

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## CRATER LAKE IV

As Seen from Victor Point

THE distance from the foot of Mt. Mazama to the rim of Crater Lake is three miles, and in that distance it is necessary to ascend about fifteen hundred feet. Five hundred feet to the mile is a fairly steep grade for a loaded bicycle, though I would not have minded it much if the mosquitoes had permitted me to pass in peace. But the southern slope of the mountain is thickly covered with a forest of alpine hemlock and fir, with little undergrowth. This forest is dark and damp, and makes a favorable breeding-place for mosquitoes. The larva feed upon the decaying vegetable matter in the stagnant water, while the adults stand as armed soldiers ready to repel all animals that invade their domain.

Between the mosquitoes and my wheel I had a hard time; but at last I saw the clear sky between the tree-tops ahead, and knew that my long journey was nearly ended.

When I reached the opening, I found myself at the edge of a long, narrow plateau, covered with grass and bedecked with wild flowers; while beyond and to the right and left I could see the rugged mountains and bare cliffs that make up the rim of the lake. I left my wheel, and walked across the plateau to Victor Point, and there for a long time stood spellbound by the glorious panorama spread out at my feet.

At the foot of the cliff on which I stood the water was shallow, and as green as the grassy plateau behind me. But farther from the shore, as the depth increased, the water gradually lost its yellow until it became a deep blue, looking much like the "bluing" water in which the thrifty housewife rinses her white clothes. Away in the distance the blue tint also disappeared, and at the opposite shore the lake looked like a mirror of the finest polished glass, reflecting a flawless image of the bare rocks and forest-clad mountains with which it was surrounded.

Never had I seen a place where distances were so deceptive. It looked to be not more than two hundred feet from where I stood to the surface of the water, but it was nine hundred and fifty. Wizzard Island, which lies just opposite, seems not more than a good stone's-throw from Victor Point, but it is fully two miles. One who did not know the length of the lake would probably call it half a mile: it is between six and seven. Llao Rock, the great, bare cliff beyond Wizzard Island, from whose summit (according to Indian tradition), the spirit of the lake used to hurl the venturesome traveler who dared look upon its enchanted waters, appears to be several hundred feet high; but in reality it falls little short of two thousand feet.

Along the southwestern shore, between projecting cliffs, were many gentle slopes supporting

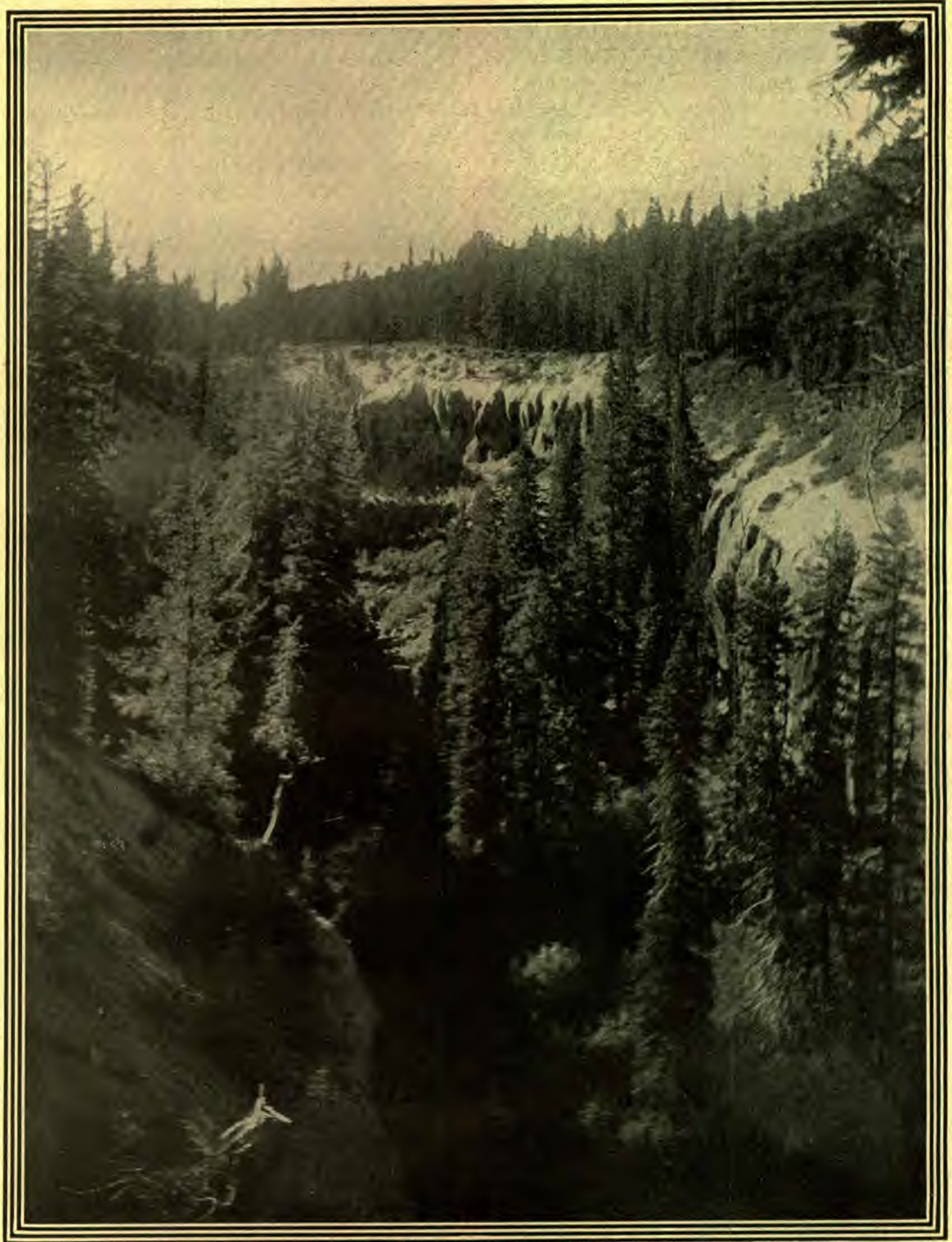
magnificent groves of hemlock and fir. It was early in August, but in many of these groves, and in some other places along the southern shore, were still great drifts of snow, from each of which ran a stream, adding its mite to swell the water of the lake.

