

blank. Rebecca chose wisely when she abandoned her father's riches to share the joys or sorrows of a loving heart.

They lived in a humble cot. Their couch was of straw, and every day they went into the fields to gather it. They were happy as the day was long; their poverty did not trouble them.

As Rebecca became better acquainted with Akiba, she perceived that he was a man of talent although she was happy enough, she wished that her husband should occupy the sphere which he was fitted to adorn. She determined that she would not let him waste his life. She knew that all the sunshine would leave her life if she parted with him, but she resolved that that parting should take place.

One morning when the birds were singing blithely, and the sun was sending its mellow rays over all things, Rebecca broached the subject which lay nearest her heart. Akiba, said she in her musical voice, I left my father's house for love of thee; my life would I as willingly give for that same love. Now listen, thou canst become great. Go to one of the schools and gain admittance there. Study and become a Rabbi. I will not go with thee, lest I should be a drag upon thee. When thou dost become famous, thou canst come back to me, if I am still fair in thy sight; gladly will I welcome thee.

The next day they parted, but Akiba never dreamed what that separation would cost Rebecca. She loved so truly and bravely that her anguish was but second thought to her. He started with his few possessions for the neighboring college, which was a long distance from where they dwelt. After his departure she was indeed lonely. She had no companion to cheer her in her solitude. No friend to encourage her. Her days were filled with toil and sadness. She had to perform tasks which were entirely new to her. But she did not repine at her lot. She trusted firmly in the Lord, and all her troubles and cares were allayed when she recited the beautiful Hebrew prayers. The days lengthened into weeks, the weeks into months, and the months into years, and still she dwelt in the wayside hut. She knew that her beauty was fading. She was getting old. Sometimes a shadow would cross her great faith in her husband, and she would ask herself, when Akiba becomes famous, will he despise the wife of his youth because her charms are gone? But this unworthy thought she would quickly banish before it became clearly defined. Then she would turn to God and ask for courage to sustain with fortitude whatever might happen.

Akiba's days were far different. He gained admission to one of the best known colleges. He studied diligently and the wisdom of the sages chased his sadness away. He came in contact with the brightest men of the times, and he knew that his toil was sure to be rewarded. After much labor he became proficient in the law, and one day he awoke to find that he had been appointed a professor in the college which he had entered as a humble student. His first thought was of Rebecca, and with her he wished to share his happy fortune as of yore his crusts. He knew that he owed every thing to her, and into her sympathetic ears he wished to pour the tale of his happy change.

He hastened to his native place, but

his fame went before him and when he came to Jerusalem he found a large crowd waiting to welcome him. Learning was much revered by those ancient Jews. Akiba's reputation was great and his fellow townsmen were only too glad to do him honor. He was impatient at this delay, for he wished to go to the hut which had been so happy an abode for him. But courtesy required him to stop, and chafe as he might he had to consider the questions which were put to him. On the outskirts of the crowd was a poor and shabbily dressed woman. Her cheeks were hollow, her eyes were sad, and her forehead bore the lines of care. The crowd pushed her hither and thither, but she did not mind the elbowing. Her very soul seemed to hang upon the vibrating tones of the Rabbi as he gave public answer to the many questions which were propounded to him. She was in the presence of the wise Akiba, the lover of her youth, and she was wondering if he would recognize his Rebecca in this careworn woman. She hung back. For a moment the crowd parted, and the Rabbi beheld the woman who was his guiding star. He was just about to reply to another query, but all at once he paused, and rushed for the spot where he had seen Rebecca, but when he came to it, he only saw a shabby figure. Rebecca trembled, for now was the test. Would the great Akiba proclaim this shepherdess as his wife. He looked at her for a second and then clasped her to his bosom. Rebecca how thou must have suffered to change so sadly. But though differing in aspect to me thou art the same beautiful Rebecca who did cast thy lot with mine years ago. He led Rebecca forward and told the people how she had abandoned home and riches to follow his fortunes, and how by her advice he had attained his present distinction.

In the midst of their rejoicings, a messenger arrived and told Akiba that Jochanan wished to consult him. Akiba went to the rich man's house, and was confronted by an aged and feeble man. Rabbi, said the man, I am in deep trouble. I had a daughter whom I loved, but in an evil hour she became infatuated with a stupid beggar. Do what I could, I could not persuade her to give up this infatuation. I made a vow that if she persisted in her folly I would never look upon her again. Rabbi, I yearn for the presence of this disobedient child; tell me how I can break this cruel vow and yet not commit a sin before God. The Rabbi listened; for a while he was silent, then he said, If that daughter had married a scholar instead of an ignorant man, wouldst thou have forbidden the marriage? No, said Jochanan, learning ennobles any man whether, rich or poor. Had my daughter married a Rabbi, I would have cheerfully consented to the union, and I would have endowed this son with all my worldly possessions, for I have no possessions of mine own.

Then the Rabbi said, I married your daughter. Men call me great; whether it be so or not I know not, but I am a famous Rabbi. I consider the greatest treasure which I possess is the love of Rebecca; although she has changed in outward appearance to me she is still as beautiful as when I first beheld her. Jochanan grasped his son's hand and said, The Lord is better to me than I

deserve, for he has given me a son of whom I can be proud, and a daughter whom affliction cannot cast down nor humble. Henceforth dwell with me. The family were reunited, and Rebecca's charms came back in the sunshine of her husband's love. Her father said that she was wiser than other women, for it was wisdom which led her to discover her husband's greatness.

Rebecca and Akiba were true patriots, and when their country called for the aid of its sons and daughters, they were among the first to step promptly forward and offer their services. REVA.

Written for this Paper.

CHANGE IS IMMINENT.

Civilization smiled at the jingle and satire of some years ago on "the Heathen Chinese." Whether that smile was one of incredulity, or whether it was a recognition of apt pupillage under our methods may not always be clear. Certain it is, that "for ways that are dark, and tricks that are vain," if the heathen can out rival the Christian he will have "to rise early and take late rest," as many a man has found to his dismay. Legislation has been evoked to secure righteous uniformity on railroads, but discrimination is yet common; and to prevent the monopoly of trusts, but the government itself (so it is said) has lent its near almighty power in favor of rings and speculation. Now, if the high places of the earth are used for personal aggrandizement, if the lust for office is begotten of the love of gold, none need wonder if men of lower estate, even down to the masses, catch the same infatuation, or that a general scramble marks almost all dealings one with another; and the sharp, shrewd dealer who amasses a fortune is held up to youth as worthy of imitation, and the very beau ideal of success.

Now, there must be a certain profit in all trade transactions as a rule, and there are possibilities of loss in many directions. Nor can it be assumed that trade is devoid of honesty, or that there are none engaged but would take advantage if they could. The very fact that so large a proportion of the world's commerce is done on credit is evidence in favor of general integrity, of a business conscience, of motives and acts which are as far above suspicion as was "Cæsar's wife." But for all this, there are too many engaged who are tricky, who will take advantage, who misrepresent, who are in fact—frauds, and will fatten themselves if their clients starve.

Utah people, those who have been shippers, have been victimized time and again in years gone by. Carloads of potatoes have been exported from here in all good faith to men claiming to sell on commission; and when a report has been rendered, something has been due from the shipper to the receiver; charges for freight handling, hauling, storage, advancing charges and commission, etc., have exhausted the shipment and created an indebtedness. Excuses innumerable have been added to soothe the fleeced consignor, such as broken markets, poor quality, short weights, mixed varieties, defective sacking and frozen goods. But the main secret was an exacting broker,