

# THE YOUTH'S INSTRUCTOR

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For the INSTRUCTOR.

## A STORY OF JENNIE LIND.

GOD gives great gifts to men to be bestowed  
On others. Makes men stewards, not of gold alone,  
But of love, and truth, and talents, rare and varied.  
And when they are given to the lowly in heart,  
Men give again to God the gift he gave.

A tender story goes about the world  
Of Jennie Lind, the peerless Highland singer.  
Great in heart was she, as sweet her voice,  
And lowly as a lily of the field.

One day beneath the changing skies of spring,  
She took her way beyond the city's hum,  
Rejoicing in the happy breeze and bloom.  
But suddenly the skies were overcast,  
And from the pelting tempest and the rain  
She sought a shelter 'neath a humble roof.

The old house-wife lay weak and ill within,  
But bade her enter. Then, with gentle tact  
And noble sympathy, akin to His  
Who loved the poor and lowly, she drew forth  
The woes and sorrows of the wrinkled dame.

"And do ye ken," the wife said, eagerly,  
"That Jennie Lind, the peer of singers, sings  
The night in oor ain city? Lang I've wished  
To hear her bonny voice;—but noo  
I shall na hear her till we meet beyond."

The tears grew thick in her poor voice; when lo!  
The lady at her side began to sing,  
Strain after strain of notes more sweet than joy,  
More tender than the voice of consolation.

The dame lay tranced, as if the gate had oped,  
And she had caught the voice of some high angel.  
The humble roof throbbed with the music  
Of the singer's voice. The birds outside were hushed,  
With heads this way and that. And Jennie Lind  
Rejoiced in heart, with joy more full and glad  
Than when assembled thousands clapped her praise.  
Then, bending down, she kissed the old dame's cheeks,  
And whispered softly, "I am Jennie Lind."

No song like that will fail to be recorded  
In Heaven's remembrance; and no deed so lowly done  
To one so lowly, but the Lord will say,  
"As ye have done it to the least of mine,  
Ye've done it unto me, the king of heaven."

FANNIE BOLTON.

For the INSTRUCTOR.

## A REAL LAKE OF FIRE.

THE very first objects which meet one's sight on  
nearing the Hawaiian, or, as they are familiarly  
called, the Sandwich Islands, are two lofty peaks,  
Mauna Kea, and Mauna Loa, each rising to the  
height of 14,000 feet, or about two and one-half miles.  
They are both located on the island named Hawaii,  
and one of them is capped with perpetual snow.

Situated on the eastern side of Mauna Loa, and  
about 4,000 feet above its base, is the great volcano  
Kilauea. This has the largest active crater of any  
volcano in the world, it being about three and a half  
miles long, and two and a half wide, or nine miles in  
circumference, and nearly 1,000 feet in depth. This  
inclosure is an immense cauldron of burning lava, a  
veritable lake of fire. It never emits smoke, and is  
therefore not seen at a distance only at its seasons of  
rarer violence, when the lava is thrown to a great  
height, and rolls down the mountain side, destroying  
everything in its path. At such times the fiery track  
of the lava may be seen a great way off, as it lights  
up the surrounding country.

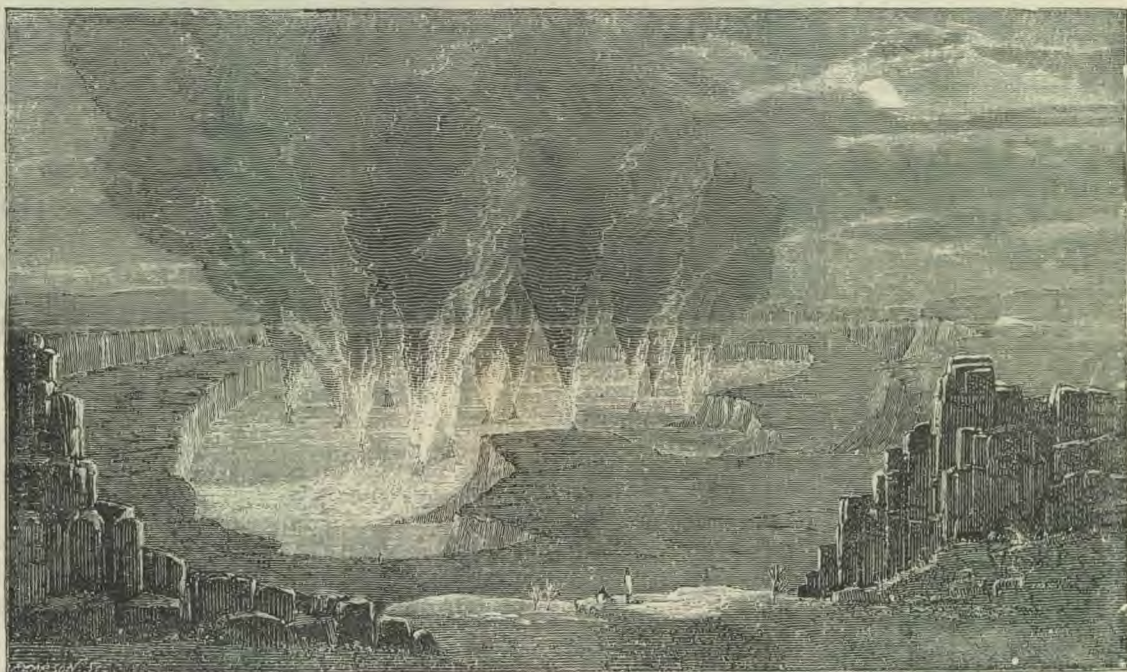
Fortunately this monster does not often become  
angry, and vomit its fire. But for over two years,  
from the middle of 1856, rivers of lava rolled down  
through the forests, and over the precipices, destroy-  
ing the gardens of the natives, and driving them from