Along the southeastern shore are many unique and striking formations of solid rock. Some are tall and slender, like the spires of a church. In others the imagination can easily trace the re-

from Victor Point that its resemblance to a ship can not be seen without the aid of a glass.

Still another prominent feature of the lake, or rather of its rim, is a serrated, rocky crest coming up from the south to the very rim of the lake. This is called Cathedral Spires, or Castle Crest, the latter being the generally accepted name.

I stood for hours drinking in the beauty and grandeur of my surroundings, and did not turn



ALONG THE ANNA CREEK CANON

semblance to different animate and inanimate objects. The most striking of these, and, indeed, one of the most interesting features of the lake, is called the Phantom Ship. This is an island of solid rock, whose sharp, pinnacled top rises over one hundred feet above the surface of the water. It lies in the shadow of a great cliff, and is so far

back to find a camping-place until the lengthening shadows reminded me that it was preparation day, and that I was not yet ready for the Sabbath.

J. EDGAR ROSS.

"SPEAK to the earth, and it shall teach thee."





### WATER CHANGED INTO WINE III

"*Mine Hour is Not Yet Come.*"—The mother of Jesus was anxious to have a miracle performed as soon as she discovered the need of wine, but she was bidden to await the hour of divine choice. True, it came soon, the waiting was not long; but whether brief or lengthy, we must await the will of Providence. A most essential and important part of our obedience and service to God lies in not doing, as well as in doing. On this occasion, Mary must wait, even after she had discovered the need of wine, before she was permitted to behold the miracle that was to produce it. So in our own experience, we often recognize defects of character, and discover besetments of temperament, and at once we go with our need to the Lord, asking that they be immediately removed; but not always does the answer come without delay; often we must wait for the hour of deliverance,—the hour determined by divine wisdom. Then, and not until then, will these things be changed, transformed, or removed from our experience. "They that wait upon the Lord shall renew their strength." Isa. 40:31.

The Saviour said, "Mine hour is not yet come." Christ would do nothing before the time, and nothing after the time: infinite punctuality characterized his life-work. The same unerring accuracy with which the Master hand guides the great astronomical systems in their ceaseless march through space, characterized the performance of his every act when here on earth, even down to the smallest.

The Christian must not run ahead of the angel of Providence. Impetuosity and blind zeal will not guide and control the servants of God; neither should a spirit of indifference and carnal security be permitted to settle down over the heart of him who professes to represent God in the earth. When tempted or urged prematurely to enter upon any work, or put forth any effort for God, let us follow the Saviour's example, and do nothing before the time, but say, as did he, "Mine hour is not yet come." On the other hand, what shall we say if we have slept at our post of duty while the hour of opportunity has come and gone? When the hour of opportunity arrives, how important that we should be prepared to grasp it, to act without delay, to "strike while the iron is hot." The watchword of the overcoming Christian must be, "Do the right thing at the right time."

"*Whatsoever HE SAITH Unto You, Do It.*"—From Mary's experience in going to Christ we may learn a great lesson. It is not necessary for us to go to God, telling him how we should be saved, or how our sins are to be forgiven, or in any way to specify what our Christian experience shall be. Our attitude should be that of a humble servant, a confiding child, waiting for his command, with a willing mind to do whatever he bids. When Mary had received with humility the lesson that Jesus sought to teach her, she at once turned to the servants, and sought to impart to them that which she had just learned, saying, "Whatsoever he saith unto you, do it." How beautiful it would be if every Christian would learn lessons so willingly, and teach them to others so quickly!—if all would so soon discover their mistakes, and so soon warn others of the pitfalls, that they fall not therein.

The mother of Jesus did not suggest to the servants that they all cease their work, and in

idle expectancy await the commands of the Master, but while they were going about their work, serving tables, removing dishes, bringing food, or bearing the cup, her word to them was: "Whatsoever he saith unto you, do it." A beautiful lesson for us! While we go about our daily work, doing with all our might whatever our hands find to do, as unto the Lord, let us listen with a careful ear to hear what saith the Spirit; and then, "whatsoever he saith" unto us, let us perform it. "Let every man abide in the same calling wherein he was called." 1 Cor. 7:20.

"*WHATSOEVER He Saith unto You, Do It.*"—It is not enough simply to be willing to do, to want to do, to plan to do, but "whatsoever he saith,"—that is the important part,—the very thing he says, the very way he says it, and at the very time he speaks it,—that is the meaning of genuine obedience. There is a lesson in this for those who would interpret Jehovah's commands to mean almost anything they choose. An example is the seeking to substitute the observance of the first day of the week for the Sabbath, in the face of the direct command to observe the seventh day. Said David, "I made haste, and delayed not to keep thy commandments." Ps. 119:60. Implicit obedience to the requirements of Heaven, just as far as they are known, is the only safe course for the Christian. By the aid of the Holy Spirit we shall seek to understand just what our individual duty is, and then, by the grace so freely given, endeavor to walk in the light.

