

# CLEAR AS CRYSTAL

BY REV. R. T. CROSS

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# Clear as Crystal.

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A SERIES OF TALKS TO CHILDREN ON THE CRYSTAL, GIVEN  
IN THE WEST DENVER CONGREGATIONAL CHURCH IN  
DENVER, COLORADO, DURING 1886 AND 1887.

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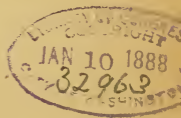
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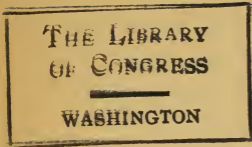
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By F. H. REVELL,

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TO THE MEMORY OF MY MOTHER

MRS. SOPHIA MURDOCK CROSS,

who taught me  
to love the True, the  
Beautiful, and the Good;  
whose prayers and teachings  
have followed me through life;  
who bore in her earthly life all the  
fruits of the Spirit; whose eyes for these  
many years have gazed on the matchless  
gems in the walls of the New Jeru-  
salem, and whose feet will tread  
forever the golden streets, is  
this book, that speaks of  
earthly gems and heav-  
enly graces, inscribed  
by her son,

—THE AUTHOR.



## PREFACE.

In the Spring of 1887, the author of this book saw in some paper that Rev. J. G. Merrill, then of Davenport, Ia., was preaching five minute sermons to the children of his congregation every Sunday morning. He at once adopted the practice for himself, and has adhered to it ever since, believing it to be, on the whole, the most satisfactory way of preaching to children.

Having been, in an amateur fashion, a collector of minerals from boyhood, it occurred to him that he could get some sermons for the children out of the crystals that he was collecting in the Rocky Mountains, and gathering by exchange from all over the world, and, perhaps, at the same time, interest the young in a pleasant branch of natural history, and show them that science and religion are closely allied.

At first it was a series of ten sermons, but, on repeating it a few years later, the series gradually grew (see sermon number forty) until it reached fifty or more, and extended over more than a year of time. Use has been made, not only of facts about crystals, but also of experiences in hunting for crystals, especially in the second part. The sermons are not arranged entirely in the order in which they were delivered. If there is any repetition of thought or illustration, it is mainly owing to the many months intervening between the preparation of the sermons that show such repetition.

There are three classes of persons, besides personal friends, who, we hope, will read this book.

First, the children, for whom it was specially prepared; not the youngest children, but those from ten to sixteen

years of age. Surely no one can hesitate to put into their hands a book that draws moral and spiritual lessons from the facts of nature.

Second, amateur mineralogists and young collectors. There are now many such scattered over the land, in Agassiz Associations and other natural history societies. From these young people will come many of the scientists of the future, and we shall esteem it a good work done if the thoughts of any such can be turned, by means of a study that they delight in, towards moral truths and spiritual laws, towards God and His Son, Jesus Christ.

Third, ministers and Sunday school teachers who are on the lookout for fresh illustrations from nature with which to impress upon the young the truths of God's words. So far as we know, the field that we have explored is comparatively a fresh one, so far as its use for illustrations is concerned. Newton, in his *Bible Jewels*, treats only of precious stones, and then only, or mainly, of the fanciful qualities that have been attributed to them. Ruskin, in his *Ethics of the Dust*, gives in a scattered and fragmentary way a few, but only a few, of the lessons that the crystals teach. Mineralogy is only one of the many branches of natural history, and whoever makes one of those branches a specialty will, if he is on the lookout for them, find illustrative uses for all the facts and laws of his favorite science.

To the many young friends who have listened to these sermons, and to all who may read this book, we bring this crystal wreath as a humble contribution towards the crowning of Christ as Lord of all. Pronounce crystal as though it were spelled *Christ-all*, and you have the key to what our desire and aim has been in all these children's sermons.

JUNE, 1887.

R. T. C.



# CONTENTS.

## PART I.

CHAPTER.	PAGE.
I.—CRYSTALS, - - - - -	9
II.—THINKING ABOUT GOD, - - - - -	12
III.—LOVING THE BEAUTIFUL, - - - - -	16
IV.—CLEAR MINDS AND SOULS, - - - - -	20
V.—REFLECTING THE LIGHT, - - - - -	24
VI.—ALIKE, YET NOT ALIKE, - - - - -	27
VII.—CRYSTALS THAT ENDURE HARDNESS, - - - - -	30
VIII.—WORKING AND PRAYING FOR GOOD THINGS, - - - - -	34
IX.—GETTING THINGS THAT WILL ENDURE, - - - - -	38
X.—A JEWEL IN CHRIST'S DIADEM, - - - - -	41
XI.—BE GENUINE, - - - - -	45
XII.—QUALITY, NOT QUANTITY, - - - - -	50
XIII.—BEAUTY OUT OF BASENESS, - - - - -	54
XIV.—AIMING AT PERFECTION, - - - - -	58
XV.—A LAW WITHIN US, - - - - -	61
XVI.—GLORIFY YOUR SURROUNDINGS, - - - - -	65
XVII.—THE GREAT HEALER, - - - - -	69
XVIII.—CRYSTAL INCLUSIONS, - - - - -	73
XIX.—CHRIST ON OUR FOREHEADS, - - - - -	77
XX.—TRIED WITH FIRE, - - - - -	81
XXI.—CRYSTALS AND ELECTRICITY, - - - - -	86
XXII.—ALL IS NOT GOLD THAT GLITTERS, - - - - -	90
XXIII.—CRYSTALS THAT SHINE IN THE DARK, - - - - -	94
XXIV.—DECAYED CRYSTALS, - - - - -	98
XXV.—CRYSTALS OF SALT, - - - - -	102

make use of the things your friends had seen in order to give them an idea of the things which they had not seen.

John had a vision of heaven ; and he was told to write it in a book, so that God's people in this world might get some idea of the beauty and glory of the home to which they were journeying. In order to do this he had to compare it with the beautiful things of this world, and in his description he made more use of crystals and precious stones than of any other beautiful things.

In describing the holy city he says that it is made of pure gold ; each of the twelve gates is one great pearl, and each of the twelve foundations of the wall is made of precious stone, jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth, and amethyst.

He also says that "before the throne there was a sea of glass like unto crystal." And he says that the light of the New Jerusalem was "like unto a stone most precious, even like a jasper stone, clear as crystal." And then he says that he was showed a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." A sea of glass, the light, and a river of water—all as clear as crystal ! What a beautiful, sparkling, crystalline place it must be ! I, for one, am anxious to go there, and you are too, are you not ?

But John tells us in Revelation that it is not possible for any person or anything that is unclean, or that works an abomination, or that makes a lie, to enter that place. Only they whose names are written in the Lamb's Book of Life, and who keep his commandments, have a right to the Tree of Life. All such can pass right through the gates. No one will hinder them. But on the outside are the dogs, and the sorceres, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie.

The word crystal is from a word that means ice. When clear quartz crystals were first found, thousands of years ago, people thought that they were a very hard kind of ice, and so they called them "krystallos," a word which in their language meant ice. Now we call any regular form of any mineral a crystal.

Some crystals are opaque, not letting any light through them ; some are smoky, and some are very clear, just like clear glass. Our text is a clear crystal, not a smoky one. We will look at it, and into it, and through it, and around it ; we will visit its home in the rocks, and learn all we can about it, and we will see how many useful lessons we can learn, and how many instructive sermons we can get, out of the crystal.

## CHAPTER II.

### THINKING ABOUT GOD.

*“ A book of remembrance was written before him for them \* \* \* that thought upon his name.”—Malachi iii. : 16.*

ONE of the first lessons which we learn from the clear crystal is *to think about God*. It should make us think of God because God made it. Man had nothing to do with the making of this crystal. Sometimes persons look at crystals like this in my collection and they say : “ Why, how nicely those sides are polished ! Where did you get the work done ? ” They will hardly believe me when I tell them that I dug the crystals out of the ground just as they are.

They were polished thousands or millions of years ago in Nature’s great lapidary. God polished the sides far smoother than man can polish them, and he made all the regular angles between the sides.

Although he made millions of these crystals, just as he made millions of birds, yet I suppose he thought about this one when he made it, just as he thinks about every bird that he makes, and is with every sparrow, Christ says, that falls to the ground.

When we see a wonderful machine or a beautiful

work of art, we naturally think of the person who made it. If you see a beautiful picture hanging on the wall, you say to yourself: "I wonder who painted it." If you see a fine building you think of the one who planned it and built it. If you read a book that gives you pleasure, you say: "Who wrote this book?"

If you happen to be acquainted with the person who painted the picture, or planned the building, or wrote the book, you are more apt to think of him when you see it, even if you do not know him very well. When I see the telephone used I think of the man who invented it, because I was somewhat acquainted with him years ago. When I see certain books in my library, I think of the men who wrote them, because I knew those men very well.

Now when I see this crystal, I say to myself: "God made this, the mighty God who made the heavens and the earth, and I have not only heard of Him, but I know Him, and He is my Friend, and He made this for me. His thought passed through it to me, and my thought shall pass through it back to Him.

A little boy was away from home once. His father was an artist, and he painted a beautiful little picture of the boy's home and sent it to him, so that when he saw it he might be led to think of his home and also of his father. The boy was pleased to

receive it ; he hung it up in his room, and he said to his friends, "My father painted this picture, and it is a picture of my beautiful home."

So my father in heaven made this clear crystal and gave it to me as a picture, a little picture on a small scale, of that sea of glass, that river of water of life, and that pure light, in the New Jerusalem, our heavenly home. And when I see it, I not only think of heaven, but of my heavenly Father also.

Perhaps some boy or girl says : "I wish I had that crystal so that I could be reminded of heaven and of God." Ah ! but it is not the clear crystal alone, but every beautiful thing, that ought to remind us of heaven and God. The clear sky that arches above us, the twinkling stars that stud the vault of heaven, the snow that wraps the earth in white, the brook that sings of its home in the mountains, the flower that turns its face heavenward, the butterfly that basks in the sun, the green grass that carpets the earth, the bright, happy face of a friend,—all are beautiful. God made them all and they all ought to make us think of Him.

I have an agate, on one polished face of which there is a natural image that looks just like the pictures that we commonly see of the Virgin Mary. When a person looks at it he thinks of her. But on every one of the eighteen faces of this crystal I think I can see the reflection of God's face. And I see it

everywhere in nature. So that not only in the crystal, but in all the works of nature, I look through nature up to nature's God. And when I think of Him, knowing that I am poor and needy, I remember with great gladness what the psalmist says : "*The Lord thinketh upon me.*" and I remember, too, with gladness, what the text teaches, that He writes my name in a book, a book of remembrance for those who think upon his name.

"Lord, I care not for riches,  
Neither silver nor gold ;  
I would make sure of heaven,  
I would enter the fold.  
In the book of Thy Kingdom,  
With its pages so fair,  
Tell me, Jesus, my saviour,  
Is my name written there.

Oh ! that beautiful city,  
With its mansions of light,  
With its glorified beings,  
In pure garments of white ;  
Where no evil thing cometh,  
To despoil what is fair,  
Where the angels are watching ;  
Yes, my name's written there."

## CHAPTER III.

### LOVING THE BEAUTIFUL.

“*Whatsoever things are lovely \* \* \* Think on those things.*”  
—Phil. iv. : 8.

“CLEAR as crystal” is our text for this whole series of sermons. But we want a special text for each lesson. Our next lesson that we learn from the crystal is *to love the beautiful*, and our text is “*Whatsoever things are lovely, think on those things.*”

John would not have used the clear crystal in describing heaven for us if he had not admired it and thought that it was beautiful. And I imagine that when he saw one of these crystals, after having that vision of heaven, he would look at it with admiration, and exclaim: “O how beautiful! It reminds me of that sea of glass, that river of water of life, and that wondrous light in the New Jerusalem.”

The text tells us to think about those things that are lovely. The clear crystal is lovely, and therefore we ought to think about it and admire it. God wants us to love all the beautiful things that he has made. What did he make them beautiful for if he did not



expect us to love them, with that faculty, the love of the beautiful, which he has put into our natures?

He has filled the earth with beautiful things. They are all around us everywhere. And if we learn to admire and love the beautiful stars, the beautiful sunlight and moonlight, the beautiful rainbow, the beautiful clouds, the beautiful mountains and hills and prairies, the beautiful trees and flowers and grass, the beautiful birds, the beautiful crystals, and all other beautiful things, we shall have a source of joy and innocent pleasure that we can draw upon at any time.

Last year I read a recipe for fixing a beautiful bit of scenery in the mind so that you can call it up at any time. You are to look at it carefully, and then shut your eyes and think the image of it on the brain, and then repeat the process two or three times.

Soon after reading this recipe I made use of it on a trip of five hundred miles through some of the grandest scenery on the continent. And now I can shut my eyes, open my brain album, and enjoy all over again the many beautiful things that I saw.

If you will learn to love the beautiful, and fill your brain album with beautiful pictures, you can enjoy them at any time, even in the dark. A distinguished traveler became blind in his old age, but he would sit in his chair for hours and enjoy the mental vision of great cities and wonderful things

that he had seen in his travels, and that he had impressed on his mind.

But we must learn to see the *inner beauty* of beautiful things. You know what concealed pictures are. When you first look at one you see only a common picture, if you look closer you see, so plainly that you wonder how you ever missed it, the outline of an animal, or a man, or something else. If God is in your heart every beautiful thing will be his photograph ; he will be its *inner beauty*, its concealed picture, visible to your eyes whether others see it or not.

We have just one perfect photograph of God, Jesus, the Son of God, who is his express image, in whom dwells all the fullness of the God-head bodily. Other things are beautiful but Christ is *altogether lovely*.

I do not think that anyone really loves the light, if at the same time he hates the sun. And I do not think that anyone really loves beautiful things, if at the same time he sees no beauty in Christ.

If we learn to love beautiful things in this life, it will help prepare us to enjoy heaven, for heaven is a wonderfully beautiful place. It is full of beautiful things, and the inner beauty of them all is the Lord of glory. The following poem tells us of twenty-four beautiful things in heaven :

“Beautiful Zion built above !  
Beautiful city that I love !  
Beautiful gates of pearly white !  
Beautiful temple, God its light !  
  