their homes. In January, 1859, another eruption oc-  
curred, when the fire rose 250 feet above the crater,  
sometimes in the form of a cone, at others in that of  
spirting jets, resembling a display of artificial fire-  
works.

Ordinarily, a thin vapor arises from the mouth of  
the volcano, and hangs above it like a little silvery  
cloud. The varying effects of this at different periods  
are said to be very beautiful. A Mr. Hill, who had  
opportunity of exploring the country in that vicini-  
ty, says that as the day declined, the cloud seemed  
denser, and was tinged with a faint light. As dark-  
ness increased, the light assumed the appearance of  
the Aurora Borealis in its most fixed condition, and

which it had thrown over itself in sportive triumph."

This stream of lava found its way into the ocean,  
and filled up a bay, forming a promontory instead.  
The native village of Waiohinu, now nestled at the  
base of the mountain in a forest of orange, fig, and  
guava trees, looks very pleasant as seen in the  
picture on the next page. But should the lava flow in  
that direction at any time, the beautiful spot would  
become a desolate, forsaken place in a few hours.  
This illustrates how one's fondest earthly hope may  
be overthrown. When we think we are well on the  
road to the accomplishment of some cherished plan,  
it is suddenly overturned by an unforeseen circum-  
stance. So uncertain is human happiness. How much



THE CRATER OF MAUNA LOA.

in the darkness of night the glare was like that of a  
forest on fire.

Some travelers have ventured to descend into the  
crater, the sides of which are formed of huge pieces of  
cooled lava, broken and rough. In doing this some  
have lost their footing, or fallen through the deceitful  
lava crust, and have been lost. The scene below in  
the crater is described as one most terrible to con-  
template. At a great depth beneath boils the fiery  
lake, while on all the sides of the place is frightful  
desolation.

Prof. Alexander, of the Punahou College, with some  
companions occupied several days exploring this won-  
derful crater, at the time of its great eruption in  
1859. They followed one stream of the lava to the  
point where it issued from the mountain. Its appear-  
ance there was like a pool of blood, boiling up like a  
spring, and spouting up thick, clotted masses to the  
height of ten or twenty feet. Lower down the mount-  
ain, the lava appeared almost as fluid as water, and  
ran with a velocity which the eye could scarcely fol-  
low. The stream was from twenty to fifty feet wide.

"To describe the scene," says the professor, "is im-  
possible. For the first time we saw actual waves, and  
actual spray of liquid lava. As its surges rolled back  
from the inclosing walls of rock, they curled over and  
broke like combers on the reef. There was, besides,  
an endless variety in its forms. Now we passed a  
cascade; then a smooth, majestic river; then a series  
of rapids, tossing their waves like a stormy sea; now  
rolling into lurid caverns, the roofs of which were  
hung with red-hot stalactites; and then under arches,

better to place one's affections on things above, and  
not on things on the earth; for the things which are  
seen are temporal, but the things which are not seen  
are eternal.

J. O. CORLISS.

## THAT OLD HAIR-TRUNK.

"It's just—too mean—for anything!" sobbed Mol-  
lie, with her face hidden in the pillow. "Just now,  
too—and—I thought"—

"What?"

Aunt Sue had a fashion of happening round at the  
most unexpected times, and Mollie ought not to have  
been surprised; but she was.

"I—didn't mean anything—I mean I didn't mean  
to have any one hear; but"—and again the pink  
bordered handkerchief hid a doleful face.

"Tell me about it."

Aunt Sue's looks were sympathetic, while the voice  
invited confidence, and consequently Mollie told.

"Have you told Jesus?"

"Why, Aunt Sue!"

"Yes, dear."

"But—told him! Why, auntie, it would seem so—  
so"—

"No, it wouldn't," Mrs. Stuart said understand-  
ingly; "it would not seem a bit sacrilegious to tell  
him. 'Casting all your cares on him, for he careth  
for you.' Don't you remember?"

"But—trunks, auntie! Tell him about that?"

Aunt Sue nodded.