"*Whatsoever He Saith unto YOU, Do It.*"—Here we learn the lesson that God speaks to us personally, and he expects, in return, *personal obedience*. That which he speaks to us, he expects us to perform. We can not work by proxy; we can not believe by proxy; neither can we obey by proxy. To undertake to be saved by proxy will simply mean to be lost in the end. Our obedience to divine light should be personal and prompt. We should obey without hesitation, knowing that eternal power and infinite grace are bound up in every divine requirement. Our loving Commander asks us to do only those things which are for our greatest good and eternal welfare. The commands of God are really divine promises.

Another beautiful lesson we may get from this thought is that when we quickly and implicitly yield obedience to the Father's requirements, we are at once freed from all responsibility. As obedient servants, we free ourselves from all possibility of future censure or blame; the responsibility reverts to the Master, whose command we made haste to obey. And again, one can never become a leader in this life until he has first learned to be led; we are not fit to command others until we ourselves have learned to obey.

W. S. SADLER.

(To be continued)

THE sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ.—*Drummond.*

WHEN God commissioned Moses to lead the Israelites out of Egypt, Moses doubted his ability to do it, and God said to him, "What is that in thine hand?" Moses answered, "A rod." God made it into a serpent as a sign to Moses of what he could accomplish through him.

When young men and women to-day are wondering what they can do in the world, and doubt their own ability to take part in God's work, he says to them, "What is that in thine hand? What talents have you that I can use to my glory?"

God can take your talents and use them, and will give you the reward. He says, "Son, daughter, give me thine heart." Let us make a complete surrender of ourselves to him.

B. O. WITHALL.



### AT EVENING TIME IT SHALL BE LIGHT

At evening time! just when the shadows lengthen  
Across the sky;  
Just when the sun dips, and the zephyr breezes  
Moan wistfully,  
And the day pales before approaching night—  
Just then, at evening time, it shall be light.

At evening time, when little birds are chanting  
Their vesper hymn;  
When yon fair shore, beyond the surging river,  
Grows faint and dim;  
When ghostly visions mock the failing sight,—  
Then, at the evening time, it shall be light.

Light! though the darkness like a falling mantle  
Foldeth thee round;  
Light! though through all the valley, strange and  
lonely,  
No path is found:  
Though sound and sense may fail, and doubts  
affright,  
Still, at the evening time, it shall be light.

O trembling soul! be glad: earth has no sorrow  
But heaven can heal;  
The garish sunbeams oft-times hide more beauty  
Than they reveal.  
Beyond yon gathering storm the sky is bright;  
Fear not! at evening time it shall be light.

Fear not to pass into the twilight shadows:  
Thy God is nigh.  
His rod and staff shall guide thee through the  
valley;  
Fear not to die.  
Lift up thine eyes to Zion's holy height;  
There, at life's eventide, it shall be light.

"It shall be light." The Lord himself hath  
spoken,  
The truth is sure;  
His gracious promise never can be broken;  
It must endure.  
Death, to the Christian, is not cheerless night:  
It is but eventide—it shall be light.  
—Lucy A. Bennett.

### CHARACTER-BUILDING

God gives us strength, reasoning power, time, in order that we may build characters on which he can place his stamp of approval. He desires each child of his to build a noble character, by the doing of pure, noble deeds, that in the end he may present a symmetrical structure, a fair temple, honored by man and God.

In our character-building we must build on Christ. He is the sure foundation,—a foundation which can never be moved. The tempest of temptation and trial can not move the building which is riveted to the Eternal Rock.

He who would grow into a beautiful building for the Lord must cultivate every power of the being. It is only by the right use of the talents that the character can develop harmoniously. Thus we bring to the foundation that which is represented in the Word as gold, silver, precious stones—material that will stand the test of God's purifying fires.

In our character-building Christ is our example. He placed himself at the head of the human race to show us how to live in a way that God can approve. He is the only one who has lived a perfect life, who has formed a pure, spotless character. He has shown us what it means to be a perfect human being. He has shown us what God is, and what we are to become,—god-like in character.

God does not ask us to carry forward the work of character-building in our own strength. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in this work. When we think ourselves capable



of molding our character aright, we deceive ourselves. Never can we in our own strength obtain the victory over temptation. But he who trusts in Christ, and submits to the guidance of his Spirit, will grow daily into the likeness of God. His growth will be proportionate to his dependence on the Spirit's help. Such a one in every time of difficulty will turn, and not in vain, to the One who has said, "Come unto me, . . . and I will give you rest." On the one side is the all-wise, all-powerful God, infinite in wisdom, goodness, and compassion; on the other his frail, erring creatures, weak, sinful, and absolutely helpless. God proposes to make them laborers together with him in the building of character, and all his mighty power is at their disposal as they co-operate with him.

It is one thing to assent to a truth, and another to practice it; one thing to admire the grace of Christ, and another to make that grace our own, reflecting in spirit and person the divine likeness. Many who profess to be children of God are a continual reproach to him because of their unconsecrated lives. They talk about sanctification and holiness. When there is a revival in the church, they mourn over their unchristian lives. They make many good resolutions, but they fail to carry them out. Their goodness is as lasting as the frost before the morning sun. Their words are many, but the Holy Spirit is not with them.

He who would build a strong, symmetrical character, who would be a well-balanced Christian, must begin at the foundation. He must crucify self. He must give all and do all for Christ; for the Redeemer accepts no divided service. Daily he must learn the meaning of self-surrender. He must study the word of God, getting its meaning, and seeking to carry out its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement we may make if we are partakers of the divine nature.