Beautiful trees forever there !  
Beautiful fruits they always bear !  
Beautiful rivers gliding by !  
Beautiful fountains, never dry !  
  
Beautiful light without the sun !  
Beautiful day revolving on !  
Beautiful worlds on worlds untold !  
Beautiful streets of shining gold !  
  
Beautiful heaven where all is light !  
Beautiful angels clothed in white !  
Beautiful songs that never tire !  
Beautiful harps through all the choir !  
  
Beautiful crowns on every brow !  
Beautiful palms the conquerors show !  
Beautiful robes the ransomed wear !  
Beautiful all who enter there !  
  
Beautiful throne for God the Lamb !  
Beautiful seats at God’s right hand !  
Beautiful rest, all wanderings cease !  
Beautiful home of perfect peace !”

And this beautiful crystal in my hand is one of the things that God told John to use to help give us an idea of that beautiful place. And this is one of the lessons that the clear crystal teaches us—to *love the beautiful*.

## CHAPTER IV.

### CLEAR MINDS AND SOULS.

*“Keep thyself pure.”*—1 Timothy v. : 22.

ANOTHER lesson to learn from the clear crystal is that *our minds and souls should be as clear as the crystal.*

Some crystals are opaque ; that is, you cannot see any light through them. If you hold them up to the sun they will not let one of his bright rays pass through. Other crystals are what is called translucent. They let a little light through, but you cannot see any distinct image. Sometimes they are filled with impurities, like coal, or iron, or clay, or some other substance which prevent their being clear. Other crystals are transparent, that is they are clear like glass. They not only let rays of light pass through, but you can see distinct images through them.

Some people's minds are opaque. They are like muddy water. The light cannot get into them, nor through them. “Clear as mud” is an expression used of such persons. They do not have clear thoughts or ideas.

Ask some boys and girls about the lessons that they have pretended to study, and they cannot give you a clear answer, which shows that they have no clear thoughts. The stream of knowledge in their minds is muddy. How many of you have clear ideas about the Sunday-school lessons, and are able to give clear answers to the questions that are asked by your teachers? In everything which you study you should have clear ideas, clear thoughts, and clear language in which to express them. All should be as clear as the clearest crystal.

Did you ever see the old fashioned panes of glass that were formerly put into windows? They distorted everything. As you looked through them every straight thing appeared crooked. Children looked like men, and men looked like children; horses looked like dogs, and dogs looked like elephants. They twisted things out of their right size and shape.

Some people's minds do the same thing. They give a twist to everything that passes through them. Tell them a straight story, and in telling it to the next person they put several twists into it. Let a story pass through three such minds, and you would not know it, just as I would not know your face if I looked at it through two or three of those panes of glass.

I was with some children lately, and helped them

play the game of Scandal, as it is called. I whispered to one of them the sentence : " Pike's Peak is more than fourteen thousand feet high every day." Each one tried to whisper it correctly to his neighbor, but when it came back to me it was as follows : " John said that Mary eat a piece of Pike's Peak every day." Some of the children had twisted it when they supposed that they were repeating it correctly.

Muddy minds are bad enough, but there is something worse than that — muddy souls. I have known some boys and girls who had such souls. You could not see through them. They did not let in or give out any light. In such souls the mud is stirred up from the bottom. And just as you find slimy snakes, and croaking frogs, and poisonous insects, in muddy stagnant water ; so falsehoods and lies and deceits and impure thoughts and wicked desires, take refuge in such souls.

I know other boys and girls whose souls are as clear as this crystal. You can look into their clear eyes, right down into the liquid depths of their clear, bright, truthful, honest souls. There is no mud, no impurity, no falsehood, no deceit, nothing opaque, no twisting and turning, but all is transparent and clear as the sunlight. Those are the boys and girls that we love, and that everybody loves. They are honest and truthful, and willing that others should read their hearts.

But suppose your soul is already impure and muddy, how can it be made clean and pure? David asked and answered that question three thousand years ago: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Put your souls into the hands of Jesus and let him cleanse it. Ask him to wash your soul, and it will be whiter than snow and clearer than the clearest crystal.

To clarify means to make clear, to purify. I have read that blood is sometimes used in clarifying sugar and other articles to get the impurities out of them. The blood of Christ, and that alone, will thoroughly cleanse our souls and make them clean and pure.

## CHAPTER V.

### REFLECTING THE LIGHT.

“*Among whom ye shine as lights in the world.*”—Phillipians ii. : 15.

Our fifth lesson from the clear crystal is *to reflect the light*. This crystal is clear, that is, it permits the rays of light to pass through so that you can see objects through it. But it also reflects the light ; that is it throws some of it off from its surface. A crystal can be seen much farther than a pebble, because it has a smooth surface to reflect the light from.

A man told me that he saw the sun reflected from a bright spot away up on the side of a mountain. He climbed to it and found a crystal. It was reflecting the light of the sun, and thus shining as a light among the countless pebbles around it.

When we dig these clear crystals out of the ground it is easy to see them in the dirt because they shine so, reflecting the light as soon as it strikes them, though they have been lying in the dark earth for ages. Some of them sparkle like the diamond, and they sparkled as soon as they were taken out of the ground.



If you go into a cave that has crystals on the side of its walls, they will sparkle brilliantly and reflect the light that you hold in your hand. Near the summit of Mount Lincoln I went once into a mine that was about fourteen thousand feet above the sea. The sides of the tunnel were covered with millions of frost crystals, some of them an inch or more in length. No words can describe their wondrous beauty, as they reflected the light of our torches from a million surfaces.

Why is it light when the moon shines? Because the moon reflects to us the light of the sun that falls upon it. Do you know who is the light of the world? It is Jesus. "God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And just as God has put the moon in the sky to reflect to us the light of the sun after it has set, so he has put us here as lights in the world. We are here to shine, to shine by reflecting the light of God as seen in the face of Jesus. Are we doing this? Do our faces ever shine with the light of Christ's love? Are our lives all aglow with that wondrous light?

This crystal has eighteen sides, and it reflects the light from every one of them, so that whatever way you turn it you see the light reflected from it. So ought we to reflect the light from every part of us.

I know one boy, who is generous and friendly, but he is not truthful or honest. You get the light from one side of him, but not from every side. I know a girl who is amiable and truthful, but she is lazy and slovenly. She does not reflect the light from every side. One person loves his friends and is ready to do anything for them, but he hates his enemies, and from that side of his life he does not reflect Christ's light. Such persons are like this other crystal, that has only one or two sides that reflect the light. The other sides are coarse, and rough, and rusty.

Africa is called the 'Dark Continent,' because it is so full of moral darkness. It is covered with an Egyptian darkness of sin. But look! Away in the center of that continent I see a bright light, like the shining of a clear crystal up the mountain side. Four boys are being burned to death—it was only last year—for becoming Christians. Is it the light of the burning wood that I see? No, that light could not reach so far. It is the light of their faith, the light of Christ reflected through dark-hued faces from souls washed whiter than snow. And I can almost hear their voices as they sing the praises of Christ, while the fire is doing its dreadful work. Their light shines across the ocean to us, and it shall shine down the centuries, a bright spot in her dark past, to which redeemed Africa shall look back.

## CHAPTER VI.

### ALIKE, YET NOT ALIKE.

*“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”—Galatians v. : 22.*

ALIKE yet not alike, or unity in variety, is our next lesson from the crystal. This crystal has eighteen regular sides, and every quartz crystal that you find anywhere in the world, if it is complete, has at least eighteen sides, six on the prism, and six on each of the pyramids at the end of the crystal. And the angles between the sides are always the same.

In these respects all quartz crystals are alike, and yet in other things no two are exactly alike—just as no two leaves in all the forests are exactly alike—just as no two insects or animals are exactly alike—just as no two human faces are exactly alike. I have had several thousand clear quartz crystals and I never found two exactly alike, though they are all like each other in some things.

Sometimes one face of the crystal is very large, while the other next to it is very small, crowded

down perhaps to so small a space that it seems like a point and you cannot see it without the microscope. Yet if you look close you will always find it.

Now everyone of us ought to have eighteen sides to our Christian character, eighteen ways at least in which love manifests itself, eighteen polished surfaces from which we shall reflect the light of the Sun of righteousness.

I do not say but that there may be more than eighteen, but if there were just that number I think we could give them these names : joy, peace, long-suffering, gentleness, goodness, faith, hope, meekness, temperance, truth, honesty, fidelity, obedience, humility, chastity, benevolence, forgiveness, piety.

Do you say that I have left out the most important one, love? I have left it out in name but not in reality, for it is in all the others. These are only eighteen different names of love, eighteen surfaces from which love is reflected, or eighteen windows from which it shines out of the soul, sending its bright rays upward and outward and downward.

We ought to have every one of these windows for love to shine out of, and if we are Christians we will have every one, and more even than I have named. But some of them are very apt to be crowded almost off, crowded down to so small a space that you would think it was not there unless you looked very closely. Some persons have a great deal of faith ; their faith

window toward heaven is large ; but the meekness window toward their fellow-men is small. Some are very honest, but not very generous, and some are very generous but not very honest. Some people have a large surface for temperance, but only a small one for gentleness. Others are gentle but not very temperate.

We ought not to let any Christian grace be crowded off, or crowded down to a point. None of our soul windows are too large, but a good many of them are too small. We should strive not to reduce the large ones, but to enlarge the small ones. If you have any fault or besetting sin it shows that one of your soul windows is altogether too small ; it needs enlarging. We need not try, or expect, to be all alike in everything, but we may all try and expect to be more like our Lord and Savior, Jesus Christ.

## CHAPTER VII.

### CRYSTALS THAT ENDURE HARDNESS.

*“Thou therefore endure hardness as a good soldier of Jesus Christ.”—II. Timothy ii. : 3.*

OUR next lesson from the crystal is about enduring hardness. This quartz crystal is hard, not so hard as the diamond or sapphire, but harder than most crystals. I can easily scratch glass with it, and such crystals are often used in cutting glass.

Some crystals are very soft. You can easily scratch a crystal of gypsum with your finger nail. You can easily cut a crystal of lime with your knife. But this quartz crystal will turn the edge of your knife every time. It is able to endure much hard usage.

And so ought we to be. We should endure hardness as good soldiers.

1. *Physically*, or with the body. I like to see boys and girls with good strong, healthy bodies, bodies that are able to endure hard work and hard fare if need be. I rejoice in boys and girls that can eat well and sleep well, study hard and work hard and play hard.

Sometimes we cannot help having weak bodies, but we can generally make them much stronger than they are by taking care of them as we ought, by being temperate and frugal, by keeping good hours, and by taking daily exercise.

From my study window I can see the school children at play, and as long as they are fair in their games and keep good natured, I like to see them play, and play with their might, for I know that the play will help to make them healthy and strong.

2. We should be able to endure hardness *mentally*, or with the mind. We ought to have good strong minds, minds that are not easily scratched, minds that can grapple with difficult questions and wrestle with hard problems and conquer them.

When I see the boys and girls rush from the play ground into the school room I think to myself: They have been exercising their bodies and now they are going to exercise and strengthen their minds. I wonder who of them can take hold of a real hard lesson and master it. They are the ones who will succeed in life. They will endure hardness in the battle of life. They will wrestle with the hard problems of life, and conquer them, and carry off the prizes.

Now it is a good thing to be able to endure hardness with the body and the mind, but another thing is better, and that is

3. To endure hardness *spiritually*, or with the soul. We should have souls that are strong, a moral character that cannot be scratched by any of the sins or temptations of the world.

We should be able to stand up in the presence of temptation and say *No*, "a good round hearty *No*." We should say: "That thing is wrong and I will not do it." We can say it politely and yet say it with emphasis if necessary. John B. Gough used to tell of a Frenchman who signed the pledge. If anyone asked him to drink he said politely: "No, I tank you." If they asked him the second time he said firmly: "*No sir*." If they ventured to ask him again he would reply with great emphasis: "NO SIR EE." It was not an easy thing to scratch his pledge.

If you put crystals of quartz, calcite, fluorite, and gypsum, into a box and shake them hard, the quartz crystals are the only ones that will come out without scratches. They are composed of almost pure silica, and silica is strong. It is a source of strength, whether found in the crystal, or in the stalk of wheat, or on the sandy beach that beats back the ocean waves, or in the granite mountain peaks.

Christ is our strength. In the busy shaking up and jostling of this life, in the conflict with temptations and trial, many souls get sadly bruised and scratched. But those who have Christ within them,



who "stand in his strength alone," they are able to endure hardness; they are good soldiers of Jesus Christ.

All minerals are arranged according to their hardness on a scale of ten. Quartz is seven; topaz is eight; sapphire is nine, and the diamond is ten. In our power to resist temptations and endure hardness we ought to try to be number ten, but we cannot be unless Christ is enthroned in our hearts.

## CHAPTER VIII.

### WORKING AND PRAYING FOR GOOD THINGS.

*“ If thou seekest her as silver, and seekest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God.”—Proverbs ii. : 4, 5.*

ANOTHER crystal lesson is that *to get a thing worth keeping we must work and pray for it.*” How do you suppose I obtained my clear crystals? Did I pick them up in the street? No, no more than you can pick up nuggets of gold in the streets of Denver. Some people think that if they get into the mountains they can pick up choice crystals anywhere, but that is a great mistake. You might travel many miles in the mountains without seeing a stone that was worth picking up.

I will tell you how I found some of my crystals, those fine quartz crystals from New York State for example. I rode sixty miles on the cars, then six miles in a stage, then walked a mile, then I took a hoe or sharp stick and dug a good many hours in the dirt and among the rocks. My hands were scratched by the sharp stones; my face and clothes were covered with dirt; I became weary and hungry and thirsty. It took hard work.

I could tell you a good many stories of long tramps and hard work in the mountains to find crystals. If you would find beautiful crystals you must not be afraid of the dirt, nor of hard digging, nor of long tramps, nor of scratched hands, nor of hunger and thirst. But you are more than paid for all these things when you see the beautiful crystals rolling out of the dirt, or bursting out of their strong prison cells.