"Tell him how you so want a new trunk to take  
away to school with you that it seems as though you



can't enjoy yourself unless you do have a new one instead of that old-fashioned one. Then ask him to give it to you if it is best; but, if it is not best, to give you a contented spirit. Will you ask him, Mollie?"

"Yes," said Mollie, briefly; and Aunt Sue disappeared to seek for some one else to help, for it was always one of her strong points to be helping some one.

Mollie Stuart looked wistfully after her as the door closed between them.

"She's the best woman!" she cried enthusiastically. "And perhaps I shall get the trunk after all; there's such a nice Saratoga for only seven dollars down at Winely's; and I should feel so ashamed to take this old ark affair away to school. Why, I should die of mortification, I know. But then, I shall not have to, for I've got the faith to believe I shall have a new one, so of course I shall. I'm going to ask now if God will give me my desires. What was that, though, Aunt Sue said about 'if it were best?' Of course it's best. 'But if not best, give a contented spirit!' Oh, dear! And I promised to ask for that if I couldn't have the trunk!"

And Mollie almost whistled in her dilemma.

"A contented spirit!" H'm! Mollie Stuart, I'm ashamed of you. You know you don't want a contented spirit! You'd rather scold and grumble and make yourself miserable about it. You're just like the old woman that never was happy unless she was miserable. Fie, Mollie Stuart! I—oh, I am ashamed of you; but what can I do? Yes; I can, I will ask him for what I want, and will tell him that I don't want a contented spirit, but that I want to want it."

It was a happy-faced little damsel that came downstairs an hour later to set the table for Aunt Sue.

"Auntie," she found time to say confidentially, "at first I had the faith to believe that I should have the trunk. Now I have the faith to believe that God will do what is best for me; but I really think he will send me that new trunk."

Aunt Sue smiled and kissed her lovingly.

But the days went by without giving poor Mollie her heart's desire, and at last, on the morning of the fifth of September, Papa Stuart carried the despised hair-trunk to the depot.

"I'm sorry, daughter," he said kindly, "but I could not afford to purchase a new trunk for you. You don't care about it as much as you did, though, I dare say; for you haven't teased me so much of late."

And Mollie, with a suspicious quiver of her dimpled chin, smiled half-sadly, half-gladly, at Aunt Sue.

After all, it was something to have Papa Stuart notice the change, even if he did attribute it to not caring.

Well, although a few thoughtless ones among the seminary girls "wondered whether Mother Noah had the trunk made to order before starting out upon her voyage, or whether Ham, Shem, or Japheth made it in the ark," I don't think Miss Mollie was really unhappy. Indeed, forty-one weeks later, sitting at Aunt Sue's feet, her face hidden in that lady's lap, she said with quiet gravity:—

"Aunt Sue, I didn't even think of crying when I packed my trunk yesterday; instead, I actually kissed the cover. I did, auntie, for oh, that trunk, 'that old hair-trunk,' has been a chariot of the Lord to me. Whenever I prayed for anything, I couldn't help thinking of the first time I prayed for a contented spirit; and then I'd pray for that again. And sometimes I felt like grumbling—there are lots of chances to grumble when one has a mind to, auntie—and then I thought of the hair-trunk. And, auntie, you don't know it,—for of course people pray for things when they are not Christians, and I suppose you think that is what I have been doing, but it isn't,—when I prayed that day for a new trunk or a contented spirit, I said, 'Not my will, but thine.' And his way is best, auntie. And so it is because of what you said, together with that old hair-trunk, that I am a Christian."—*Well-Spring.*

EVERY man's existence is a biography, written chapter by chapter, line by line, by God himself.

For the INSTRUCTOR.

#### HOW DIAMONDS ARE STOLEN.

In the early days of diamond mining in South Africa, great loss was realized by mine owners through the immense quantity of diamonds which was stolen by the diggers. More stones were stolen than were turned over to the legitimate owners.

On account of this serious trouble, which threatened to bankrupt the mine owners, very rigid, and almost unjust, laws were enforced. These laws are still obligatory. Any person found in possession of an unregistered diamond, is subject to imprisonment for not less than five years, and oftener eight years. A very heavy fine is also liable to be attached.

All diamonds found in the vicinity of the Diamond Fields, are, according to the present law, the property of the mine owners. Only five per cent of the value of any diamonds found outside of the mines is allowed to the finder. That is, suppose when strolling in the field, along the road, or elsewhere, you chance to discover a diamond; in order to comply with the law, you must either hasten quickly to the proper authorities, and reveal the fact of your finding the stone,

vealed the fact that death was caused by a deposit of diamonds found in the man's stomach! This man's sad fate has not checked this method of concealment, however, for it is at the present time practiced.

Another place of concealment is the nose. Some seclude small stones under the eyelids. Others actually cut holes in different parts of the body, and insert diamonds.

Parties who buy stones of such persons are termed "I. D. B's.," which signifies Illicit Diamond Buyers. A large force of detectives are constantly on the outlook for these I. D. B's., but in spite of the severe laws, the strong detective force, and the great risk implied, thousands of pounds' worth of diamonds are stolen yearly.