To be one with Christ, to build a character like his,—this is the high ideal set before us. Let us look earnestly at this ideal, and then strive to reach it. In the councils of love, provision was made to enable us to do this. We may be more than conquerors through him who has loved us. If at times we fail, let us not become discouraged, but try again, looking always to Jesus. Thus we shall become changed into his image.

The Christian has the mind that is in Christ. His hopes and aspirations are pure and noble; for he is growing up into Christ. In his daily life he reveals the fragrance of Christ's character. Day by day God works with him, perfecting stroke by stroke the character which is to stand in the day of final test.

MRS. E. G. WHITE.

#### SIMPLE ARITHMETIC

If you add, my dear, to some one's joys,  
Pray tell me what you do.  
Do not look puzzled, the answer is plain—  
The joys are doubled for you!

—Adelbert F. Caldwell.

#### DOES IT PAY TO SERVE GOD?

THIS question is best and most easily answered by asking another,—Does it pay not to serve God?

Let us look at the matter first from a national point of view, taking ancient Israel as an example. When her people kept the commandments and statutes of the Lord, they were abundantly blessed,—their enemies "were smitten before their face;" the great Jehovah himself cared for their land; his eyes were always upon it from the beginning of the year even unto the end of the year; "the rain came in due season, the first rain and the latter rain," that they might gather in their corn, their wine, and their oil, and

have grass in their fields for their cattle, and might eat and be full. The pestilence did not come near their dwellings; they were not smitten with consumption, or fever, or inflammation; blasting and mildew did not fall upon their vineyards or grain fields, nor a curse upon the increase of their kine and the flocks of their sheep; but they were placed high above all nations in praise, in name, and in honor.

But how was it when they "served not the Lord with joyfulness and with gladness of heart, for the abundance of all things," but turned aside from his commandments, and went after other gods and served them?—Powder and dust came down from heaven instead of refreshing rain; the olive cast its fruit, and worms ate their grapes; their cattle and their sheep were violently taken away, and were not restored; and they themselves were smitten before their enemies, and were carried captive to a far land.

As it is with nations, so it is with individuals.

#### A BUSINESS MAN'S COMPLAINT

STANDING by the desk of a business man who employs quite a number of lads, says a journalist, I saw a boy of about fifteen come in and apply for a situation. The boy was well dressed, and by demeanor and accent indicated that he belonged to a good school. Without taking off his hat, or appearing to notice anybody who was present, he demanded, in a sharp, unpleasant voice: "Say, mister, are you advertising for a boy?"

The business man looked at him for a second and answered: "I want an older boy than you." "What?" "I want an older boy than you," answered the merchant in a somewhat louder voice. "Oh," answered the lad, as he swung around and walked out.

"That," said the merchant to me, "is a sample of the manner of a modern schoolboy. In my business, you know, we depend almost entirely on politeness, quickness, and adaptability of the



"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Not that good people have no sorrow, but the Lord adds none to the riches that he gives—it is all blessing. The wicked may seem to prosper, but the day of reckoning will come sooner or later, as it did to Israel. Their latter end is shame, confusion, and loss.

Ah! it pays to serve God: it pays to keep his laws, for it makes a man—a woman—one that all men can trust, pure, clean, honest, to the heart's core; invincible in the right; a savior and not a destroyer of men.

It pays to serve God, for instead of "the righteous judgment" that no evil man may escape, there is eternal life and an enduring crown: true esteem, true glory here, and everlasting fame and glory hereafter.

MRS. S. ROXANA WINCE.

young fellows we have behind the counter. My customers ask me why I change my boys so often. Certainly it is not to save money, for I would be willing to keep them if they were worth keeping. The first thing they ask me is what wages I pay, and the next what hours they will have to work. They never think about me or my business; all they want to know is how much money they can get out of me. Apparently they give me no credit for being able to teach them a profitable trade; they regard me only as a taskmaster, who is to be made to pay the highest price, give the shortest hours, and accept the lowest quality of service."—*Christian Youth*.

POLITENESS is the first round in the ladder of success.





## TRANSFORMED

THE pear-tree and the cheery-tree were dressed  
in snowy white,  
But the tardy little apple-tree was in a sorry  
plight;  
For it couldn't boast a blossom, and it wasn't  
fine at all,  
And the doleful little apple-tree felt very, very  
small.

But Spring, the fairy of the world, still lingered  
on her way,  
And she waved her magic wand around, and  
magic words did say;  
And with an answering blush and smile, the  
happy apple-tree  
Came blooming out in pink and white, the pret-  
tiest of the three.

—The Outlook.

## INSECT METAMORPHOSIS

ONE of the most noticeable peculiarities of in-  
sects is their metamorphosis, or change of form.  
Nearly all insects pass through this peculiar  
change, there being commonly three distinct  
stages.

In the first stage the insect is usually a crawl-  
ing, worm-like caterpillar, and is called a *larva*.  
This Latin term means a "mask," or "cover,"  
the idea being that the insect is not in its true  
or perfect form, but is covered by a dress that  
will soon be laid aside. When this is done, it  
is called the *imago*, meaning the exact image of  
the parent insect.

In the second stage, this worm-like caterpillar  
is wrapped in a special covering prepared for the  
purpose. While it is thus wrapped up, it is in its  
sleeping state, and is called a *pupa* (the Latin  
for baby), because it appears somewhat like a  
baby wrapped up and asleep in the cradle.

Some of these baby insects sleep a long while  
in their snug beds, or cocoons, while others  
change in a short time. The common house-fly  
remains in its bed only a few days, while the  
cicada, or "seventeen-year locust," remains in  
its covering about sixteen years before it changes  
to the perfect adult stage.

