

**LAND OF THE DRAGON.**

Belief in This Unfriendly Creature is General in China.

In China the belief in dragons is general. There are good and bad dragons in that land, and while it is easy to gain a dragon's favor, it is just as easy to irritate him. Some dragons live underground. Others fly in the air. Thus earthquakes are caused by underground dragons moving themselves tempestuously. Eclipses are caused by aerial dragons, wherefore fireworks are set off and gongs are beaten to frighten them. The overflowing of rivers is imputed to a specially bad dragon named Kiao. One of the oldest Chinese books, the Calendar of the Hia, recommends in cases of inundation that the authorities organize a hunt through the country to discover and capture the dragon. They always find him. They tell a great dragon story of the present young Emperor. Some time ago there were drouth and famine in an important section of the north. As, in spite of many processions in his honor, the dragon continued to withhold the rain, the indignant Emperor at last hurled a thundering edict condemning him to perpetual exile along the shores of the river Hi, in the province of Torgot. Officials had started to find the dragon and execute the sentence upon him, when the latter, with touching resignation, sent word—they do not say how—that he had started already for the desert of Tartary. Such an example of obedience "melted the heart" of the Pekin Supreme Court. The solemn mandarins got together and threw themselves at the feet of the Emperor. "Spare the dragon!" they begged. The young Emperor was touched in his turn. The sentence of banishment was revoked, and one of the imperial messengers was sent galloping across the land to overtake the dragon and acquaint him with his good luck. He found the dragon, and the grateful animal immediately sent abundant rain.

**Played Out.**

"No one," said the physician who was in a reminiscent mood, "can realize the amount of fraud that an accident insurance company meets with, unless they are in a position that gives them an inside view. For a number of years I have been connected with such a company in the capacity of examining physician, and I am free to state that a large proportion of claims against the Grand Trunk Railway has a car with tanks to carry live fish for stocking streams and pools.

**Mothers.**  
Did you ever use **GOOSE GREASE LINIMENT** for your little ones? You should never be without this remedy—it cures all aches and pains.

**FITS** permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa.

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Piso's Cure is the best medicine we ever used for all affections of throat and lungs.—Wm. O. ENDSLEY, Vanburen, Ind., Feb. 10, 1900.

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**A Chance to Make Money.**  
I have been selling Perfumes for the past 6 months. I make them myself at home and sell to friends and neighbors. Have made \$710. Every one buys a bottle. For 50c worth of material I make Perfumes that would sell for \$2 in drug stores. I also sold 125 formulas for making perfume at \$1.00 each. I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass, people come and send me for the perfumes. Any intelligent person can do as well as I do. For 42c, in stamps I will send you the formula for making all kinds of Perfumes and a sample bottle prepaid. I will also help you get started in the business. MARTHA FRANCIS, No. 11 S. Vandeventer Avenue, St. Louis, Mo.

**THE SABBATH SCHOOL**

**INTERNATIONAL LESSON COMMENTS FOR OCTOBER 13.**

Subject: Joseph in Prison. Gen. xxxix., 20 to xl., 15—Golden Text: Gen. xxxix., 21—Memory Verses, 21-23—Commentary on the Day's Lesson.

**Introduction.**—The history of Joseph, as recorded in the Bible, is of inimitable beauty. So simple that a child may understand it, yet, in its simplicity, so beautiful that no uninspired hand can embellish it. Modern writers would fill a volume in recording what Moses puts within the compass of a few chapters. No blemish appears in the life of Joseph.

20. "Into the prison." This probably implies an edifice, or portion of the official mansion, mostly subterranean, of which the roof or vault, rising immediately from the surface of the ground, was round, or shaped like an inverted bowl. In chapter 41: 14 it is called "the dungeon." Such dungeons are still, under similar circumstances, used in the East. His imprisonment must have been very severe at first. In Psalm 105: 17, 18 we read that they hurt his feet with fetters; he was laid in iron. But God greatly blessed him, and it was not long before he had many favors shown him. "He was there." Joseph was in prison three years.

21. "The Lord was with Joseph." "This is an example of the strength of God's consolations in the worst trials." Joseph had power within him, which enabled him to press forward, even though it was very dark before him. The discipline seemed severe; he was suffering as a martyr. But he learned to trust God, and with gladness of heart he goes to slavery, persecution and imprisonment. God's eye was upon him, and no weapon formed against him prospered. He always did right and made the best of everything.