How men will hazard their lives for such things, but care not to make any effort to obtain "true riches"! How eagerly they search for the hidden gem! Denials, deprivations, inconveniences, are counted nothing, and all for what?—Only that they may become rich in this world's goods, which, like the morning dew, endure but for a moment. Oh, that the hidden treasures in the Word of God were thus sought for! "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

R. S. ANTHONY.

South Africa.

#### MECHANIC AND MUSICIAN.

It seems that Ole Bull and Ericsson the inventor were friends in early life, but drifted apart, and did not meet again until each had become famous. Bull had charmed the ears of admiring thousands all over the civilized world, while the part the great mechanician played in naval warfare during the war, roused the North to enthusiasm, and startled the world.

When taking his leave, Bull invited Ericsson to attend his concert that night. Ericsson, however, declined, saying he had no time to

waste. Their acquaintance being thus renewed, Bull continued to call on his old friend when visiting New York, and usually, when taking his leave, would ask Ericsson to attend his concert; but Ericsson always declined the invitation.

Upon one occasion, Bull pressed him earnestly, and said:—

"If you do not come, I shall bring my violin here and play in your shop."

"If you bring the thing here, I shall smash it."

Here were two men the very opposite of each other: Bull, an impulsive, romantic dreamer; Ericsson, stern, thoughtful, practical, improving every moment with mathematical precision.

Bull's curiosity was aroused to know what effect music would have upon the grim, matter-of-fact man of squares and circles. So, taking his violin with him, he went to Ericsson's shop. He had removed the strings, screws, and apron. Noticing a displeased expression on Ericsson's face, Bull called his attention to certain defects in the instrument, and, speaking of its construction, asked Ericsson about the scientific and acoustic properties in the grain of certain woods. From this he passed on to a discussion of sound-waves, semitones, etc.

To illustrate his meaning, he replaced the strings, and, improvising a few chords, drifted into a rich melody. The workmen, charmed, dropped their tools, and stood in silent wonder. He played on and on; and when finally he ceased, Ericsson raised his bowed head, and with moist eyes, said, "Do not stop. Go on! Go on! I never knew until now what there was lacking in my life."—*Christian Union.*

#### THOUGHTS FOR THE BOYS.

It is manliness that tells in this world and the next, and a person is not going to be manly when he is forty, unless the beginnings of it show themselves in him when he is ten. And then a boy who has got his little growing kernel of manliness in him will show it in his home.

There is only one time to begin to be a man, and that is before you get to be a man. You will be and do, after you get grown up, just what you begin to be and do, before you are grown up.—*Dr. Parkhurst.*



WAIOHINU VILLAGE, NEAR MAUNA LOA.

under what circumstances, where, etc., or pass the law by unheeded. Should you take the former course, you endanger your safety; for before reaching the authorities, you may be accosted with the inquiry, "Have you any diamonds on your person, sir?" and perhaps the result will be imprisonment for five or eight years. Should you be successful in making your hazardous trip, you are only awarded with five per cent of the value of the stone. The man who leaves the diamond as he found it is considered the most sensible. It is a great temptation, but the writer knows of some who withstood it.

Cases are known to have occurred in which innocent persons have been found in possession of one or more diamonds, but were wholly ignorant of the fact; whereupon some one, through envy or spite, put the stones in the pocket of the unfortunate individual, and then reported that such a person was illicitly buying diamonds, and had stones in his possession. This is called "trapping." It is almost useless for the victim to plead innocence, as it is impossible for him to prove how he came into possession of the stones. He is therefore obliged to abide the consequence, which with few exceptions is imprisonment with hard labor for five or more years. It is stated, by good authority, that at the present time some innocent victims are serving a term in the Cape Government prison. In this respect the law is defective.

But those who are employed in the mines attempt, and very often succeed, in concealing diamonds. As every workman, but more especially the native man, is thoroughly searched at the close of his day's labor, much skill is required in order successfully to hide a stone. There is no opportunity to conceal diamonds in the clothing, as every article of apparel is left in the "Searching Office," and other clothing is worn during the stay in the mine.

You wonder how it can be accomplished then. One of the many devices employed, and the most common, is that of swallowing diamonds. This is, however, a dangerous method physically, as the following incident shows. A short time since, a Kafir who was in the employ of the "Kimberley Mine," was taken seriously ill. Medical aid was called, but nothing, it seemed, could be done to relieve the poor sufferer, and death ensued. A *post mortem* examination re-



# The Sabbath-School.

## FIRST SABBATH IN SEPTEMBER.

SEPTEMBER 1.

### THE THIRD ANGEL'S MESSAGE.

#### LESSON 9.—THE MAKING OF THE IMAGE TO THE BEAST. (Concluded.)

1. In the influence of the Protestant churches, the Prohibition party, the W. C. T. U., the Workingmen, and the Catholic church, were heartily united in favor of one measure, could not that measure be carried, whatever it might be?