The larvæ of different insects have different  
names. Commonly the larvæ of hard-winged  
insects are called "grubs," while the larvæ of  
moths and butterflies are called "caterpillars."

Various names have also been applied to the  
pupæ, such as "chrysalides," "aurelia," and  
"cocoons."

In the adult stage, insects eat very little, as  
they have then attained their growth. But not  
so with the larvæ; they are voracious eaters, and  
it is in this stage that the insects injurious to  
vegetation do the most damage. As an example  
of these may be mentioned the potato-beetle and  
the army-worm, which are so destructive to  
growing crops.

The rapid growth of the larvæ causes them  
to cast their skins several times before they at-  
tain their full growth, even as larvæ. The silk-  
worm sheds its skin three or four times during  
its growth.

When about to enter the pupa stage, each  
larva seeks an appropriate resting-place for its  
chrysalis. Some burrow into the ground, and  
spin a silken lining for the walls of the earthy  
cave in which they are to spend their long pe-  
riod of rest; while others roll themselves up in  
leaves, or crawl to some secluded spot, and at-  
tach themselves to a twig or leaf, and there con-  
struct a silken home called a "cocoon."

The silken thread of which the cocoon is con-  
structed is furnished by a pair of minute glands  
near the mouth of the insect. These glands ex-  
crete the liquid silk, which is wound around out-

side until the body is entirely covered, with the  
threads cemented together, thus forming a com-  
pact wall around the pupa.

It now sheds its skin for the last time, and is  
prepared for its long sleep through the winter  
months. When the warm spring days return, it  
prepares to leave its winter quarters; its wings  
begin to form, and at the proper time it leaves  
its home, spreads its wings, and flies about—  
not, however, to eat the leaves of plants as it  
did in the preceding summer, but to visit the  
flowers and sip the nectar found there, and also  
to select suitable plants upon which to deposit  
its eggs.

Some insects, such as grasshoppers and lo-  
custs, go through an imperfect metamorphosis.  
They are produced from eggs, without wings,  
but have them formed gradually while they are  
in a state of activity. The careful study of in-  
sect life furnishes one of the most interesting  
sources of information. And no thoughtful stu-  
dent of the habits of ants, bees, and many other  
members of this lower world, can fail to see in  
them an intelligence that reflects the wisdom and  
providence of the Creator and upholder of all  
nature.

A. W. KELLEY.

## HOSPITALS

THIS word comes from the Latin *hospitalis*,  
an adjective which originates from the noun  
*hospes*, guest; and so there is *hospitium*, the  
place in which the guest is received, from which  
the French obtain *hospice*. In fact, our English  
word "hospital," while coming from the Latin, is  
an adoption, by us, of the French "hospital," now  
written *hôpital*. This word "hospital" was rewrit-  
ten *hôpital* many centuries ago, say Littré, and  
by easy gradations came in the abbreviations  
"hostel" and then "hotel." Now the three words,  
though from the same source, are used to convey  
different meanings, "hospital" implying an estab-  
lishment for the temporary reception of the sick  
or hurt, for medical or surgical treatment; the  
second, "hospice," to places for the permanent re-  
ception of the sick, infirm, or poor, or incurables;  
and the last, "hotel," for the reception of guests,  
as dwellers, transient or permanent, for a com-  
pensation.

The word "infirmary," which originally meant  
a place, or room, set apart in a monastery or sim-  
ilar establishment for the use of the sick, injured,  
or infirm members, is now often used in the sense  
of a hospital, or establishment for the treatment  
of the sick.

There is no evidence that the ancients pos-  
sessed hospitals, or, in fact, that they existed prior  
to the introduction of Christianity. It is not be-  
lieved that the Bethesda of the New Testament  
was anything more than a collection of sheds  
built around the pool. The Greek for hospital  
does not appear in use earlier than the fourth  
century A. D.

The earliest mention of a hospital is the one  
founded by Valens in Cæsarea, 370-380 A. D., and  
the other built at Rome by Fabiola, a Roman lady  
and a friend of Jerome. In all probability both  
of these were more almshouses than hospitals.

The real origin of our modern hospitals is the  
*infirmaria* of the monasteries. In these, managed  
by an *infirmarius*, not only were the sick treated,  
but the aged, the blind, and the weak and infirm  
were housed and cared for.

The earliest record of English hospitals is the  
two founded by Lanfranc, archbishop of Canter-  
bury, in 1080, one for ordinary diseases, and the  
other for leprosy. The great movement in the  
erection of hospitals did not take place, however,  
until late in the eighteenth century.

W. S. CHAPMAN.

## COLORED DIAMONDS

THE mention of diamonds makes every one  
think of a translucent, white gem; but not all  
diamonds are white. The most beautiful of all

precious stones is the red diamond. It surpasses  
the ruby in beauty, and is exceedingly rare. A  
few specimens are on record, one of which,  
weighing ten carats, was bought by the emperor  
Paul of Russia for one hundred thousand dollars.

Dark-blue diamonds, differing from sapphires  
only in quality and in the beautiful play of  
colors peculiar to the diamond, are handsome  
gems. Besides the Bismarck and Hope dia-  
monds, there are only two known specimens in  
the world that can be properly called blue dia-  
monds. Black and rose-colored diamonds are  
also rare, while the green varieties are not so un-  
common. The grass-green is scarce, and when it  
does occur, is more brilliant than the finest emer-  
ald.

There are several varieties of green-tinted dia-  
monds at the Museum of Natural History at  
Paris; but the best-known specimen is at Dres-  
den, and is considered one of the five paragons of  
its kind.