And I think that if you would find the beautiful crystals that God has made, and which he hides, or reveals, it is a good thing to pray as well as dig. One person asked another how it was that he succeeded in finding so many fine crystals when he went to hunt for them. He replied like this: "When I go after the crystals I pray over the matter. I ask God to help me find some of the beautiful things that he has made, things that I admire all the more because my heavenly Father made them, and that I will try to use to his glory; and then after praying over it *I dig just as hard as I can.*"

It would not do any good to pray for them unless he was also willing to hunt and dig. God helps those who help themselves. "Trust in God and keep your powder dry." Pray hard and dig hard.

And this rule applies to any good thing that we are striving after. Do you want an education? Pray for it. Ask God to help you to get it, to open

the way for you to secure it, and then work and dig for it just as hard as you can.

Have you some plan that you want to carry out? Take it to the Lord, in prayer, and if you are satisfied that it is according to his will, then work for it just as hard as you can, and God will work with you. Leave no stone unturned and God will turn the big stones.

Do you want to understand that wondrous thing, the fear of the Lord? Do you wish to find that precious gem, the knowledge of God? "Seek her as silver and search for her as hid treasure." How earnest men are in seeking for silver and gold! What long journeys they take! What privations they endure,—loneliness, hunger, thirst, and weariness! What dangers they encounter—the falling rock, the swollen streams, the snow slide, wild beasts and wilder men! How patient they are, hunting sometimes for years before they find anything!

And do you know how men search for hid treasures? If you had a hundred acre lot and some one should start the story that a thousand dollars were buried somewhere within its limits, the lot would soon be all spaded up, so eager would men be to find the hid treasure. Christ says that if a man finds a treasure hid in a field, he is willing to go and sell all that he has to buy that field, and he compares it to the kingdom of God.

Do you want the kingdom of God within you? Do you want something more precious than rubies and better than gold? Do you want a hope that is sure and steadfast? Do you want an experience that sparkles with the light of heaven? Do you want a necklace of beautiful pearls, each pearl a Christian grace? Do you want a Christian character that is as clear as crystal? In short do you want salvation? Pray for it, and lay hold of the great salvation that God has provided. "Believe in the Lord Jesus Christ and thou shalt be saved," and then, "Work out your salvation with fear and trembling."

## CHAPTER IX.

### GETTING THINGS THAT WILL ENDURE.

“*Charity never faileth.*”—I. Cor. xiii. : 8.

OUR next lesson from the crystal is that we should get those things that will endure, those that will not speedily perish.

Suppose on some holiday I form a little party and ask you to go with me on an excursion. There are three things that we can do, three plans to choose from. First, we can go into a large meadow and pick flowers. It will be easy work; we will enjoy it; the flowers will smell very sweetly, and we can carry beautiful bouquets to our friends. It will all be very pleasant and nice, but the flowers will not last long. In a day or two they will wilt and lose their beauty, and we shall have to throw them away as withered, useless, decaying things. If we transplant them the flowers will last only a few days or weeks, and then there will be no more blossoms until next year.

The next thing that we can do is to go up on the mountain side, or into one of the canons, among the rocks and thorns, and pick berries. This is harder

work than picking flowers. The berries are very nice however ; they are pretty to look at, and they taste, oh ! so good ! But after we have eaten them they are gone, and we cannot enjoy them any longer.

The other thing that we can do, and the thing that I vote for, is to go to a certain place and dig, or blast, for crystals. It will be much harder work than gathering flowers or picking berries. The difference between the three things is shown by the three words, *gathering, picking, digging*. But if you get some nice crystals you get something that will not fade or perish, as the flowers and berries do. They will be things of beauty that will be joys forever. If this clear, sparkling crystal is not lost, it will be looked at and admired for hundreds of years to come. So I would rather dig crystals than gather flowers or pick berries, because the crystals last longer.

Now there are two courses open to you in this life. One is to seek for the pleasures and riches and honors of this world, that so soon perish. It seems easy to get them, but you can hold them in your hand, or taste their sweetness, only a little while, a few years at the most. Then they wither, they fade, they decay, they perish, and leave you nothing but withered leaves. They are pleasant for awhile, but they do not last. There is no substance to them ; moth and rust corrupt them ; thieves break through and steal them.

But if you are willing to endure hardness, you can gather, and store up in heaven, those treasures that are more beautiful than the clear crystal, more precious than sapphires and diamonds, and more enduring than gold. They are treasures that lose none of their beauty with passing years, and that no enemy can take from you, treasures that you can carry with you through the grave, or even send on before you to await your coming. Kind words, good deeds, a Christ-like character, Christian graces, redeemed souls, eternal life,—what treasures these are! How beautiful they are, and at the same time how lasting!

And what makes them so beautiful and so lasting? Because they have in them the charity, or love, that gives to God and Christ and heaven their beauty, and that “never fadeth,” just as the crystal has in it a substance more enduring than the flower or the berry.

If you had one day to spend on a distant island, and had your choice between filling your boat with fruit, or with diamonds, which would you choose? The diamonds, of course. Because the fruit would soon perish while the diamonds would last and have great value.

You are spending a few days on the island of Time. With what are you loading your boat for eternity? Is it with earth’s perishing pleasures and honors? Or is it with heaven’s lasting and everlasting treasures and rewards?



## CHAPTER X.

### A JEWEL IN CHRIST'S DIADEM.

*"They shall be mine \* \* \* when I make up my jewels."*—  
Malachi iii. : 17.

OUR tenth lesson from the crystal is *to strive to be one of Christ's jewels*. Two crystals are slowly growing, side by side, down in the dark soil, or in a cavity in the rock. Many crystals are growing in just that way now. We will suppose that those two crystals are living things and can talk to each other. One of them says : "I am going to keep out of me all the mud, and all the specks of dirt, and every kind of impurity, so that I may become a clear crystal."

The other one says : "Oh ! what's the use ? It is all dark here ; no one sees us ; we cannot see each other, and we cannot even see ourselves. Besides it is a great deal of trouble to keep the clay and coal and iron all out. The air is full of their particles, and we shall have to watch all the time. It is too much trouble. I am going to take things just as they come, the pure and the impure together, and I think I'll make a pretty fair crystal."

"Well," says the first crystal, "I have heard that

up above these rocks there is a wonderful world, full of light and beauty, and I have heard that wonderful beings live there, and that they sometimes come and dig the crystals out of the ground, and if they find us clear and pure they will wear us for ornaments, or put us on nice shelves in their houses and show us to their friends. Now I believe this, and I am going to try hard to keep myself clear and pure. If a particle of dirt comes near me, I cannot see it, but I can feel it, and I will drive it away. And though I may not grow very large, I shall try to be without spot and without blemish."

"Oh, well!" said the second crystal, "you are a great fool to be so particular. I am going to absorb everything that comes along and try to be a big crystal, and I don't believe in any world above these rocks."

So they grew side by side, one working hard to keep all the mud out, and the other taking no pains at all.

A hundred years passed, when one day they heard a noise above them. It grew louder and louder, till finally there was a great crash, and the rock just above them was suddenly lifted, and a flood of light poured in on them. Then a man peered into the cavity and saw them and pulled them out and put them into a bag. When he reached home he washed them in water and looked at them very carefully.

The big crystal was so rough, and so full of mud and impurities, that he threw it out on a heap of old rubbish where it was soon trampled into the dirt. The other crystal was so clear and beautiful, so sparkling and bright, so free from flaws and impurities, that he put it in a nice velvet case, and set a very high price on it, and afterward had it beautifully set in gold, and wore it as a costly gem.

Children, here in the world that is dark with sin, you are forming your characters. They are crystalizing. All around you there are good things and there are bad things. There is plenty of material for building a pure, Christ-like character, and plenty too, for building an evil character. You can attract to yourself the good, and drive away the bad, if you choose to do so. Or you can let all the bad come in and spoil your characters if you prefer.

You should try to keep out every impure thought and word and deed, for up in that world of light there is a being of wondrous beauty—the Saviour—and he is gathering jewels, “all the pure ones, all the bright ones,” for a diadem such as the world never saw. If we keep ourselves pure we shall be jewels in that diadem. “They shall be mine \* \* \* when I make up my jewels.” We shall shine in the light of everlasting life.

But if we are not pure and clear, we shall be thrown away, cast out into outer darkness and pun-

ished with everlasting destruction from the presence of God. If we would be pure we must make the choice to be pure, and after the choice is made there must be constant effort and watchfulness.

## CHAPTER XI.

### BE GENUINE.

*"And the hypocrite's hope shall perish."*—Job viii.: 13.

STILL another lesson that I bring you from the clear crystal is this: Be true; be sincere; be genuine; do not be a hypocrite. Do you know what hypocrisy is? It is pretending to be what you are not, and pretending not to be what you are.

This is an age of sham. Almost every good and valuable thing is counterfeited. Gold coin is counterfeited; so is silver coin, and so are bank notes. Great care is taken by the government to prevent and punish counterfeiting. The most dangerous counterfeits of gold coins are those in which the outside is real gold, while the inside, the heart, is only lead, or some other base metal. It is veneered with gold, just as men imitate mahogany by putting a thin plate of real mahogany over some poorer kind of wood.

Precious stones are imitated, and with them the clear crystal. Even the smoky quartz of Colorado, which is cut and sold under the name of topaz, is counterfeited. In some Denver stones you will find

smoky glass imitations of it. It is a counterfeit of a counterfeit.

The diamond and ruby and sapphire have been counterfeited for centuries, and people have often been sadly cheated by their imitations. It is not safe to buy a precious stone unless you are an expert yourself, or else get the judgment of an expert in whom you have confidence.

I have in this case imitations of fifty precious stones. Here are the diamond and the ruby and the sapphire and the topaz and the opal and the emerald and the hyacinth and the chrysolite and the turquoise and the amethyst and the chrysoprase and the onyx, and twenty-seven other gems. But they are all counterfeit. They are made out of glass, cut into different shapes and colored in different ways.

They are very pretty to look at, but they are not genuine. They are hypocritical gems. If this hypocritical diamond were genuine, it would be worth about ten thousand dollars. As it is, it is worth about forty cents; nowhere near as much as this clear crystal is worth. This crystal is genuine. It is God's work, not man's. It is simply quartz, and does not pretend to be a diamond, but it is genuine quartz, and it is almost as beautiful as the diamond.

Character, genuine Christian character, is one of the good things that is counterfeited. It is composed of

those rare things: love, sacrifice, consecration, self-denial, faith, righteousness. It is something which, like the diamond, everybody admires. Men like to be admired, so they take a short cut to admiration. They leave out one or all of those necessary things, love, self-denial, faith, etc. They veneer their lives with outward good works, while the heart is base metal or common stone.

Judas was false, and he tried to cover his falsehood with a kiss. John was true and genuine all through. Peter was a true gem, and so was King David, but they had flaws that had to be cut out by suffering and discipline.

Men detest hypocrisy, and they generally detect it, too, sooner or later. Christ detects it at once, and oh, how he detests it! With what terrible indignation he says: "Woe unto you, hypocrites!" "How can ye escape the damnation of hell?" He told the Pharisees that they were like whited sepulchers, clean outside, but inside they were full of dead men's bones, full of all corruption. And that is the way in which Christ regards you if you profess to be Christians and are not, if you are not true, sincere, genuine.

There are different ways of detecting counterfeits and imitations. Here are two amethysts, one genuine and the other counterfeit. I cannot tell which is genuine by looking at them. But if I take this

quartz crystal and try to scratch them, or if I take them in my fingers and feel of them with my eyes shut, I can tell which is genuine and which is not.

When you look at people in the church, or hear them speak, you cannot always tell whether they are genuine or not. But if you come in contact with them in daily life, or watch to see whether trials scratch them, then you can tell better.

A slave in Brazil thought he had found a valuable diamond. He took it to the emperor who had it examined and concluded that it was worth one hundred and eighty-seven million dollars. It was carefully laid away and closely guarded by soldiers. One day a European was looking at it, and he drew his diamond ring across it and scratched it, and thus proved that it was no diamond at all. The hundred and eighty-seven million dollars melted away at once.

Children, is the love which you profess to have for Christ a sincere love? Paul told the Corinthians that he asked them to give for the poor brethren at Jerusalem in order to test the sincerity of their love. Will your love stand that test? Are you willing to deny yourself and give freely to the poor and needy?

Is your hope of heaven genuine? If it is, it is worth infinitely more than one hundred and eighty-seven million dollars. But what if, in that great day when God touches it, it should prove to be false? "The hypocrite's hope shall perish," says God's



word, but the true hope is “as an anchor of the soul, sure and steadfast, and which entereth into that within the veil.”

## CHAPTER XII.

### QUALITY, NOT QUANTITY.

*"A little one shall become a thousand."*—Isaiah lx.: 22.

*"One \* \* shall chase a thousand."*—Joshua xxiii.: 10.

PUTTING these two texts together we learn that one is sometimes as good as a thousand, or even better; that little things may be worth more than big things; and that little folks, if they have the right spirit in them, may accomplish more than big folks; in other words our lesson is that quality is better than quantity.

This clear crystal that I use for a text is less than an inch in length, and less than half an inch in thickness, but it is worth more than this large crystal which weighs one hundred and twenty times as much. I have seen crystals a thousand times larger than this that I would not exchange this one for. And not only that, but I could pick up a thousand crystals of about the size of this, and this one could put them all to flight. Of the thousand it could be said: "Plenty of them such as they are," while of this it could be said: "It is good, what there is of it."

A big crystal is sometimes valuable because of its

immense size, but it is worth vastly more if it is perfect. I have two big garnets, the largest ever found in Colorado. One weighs a little more than the other, but it is not so valuable, because it is not so perfect. Immense crystals, like immense men and women, are mainly valuable as curiosities.

I have a large case full of very nice large minerals. I have also a single drawer containing choice gems and crystals. The drawer with its contents is worth more than the large case and its contents, although all the crystals in the drawer would not weigh so much as a single one in the case. It is quality and perfection that tell. One man said that he did not care for a collection of crystals that he could not carry in his hat. He wanted small choice things.

Some diamonds, in being cut and polished, are reduced in size fully one half, but the half that is left is worth more than the whole before it was cut. Quantity has been taken away, but quality has been added. Luster and brilliancy and sparkling beauty have been added, as rough corners, and black specks, and ugly flaws have been cut away.

What is true of crystals is also true of some other things. It is true of the education we get. What you learn in any branch of study should be learned thoroughly. Your knowledge of it should be like the clear crystal. If you master one book, or one

branch of knowledge, your knowledge of that book or subject will put to flight a thousand ignoramuses.