2. Is there now any question upon which all these are united in sentiment, and upon which they are fast uniting in action? *Ans.*—There is.

3. What is it? *Ans.*—The enforcement of Sunday-keeping by the State.

4. Who are the sole leaders in this movement? *Ans.*—The leaders in the churches.

5. To what extent are they working it? *Ans.*—They are "working" and lobbying almost every State Legislature in the Union, and the National Legislature also.

6. What do they ask the State to do? *Ans.*—To stop all Sunday trains, abolish all Sunday papers, and stop all manner of work on Sunday.

7. For what? *Ans.*—So that their "devotion may not be hindered."

8. What is there about the Sunday train that hinders the devotion of the church-members? *Ans.*—"They get a great many passengers, and so break up a great many congregations."—*Elgin, Ill., Sunday-law Convention, November, 1887.* "This railroad [the Chicago and Rock Island] has been running excursion trains from Des Moines to Colfax Springs on the Sabbath for some time, and ministers complain that their members go on these excursions. . . . We need Sabbath [Sunday] law that will bind the government and the corporation as well as the individual."—*M. A. Gault, in Christian Statesman, September 25, 1884.*

9. What is there about the Sunday newspaper that hinders their devotion? *Ans.*—"The laboring classes are apt to rise late on Sunday morning, read the Sunday papers, and allow the hour of worship to go by unheeded."—*Elgin Convention.*

10. What was it that hindered the devotion of the church-members in the fourth century? *Ans.*—Sunday games and theaters.

11. How? *Ans.*—They got a great many spectators "and so broke up a great many congregations;" the church-members would go to the games and theaters, and would "let the hour of worship go by unheeded," and so their devotion was "greatly hindered."

12. Who were they whose devotion was thus especially disturbed? *Ans.*—Those "whose Christianity was the least an affair of the life and of the heart."

13. What then did they do? *Ans.*—As they had not enough conscience, nor love of right, to do what they considered to be right, they demanded that the State should take away from them all opportunity to do that which they deemed to be wrong.

14. How is the matter worked now? *Ans.*—The same way precisely.

15. Was the papacy content with State laws stopping games and closing theaters? *Ans.*—No; all manner of work must be stopped.

16. Will the image of the papacy be content with laws stopping Sunday trains and abolishing Sunday newspapers? *Ans.*—"Let a man be what he may—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the Government, or by private citizen, high or low, rich or poor."—*Dr. McAllister, editor Christian Statesman.*

17. Why do they want to compel all people to keep Sunday? *Ans.*—Because "he who does not keep the Sabbath [Sunday] does not worship God."—*Elgin Convention.*

18. Then what is the purpose of all their Sunday laws? *Ans.*—To compel all men to worship.

19. What is it in reality that they will compel men, by this means, to worship? *Rev. 13: 12.*

20. What grew out of the Sunday-law movement in the fourth century? *Ans.*—The beast.

21. What will just as surely grow out of this Sunday-law movement in our day? *Ans.*—The image of the beast.

22. What did the beast do? *Ans.*—He made war with the saints. *Rev. 13: 7; Dan. 7: 21, 25.*

23. What will the image of the beast do? *Rev. 13: 16, 17.*

"Resolved, That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath [Sunday]."—*Elgin Sunday-law Convention.*

24. What further will the image of the beast endeavor to do? *Rev. 13: 15.*

25. Is it in the minds of these National Reformers to do this?

At the Lakeside National Reform Convention, 1887, a certain person said of the enforcement of Sunday-laws, "There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that many good persons have not only been imprisoned, but have lost their property and even their lives."

And Dr. McAllister replied: "It is better that a few should suffer than that the whole nation should lose its Sabbath."

26. Under what plea did the chief priests and Pharisees justify themselves in killing the Saviour? *Ans.*—"It is expedient for us, that one man should die for the people, and that the whole nation perish not." "Then from that day forth they took counsel together for to put him to death." *John 11: 50, 53.*

27. Will these in our day accomplish their purpose upon those who refuse to worship the beast and his image? *Rev. 13: 2.*

#### NOTE.

In the *Christian Nation*, December 14, 1887, Rev. W. T. McConnell, a representative National Reformer, published an "open letter" to the *American Sentinel*, in which he said:—

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on a railroad track may well anticipate trouble when he hears the rumble of the coming train. If he shall read the signs of the times in the screaming whistle and flaming head-light, he may change his position and avoid the danger; but if he won't be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him. So you, neighbor, if, through prejudice or the enmity of unregenerate hearts, you have determined to oppose the progress of this nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, may rightly expect trouble. It will be sure to come to you."

## Our Scrap-Book.

### LONG SESSIONS OF CONGRESS.

CONGRESS meets each year on the first Monday in December. Every alternate year the session must end not later than noon on the 4th of March, because the term for which the Representatives and one-third of the Senators were chosen terminates at that time. But in the other years—in each year whose number is evenly divisible by two—Congress may remain in session until any day which may be fixed by concurrent vote of the two Houses for adjournment. This year, 1888, is such a year, and at the time we write, no time has been set, or even suggested, for a final adjournment.