The most perfect collection of colored dia-  
monds is in the Museum of Vienna, and is in the  
form of a bouquet, the different flowers being  
composed of diamonds of the same color as the  
blooms represented. These stones were collected  
by one Virgil von Helmreich, a Tyrolean, who  
had passed many years in Brazil among the dia-  
mond-mines.

In early times the diamond was worn rough, or  
polished only on its upper surface. It was in  
this form that it was used to decorate temples,  
goblets, and crowns. Such stones are still infi-  
nitely preferred to any others by the natives of  
India. Many of the jewels presented to the  
Prince of Wales during his Indian tour were in  
an uncut state.

Among historic diamonds, one, the "Pigott,"  
has gone out of existence. The story of its  
destruction is a tragical one. It was said to be  
worth two hundred thousand dollars. The dia-  
mond came into the possession of Ali Pasha, who  
always wore it in a green silk purse attached to  
his girdle.

He was wearing it when he was wounded by  
Reshid Pasha. Knowing that his wound was  
mortal, he immediately retired to his divan, gave  
orders that his favorite wife should be poisoned,  
and then delivered the diamond to Captain D'-  
Anglas, with the order that it should be crushed  
to powder in his presence. His command was  
obeyed, and the beautiful gem utterly destroyed.  
—Selected.

## THE LILAC

THE sun shone warm, and the lilac said,  
"I must hurry and get my table spread;  
For if I am slow, and dinner is late,  
My friends, the bees, will have to wait."  
So delicate lavender glass she brought,  
And the daintiest china ever bought,  
Purple tinted and all complete:  
And she filled each cup with honey sweet.  
"Dinner is ready!" the spring wind cried,  
And from hive and hiding, far and wide,  
While the lilac laughed to see them come,  
The little brown-jacketed bees came—hum-m!  
They sipped the syrup from every cell,  
They nibbled at taffy and caramel;  
Then, without being asked, they all buzzed:  
"We  
Shall be very happy to stay to tea!"

—Clara Doty Bates.

## A KINDRED SPIRIT

O, THE blessing it is to have a friend to whom  
we can speak fearlessly on any subject, with  
whom one's deepest, as well as one's most foolish,  
thoughts come out simply and safely! O, the  
comfort, the inexpressible comfort, of feeling  
safe with a person, having neither to weigh  
thoughts nor measure words, but pouring them  
all right out just as they come, chaff or grain  
together, certain that a faithful hand will take  
and sift them, keeping what is worth keeping,  
and then, with the breath of kindness, blow the  
rest away!—Dinah Mulock Craik.



# CHILDREN'S PAGE

## UNCLE JOHN'S STORIES

Good Uncle John is tall and strong,  
And old and very wise;  
His comrade is both short and young,—  
That's little Harry Brice.  
And as they work the trees among,  
With open ears and eyes,  
He listens oft, as tale or song  
Falls from his uncle's willing tongue.

He tells of heroes strong  
and bold,—  
Wild beasts they did not  
fear,—  
And singers sweet, whose  
harps could hold  
A magic for the ear;  
Of saints who roamed  
through heat and  
cold;  
O'er deserts lone and  
drear;  
Of kings who reigned in  
days of old,  
And sat on wondrous  
thrones of gold.

But when the sun sinks in  
the west,  
And stars shine out anew,  
He begs the tale he loves  
the best,  
So tender and so true.  
Then lying on the earth's  
warm breast,  
With face toward the  
blue,  
He listens with untiring  
zest  
To this one, more than all  
the rest:—

## THE FRUITLESS TREE

In a very pleasant vine-  
yard,  
Stood a well-loved tree,  
Green and thrifty, full of  
promise,  
Fair and good to see.  
Hedged about and well de-  
fended,  
Nurtured carefully and  
tended,  
Love and care on it ex-  
pended,—  
Naught was left undone.

Came the Master of the  
vineyard,  
When the tree was  
grown,  
Seeking fruit at harvest  
season,—  
Seeking—finding none.  
Said the Master, "Long  
I've waited,  
Hoping still to see it  
freighted  
With some fruit, e'en  
though belated,  
But I wait in vain.

"Cut it down; why mars it  
longer  
The vineyard of my  
choice?"  
"Spare it yet another sea-  
son,"  
Plead the gardener's  
voice:  
"Let the sun of heaven  
bless it:  
Let the tender winds caress  
it:  
Let me dig about and dress  
it,  
Ere thou cut it down."  
ELIZABETH ROSSER.

## THE STOOPING TREE

### A Parable for Young Learners

ONCE upon a time a tiny maple tree grew in a garden. It had a slender stalk and two delicate green leaves, that waved like pretty banners from the stem. The parent tree, which had dropped the seed from which this baby-tree

grew, stood not very far away; and now and then it rustled its leaves in a pleasant whisper, giving the baby-tree good advice and encouragement.

Now it happened that the little tree took root, and grew in a spot where many other things had come up before. The owner of the garden took little care of it, and the wind planted many seeds



"WITH OPEN EARS AND EYES"



that came up just as they pleased, anywhere. In this spot, all about the little tree, there was a tangle of wild cucumber vines,—the sort, you know, that put out such odd little curling fingers to catch anything near.

The little tree was very curious to see what was going on about him, especially close to the ground. There was no trellis or lattice for the vines, and they were crawling around everywhere. The tree bent its head to see what was going on, leaning lower and lower toward the creepers, to see what they were about.

"Hold up your head," cried the parent tree near by, watching the baby-tree.

But the little one paid no attention.

"Stand straight!" came the cry again, but just now the little tree was bending lower to watch the vines; and so it went on, till finally the green leaves came just within reach of the little curling fingers, and suddenly they reached out and caught hold of the tips of the leaves. The tree thought this very interesting, but the parent near by called out, "You'll never grow straight if you bend over like that. Straighten yourself now."