It is also true of the work that we do. We would all like to do some great work in the world, but it is better to do a small work and do it well, so well that no fault can be found with it. "Do with thy might what thy hands find to do." If you do it with your might you will be sure to do it well.

Napoleon did a great work, but it was not a good work. Howard, who visited so many prisons, did a good work, although in the eyes of the world it was not so great. Every little duty that you have to do each day you can do so well that it will sparkle like the clear cut diamond. One thing well done is worth a thousand things poorly done. The thing that is well done puts to flight the thousand things that are poorly done, and takes the prize over them all.

It is true also of our offerings to the Lord. The two mites which the widow gives out of her poverty out-weigh a thousand fold, and out-last a thousand years, the thousands of dollars which the rich cast in out of their abundance.

And it is also true of our prayers. The honest, earnest prayer, that springs from the depth of the heart: "God be merciful to me a sinner," is worth more in God's sight than a thousand formal prayers that are full of hypocrisy and selfishness and world-

liness. It is true of all Christian service. Better than a thousand bars of solid gold is a cup of cold water given in the name of a disciple.

Of all these things it is true that one shall become a thousand and one shall chase a thousand.

## CHAPTER XIII.

### BEAUTY OUT OF BASENESS.

*“Base things of the world \* \* \* hath God chosen.”— I. Corinthians i.: 28.*

OUR next lesson from the crystal is that God can turn baseness into beauty. Out of things that are very common he can make things that are very precious. Out of things that are very homely he can make things that are very beautiful.

How common the sand is that we tread under our feet! Yet out of such common stuff God made this clear crystal, and out of the same material man makes the myriad forms of glassware.

The sparkling diamond that is worn by queens and coveted by kings, is pure carbon, just the same kind of stuff as the black coal that we burn in our stoves. Diamonds can be made out of coal. Black baseness is then turned into bright beauty.

What is more common or base than clay? Mixed with water and burned it makes the common brick. Mixed with water in the road or path it is mud, which we spurn and avoid. Yet the base clay has in it the material out of which God makes the beautiful blue sapphire, a gem that rivals the diamond.

Go into that beautiful cave at Manitou, which some of my Sunday-school boys and myself discovered a few years ago, and you will find the walls of some rooms all covered with a coral-like formation of velvety aragonite that is wondrously beautiful. The guide points to the muddy floor of the cave and tells you that out of that dirt came the material that thus blossomed into beauty on the walls of that dark cave.

We all love the beautiful flowers. We like to look at them and inhale their sweet odors. Did you ever think that they all came out of the dirt? God made their beauty out of baseness.

The crawling caterpillar is a base thing that we despise. But wait a little while. God has chosen it, and he will soon turn it into the beautiful butterfly that we all admire.

Do those black clouds in the west seem to you unlovely and threatening? Wait until God's finger, the sunbeam, touches them, and then you will exclaim: "O how beautiful!"

And all these changes from base to beautiful in the natural world points us to more wonderful changes in the spiritual kingdom.

See that man. The world thinks him base; they reject him; they despise him; they spit upon him; they scourge him; they crucify him. But God chooses him; God exalts him; God sets him on a

throne; God gives to him a name that is above every name. Out of that wondrous and willing humiliation that Christ passed through blossoms the sweetest flower, crystallizes the most precious gem, of the universe, "chiefest among ten thousand and altogether lovely."

And as God took Christ out of his base humiliation and glorified him, so he can take us out of our base sinfulness and glorify us. He can take our slipping feet out of the horrible pit of miry clay and put them firmly on the rock of ages. He can take the very clay of that pit and make it into vessels of honor.

When coal is changed into diamonds and clay into sapphires, the light and color of the sun seem to be added to them. When we are changed from the baseness of sin to the beauty of holiness, it is because the light of the Sun of Righteousness shines into our hearts and his beauty is reflected from our lives.

From the white ray of light that the sun sends forth come the beautiful colors of the rainbow, and all those colors are found in the gems that are made out of clay and coal and sand. From the white ray of God's pure love come the beautiful graces of the Christian life. If that love is in our hearts all those graces will appear in our lives, and we shall be beautiful in the sight of God and in the eyes of good men.



“By the grace of God I am what I am,” says the diamond, and so says the sapphire, and every crystal gem, and so says every flower that blooms. “By the grace of God I am what I am,” said Paul, who had been a base persecutor, and so says every soul that is redeemed from sin. And so we shall say through eternity. “I was base ; God chose me ; by his grace I am what I am.”

## CHAPTER XIV.

### AIMING AT PERFECTION.

*“Be ye therefore perfect.”*—Matthew v. : 48.

GOD commands us to be perfect, not half way perfect, or almost perfect, but *perfect*, and we should all try to keep that command.

This crystal is clear and is nearly perfect, but not quite. The sides are somewhat irregular ; a piece is broken out of one side, and there are several specks and flaws inside of it.

Here is another crystal that is exceedingly imperfect. It is not clear at all ; the sides are all out of shape ; it is rough and homely, and it contains all sorts of impurities, like clay and coal and iron.

But this third crystal is as near perfect as any crystal can be, as near as any that I ever saw. It has no flaw, no unfinished side, no speck of impurity, and nothing that is not beautiful. It is well-shaped, pure, clear, complete. It is not very large, but what it lacks in size it makes up in perfection. It is a rarity. I prize it highly and everybody admires it.

Now for convenience sake I will call one of these crystals imperfect, the next one half way perfect,

and the other one perfect. *Which one should we try to be like?* Probably we shall fall a little below what we aim at. If we aim to be imperfect we shall probably be very imperfect and bad. If we aim to be about half way good we shall fall below that standard and be more than half way bad.

So we must aim at perfection in everything. We should aim to have perfect lessons in day-school and in Sunday-school. We should aim to be perfectly obedient to our parents, perfectly truthful, perfectly honest, perfectly faithful to every trust, and to be in all things like the perfect Jesus, in whose mouth was no guile, who had no sin, and who in all things is our perfect model. Christ says: "Be ye perfect even as your Father in heaven is perfect." God's perfection is revealed in Christ. So we must follow Christ and aim to be like him

But it costs pain to be perfect, This crystal was probably made clear and beautiful and perfect in the midst of intense heat. When a diamond is cut and polished so as to make it brilliant and beautiful, it is put on the lapidary's lathe and for a long time it is ground and cut and polished, so that if it were a living thing and could speak it would cry out again and again in agony and ask: "Why must I suffer all these things?" At last the grinding and cutting cease; the faces are polished; the finishing touches are given, and then how beautiful it is!

How it sparkles ! How it shines ! How dazzlingly it reflects the light ! How valuable it is ! How eager kings and queens are to get it ! How it rejoices then in the pain and suffering against which it once cried out !

Look at Jesus ! How he shines in heaven ! How glorious that face of his ! How brightly the light of God shines out of it ! Is he perfect ? Yes. And on his forehead I see these three words that Paul wrote of him : “ Perfect through suffering.”

If we would be perfect we must expect to suffer. We must endure hardness, suffering, sorrow, affliction,—knowing that these things will work for us a far more exceeding and eternal weight of glory.

## CHAPTER XV.

### A LAW WITHIN US.

“*I will put my laws into their hearts.*”—Hebrews x. : 16.

*God puts His law into our hearts*, is our next lesson from the crystal. How are crystals made? That is a very hard question to answer. To answer it rightly we would have to enter Nature's holy of holies, and see the working of her laws. But we cannot do that; we can only imagine it.

The atoms, or molecules, of different kinds of stone have each their own shape, and there is a law among them by which they attract each other and are fastened together so as to form a crystal. That law, though men call it by long names, is the life power of the crystals.

To better understand what a wonderful thing it is let us suppose, as Ruskin does, that you are going to build a great palace. All the material for it, the stone and brick, the wood, glass, and iron, is scattered around on the ground in great confusion. A fairy appears on the scene with a magic wand, and at her command every stone and brick, and every piece of wood, glass and iron, without any confusion

or conflict, flies to its place, puts itself in the right position, and lo! the palace is built.

And thus it is that a crystal is built, and the strange, fairy-like power which brings together and locks together the millions of atoms and molecules — men call it a law. I think we would better call it God, or God's law, a law which he puts into the crystal, and by which he creates the crystal as he once created the world, out of chaos.

And God is still working by this law. He is still making crystals. In dark caves, in little cavities in the rock, in moist fissures, in decaying rocks, in the fiery depths of the volcano, the little specks which no eye can see or microscope discover, are coming together and making a crystal, making millions of them. And some of them, in a thousand years or so, may shine as bright jewels in some monarch's crown.

And just as God puts his law into the crystal, so he puts his law into our hearts; but it is a very different kind of law, for our hearts are very different things from crystals.

First he puts into every heart the *law of conscience*. Do you know what conscience is? It is the voice of God in the soul. It is God's law written on the heart. It says to us: "This thing is right; that thing is wrong. Do what is right; shun what is wrong." If we do what is right conscience ap-

proves us, so that we feel good in our hearts. If we do what is wrong it condemns us, and makes us feel bad in our hearts.

When you stole something, or swore, or told a lie, or played truant, or did some other wicked thing, your conscience said to you: "You are a naughty, wicked child," and it gave you a bad feeling in the heart. But if you resisted temptation and did what was right, or if you confessed your sin, then conscience smiled on you and said: "That is right," and you had a good feeling in the heart and you began to feel happy again.

Second, God puts into the hearts of his children the law of love. Everybody knows that law. Everybody knows that he ought to love God with all his heart, and his neighbor as himself. The heathen know it. But not everybody practices it. It is in everybody's mind, but not in everybody's heart.

When we become sons and daughters of God by giving him our hearts, he puts into our hearts the great law of love to God and man, the law out of which spring all other laws; he puts it there as a principle, as a rule of action, a rule that governs all our conduct.

It is not enough to have that law written on our hands and feet, our eyes and tongue. If on them only it does not strike back to the heart: but if it is

on the heart it will be sure to come out on the hands and feet, out of the eyes and out of the mouth, to bless our fellow men and to honor God.

Children, is this law in your hearts? Have you let God put it there? Are you letting him crystallize all your thoughts and feelings, all your motives and purposes, into the one precious gem, the one bright resplendent jewel, love?



## CHAPTER XVI.

### GLORIFY YOUR SURROUNDINGS.

*“And thou Bethlehem art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.”—Matthew ii.: 6.*

I BRING you another lesson from the crystal, viz : that we should strive to glorify and ennoble our surroundings. Here is a piece of sand-rock that holds a place of honor in my collection. On one side it looks very common and coarse. If it looked the same on the other side I should throw it away. But on turning it around we find an open cavity in which is set a wondrously clear and sparkling crystal. The coarse rock is the setting for the crystal, and the crystal ennobles the rock.

I could tell you of a piece of sand-stone which has no value in itself, but out of it came a diamond which kings and queens are glad to wear, and that diamond glorified the humbler sand-rock that was its home.

There are little cabins, small and homely, scattered over our land, that are held in high esteem by the American people. Do you ask why? Because out of them came some of America's greatest rulers. Out of one came Garfield; out of another came

Lincoln; and out of another came Grant. The grand lives and heroic deeds of those men have shed glory over their lowly homes and humble origin.

Why is it that the little obscure village of Bethlehem, and the far-away, rocky, sun-burnt land of Palestine, are objects of such interest and reverence to all of Christendom? Because in Bethlehem Christ was born, and because Palestine was the earthly setting in which shone that resplendent gem from heaven.

Here is this poor human race of ours, so sinful and wicked, so coarse and brutal, so loaded down with wretchedness and woe, filled from the sole of the foot to the head with wounds and bruises and putrefying sores. Why does not God slough it off and cast it away from him forever? Because his image, though sadly defaced, is on it yet, and because Christ was made in the image of man. Humanity is the coarse rock, glorified and redeemed by that peerless gem.

We are not sure that the clearest crystals and the finest gems have yet been taken out of the earth, but we are sure that in the human race will never be found another Christ. And yet each of us may be changed into his image and reflect his glory. Each of us may be a sparkling gem forever in his diadem.

And just so far as you become like Christ, to

that extent you will glorify your surroundings. You will give nobility to the common things of life. I have seen some very common-looking minerals made to appear very beautiful by the light that was reflected upon them from a colored ceiling. Some muddy pools appear beautiful when from a smooth surface they reflect the blue sky and the green trees.

Do your surroundings seem very common-place, and does your life seem dull and stupid? And would you really like to know how to glorify your surroundings and make your life glorious with the light of heaven? Do you want to be remembered with grateful love by your fellow men after you are gone? Do you want an honored and an enduring name? Listen and I will tell you the only sure way of doing and getting these things. Enthroned Christ in your heart and make your life a fit setting for that divine jewel. Live for eternity. Let every little thing in your life, every common-place duty, and all your sports and plays, be done and engaged in for Christ. Whether you eat or drink, or whatever you do, do all to the glory of God; do all in the name of the Lord Jesus Christ. Carry a consecrated heart into your home life and into play life.

Be everywhere a pure, clear crystal, catching and reflecting the glory of Him who is the light of the world. Then all your surroundings will be glorified. Then with pride and with gladness men will

say of you : “ In this house he was born ; here he went to school ; here he played ; I was his teacher, I his neighbor, I his playmate.

## CHAPTER XVII.

### THE GREAT HEALER.

*"I will heal thee of thy wounds, saith the Lord."*—Jeremiah xxx.: 17.

OUR seventeenth lesson from the crystal is that God is the great Healer of the hurts and wounds of our souls.

One of the most interesting facts that I have observed in my study of crystals, especially of those found in the region of Pike's Peak, is this: many of them have been broken by some convulsion of nature, but nature has done her best to mend them again. She heals their wounds and hurts.

I have a precious topaz, the largest yet found in Colorado, one side of which was once a rough broken surface, but nature has healed it by covering it with many little crystal faces that resemble the large face that was once there. Some of my quartz crystals show the same attempt at healing.

I found in the edge of South Park some beautiful crystals of black tourmaline that had been broken in several places, but nature had put them firmly together again with some of her "Rocky Mountain cement," or white paste, called quartz. It left a black crystal seamed with white veins.