Inasmuch as the fiftieth Congress met on the 5th of December, its present session will have completed two hundred and thirty-five days on the day this issue of the *Companion* is published, and already it ranks as one of the long sessions, for it has been exceeded in length only fifteen times in a hundred years. Moreover, it will almost certainly last fifteen days longer, and six sessions only have been protracted beyond two hundred and fifty-one days. Should the session last until September 1, it will complete two hundred and seventy-one days, and but two sessions have been longer than that.

Of course, it is when a great national or political contest is waging, that sessions tend to be longest. Thus the most protracted session in the first twenty years under the Constitution was one of two hundred and forty-six days in 1797, at the beginning of John Adams' administration, when the country was in imminent peril of war with France, on account of the Jay treaty with England.

The next long session was one of two hundred and forty-five days in 1811 and 1812, during which war was declared with Great Britain. Almost thirty years then elapsed before there was another session so long as that of 1811-12. But the political turmoil which resulted from the accession of Mr. Tyler, in 1841, caused the session which began in December of that year to last until the end of the following August, two hundred and sixty-nine days.

The longest session ever held was that which began December 3, 1849, and ended September 30, 1850—three hundred and two days. That was the year when controversy over slavery was active, when California was admitted,—the year, in short, of the famous "compromise measures of 1850," and of Daniel Webster's "Seventh of March speech," by which he forfeited the support of many who had previously been his staunch friends and admirers.

Two years afterward, the thirty-second Congress held the next to the longest session, two hundred and seventy-five days. Long sessions were then not unusual, for the shortest first session of any Congress, from 1845 until 1856, lasted two hundred and forty-

six days, which time has been exceeded only four times in the last thirty-two years.

Possibly the fact that members of Congress were at that period paid *per diem*, and that a short session meant smaller compensation, had something to do with the length of sessions about that time; for since the system of annual salary has been introduced, the sessions have been much shorter,—and were shorter even during the Civil War than they were between 1845 and 1856.

That which protracts the present session of Congress is the contest over the tariff. Upon the disposition to be made of that measure depends, to some extent, the result of the impending election of a President; and each party desires to place itself right before the people. The House of Representatives stands for the Democratic doctrine, the Senate for the Republican. The people of the country are expected to decide by their votes on what principle they wish the tariff laws to rest,—and the Senators and Representatives are expected to endure the heat of Washington during the summer, in order that the people may have presented to them in proper form the facts upon which they are to base their decision.—*Youth's Companion for July 26.*

### ODD TENURES.

COMMON lands in many parts of England have been held, and are held still in some instances, by the fulfillment of somewhat curious pledges. The sheriffs of the county of Norfolk held at one time, and we presume they still hold, thirty acres of land, forming part of a certain manor in the county, on consideration of their presenting to the king, whenever he should be in England at the time of the first catch of herrings every season, four-and-twenty of the best of the fish. Yarmouth had a charter conferred upon it on condition that it should send to these same sheriffs annually a hundred herrings baked in flour, and twenty pasties, the sheriffs having to pass them on to the lord of the manor of East Charlton. Alnwick freemen to this day, it is stated, enjoy the right of pasturing their cattle upon certain common lands on very whimsical conditions indeed. It is said that King John was once traveling by night in the town on horseback, and, owing to the deplorable state of the roads, his majesty floundered into a pond. He was so incensed that he made it a condition of the charter he granted to the town that every freeman should go through that pond. Accordingly every inhabitant of Alnwick who proposes to take up his freedom must wade through this water and make the round of the common. This ceremony is performed—or, at all events, used to be performed—by several together, all mounted on horseback, dressed in white, and wearing swords by their sides.—*S. S. Classmate.*

### HOW TO MEASURE THE CHEST.

EVERY boy should develop his chest if he wishes to grow up into a strong and healthy man. Every boy should also know how to measure his chest, from time to time, so as to keep a record of his development, and here is the only accurate system, which is in use in all the recruiting offices of the United States Army:—

Strip to the waist. Hold your arms above your head, the tips of the fingers touching. Have the measurer put a tape around your chest under the arm-pits. Inhale and exhale naturally. Let your arms fall easily by your side. The tape will slip down to the maximum girth of the chest. This is the mean chest. Exhale all you can, still keeping your arms by your side. This is the minimum chest. Inhale and inflate all you can, in the same position. This is the maximum chest. The difference between the minimum and maximum chests is called the mobility. A mobility of over three inches in a man of medium height is considered good, below two and one-half inches it is poor. Artificial movements of the arms or muscles interfere with proper measurements.