"I can do it any time," was the answer. "I want to lean over a while first, and then I'll straighten up."

But the curling fingers held fast to the leaves, and drew them down farther and farther; and by and by, when the baby-tree grew tired of bending over, and wanted to straighten up, behold, it could not be done. He could not unclasp the tendrils at all. There were too many now, and they held on tight.

"I knew it would be so," sighed the parent tree, rustling its leaves in a sorrowful way.

And there stood the little tree with bent head and crooked stem. When it could stand straight, it did not, and when it wished to, it could not. When at last the autumn came, and the vines drooped and grew faint with cold, so that the clasping fingers could hold on no longer, they let go, but the once upright little stalk was now bent so much that it could not straighten itself at all.

Now a tree should be straight. It must grow toward the sky, you know, and be always looking up. The little tree had nothing to do with the straggling vines below, and should not have bent down toward them, allowing itself to be caught and held.

How is it about little children who are growing in life's garden? Ought they not to grow toward heaven, too?—Yes, they should always be upright, never stooping to do what they are told not to. The trouble is, that when one stoops to something that is forbidden, the wrong thing is apt to take hold, and hold fast, and by and by there will be a little crook. Oh, do stand straight, and grow upward!—*Happy Hours*.

#### NOTES ON MEXICO

PERHAPS some of the INSTRUCTOR readers think, as I once did, that Mexico is "low down" in every way. But that is a mistake. Physically, many sections of the country are much higher than parts of the United States. The city of Guadalajara is more than five thousand feet above sea-level, and Mexico City, the capital of the republic, has an altitude of seven thousand feet.

Being so near the equator, very warm weather would naturally be expected; but at this altitude we seldom hear complaints of the heat. Summer and winter are much alike, except that the winter is the dry season. From June till October, alternating showers and sunshine constitute the rainy season. Owing to the clearness of the air, the skies appear of a deeper blue than at home.

During the winter just past there have been occasional white frosts. The mornings are cool, but the sunshine soon makes us forget that we

are not enjoying a fine September day in the Central States.

The purity of the air makes this an ideal home for some, but the great altitude is not good for others. As in other high altitudes, water boils at low temperature, thus requiring longer time for cooking foods. It also renders the keeping of canned fruit exceedingly difficult.

When a physician from one of our Northern sanitariums visited us in January, he was asked, "Of what month at home does this climate remind you?" He answered, "It must be the thirteenth, I am sure; for we really have nothing to compare with it." Mrs. D. A. FITCH.

#### HOW TO MEASURE THE CHEST

EVERY boy should develop his chest if he wishes to grow up into a strong, 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 armpits.

Inhale and exhale naturally. Let your arms fall easily by the 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 will have an accurate and instructive record of your muscular progress.—*Golden Days*.



#### THE ALTAR OF INCENSE, THE VEIL, AND THE ARK

(May 25)

MEMORY VERSE.—Heb. 4:16.

#### QUESTIONS

1. How many rooms were there in the sanctuary? Note 1.
2. By what were they separated? Ex. 26:33; note 1.
3. What article of furniture stood in the holy place, just in front of the veil? Ex. 30:1, 6.
4. In what way was this altar used? Vs. 7, 8; note 2.
5. What precious lesson are we to learn from the offering of the incense? Rev. 8:3, 4; note 3.
6. What part of the sanctuary furniture stood in the most holy place? What was in the ark? Heb. 9:3, 4; note 4.
7. What was placed upon the ark, for a cover? Ex. 25:21, first part.
8. Describe the mercy-seat. Vs. 17–20.
9. Of what were the ark and mercy-seat figures? Rev. 11:19; Ps. 99:1; note 5.
10. In the earthly sanctuary the ark and the mercy-seat were hidden by the veil. Are they still hidden? Heb. 10:19, 20; note 6.

#### NOTES

1. The sanctuary contained two rooms. The first one was called the "holy place," and was about thirty-six feet long, and eighteen feet wide. In this first room were the table of showbread, the golden candlestick, and the altar of incense. The second room was known as the "most holy place," and was about eighteen feet square. In the most holy place there was only one piece of furniture—the ark. The two rooms were separated by a beautiful veil, or curtain, of "blue, and purple, and scarlet, and fine twined linen, of cunning work." There were woven into this curtain, with threads of gold, figures of angels, representing the angels of God, who are engaged in the work of the temple in heaven.

2. Every morning and every evening the high priest offered incense upon the incense altar. While he was burning incense, the people were gathered in front of the sanctuary for prayer. Luke 1:10. The fire which burned the incense was *holy* fire; that is, it was kindled by the Lord himself. It was at this altar that Nadab and Abihu were slain by the Lord, because they took *common* fire with which to burn the incense. There was one other service connected with the altar of incense. When one had sinned, a part of the blood of his sin-offering was sometimes brought and put upon the horns of this altar. In this way his sin was taken before the Lord and forgiven.

3. The altar of incense was the altar of prayer. When the blood was put upon the horns of the altar, it was put there with the prayer for forgiveness of the one who had done wrong. When the incense was offered, it was offered with the prayers of the people who were gathered outside. It was the altar that stood nearest to God; it stood close to the veil, just a little way from the ark, where God's presence was. In heaven there is also an altar of incense, and it, too, is an altar of prayer, standing close to the throne of God. With the incense are offered the prayers of God's children. The incense on earth was a type of the *true* incense in heaven, which is the righteousness, the goodness, of Jesus. When we pray, the angels bear our prayers, and there they are mingled with the righteousness of Jesus, and are pleasing to God. The fragrance of the goodness of Jesus makes our prayers acceptable. We are told that Jesus takes our poor, broken prayers, and puts them into beautiful form, so that they may be heard by our Father, and be answered. In the earthly sanctuary the incense was burned every morning and every evening, showing that God desires his people to pray at least twice a day. But though we pray *often* during the day, the incense will always mingle with our prayer; for the fire on the altar always burns, the cloud of incense always fills the temple of God.