And this healing power runs all through nature. When a fissure is made in the rocks by the earthquake or volcano, nature heals the wound by filling it up with quartz, or something else, and sometimes she puts into the fissure — as dentists do into our teeth — a large amount of gold and silver. Volcanoes are great sores on the earth's surface, which nature, as soon as she gets a chance, covers with grass and flowers and trees.

When I was a boy my father had a sugar-bush. Every spring we would bore holes into those maple trees to let the sap run out. The healing power present in the trees would go to work at once and in the course of time those wounds would be healed, covered over with a new growth of wood.

A friend of mine, when a boy, cut the initials of the girl he loved into the smooth bark of a beech tree. Years after he went back to that tree and found that, though the marks were there, nature had healed the wounds he made in that tree, and she had also fully healed the wounded feelings that he had when that girl married some one else.

If you cut your flesh or break a bone, there is a healing power in your body that goes to work at once to heal the hurt. But it is a fact, which physicians in hospitals are all the time noticing, that if the body is saturated with tobacco, or beer, or whis-

key, or weakened by excess of any kind, there is very little, if any healing power present.

There is then, everywhere present in nature, an invisible healing power that seeks to make us *whole*, and is not that power God, God the great Healer? And in the spiritual kingdom there is, too, everywhere present a healing power that seeks to make us *holy*, and that power—is it not God in Christ, Christ the great Physician?

Think you that God would provide for healing the wounds of the crystal, and the rock, and the tree, and the body, and make no provision for healing the wounds that sin makes in these souls of ours, that are made in his image? Will he repair the track and not touch the broken engine? Will he mend the watch-case and not the works inside?

When we feel the hurt of sin; when we see how it cuts and wounds the soul, we cry out with Jeremiah the prophet: “Is there no balm in Gilead; is there no physician there?” Yes, thank God! there is balm in Gilead; there is a physician for the soul.

“The great Physician now is near,  
The sympathizing Jesus,  
He speaks the drooping heart to cheer,  
Oh, hear the voice of Jesus.”

But if you would have your souls healed you must follow Christ's directions, and use those helps

and remedies that he prescribes, just as you must follow the doctor's directions when your body is sick or hurt. There are different helps that Christ recommends, but three of the most important are these: Prayer, Bible study, and doing good.

Prayer is one, for

“It gives the burdened spirit ease,  
And soothes the troubled breast;  
Yields comfort to the mourning soul,  
And to the weary rest.”

And the Bible is another help,

“It sweetly cheers our drooping hearts,  
In this dark vale of tears:  
Life, light, and joy it still imparts,  
And quells our rising fears.”

And doing good, or Christian work, is another and very important remedy that the great Healer wants us to use,

“Numb and weary on the mountains,  
Would'st thou sleep amid'st the snow?  
Chafe that frozen form beside thee,  
And together both shall glow.  
Art thou stricken in life's battle?  
Many wounded 'round thee moan:  
Lavish on their wounds thy balsams,  
And that balm shall heal thine own.”



## CHAPTER XVIII.

### CRYSTAL INCLUSIONS.

*“The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.”—I Chronicles, xxviii.: 9.*

THE eighteenth lesson that I bring you from the crystal is that we ought not to have anything in our minds, any thought, or feeling, or purpose, that we do not want God to see.

One of the curious things about many crystals is that they have something inside of them different from the crystal itself. Mineralogists call anything found inside of a crystal an inclusion, because it is included, or inclosed in the crystal.

A lapidary is a man who cuts and polishes precious stones. Suppose I go to one of the lapidaries in this city and take one of my precious topazes and ask him if he can cut a good gem out of it. He examines it carefully; he holds it up to the light; he looks at it with his microscope, and then he says: “No, there is a flaw in it, or there is a number of little flaws; it will not make a good gem.” Then I show him a quartz crystal and ask him if that will make a good gem. He looks into it and through it and says: “No, for right in the center is a piece of black coal.

Sometimes however, the inclusion, instead of being a flaw or piece of coal, is itself a beautiful crystal or gem, and then the crystal that contains it is worth all the more. Here is a clear quartz crystal from Japan, through which run many delicate, thread-like crystals of hornblende. Here is a similar crystal from Colorado. Here is a piece of quartz full of many-colored, brilliant, needle-like crystals of rutile. Here is a quartz crystal from Arkansas which has inside of it some beautiful white crystals of feldspar. And here is a sapphire from far-away Ceylon ; it is opaque, but of a milky white color. The inside is so full of tiny six-sided crystals that when the light strikes on its surface you see a beautiful star of six rays, like a snow crystal. And here too, is a crystal of quartz from Colorado, so poor and rough that at first sight we would throw it away. But look closely and you will see, partly buried in one side of it, a very beautiful crystal of a very rare gem, phenacite.

I doubt if you can find a crystal anywhere that has not something in it, something good or bad, something that either adds to its value, or else subtracts from it.

In this respect your souls are like the crystal. Covered up in them are thoughts and feelings and purposes, good or bad, beautiful or ugly, valuable or worthless. I may not be able to see them ; per-

haps you may not see them clearly yourselves. But God sees them. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."

God is the great lapidary of souls. He knows how to cut and polish them and make them gems in his crown. We should take our souls to him and say: "Lord, search me, try me, test me, and see if there be any evil way, any flaw, in me." And he will do it. He does it whether we ask him or not. He holds us up in the clear, piercing light of his truth, of his law; he looks us through and through. Our secret sins, as the psalmist says, are in the light of his countenance.

And what does he see in our souls? Gems, or flaws? Does he see thoughts that are radiant with truth, feelings that glow with love, and a purpose to do right which is as unyielding as the diamond? Or does he see thoughts that are false, feelings that are wicked, imaginations that are vain, and a purpose to please ourselves rather than God?

In one child's heart he sees such thoughts as these: hatred, envy, wrath, strife, uncleanness, disobedience, deceit, falsehood. They are like pieces of black coal in the crystal. In another child's heart he sees love, joy, peace, gentleness, obedience, goodness, meekness, faith,—and these are like gems within a gem.

A huge iron beam is being cast for an iron bridge. Through somebody's carelessness a large bubble of air gets into the melted iron, and when the iron cools there is a flaw there. No human eye can see it and the beam goes into the bridge. By and by it happens that the whole weight of an engine comes right on the spot where the flaw is. The iron beam breaks, and with an awful crash engine, train, and bridge, go down together and many people are killed.

With beams of strength your souls should be built. But some of you are overlooking the flaws. You are letting in some falsehood, or false principle, something that does not stand the test of God's word, some bubble of air where there should be solid iron. It seems trifling to you now, but by and by the whole weight of temptation, the whole stress of the powers of darkness, will be brought to bear right on that weak place, and your character, your soul, will go down with a crash. Be very careful then not to let your soul include or cover anything that will not stand the test of God's searching eye.

## CHAPTER XIX.

### CHRIST ON OUR FOREHEADS.

*"His name shall be on their foreheads."*—Revelation xxii.: 4.

THE crystals of any mineral may be found in a good many different places, but there will be differences in them, so that a person who is familiar with crystals can go into a collection and tell where this and that and the other crystal came from, without any help from the labels.

If I should go into the British museum and see a crystal of tourmaline from Pierrepont, New York, or a quartz crystal from Herkimer County, New York, I should know at once where it came from, and be quite sure of it, even if it were labeled as coming from China. I have dug and handled and cleaned so many hundred crystals from those places that I know them at once from certain peculiarities or marks, which are plainly stamped on their faces, but which it is difficult to describe. On one crystal I think I see Pierrepont plainly marked, and on another, Herkimer County, and on another Salida, and on another Pike's Peak.

You know the cattle and horses that run loose on the plains are branded with the name or initials of

their owner, or with some mark, to show whose they are. The name or mark is burnt into the body. So nature brands her crystals to tell where they come from.

Once I went back to my native place and one afternoon I went into the day school and looked around upon the children gathered there. Somehow their faces seemed very familiar, and I could tell whose children some of them were because they looked so much like their parents. On their foreheads and faces seemed to be written the names of the boys and girls that I had studied and played with nearly twenty years before.

Now Christ says that his servants shall serve him, and shall see his face, and his name shall be on their foreheads. And in another place he says that upon those who overcome he will write the name of his God, and his new name, and the name of the city of God, the New Jerusalem, the city to which such persons belong and towards which they are traveling. If these marks are upon our foreheads, in plain sight, then surely people ought to know whom we belong to and where we are going.

When Cain went out from the presence of the Lord a mark was set upon him, perhaps upon his forehead, so that every one who saw it knew that he was a murderer.

In one of his visions Ezekiel saw six men with

sharp swords, and one of them had a horn full of ink, and God told him to go through Jerusalem and put a mark on the foreheads of those who were sighing and crying because of the sins that were committed in the land. Then the others were told to go and slay utterly all those who did not have the mark on their foreheads. If something like that should be done now would we be among those who had a mark on their foreheads because they hated sin and sorrowed over the sins committed in the land?

If I could follow you a whole week and watch you closely and hear all you said I think I could tell whether Christ's mark was upon you or not. But if I cannot thus watch you somebody else can and does.

Once when I was traveling a stranger got on the car at a small station, and almost immediately something happened about a seat that would have made some men get mad and swear. But he took it so quietly, and was so reasonable about it, that I said to myself: "I think that man must be a Christian." And sure enough when I became acquainted with him I found that he was a Christian, and that he was on his way to attend the same meeting to which I was going.

We may sometimes be mistaken, but when Christ's mark is plainly set on a person's face, or manner of life, we can generally tell it. I think I can see that

mark on some of your faces to-day, and I know that you are servants of the great King, and that you are journeying to the heavenly city. But on some of your faces the mark is faint and dim, it is hard to tell whether it is there or not.

Said one little boy to another: "I hear that your brother Charlie has become a Christian. Is that so?" "I don't know," said the other, "they say he has, but I am going to try him and see." And so he teased his brother, and broke his play-things, and tormented his dog, and did other mean things, to see if he could get his brother mad. But Charlie did not get mad, or strike back, or swear, as he had once done. And his brother was convinced and said to his friend: "Charlie is a Christian; I know it, for I have tried him."

Charlie was looking at the King, and serving him, and he had the King's mark on his forehead. Are you one of the King's servant's? Have you seen the King in his beauty? And do all your friends see the King's name on your forehead?



## CHAPTER XX.

### TRIED WITH FIRE.

*“ That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”—I Peter i. : 7.*

IF you do not remember all of this text please to remember the three words: “*tried with fire.*” It is very interesting to study the effects of heat upon crystals, and see in what different ways they are affected by it. This is generally done with a blow-pipe, an instrument which produces an intense heat by blowing to a point the flame of a candle or spirit-lamp.

Some crystals when tried with fire lose their beautiful colors. The green Amazon stone and the smoky quartz, so common in Colorado, both lose their color by being left for a while in a hot fire. So does amethyst. A few years ago some beautiful hyacinthine crystals were found near Pike's Peak. Nobody seemed to know what they were; some called them one thing and some another. In trying to find out what they were, I took some one day and put them under the blow-pipe. As the

heat became intense they lost their beautiful color, and when they became cool the color did not come back again. Then I knew by that fire test, that they were zircons.

Some crystals, like the beautiful wine colored topazes and red rhodocrosites from the Arkansas valley, lose their color gradually by being exposed to the heat of the sun. I found some that had grown quite pale by long exposure.

Some crystals change their color when tried with fire. The red spinel, or spinel ruby, changes to a brown or black color, and on cooling it becomes green, then nearly colorless, and at last becomes red again, as though it was ashamed of losing its color and took it back by degrees.

Other crystals, like sapphire, do not lose their color at all, and some crystals become brighter when tried with fire. The yellowish diamond takes on a beautiful rose color and retains it two or three days. Certain ores containing gold appear dull and homely until they are roasted in the fire, and then the pure gold appears.

Fire then, is one of the ways in which crystals are tested, and it is one of the ways, as the text says, in which the Christian's faith, is tried. Our faith if genuine, is more precious than gold that perisheth, and it is necessary to try it with fire so as to prove whether it is genuine.

In the early centuries of Christianity the Church was tried and purified by fierce fires of persecution. Great numbers of professing Christians were brought to the stake to be burned to death and the fire had upon them just such effects as it has on crystals. Some of them lost their faith. The sight of fire drove it out of them, or showed that it was not true faith. Some times they lost their faith but regained it again. When Mary came to the throne of England, Cramner, an English reformer, was thrown into prison. In order to save his life he signed a paper in which he gave up part of his faith. But in spite of that he was burned at the stake. When the fire kindled around him he thrust his right hand into the fire that it might burn first, because with that hand he had denied Christ.

In tens of thousands of cases the Christian's faith was proved genuine by the fire. It stood the test. In some cases it shone all the brighter under the intense heat. When Rogers was burnt he died bathing his hands in the flame as if it had been cold water. Some have died in the flame singing joyfully and triumphantly. As one boy was being burnt he said to the by-standers: "Pray for me." "I will no more pray for thee," said one of them, "than I will pray for a dog." "Then," said the boy, "Son of God, shine upon me." And just then

the sun shone out of a dark cloud full in his face, and the Son of God shone into his heart.

Christians are still tried with fire in some parts of the world. Some were burnt to death only last year in Africa. But in our land such persecution has passed away, and our faith is tried in other ways, by other kinds of fire. It is tested by trials of various kinds, by disappointments, and losses, and temptations.

Did you ever hear of the Shut-in-Society? It is composed of invalids who are shut up in the house, who correspond with each other and publish a little paper. Some of them collect minerals and shells and other curiosities to while away the time. It was my privilege recently to send collections of Colorado crystals to two of them, women who cannot walk. One of them has been an invalid for nine years, and the other forty-seven years, ever since she was thirteen years old, and unable to walk all that time except once for a little while on crutches. Her faith has been tried by affliction, and I think it must shine brightly, for in her letter of thanks she says: "I am not discouraged; I feel the everlasting arms underneath, and I have learned that there is service for the feeblest, who only *sit* and wait."

"I know not what trials await you, young friends, but when they come I pray that the faith which you

profess to have in Christ, more precious than gold, may stand the test, and be found unto praise and honor and glory at the appearing of Jesus Christ.

## CHAPTER XXI.

### CRYSTALS AND ELECTRICITY.

*“ They were all filled with the Holy Ghost.. ”*— Acts ii. : 4.