Having made the above measurements, record them in your diary, and then repeat the measurements on the first of each month, for one year. By that means you may keep an accurate and instructive record of your muscular progress.—*Golden Days.*

### HOW A HORSE SLEEPS.

It is a fact not generally known that at least four out of every ten horses do not lie down to sleep. The horse that sleeps in a standing position rests one leg at a time, depending on the other three to sustain the weight of his body. The habit is a very dangerous one for the equine as well as the human somnambulist. Only last week a fine horse in the stables of a big manufacturing concern in this city went to sleep while standing in his stall and fell heavily to the floor, breaking one of his legs. A great many horses are permanently injured as a result of somnambulism, and there is no way of curing them of the disease.—*Horseman, in Globe Democrat.*

The proto-martyr in the cause of science, or rather the first man known to have been sentenced to die for teaching a scientific truth, was Anaxagoras, in the time of Pericles, his friend, who saved his life by banishment. He denied that the sun was a god. Strange as it may seem, he who first taught, among the Greeks, that one supreme intelligence ruled the universe, was called an Atheist.



## For Our Little Ones.

### DOCTOR'S VISIT.

#### LITTLE MAMMA WITH A SICK DOLL.

COME and see my baby dear;  
Doctor, she is ill, I fear;  
Yesterday, do what I would,  
She would touch no kind of food,  
And she tosses, moans, and cries.  
Doctor, what do you advise?

#### DOCTOR.

Hum! ha! Good madam, tell me, pray,  
What have you offered her to-day?  
Ah, yes, I see—a piece of cake;  
The worst thing you could make her take.  
Just let me taste. Yes, yes, I fear  
Too many plums and currants here;  
But stop! I will just taste again,  
So as to make the matter plain.

#### LITTLE MAMMA.

But doctor, pray excuse me; oh,  
You've eaten all my cake up now!  
I thank you kindly for your care,  
But do you think 't was hardly fair?

#### DOCTOR.

Oh, dear me! Did I eat the cake?  
Well, it was for dear baby's sake.  
But keep her in her bed, well warm,  
And you will see she'll take no harm.  
At night and morning use, once more,  
Her drink and powder as before.  
And she must not be over-fed,  
But may just have a piece of bread.  
To-morrow then, I dare to say,  
She'll be quite right. Good day!  
Good day!

#### For the INSTRUCTOR.

### VACATION DAYS.

THE brightest days in an the year are the summer vacation days," so say the little boys and girls who have been shut in the school room with their books during the long winter and spring terms of school. They love their school days and books in their time; but nature's good law of rest after labor, pleases them best when "green things are growing," and the world looks so beautiful.

Your friends agree with you in this, dear children,—that you need the change. Should you continue your studies the year round, with no seasons of rest and pleasure, you would grow up with dwarfed and sickly bodies, to say the least. You cannot develop into perfect men and women without using your muscles freely in the fresh air and sunshine.

And so it is best that you should have free, happy times in the fields and woods, a part of the year, engaging in such sports and pastimes as parents and guardians think proper.

However, we don't say, Play all the time. There are other kinds of exercise that have as good effect upon the body, if done cheerfully. There is the lighter work at home, which many of you can, and some of you do, perform so well, making you very helpful.

But what we want most to say is, you who have a true missionary spirit can find opportunities for earning a dime here, and a nickle there, to help swell the mission funds. And the doing of it will make the vacation days doubly bright, and if faithfully done, bring you great reward, besides giving light to the heathen, who sit in darkness.

Since writing the above, we have been reading about the sacrifices heathen children make for others after the light of the gospel reaches them. Could we catch some of their spirit, may be we would find greater pleasure in doing for them. It is a missionary teacher in China who writes. She says:—

"Most of the girls in the boarding-school are very poor, and have no spending money except what they can lay aside by denying themselves meat and dainties upon certain days.

"Beside this there is a small sum distributed among them once a year as a reward for work in the sewing class. This sum, this year, was less than one dollar and fifty cents for twenty-six girls. The largest sum received by any of them was one hundred cash—less than ten cents of our money.

"Not more than four hours after I gave them the money, the girls handed in their names with the sum affixed which they wished to give to the Lord's work.

"I was astonished to find the amount returned greater than the sum distributed. One dear girl, who is too poor to buy herself a single ornament, not only gave the one hundred cash she had received as a reward, but had added one hundred, which had been paid her for a little embroidery done during vacation.

"Another poor girl, whose mother is a widow, and who has nothing beyond the sum saved by denying herself food, gave fifty cash. Another poor little girl of thirteen gave forty cash.

"These sums would be to our Ningpo girls what the same number of cents would be to our poorest children in the home churches, and this is their annual offering. They rarely fail to give a weekly offering in the Lord's house."

How long would it take our Sabbath-schools to raise the sum needed for the London mission if the members of the several schools labored and gave in proportion as the Ningpo girls did? Will you not profit by their example, and begin this vacation, while you have the opportunity?

M. J. C.



### LITTLE WORKERS.

Lucy's mother was shelling peas. Lucy was lying on the floor, wishing she had something to do.

"Come and help me shell peas," said mamma; so Lucy jumped up, and came over to her mother.

"First you must go into the bath-room," said her mother, "and wash your hands very clean."