22. "Keeper of the prison." An inferior officer who was charged with the actual discipline of the prison. "Committed to Joseph's hand." We see here the real nature of human influence. It is not the influence of rank, but of character. Make all men equal in rank to-day, and tomorrow there will be found those who have acquired influence over the others. These prisoners were all in the same position, but very soon Joseph's character gained him influence.

23. "Because the Lord," etc. The reason of his influence was the God within him. Just so far as a man is Christlike will he have influence. Wisdom and virtue will shine in the narrowest spheres. A good man will do good wherever he is, and will be a blessing even in bonds and banishments, for the Spirit of the Lord is not bound or banished.

1. "The butler." The cupbearer and overseer of the wine-making and storing and serving; an important officer of the king. "Baker." This was another officer in trust of the king's bread and its making, and his post was one of high trust, because they who had charge of the food of the king might easily poison him. "Had offended." High places are slippery places.

3. "In the house." The state prison was in connection with Potiphar's residence. See on verse 20.

4. "Charged Joseph," etc. The captain of the guard himself, who was Potiphar, charged Joseph with them, which intimates that he began now to be reconciled to him, and perhaps to be convinced of his innocence. "He served them." Joseph waited upon them. So long as God is with him Joseph will shine even in the dungeon. Pharaoh's officers are sent to witness his grace, which he is not permitted to come forth to show.

5. "Each man—in one night." This shows that the dreams were of the Lord. While our ordinary dreams have no special significance, yet it can not be doubted that God has in many cases, especially in early times, spoken in dreams. "According to the interpretation." This expression is intended to show that the dreams were not meaningless, but suited to each man's case and capable of a sound interpretation.

6. "Sad." They were sure their dreams had more than an ordinary meaning.

7. "Wherefore—so sadly." Joseph spoke kindly to them; he, too, was a common sufferer with them, and understood their feelings.

8. "No interpreter." One thing that troubled them was that they were not in a position to submit their dreams to the magicians of Egypt, who were supposed to be able to interpret dreams. But Joseph pointed them to his God as the One who could reveal difficult things. "Tell me them." Thus had God at last brought Joseph prominently before these officers.

11. "Pressed them." From this we find that wine anciently was the pure juice of the grape, without fermentation. The cupbearer took the bunch, pressed the juice into the cup, and immediately delivered it into the hands of his master.

12. "Three branches are three days." Human knowledge could not have known that these branches had reference to time, or if they did have whether three days, months or years were intended. It was wisely ordered that one part of the dream should require a divinely inspired interpreter. It was God's design to assure the butler that Joseph obtained his wisdom not from man, but by revelation from above.

13. "Lift up thine head." This may refer to a custom which the kings of Egypt observed when those supposed to be guilty of great crimes were punished, and others less guilty were pardoned.

14. "Think on me." Joseph had much yet to do to this world. He was to become "the shepherd and the stone of Israel"; he was to be lord of Pharaoh's house; he was to become the father of two powerful tribes in Israel. He could not perish while the promises he had received were yet unaccomplished. "Bring me out." "He desires enlargement not preterm. Providence sometimes assigns the greatest honors for those that least covet or expect them."

15. "I was stolen." Joseph makes a very modest statement with reference to himself. He does not reflect upon those who had sold him, or dwell upon the great wrong done him in his imprisonment; he merely states the facts and declares his innocence. "Land of the Hebrews." Judea was probably known by this name in Egypt. "Done nothing." Joseph's way is not for a time in the darkness, but this is the very way through which God often leads His people.

Joseph also interpreted the dream of the baker. Vs. 16-19. On the third day after this Pharaoh made a birthday feast, and the butler was restored to his office and the baker was hanged, "as Joseph had interpreted to them." The butler, however, forgot Joseph. It is supposed that Joseph led at this time being in prison one year, and he must wait "two full years" yet before God's time comes for his release. Joseph knew the future of the butler and baker, but his own future was wisely hidden from his view. He must walk by faith and not by sight.

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A woman never quarrels with herself unless as a last resource.

**Mothers.**  
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