THERE is another curious thing about crystals, of which I have not spoken yet, the power that they have of becoming electric. You have all heard of electricity, and of what wonderful things it does, but none of us really know what electricity is.

About five hundred years before Christ, Thales discovered that pieces of the mineral called amber, when rubbed hard against a dry substance, would attract certain little things to themselves. Electron was the name for amber, so they called that property electricity. For over two thousand years the world's knowledge of electricity stopped with the use of amber as a curious little plaything.

Finally it was discovered that other things had this property, and last century Franklin discovered that it was the same thing as lightning, and then only a few years ago — it was the year I was born — they began to send messages by it, and you all know what wonderful things are done with it now.

All crystals become electric by friction, but some become electric much easier than others, and some

hold the electricity longer than others. If I rub this crystal of tourmaline on my coat until it becomes warm, one end will attract little pieces of paper and the other end will repel them. If I hold this precious topaz to the fire until it gets quite warm it will do the same thing, and the topaz will hold the electricity for hours. Some crystals retain this power for days. Some become electric by simply pressing them between the fingers.

Clear crystals become electric more easily than those that are not clear. The garnet will not become electric until its sides have been polished, and as a rule polished stones become electric more easily than rough stones. The diamond, however, is an exception to this rule. Crystals become electric by heat. The heat is produced by rubbing the crystal against something or by holding it to the fire, or in some other way.

Electricity is a very wonderful and mysterious thing, and I do not know what to call it unless it be the power of God in those things.

Is there anything resembling it for our souls? Yes, and it is what the Bible calls the Holy Ghost, or the Holy Spirit. It is the breath of Almighty God, and when Christ breathes it upon us, as he did upon the disciples, then we are to receive it. The bible tells us to be filled with this heavenly electricity, and if we are filled with it, as we are

told that the disciples were on the Day of Pentecost, then we shall have a drawing power, as the disciples did when the people run to them from all parts of the city, and three thousand were drawn to Christ.

And it will give us a repelling power too, so that we shall drive away from us evil thoughts and feelings and habits, and every kind of sin, just as one end of this crystal of tourmaline drives away from it the little particles of dust and dirt.

The other day I stood by a small man as he shook hands with a large strong man, who was full of vitality. "Why," said the small man, "how full of electricity you are! As I took your hand I felt the electricity come into my hand." We ought to be so full of the Holy Spirit, as Christ was, that when we meet our fellow-men we shall by our looks, our words, our tones, our acts, impart to them a spark of the heavenly electricity.

How can we do this? First, by being *clear*. Our minds must be clear as crystal. We must have and know the truth. If our thoughts are impure and our minds full of falsehood and error, we cannot be filled with the Spirit. Secondly, we must have that polish of soul which comes by discipline. If this garnet had been a living thing it would have suffered much when it was ground and polished on the hard stone. But in that way it gained the



power of becoming electric. This other garnet of the same size that was never polished has no such power. So it hurts us when God chastens and disciplines us, but it gives us the power of drawing men by sympathy. Thus Christ suffered that he might sympathize with us and draw us to him.

And thirdly, we must, like the crystal, be warm, warm with love, for it is love that warms the soul, a love for Christ that never cools off, and a love for souls that many waters cannot quench.

If you fulfill these conditions God will fill you with his Spirit. Your soul will repel evil things and attract good things, and through you Christ will draw men unto himself.

## CHAPTER XXII.

ALL IS NOT GOLD THAT GLITTERS.

*“Judge not according to the appearance.”—John vii. : 24.*

IRON pyrites is a very common mineral. It is found in a great many places and in a great many mines. It has a very bright, shining appearance, and people who are not familiar with it are very apt to take it for gold. It has often been the case that ignorant men, finding it on their farms, have thought that it was gold, and a great deal of money has been wasted in digging for it. It is often called “fool’s gold,” so many have been fooled by it. They judged according to appearance and were deceived.

When this country was first settled ship loads of sand full of particles of shining mica were sent back to England on the supposition that it was gold. Great was the disappointment of the owners when it was proved to be worthless.

I could show you some specimens of almost pure silver that look black and dingy. You would probably throw them away as not worth keeping. Yet if put through the smelter they would produce the pure shining silver.

I could also show you some specimens that do

not glitter at all. They are very common dark looking stones, and yet they are very rich in gold, and when they are heated very hot the bright gold appears. Heat makes pure gold shine more brightly, but if you put fool's gold into the fire it turns black.

All is not gold that glitters, and all are not diamonds that sparkle. Common quartz crystals are sometimes very brilliant, while diamonds when first found sometimes appear very rough and common looking. There are many persons who, judging by appearance only, would trade off a rough diamond worth a hundred thousand dollars, for a pretty quartz crystal, or piece of cut glass, worth twenty-five cents.

If the person who finds some shining stuff or sparkling stones in the ground, would go to the trouble of getting an expert to examine them, or would study into the matter himself, he would find that he could not trust to appearances.

And all this is just as true among men as it is among crystals. If you children and young people will only remember all through life what these older people all know by experience to be true, that "all is not gold that glitters," and act accordingly, it will save you from many troubles and losses.

The best people do not always appear the most brilliant. Some of the truest hearts in the world are diamonds in the rough, and some of the worst

people in the world have a good deal of outside glitter and show. When I was young I knew a boy who dressed very nicely and appeared very smart; the girls thought he was splendid and the other boys envied him. He glittered, but he was not gold. The last I heard of him was that he was a drunkard.

Abraham Lincoln was homely in appearance and awkward in manner. There was not much polish to him; he did not glitter, but he had a true heart; he was a diamond in the rough, and ship-loads of pure gold could not pay for his services to our country.

City life and city occupations glitter more in youthful eyes than country life and country occupations, but I think the people who live and work in the country get more of the sweet content, the golden happiness of life than city people do.

There lived once a man whose heart was made of heaven's purest gold, and it was he who spoke the words of our text. He did not glitter in the sight of the world. No golden lace or sparkling gems shone from his manger cradle. Men looked at him and they said: "It is only a root out of a dry ground. There is no beauty in him, we do not desire him."

But some of them looked again, and grew silent. They saw a divine light in his eye. They listened

as he spoke golden words, and they watched him as he did golden deeds. They changed their mind, and they said: "He is heaven's finest gold; he is heaven's matchless gem; he is chiefest among ten thousand; he is altogether lovely." They sought to be transformed into his image, and finally with unutterable joy they said: "Christ is mine and I am his."

## CHAPTER XXIII.

### CRYSTALS THAT SHINE IN THE DARK.

*"I am exceeding joyful in all our tribulations."*—II Corinthians vii.: 4.

I HAVE told you about crystals that are very clear, crystals that reflect the light, and about the different colors that crystals have. These things do not surprise us much, because they are so common. For crystals to let the light shine through them, or to reflect the light and to show color in the light, seems the proper thing for crystals to do.

But there are some crystals that have the peculiar property of shining in the dark. This property, which some other things besides crystals have, is called phosphorescence, from a substance called phosphorus, which means a light-bearer.

If you put little pieces of fluorite (fluor spar) in a dark room on a hot shovel that is not red hot, they will phosphoresce, or throw off beautiful colors. If you rub pieces of loaf sugar together in the dark they will give off light. If you take a diamond and expose it to the rays of the sun for a while and then take it into the dark it will shine, as though it had caught the sun's rays within itself and were giving

them off in the dark. There are some diamonds however that will not do this.

You know they have a kind of paint now which they use to put on match boxes, so that you can see them in the dark, and on clock and watch dials, so that you can tell the time in the night. It has been proposed to paint the inside of cars with it, so that they will shine in the night, and when they go through dark tunnels.

The apostle Paul passed through a good many dark places ; he had some very dark and trying experiences. But in them all he was exceeding joyful ; he "overflowed with joy," as the new version expresses it. He gloried in tribulation, so much so that once when he was thrown into a miserable dungeon he spent a part of the night in singing praises to God, his soul was so full of joy.

Now how could he do this ? How could he shine so in dark places ? Evidently he had something in his soul that made him shine ; he had some kind of spiritual phosphorescence. Whatever it was we want it, for we all have dark places to pass through ; we all have tribulations and trials, and how much happier we shall be, and how much happier we shall make others, if in every dark place we can shine, and thus show that we overflow with joy and light !

Christ is the Light of the world, and the joy of every troubled heart. He is the light that shineth

in dark places, and Paul had that light in his heart. Christ dwelt in him so completely that wherever Paul was he shone with the light of God. No matter how gloomy the day or how dark the night, if you looked at Paul you saw a shining light.

When Stephen, the first martyr, was brought before the council at Jerusalem and false charges were made against him, and he was about to be stoned to death, do you suppose that his cheek blanched with terror, or that his face showed signs of fear? No, indeed. In that dark hour those who looked at him stedfastly saw his face shine like the face of an angel. And even in this day we can see that same divine glow, that spiritual phosphorescence, in the faces of God's children.

“Take the bright shell from its home on the lea,  
And wherever it goes it will sing of the sea.”

Take the diamond from under the shining sun and put it in a dark room and it will still shine with the light of the sun.

So take the Christian into the dark, into the very midst of trials and afflictions, and if he be a true child of God he will shine, not with his own light, but with the light he has absorbed from the Sun of Righteousness, from Christ who is the Light of this adrk world.

Take the diamond rare to the open air ;  
Let the glittering sun with his race half run



Shed brightest rays upon it :  
Then take it back to darkness black,  
And see it shine with radiance fine,  
By light that's stored within it.

Let the Christian true, though his friends be few,  
Long abide in the light that shines so bright  
From out the Savior's eyes;  
Then pass the rod o'er the child of God,  
And see how bright shines forth the light  
That from his soul doth rise.

## CHAPTER XXIV.

### DECAYED CRYSTALS.

*"Your riches are corrupted, and your garments are moth-eaten."*  
—James v. : 2.

THERE is a place in Maine where a great many beautiful crystals of precious tourmaline have been found. The crystals are clear, of different colors,—the same crystal sometimes containing different colors,—and are remarkably beautiful and of great value.

Sometimes when the men were digging for those crystals they would open a cavity in the rock, and in the loose sand at the bottom of the cavity they would see the perfect outline of a beautiful crystal gem. But as soon as they touched it, or tried to lift it, it would crumble all to pieces. It was a rotten crystal. It had been spoiled, probably by the water that had trickled into the cavity and frozen.

I have sometimes found what I thought was a beautiful crystal, but when I tried to get it out of the rock it would crumble all to pieces.. We do not think much of rotten crystals, crystals that the air, or water, or something else, has corrupted and eaten until they are simply good for nothing.

You have heard that the obelisk that was brought from Egypt to New York City and set up in Central Park cannot stand our severe climate. The moist air, the cold and the heat, made the surface scale off until there was danger that it would be spoiled, so they covered the surface with some kind of varnish to protect it..

Sometimes a noble tree that seems all right on the outside has a rotten heart. The worms eat through it and in some high wind it blows over, and then we can see that it was rotten in the center.

Sometimes a ship has gone to sea apparently in good condition, but little worms were eating the hard oak planks, until they became rotten and gave way, and the water came in and sunk the ship.

Sometimes a garment is put away in the spring where the moths can get at it, and when it is taken out in the fall it all drops to pieces. It is moth-eaten and spoiled.

So it is with many other things. Great cities and states, like Sodom, and Babylon, and Rome, have become so corrupt, so rotten with wickedness, that they fell to pieces and were destroyed. Men sometimes appear very fair on the outside; their fellow-men trust them; but wickedness is eating into the heart, and by and by they fall, and then everybody sees—what God saw all the time—that their hearts are moth-eaten. Their character gradually crum-

bled, and then their reputation suddenly tumbled. A great many people are laying up riches, and they make their money, or *get* it rather, by oppressing the poor and cheating the widow and the fatherless and the needy. They think that they are laying by something that will make them happy in the future. But by and by they go and look at their riches to see if they cannot get some happiness out of them, and behold their wealth is corrupt and rotten and eaten of worms; their gold and silver is cankered; and their rust is a witness against them and will eat their flesh like fire, and fear lays hold upon them as they hear from the Lord of Sabaoth the echo of the cries of the poor and needy whom they have robbed. To such men the apostle says: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. For your riches are corrupted, and your garments are motheaten."

In the Arabian Nights there is a story of a man who received each day, from a stranger who traded with him, a fresh new coin of gold, which he packed away in a trunk until the trunk was full. Finally when he went to the trunk to count his riches and try to get some happiness out of them he found only a trunk full of dry leaves. A wicked magician had deceived him, making the leaves appear like gold coins.

Let us not be thus deceived, as so many are, by

that wicked one who tries to make withered leaves appear like pure gold. If we choose we can make friends of the mammon of unrighteousness and change earthly treasures into heavenly treasures. But if we seek to lay up treasures on earth, especially if we do it by wronging others, we shall find in the end that our riches are corrupt and rotten, and we shall be left to weep and howl in our poverty and misery.

## CHAPTER XXV.

### CRYSTALS OF SALT.

*“Salt is good ; but if the salt have lost his savor, wherewith shall it be seasoned.”—Luke XIV : 34, 35.*

*“Ye are the salt of the earth.”—Matthew v : 13.*

I HAVE here a very clear crystal of native salt just as it was taken out of the ground in southern Utah. It looks exactly like some other crystals, but as soon as I touch my tongue to it I know by the taste that it is salt. I have also some clusters of salt crystals that I obtained in Salt Lake City. As the waves of Great Salt Lake dash on the shore the spray falls on weeds and twigs, and thus these crystals gradually grow. The water of that lake is so full of salt that when I went in bathing I could float on my back without any effort.

The ocean is full of salt. If it were all gathered out of the ocean it would form vast mountains. In some parts of the world there are mountains of salt which were formed out of the salt that was once dissolved in the ocean. Some of the deepest mines in the world are salt mines.

Any of you can make crystals of salt by dissolving as much salt in water as it will hold and then allowing the water to slowly evaporate.

Salt is good, the Bible says, and it is good because it is a preservative ; it keeps things from spoiling by decay. But if the salt loses its saltness, its savor, then you cannot preserve anything with it, and there is nothing with which it can be preserved, or seasoned. It is then good for nothing, only to be thrown out with other rubbish and trodden under foot. It is not good for the land ; it is not even good for the rubbish heap. It is good for nothing at all. Throw it away, and throw it as far as you can.

