had opened the way. A Christian church was built, a hundred and fifty people were found ready for baptism, and to-day in that district, there are seven thousand Christians, Christian communities in sixty-four villages, and the missionary's annual visit is the great festival of the year.—'Sunday-school Times.'

Compensations.

God takes away the snowdrops
To send the daffodils;
He lets the violets wither,
But their place he quickly fills.

When May is nearly over,
Shines out the golden broom;
How we should miss the cowslips
If the roses did not bloom.

When breezy hills no longer,
Are carpeted with thyme,
Blue harebells, purple knapweed,
And heath are in their prime.

They fade—and by the brooklet
We see the meadow-sweet,
With water-loving loosestrife,
And pale valerian meet.

And when September blossoms,
Are few and far between,
God lets the scarlet berries,
And purple fruits be seen.

Not only in the lesser,
But in the greater, too,
He takes away the old things,
To give us something new.

Thy summer nearly over,
Have neither care nor fear,
Thy God can make the autumn,
The glory of thy year!

—Edith Ellen Trustead, in 'The Christian Guardian.'