So Lucy went and washed her hands till they looked like two pieces of pink cotton. Then her mother went into the pantry, and got a green wooden bowl and a bright tin basin, and put them on Lucy's little table. She put some peas into the wooden bowl, and said, "Now, Lucy, when you shell them, put them into the basin, and throw the pods into this basket. Let me show you how to do it."

So Lucy did just as her mother said, and out popped the little peas, and went rolling about in the basin. It was great fun to see them hop out of the pod. Lucy worked a few minutes, and then said she was tired. A big yellow butterfly flew by the door just then, and Lucy said, "I want to go and play now; I must catch that butterfly."

But mamma said: "No; when a little girl begins a piece of work, she must finish it. Shell all the peas in your bowl, then you may go."

I am sorry to tell you that a scowl came right between Lucy's brown eyes then, and she said, "Flutter-bies and kitties play all the time. Wish I was 'em."

"Finish your work like a good girl," said mamma; "then we will go and see if we can find any little people who work out-of-doors."

Soon the work was done, and mamma and Lucy started.

The first thing they saw was a honey bee buzzing about the flowers.

"Here is a little worker," said mamma; "he is getting something to make our honey of, like that we had last night for tea. Busy bee is the name of this fellow."

Just then a bird flew by with a straw in his mouth. He went into the maple-tree over their heads.

"Hush," said mamma; "don't make a noise. Look up and you will see another bird-worker. Here is a mother-bird making a house."

They kept quite still, and watched the bird tuck the straw in nicely, then away he flew for another one.

"Now look down at your feet," said mamma.

There was a big ant-hill, and every little ant was coming up the hill tugging a grain of sand.

"Oh! how funny," said Lucy. "What are they doing?"

"They are building a house, too. If such little creatures can work so hard, can't my little girl help her mother?"

Lucy hung down her head then, and twisted her bonnet strings. She was a-s-h-a-m-e-d.—From the Pansy.

## Letter Budget.

HARRY F. and IDA A. LEONARD send letters from Kingsbury Co., Dakota. Harry says: "I have read so many letters in the Budget that I thought I would like to see one from Spring Lake. I am ten years old, and with my parents have been keeping the Sabbath some three years. I go to Sabbath-school regularly when the weather is good; but here in Dakota we have some severe storms and cold weather, so we can't get out. I study in Book No. 1. I have been to four camp-meetings; two last year and two this year. I earned some money, and gave most of it to the South African Mission. When I get older, I will try to do more than I can now. I help do chores, and papa let me plough three days last fall. I hope to meet the INSTRUCTOR family when Jesus comes."

Ida says: "Papa was writing for Harry, so I thought I would like to have a letter written for me, too. I am almost eight years old, but I can't write. I can read some. Harry can read and write too, but not well enough to send to the Budget. We have a bird and two ducks. We call our bird Pete, and our ducks, Nellie and Bob. Ma says I am good to help her, but sometimes a little noisy. I will try to be good all the time. I like to have ma read the letters in the Budget for me."

Then we have two letters from Hill Co., Texas, written by CALLIE and ALICE TUCKER. Callie says: "I am ten years old. I love to read the letters in the Budget. I am trying to live right. With one of my older brothers, I was baptized last spring. I want to be a real missionary for Christ. I have given several papers to little children. We have a large Sabbath-school. I study in Book No. 3. We want to have a good denominational day school this fall and winter. We have a good place for a school. I send ten cents to the London mission. I want to be remembered in your prayers."

Alice says: "As my sister is writing, I want to say a word, too. I am only eight years old. I can't write, so I get mamma to write for me. I go to Sabbath-school nearly every Sabbath, and study in Book No. 3. We live away out in the Lone Star State, where they raise cotton. I sometimes hoe cotton for my papa. But I can wash dishes too, and milk, and churn, and mind baby, and a great many other little things. I have two pet rabbits, which I love very much. My papa is going to take us all out on the Brazos River fishing. I think it will be such a nice treat for us little folks. I want you all to pray for me."

LEONARD BEAMER writes from Johnson Co., Mo. He says: "Inclosed find one dollar to pay for the INSTRUCTOR a year and four months. I have been without it for quite awhile, and I miss it very much. I hope all who read it think as much of it as I do. I was baptized last year at camp-meeting. I ask you to pray that I may be faithful."

WINNIE THOMPSON, of Sedgwick Co., Kan., writes: "We have a good Sabbath-school. I study in Book No. 3. My brother and sister study in the INSTRUCTOR. The Sabbath-school is at our house. My mamma teaches the infant class, and my sister is secretary of the school. I do missionary work. I am nine years old."

WM. R. SMITH, of Ada Co., Idaho, writes: "I am a little boy eleven years old. I go to Sabbath-school, and study in Book No. 2. I have seven brothers, and two sisters. My oldest brother is gathering up horses to take to the white sage, where they will stay and do well. Stock will not eat white sage in the summer, but they get fat on it in the winter."

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