Christ says that his followers are the salt of this earth. It is Christianity, or Christ, in the hearts and lives of Christians, that preserves this wicked world from destruction. If ten righteous men had been found in Sodom they would have been the salt, the salvation, of that city. It would have been preserved for their sakes.

So it takes a certain number, a certain proportion, of true Christians in this world to keep it from being destroyed. We know not just how many are needed, but suppose there was enough lacking one. Would you be that one ? Would you be willing to become a Christian in order to save the world from destruction ? If you cannot save the whole world by becoming a Christian you can save a part of it. You can keep a certain part of it sweet and pure. You can at all events preserve and save that part of it which you represent, by having in your soul the true salt.

But when, as is often the case, persons call themselves Christians and have not Christ in the heart and life, when they have only a name to live and are dead, then they have lost their savor, and they can no longer help save the world; they cannot even save themselves. Such professors are good for nothing; they are a hindrance rather than a help, and if they do not repent and recover their saltness the only thing God can do with them is to cast them out from his presence forever.

Some of you are called Christians. You are known as such. O be very careful not to lose your savor, the savor of a Christ-like spirit and a Christ-like life, the aroma of godliness! If you keep Christ, the Savior, in your heart always, you will be a part of the salt of the earth, and with that savor you will be a savior to others.



# PART II.

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## CHAPTER XXVI.

A CRYSTAL YEAR. — A SERMON FOR NEW YEARS DAY.

*“I pray God your whole spirit and soul and body be preserved blameless.”*—I Thessalonians v.: 23.

It is with these words, my young friends, that I greet you on the first Sunday of the new year, the year of *our Lord* 1887. And these words are my happy New Year to you, and they are a part of my own motto text for the New Year. I certainly could wish you no greater happiness than that your whole spirit and soul and body may be preserved blameless through another year, and through all the years until Christ comes for you.

I have been looking over my crystals to see if they would furnish us a New Year's lesson, and they have very kindly done it. You know we are on good terms with the crystals now, and they are very accommodating to those who appreciate them.

I have one crystal that is cloudy and opaque from one end to the other. There is not a clear spot in it. It is hardly worth keeping. I think I will throw it away. It slipped into my collection with some

good specimens, and if any of you want it you can have it.

Then I have another that is clear at the beginning. It promises well at the outset, but after awhile it grows cloudy and the last part of the crystal isn't clear at all.

And I have another that is imperfect and opaque at the beginning and continues so almost to the end, but just as the crystal was being finished it dropped its bad ways, and the point, the tip end, is pure and clear. There is quite a tendency among crystals to reform just at the last end.

And I have still another crystal, and a number of them, that are well-shaped and clear and pure at the beginning and through their whole length and at their ends. Such an one is this crystal which I have used for a text so many times.

Now if I should ask you to come and take your choice from these four crystals, which one would you choose? Would you take the one that is opaque all through? or the one that is opaque towards the end? or the one that is clear at the tip end? or the one that is clear from one end to the other? I am sure you would each take the last.

But if I should ask you to choose the one that you honestly thought was a picture of the past year of your life, I fear that not many of you, if any, would pick up the clearest one. I wonder if any of you would take the poorest.

Then again if I should ask you to come and pick out the one that you thought was a prophecy of what your next year is going to be, the one that you intend to pattern after, I should hope to see every hand reach out for the one that is clear all the way through.

Did you ever think what a great thing it is for these bodies of ours to go unharmed and unhurt through one day? How many accidents might happen to them, and how many diseases might attack them, as we eat, and sit still, and walk, and ride, and work, and sleep!

And what a great thing it is for the spirit and soul to go unharmed and unhurt through one day, when they are surrounded by so many evil influences and assailed by so many temptations!

And how much greater thing it is for spirit, soul, and body, to be kept unharmed and unhurt for a whole week, and a whole month, and a whole year! And if they can only be preserved blameless until Christ comes for us what a great thing that would be!

Some of you know men who went through the war and had long, hard marches, and suffered from hunger and thirst and cold and heat, and were in many battles, and heard the whizzing of many bullets and the bursting of many shells, and yet came home without a wound or scratch, with bodies

whole and sound. And how glad they and their friends were! Surely they must have felt that God's hand was in it.

And some of those brave boys saw all manner of sin and wickedness, and were tempted a thousand times and in a thousand ways, yet they came home with their souls clear and pure. How thankful their friends must have been! Surely they must have asked and received help from God.

Life is a battlefield, and 1887 will be a part of it for us. Dangers will beset us; temptations will assail; bullets will fly; dynamite bombs of evil will burst. "A thousand shall fall at thy side, and ten thousand at thy right hand." Surely it is a great thing that we ask for you when we pray that your whole spirit and soul and body may be preserved blameless through one whole year and through life.

Can it be done? Yes. The verse following the text says: "Faithful is he that calleth you, who also will do it." Make the Lord thy refuge, and the Most High thy habitation, and he will give his angels charge over thee to keep thee in all thy ways. He, with *your* help, will protect your body from sickness and harm just so far as is good for you; and you, with *his* help, may keep the soul clear and pure from one end of the year to the other.

"The opening year his mercy shows,  
Let mercy crown it till it close."

## CHAPTER XXVII.

### RESURRECTION CRYSTALS.—A SERMON FOR EASTER SUNDAY.

*“There is a natural body and there is a spiritual body.”*—1 Cor.,  
xv : 44.

It has been a common thing to illustrate the truth of the resurrection by facts drawn from animal life and plant life. Let us, on this Easter morning, see if we cannot get some suggestions about the resurrection from the crystals.

The crystals of snow fall on the ground, and by and by are changed into water. The water changes into invisible vapor, which ascends into the air and sooner or later comes down again as crystals, a sort of continually recurring resurrection.

If you take crystals of sugar or salt and dissolve them in water they disappear from your sight. You cannot now see them, but you can take that water and boil it down, and then cool it, and the crystals will form again so that you can see them. Is not that one kind of resurrection?

A few years ago one of Faraday's workmen dropped a beautiful silver goblet into a jar of acid. The acid dissolved the goblet so that apparently

nothing was left of it. But Faraday came into the room and told them what to put into the mixture. They put it in and then the silver was deposited on the bottom of the dish. It was scraped together a shapeless mass, but it was sent to the silversmith and made over again into a silver goblet. And was it not the same goblet?

I have a crystal of beryl that is partly decayed, but a part, and the most precious part, of what was eaten or dissolved out, came together and formed a beautiful little crystal gem, of the rare mineral phenacite, that rests on the decayed crystal.

There are some crystals that are largely made up of some coarse material that is easily seen, but running all through it are little fine threads and scales of some finer substance that is not at first seen, except as you get glimpses of it in spots on the surface. Put that crystal into a certain acid and the coarser part will be dissolved, and from its death will arise a crystal of the same shape and size, but lighter and more delicate, made of the finer substance that you could scarcely see before.

Paul says that there is a natural body, and, also, that there *is* a spiritual body, not simply will be one, but there *is* one. So I think that we each have now a natural body and a spiritual body. We cannot see the spiritual body now, unless we catch a glimpse of it through the face when it shines as the face of

Moses shone when he came down from the mount, and as the face of Christ shone when he was on the mount of transfiguration. But when the natural body dies ; when it decays and goes back to dust, then the spiritual body is set free. That body is very light and delicate, probably not subject to the law of gravitation, but strong and incorruptible and immortal. It will never be tired, never be sick, and never suffer pain, if it belong to the righteous dead. And doubtless those bodies can see and recognize each other, and can move at will through space.

Sometimes the eyes of the spiritual body are opened even before the natural body is dead, and then the dying saint can see—and wonders that others do not see—the spiritual bodies of departed friends and of angelic beings.

When these flesh and blood bodies decay we do not expect to see them again, for flesh and blood cannot inherit the kingdom of God. They go back to dust. But we do expect to see the spiritual body, of the same size and shape, with the same features, purified and glorified, just as the interior crystal retains the shape of the coarser crystal that was dissolved from around it. The mortal will then put on immortality, and death shall be swallowed up in victory.

## CHAPTER XXVIII.

THE COLORS OF CRYSTALS.—A SERMON FOR MAY DAY.

*“One star differeth from another star in glory.—1 Corinthians,  
xv. : 41.*

YES, the stars differ from each other in glory, but they are all glorious. One way in which they differ is in their color. The telescope shows that the sky is studded with brilliant gems of different colors. Some stars are of a beautiful red, others of a dark blue; some have an orange color, others are emerald green, still others are yellow, and so on in great variety.

You are all familiar with the great variety of color among the flowers, but perhaps you do not know that there is just as much variety among the crystals. We find among them every color and shade of color.

If you will come to my house some day I will show you jet black crystals of quartz, velvety black crystals of iron, tourmalines of a beautiful cinnamon brown, and, also, of an emerald green, diopsides and fluorites of a rich grass green, cochineal-red crystals of copper, rose red rhodocrosites, blood red garnets and rubies, golden yellow topazes, purple



amethysts, bluish-green beryls, dark blue azurites, sky-blue turquoise and celestite, snow white aragonite, and crystals of other colors.

I can show you different colors, as bright red and bright green, in the same crystal, or plates of feldspar that show a beautiful play of colors on the surface, or opals from whose center, as you move them, are darted exquisite fiery flashes of brilliant color. Some crystals show different colors according as you see them by sunlight or lamplight, and others show different colors as you look at them in different directions.

So one crystal differs from another crystal in color, but they are all beautiful, and it is difficult to tell which one you like the best.

How good our heavenly Father was to make such a variety of beautiful colors in the flowers, and the stars, and the birds, and the crystals, to delight our eyes and add to our happiness! How dull it would be if everything was of one color! God fills the sky with beautiful flowers, and dots the earth with brilliant stars—for stars are the flowers of heaven, and flowers are the stars of earth—and thick through the rocks he has scattered brightly colored crystals, which you can easily imagine are petrified flowers or fallen stars.

Now, when we remember that all these brilliant colors found on the earth and in the earth, on the

flower and in the crystal, come from the pure white ray of light in the sunbeam, and that, as a rule, they are seen to best advantage in the sunlight, we can learn, I think, a lesson from these many colored gems.

The pure white ray of love that shines so brightly upon us from the Sun of righteousness, is to be absorbed by us, taken into our hearts, and there separated into the beautiful graces of the Christian life, each having its own peculiar color. And these colors, one or two or more, are to shine out of our lives so that our fellow-men will see them. One will differ from another in glory, but all will be beautiful because they come from Christ.

A crystal prism takes the ray of light that falls upon it, and divides it into its different colors, and puts one color here and another there on the opposite wall. So our hearts, like crystal prisms, are to catch the ray of love, separate it into its colors, and put them one here and another there, as they are needed.

Joy is one color, patience another ; goodness, humility, truthfulness, purity, faith, temperance, charity,—these are others. We should all have all of these, but one of them is very apt to shine out brighter than the others. No two Christians have exactly the same experience. Our experiences differ in glory, but they all tell of Christ.

One Christian's experience has taken its special coloring from some great sorrow, another from some great joy ; one from sickness, another from health ; one from poverty patiently borne, another from riches used in doing good ; one from persecution, another from smiles and good will. But all these experiences are needed.

In one of my books on gems there is a picture in color of a magnificent crown that belongs to the empress of Russia. It is made up of a great many very precious stones of many different colors, red, white, yellow, green, and blue. It is much more beautiful than if they were all of one color. Some of the gems are large, and some are small, but each one helps to make the crown more beautiful.

The subjects of King Jesus are making a glorious crown with which to crown him Lord of all. You can each add something to that crown. You can cultivate one or more Christian graces that shall cause your soul to shine out from that crown with brilliant colors.

It gladdens our eyes, on this beautiful Sabbath and May-day morning, to see the earth dotted with beautiful flowers. It will gladden the Master's heart if he can look down upon our lives and see them all bright and beautiful with Christian graces, that reflect the glory of his love.

## CHAPTER XXIX.

### KEEPING THE HEART BY GIVING IT.—A SERMON FOR CHILDREN'S DAY.

“*Keep thy heart with all diligence.*”—Proverbs iv. : 23.

“*Son, give me thy heart.*”—Proverbs xxiii. : 26.

ON this Children's Day I bring to you a lesson from the crystal, which we do not get so much from the crystal itself, as from its value and the danger of losing it. It is the lesson of *keeping by giving*.

If you have a clear crystal, or a precious stone of any kind, you need to keep it carefully. I have one crystal that I have to keep shut up closely in a bottle. If exposed to the air it crumbles. I have another that needs to be kept in the dark, for fear it will lose its bright color if exposed to the light. I have another with a drop of water inside of it, and if I should leave it in a very cold place in winter, the water would freeze and break the crystal. One man, who had a large number of such crystals, worth a great many dollars, left them one night where they all froze and were spoiled.

If we are not careful we are liable to lose valuable specimens. I found a rare and beautiful crystal of zircon once near Pike's Peak. I wrapped it in pa-

per and put it in my pocket, but when I reached home it was gone. In carelessly pulling something else out of my pocket I had lost it. Then if you have a choice crystal you need to keep it carefully from being scratched and rubbed by coarser crystals and stones. This crystal that I have been using for a text I keep in a little box by itself. When I put it in my pocket I wrap it in paper, so that the sharp edges may not be broken or marred in any way.

Then there is danger of precious stones being stolen. They often are stolen. Sometimes a valuable diamond is snatched from a lady's hand or neck in the street and in broad daylight. Sometimes they are taken out of the drawer or trunk. Those who have very valuable jewels keep them in an iron safe. In Europe some persons have millions of dollars worth of precious stones. One man built a high stone wall all around his palace, and took many other precautions, so that no robber might get at his gems.

The beautiful crown and all the crown gems that belong to the royal house of England, are kept in the tower of London, under lock and key, behind massive stone walls that are guarded by faithful soldiers. Sometimes the owner of a valuable gem has concealed it in his hair, or even swallowed it, so that it might not be taken from him. Nations have sometimes gone to war in order to get or to keep a very precious gem.

