

after night-fall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illuminated every feature.

"Oh, come!" she claimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

"What do you mean?" they asked her.

"Look!" she said, pointing eagerly heavenward, "don't you see those bright things up there? They are there, and there, sparkling all over the sky."

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed!

I think of something far more strange—ay, and pitiful. O souls of men! heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet, O friends, your eyes are still withholden. You do not see, you do not comprehend. Oh, for the hand of Him who opened the eyes of the blind when He walked this world, to touch your soul and give you sight of these realities. —H. C. McCook, D.D., in the "Gospel in Nature."

THE BUILDING OF THE FIRST PROTESTANT CHURCH IN SPAIN.

THE impossibility of hiring a place determined the U. P. Church to build, and accordingly we bought a piece of land sixty yards long by thirty broad, in all 1,800 square yards, and built on it a church to seat about 400 people, and two large school-rooms to accommodate about 300 children in all. This was the first Protestant church that had ever been built in Spain. When we inaugurated it, in 1874, the local paper on announcing the fact said, "We hope that not long hence some true Catholic will buy its ruins." At the door of the church we have a wooden book, representing the open Bible, and on it in large letters the following texts: "For there is one God, and one Mediator between God and men, the man Christ Jesus;" "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." This Bible has been a sore in the eyes of the priests, and they have done all in their power to have it removed. Finding that the sub-governor that had been appointed to the town was unwilling to interfere in the matter, as soon as the Archbishop of Seville came to make a stay of a fortnight, they put a short article in the newspaper, calling the attention of the authorities to the texts, and adding that it was a manifest infringement of the law, prohibiting the public manifestation of a dissenting religion. This article was repeated on nine consecutive days. The governor, fearing to lose his post through the influence of the Archbishop, sent me a friend of his with the newspapers and a request that I should call on him at his office. When I went, he told me that he had no desire to molest us, but he found him-

self in an awkward difficulty, and he feared what the Archbishop would do if he did not act according to their wishes. "Could you not," he said, "remove this public manifestation, and thus shut their mouths?" I told him that the whole building was a public manifestation, and was built with the sanction of the authorities; that as for the texts, they were taken from the Scriptures which the priests professed to receive as the Word of God, and consequently were not a public manifestation of Protestantism any more than any other sect of Christians. After a long discussion, he begged us, as a special favor to himself, to remove the book, and he would promise in return to aid and protect us at any time we should need it. I promised to put a cover on it during the time he should be sub-governor of the town, but would remove it as soon as he left, which happened soon after. And on the first day of the carnival, when all go about with their faces masked, and our streets become a pandemonium let loose for three days, we uncovered our Bible, and have had it so for more than twelve years.—Rev. J. Vilissid in *Missionary Herald*.

Our Young Folk.

A REMARKABLE INDIAN WOMAN.

INSHTA THEAMBRA, or Bright Eyes, is a remarkable woman. She is the daughter of Inshta Muzze—Iron Eye—the head chief of the Omahas, who was the first man of his tribe to become a Christian. From the time of his conversion this chief used all his energies to secure an education for his children. He sent Bright Eyes to the mission school, where she only acquired the merest rudiments of an education, for after a while the school was closed by the Government agent of these Indians.

Miss Read, of Elizabeth, New Jersey, the principal of a ladies' boarding school, on learning of the ardent desire of Bright Eyes for an education, wrote to her father, offering to take her and educate her. The generous offer was gladly accepted. In two years this Indian girl took first prize in English composition, in a competition where the daughters of wealthy and well educated Americans were her competitors. She also became a Christian, and desired above all things to labor for the education and Christianization of her people.

She applied to the authorities of Washington for an appointment as teacher in one of the two Government day-schools for the Omahas, and after long delay and several rebuffs she succeeded in being appointed, but was given only twenty-five dollars a month. Besides her duties as teacher of the day-school, she organized a Sunday-school, and out of her meagre salary saved enough money to buy a few singing books and a small cabinet organ. The children of the tribe flocked to the Sunday-school, many more than could crowd into the room. Bright Eyes was superintendent, teacher, chorister, janitor, and all other things combined.

While thus engaged, a great wrong was perpetrated by the Government on the Indians, and suit was brought in the High Court of Omaha for the redress of the