4. There was a place connected with the ark, called the "side." Deut. 31:26. The two tables of stone, on which were written the ten commandments, were placed in the *inside* of the ark, while the golden pot of manna and Aaron's rod that budded were probably put in the "side," where the "book of the law" was kept. We are told in another scripture that there was nothing in the ark, that is, *inside* the ark, under the mercy-seat, but the "two tables of stone." 1 Kings 8:9.

5. The ark and mercy-seat were types of God's throne in heaven. At each end of the mercy-seat there was a golden cherub, or angel, and between the cherubim the Lord's presence was seen. So in heaven the Lord sits between the cherubim. Ps. 80:1. Under the mercy-seat, whereon God's presence rested, was his law. In heaven "righteousness and judgment"—God's law—are the foundation of his throne. Ps. 97:2. God's law was covered by the mercy-seat, and therefore did not put the sinner to death. The mercy-seat in heaven, where Jesus is now



seated, covers the broken law, and saves us. Heb. 4:16. God does not deal with us according to our sins, but, because of the mercy he has provided us in Jesus, he treats us better than we deserve. Ps. 103:10, 11. There will come a time when there will be no more mercy to offer, and then the wrath of God will fall upon the world. That time is near at hand. Are you ready for it?

6. Jesus has opened a "new and living way" for us; and by faith we can now enter in "within the veil." Heb. 6:19.



#### BEREAN LIBRARY STUDY

Revelation 22; "Thoughts on the Revelation," pages 716-727

(May 19-25)

*The Garden of Eden.*—In the first two verses of this chapter we recognize the garden of Eden, with its river and tree of life. It is situated in the "broad place" in the city of God. As the tree of life was the center of interest in the garden of Eden in the beginning, so in the city it is a center of importance. Each month throughout eternity, the redeemed will gather in the city of God, and eat of its life-giving fruit. Isa. 66:22, 23; Rev. 22:1, 2.

*No Night There.*—Verse 5 refers to the city, where the glory emanating from the throne of God is always brighter than the sun. Outside the city there will be day and night, not like our nights, dark and dreary, but beautiful beyond our imagination. As long as the earth revolves, there will be day and night; for they were established in Eden before sin entered. But at that time the moon will shine as bright as the sun does now, and in an atmosphere perfectly pure the stars will glow with increased radiance. The contrast between day and night then will be as marked as now; for the day will be seven times brighter than at present.

*How Can We "Keep the Sayings" of Revelation?*—To keep the sayings is to let them become a part of ourselves,—so woven into our character that we can not be separated from them. They are *living* principles; and if they are woven into our character, we shall have eternal life, and live with the truths of Revelation. Upon such, a blessing is pronounced. God grant that each one who has taken part in this study the past winter may keep the sayings of the prophecy of this book, and reveal them anew in his daily life. Thus the thoughtless, who will not study the book of Revelation in the Bible, may read and study it in the Christian's life, and so be drawn to the Saviour.

*"Quickly."*—After the decree given in verse 11, which marks the end of probation, the Saviour says, "Behold, I come quickly." In this space of time designated as "quickly," the seven last plagues will be poured upon the earth. There will be intense suffering everywhere, but God will protect his waiting people.

*"Come."*—Wonderful word! in it are bound up infinite power and might. Whoever hears that word, and, like Christian when he left the City of Destruction, shuts his ears to all voices

from the enemy, will find it powerful enough to carry him safely through to the city of God. "Come," was all the Saviour said to Peter that stormy night on Galilee, and there was power in the word to enable him to walk on the foam-capped billows. Heaven has given the invitation, "Come;" and all who will believe, and go forward regardless of circumstances, will reach the city of God. If you, like Peter, look at your surroundings, and begin to sink, cry out for help at once; and the same Jesus will immediately put forth his hand, and uphold you. Matt. 14:28-31.

*Whosoever Loveth and Maketh a Lie.*—Many who would not tell a lie themselves will laugh when others tell one. They enjoy hearing others tell what they know is false, but hide behind the fact that they would "never tell a lie." All such need to remember that those who love a lie are cast out of the city of God with those who make a lie. We need to watch our words, lest we be found among that unfortunate number. It is not necessary to speak in an audible voice in order to make a lie. Any act or look that will lead others to form a false conclusion "maketh a lie" just as verily as spoken words. "So speak ye, and so do, as they that shall be judged by the law of liberty."

#### MY PART

Not mine to count the cost of right,  
Its gain or loss, its boon or bane;  
But mine to do with fearless might  
What God through conscience maketh plain.

Not mine to judge another's deed  
In phrase severe and harsher thought;  
But mine with constant care to heed  
What action by myself is wrought.

Not mine by certain sight to walk,  
In sure success from day to day;  
But mine, whate'er my plans may balk,  
In faith to find or win a way.

—Selected.

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##### ST. MATTHEW, 13.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.  
43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.  
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.  
45 Then goeth he, and taketh with him seven other spirits more evil than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.  
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

##### CHAPTER 13.

3 The parable of the sower, and the seed; 16 the exposition; 34 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draught-net. 55 Christ is contented of his own countrymen.  
THE same day went Jesus out of the house, and sat by the sea side.  
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

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