Now, how would you keep a very precious stone? My little boy had a choice crystal given to him. He kept it himself and thus lost it. If he had given it to me to keep for him, he probably would not have lost it.

Suppose you lived in a city that was full of robbers and burglars, and in a wooden house that could easily be broken into, and suppose you were obliged to go every day and night along streets where you were liable to be knocked down and robbed. There is a rich jeweler in the city who has a strong iron safe, in a strong stone house, that is surrounded by a high stone wall, and guarded by faithful soldiers. That jeweler makes you a present of a beautiful sparkling diamond, that is worth ten thousand dollars. As he gives it to you he says: "Now keep this diamond with all diligence. Let no one cheat you out of it; let no one steal it, or rob you of it, for it is very valuable, and when you are old, or in great need, it will be of great use to you."

You thank him and promise to take care of it; you put it in your pocket and go to your house. But the robbers and thieves learn that you have it, and they lay their plans to get it away from you. You enjoy looking at the diamond, but you are in constant fear of losing it. You can hardly sleep nights. Every sound disturbs you. You tremble every time you go on the streets, and you imagine

you see a robber in every stranger that approaches you. You feel sure that the diamond will be lost unless you put it in a safe place.

Finally you go to your friend, the jeweler, and ask him what you shall do. "Give it to me," he says, "and I will put it in my iron safe where no one can steal it. It will be perfectly safe there; you can trust me; and you can come and see it and show it to your friends whenever you wish." So you give it to him to keep for you. It is yours in his care. It is his to keep for you. You go away with a light heart, feeling that you are just as rich as you were before, and that your treasure is safe in the hands of your friend whom you trust. You can laugh now at the thieves and robbers. They can attack you and hurt your body, but they cannot get your treasure. The noises do not keep you awake nights any longer. You sleep sweetly, for your treasure is safe.

Just so it is with the heart, or soul. God gives it to you and says: "Keep it with all diligence, for out of it are the issues of life." Life, soul life, eternal life, eternal happiness, depend upon your keeping your heart safely. The world is full of robbers and thieves who would steal your heart and turn it over to Satan. They are after it all the time, and they will surely get it unless you put it in a safe place. There is only one such place in the universe, and that is in God's hands.

God knows what the danger is, and he sends Christ to you with this message: "Son, give me thy heart." Give it to me and I will keep it. It will be yours in my care. It will be mine to keep for you. *Mine and thine* it shall be. Can you trust Christ with your heart? I think you can, and I *know* you can. Paul thought he could, and he knew it, too. Listen to what he said, and then say it after him. "I know in whom I have believed (trusted), and am persuaded that he is able to keep that which I have committed unto him against that day."

Oh! then give your fresh young hearts to Christ. Give all your heart's best affections, all your heart's best love, all your powers of mind, and all your will power, to Christ, and he will keep them safe and pure forever. In his hands they will never tarnish, never fade, never crumble, never grow old, but they will grow brighter and better, and be fresh with the dew of eternal youth.

But if you try to keep your heart without Christ's help, you will surely lose it. Satan will get it. While you think that you are keeping it, it will really be his, and in your hands and his hands it will lose its fresh beauty; it will decay; it will become a corrupt and rotten thing, fit only to be cast out upon the rubbish heap of the universe.

Do you know how careless some people are with that most precious thing, the soul? Methinks I am



standing on the deck of a noble vessel. She is crossing the Atlantic and is out of sight of land. There stands beside me a man of great wealth, but he has sold all his possessions and bought a beautiful diamond worth a half million dollars. It is all he has in the world. It is a peerless gem, flashing from its brilliant faces the undimmed light of the sun.

He holds it in the palm of his hand ; he passes it round for the crowd of strangers to examine it. Presently he leans over the deck-railing and holds the gem over the water. Growing more careless and reckless he tosses it into the air and catches it with both hands. Next time he tosses it higher, and now he catches it with one hand. Higher and higher it goes at every throw as the man grows more and more daring. At last he tosses it high up in the air ; it is coming down ; will he catch it this time ? Yes —no ; yes ; it has struck his hand, but ah ! it slips through his fingers ; it is out of his reach ; it strikes the water ; it sparkles for a moment on the surface ; it gleams the next moment from under the wave, and then it sinks down into the dark depths of ocean, where no human power can reach it.

And who is the man at whose folly and recklessness we all stand amazed ? Alas ! alas ! who is it not ? It is you, ungodly young man. It is you, thoughtless young woman. It is you, backslidden professor of religion. It is you, O careless child !

All the hope and all the wealth of your eternity lies folded up in that soul of yours. You are crossing the ocean of life, and it is your business to carry your soul safely over the waters.

“ A charge to keep you have,  
A God to glorify,  
A never dying soul to save,  
And fit it for the sky.”

But you are trifling with that soul. You are tossing it up and down when it is in danger of slipping through your fingers at any moment. And by and by it will slip through, and with the clammy sweat of death upon your brow, you will clutch after it, and miss it as you sink into the depths of eternal woe.

O young men and young women! O boys and girls! Keep your hearts with all diligence, and keep them by giving them to the Lord Jesus Christ.

## CHAPTER XXX.

FREEDOM FROM SIN.—A SERMON FOR INDEPENDENCE DAY.

*“The truth shall make you free.”*—John viii. : 32.

IN my talks about crystals I have several times referred to finding crystals in the ground, or in the rock, and setting them free from their prison cells. But sometimes the crystal sets the finder free. In the early days of diamond hunting in Brazil most of the diamond hunters were slaves. If a slave found a diamond weighing seventeen and a half carats he was crowned with a wreath of flowers, and given a new suit of clothes, and made a free man.

The poet represents a diamond telling its own history, and saying :

“This my story—mine. He found me  
On a morning calm and still ;  
He, a thick-lipped ebon bondman—  
In the sands of the Brazil.

High he leapt, and loud he shouted :  
“’Tis a twenty carat stone !  
How it glitters ! Blessed mother !  
Now my manhood is my own !”

For the finding broke his shackles,  
And my purity and size,  
By the custom of the miners,  
Bought his freedom as a prize."

If you were a slave and could get your freedom by finding a large diamond, wouldn't you search for it very diligently?

*Amethyst* means without drunkenness. Long ago men thought if they wore an amethyst it would keep them from becoming drunk, and would cure them of drunkenness. If it only would do so how gladly would I give all my crystals of amethyst to you boys and girls that you might wear them and never become drunkards.

The pledge of total abstinence from all intoxicating drinks, if faithfully kept, is the amethystine jewel that will keep you from being drunkards. And if you know of any man who is a slave to strong drink, get him to wear that jewel and it will make him free.

But wouldn't it be better to find a jewel that will set us free from all sin, from every evil habit, and free us forever from the yoke of Satan? I think so, and there is such a jewel, and we can all find it. The text gives us its name. It is truth, *the* truth. And what is the truth? Has it any other name?

Christ, the Son of God, said: "The truth shall set you free," and he also said: "I am the truth."

So truth is another name for Christ. And he said furthermore : " If therefore the Son shall make you free, ye shall be free indeed."

When the slave found a large diamond, in one sense the diamond set him free ; in another sense his owner set him free ; and in another sense by the finding of the diamond he set himself free.

Christ is the Truth, the precious gem that sets you free, and if you find Christ you thereby set yourself free.

And I assure you that you can find that jewel of freedom. There is one for you. But you must search for it. You must seek her as men seek silver ; you must search for her as men search for hidden treasures.

People sometimes say to me : " O I wish I knew where I could find some beautiful crystals !" I could tell them where they are to be found, but if they go there they will have to dig for them. Job said : " O that I knew where I might find *him* !" John the Baptist found him and said : " Behold the Lamb of God, which taketh away the sin of the world." Peter and John, the apostle, heard John say this, and they beheld, and followed, and went where he dwelt, and abode with him that day, and forever after he abode in their hearts and made them free.

A drinking man, who has often dug for and found the precious stones of the earth, came to see me one

day. He said he was a slave to the use of intoxicating drinks, and that he had no hope of ever becoming a free man again. He had tried several times, but had failed, and the chains were wound around him more tightly than ever. How I pitied him ! I told him that I could not set him free, and that no earthly power could, nothing but the power of One who is mighty to save. But he did not believe in Christ and would not seek his help.

When the slaves of the South were set free some of them doubted it. Others said : " We be free ; Massa Linkum says so." " Yes," said the good Lincoln, " you are free, and all the power of this great government will protect you in your freedom."

O children of the great King, we are free. Jesus, the great Emancipator, says so. And if we are loyal to him ; if he abides in our hearts ; if we wear him on our lives, he will never let Satan get dominion over us again. *We shall be free indeed.*

## CHAPTER XXXI.

THE WISDOM OF WINNING SOULS.—A SERMON FOR  
MISSIONARY DAY.

*“He that winneth souls is wise.—Proverbs xi. : 30.*

One of the pleasantest recreations that I know of, for body and mind, is hunting crystals, especially those crystals which, on account of their beauty or rarity, are called precious stones, or gems. There is real fun in it, a healthy, innocent fun. And sometimes it is quite exciting, especially when you pull out of the ground a crystal worth anywhere from one to one hundred dollars, or more.

When I was camping in Pleasant Park I took the children one day and went two miles after specimens. When we reached the spot and the children saw the beautiful specimens of rose satin spar scattered around on the ground they made the hills echo with the chorus of ohs! that came from their lips. I think children could hardly be happier than they were during the hour that they spent on that hill top.

A few weeks ago I was in the mountains on a missionary trip. After my work was done I went

to a wild place in the heart of the Rockies for a day of mental rest. Near timber line on the 'Crest of the Continent' I sat for hours on the dump of an unworked mine, breaking stone and letting beautiful red crystals out of their prison cells. My cares were behind me—over the great mountains. My hands were bruised and scratched, but my mind rested, and my soul rejoiced as my thoughts dwelt on Him who carved the mountains, and painted those beautiful crystals, and placed them there long ago for me to find.

Sometimes when hunting crystals we find a great many, more than we can carry away. A friend and myself once found so many quartz crystals that we had to hire a team to take them to the depot. At other times and in other places I have hunted for hours without finding a crystal worth keeping. I remember hunting once near Pike's Peak for a very rare gem. I dug in the gravel several hours and found only one or two little crystals, but they fully paid me for my day's work.

Now suppose I should invite all you children to go to a distant range of mountains to hunt for precious stones. I promise to go along with you and protect you from Indians and wild beasts. I promise to pay your expenses in getting there, to provide the tools for digging, to pay you a fair salary, and more than that, to give you or else share with you, all the



gems that you find. How many of you would go? I think all of you would wish to go. You would say: "That is a very generous offer, and although there will be separation from friends for awhile, and some hard work, and occasional discouragements, yet for the sake of the pleasure, and excitement, and new scenes, and especially for the sake of the gems, I think I will go."

But a more generous offer than that is made to all of us. If you should bring together all the precious stones that were ever found, and add to them all those that are yet in the earth, not one of them, nor all of them together, would be worth so much as the soul of a single heathen child, on which God's image is stamped, and for whom Christ died. Upon that soul God has set a price, the price of the life of his only-begotten Son, and under the influence of Christ's gospel that soul can receive a mental and moral polish that shall cause it to shine as the stars forever and ever.

"He that winneth souls is wise," and if, in foreign lands or in your own land, you can find one such gem and turn it unto righteousness, you too will shine as the stars forever and ever. Christ will share with you through eternity the joy and blessedness of that redeemed soul. It will adorn your crown, and shine in his diadem.

I have bright gems from Ceylon, from Siam, from

India, and from Africa, but if I owned all the gems that those lands of gems ever produced, I would exchange them all for the privilege of leading to Christ one dark-browed boy or girl from those lands.

Missionaries are gem hunters. The church says to them : " You go to those heathen lands ; we will pay your expenses and support you ; we will follow you with our prayers ; Christ will be with you to the end of the world, and all the gems that you find, all the souls that you win, shall be yours and ours and his."

To some of these soul-winners, like Titus Coan, it is given to gather a great cluster of gems for the Master. Others, though laboring hard through weary years, find only a few, but they are opening the mines ; they are blasting off the surface rock, and they will share the triumph and rejoice in the success of those who follow them.

I hope that some of you children will hear the cry of the Master as he calls for laborers, for gem-hunters, and that you will answer gladly : " Here am I, send me, send me."

## CHAPTER XXXII.

BLOOD AND WATER.—A SERMON FOR COMMUNION DAY.

*“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”—John xix. : 34.*

It was Christ whose side was pierced with a spear, and it was done after he was dead, as he hung upon the cross. Blood and water came out of his side. It is said that when a person suffers long continued and intense agony that a colorless fluid like water gathers in the membrane that surrounds the heart. We may believe then that the water and the blood both came from the heart of Christ, and that they both represent the agony which he suffered for us.

This clear crystal that I have showed you so many times is as clear and pure as any drop of water you ever saw. You can almost believe that it was, as the ancients supposed, a drop of water frozen unusually hard. You remember that that was why they called it crystal, their word for ice being “*krystallos*.”

Then here is another crystal—I found it in the mountains last summer—of a beautiful red color,

like blood. How beautifully it contrasts with the colorless crystal! And I have, too, a little carnelian, blood red, and about as large as a good sized drop of blood. It was polished before Christ was born, and when Christ shed his blood this gem was lying in the palace of Sardanapalus, a few hundred miles from Jerusalem. We can almost imagine that it is a drop of petrified blood that has come down to us from those ancient times when so much blood was shed.

Now we will let these two crystals, one colorless like water and the other red like blood, speak to us of the water and the blood that flowed for us from Christ's pierced side.

By the blood of Christ we are saved. "Ye know that ye were not redeemed with corruptible things, as silver and gold, \* \* but with the precious blood of Christ as of a Lamb without blemish and without spot." It is by the blood of Christ, too, that we are cleansed and made whiter than snow. "The blood of Jesus Christ his Son cleanseth us from all sin." "Glory and dominion," says John, "be unto him that loved us and washed us from our sins in his own blood."

Then, after he has redeemed and cleansed us from sin, Christ opens for our souls a fountain of the water of life. And he asks those who thirst to come and take of that water of life freely.

Years ago in an eastern city a little boy was stolen from his parents and they have never been able to find him. Suppose they should find him the slave of some bad man, and find him covered with filth and disease. They pay, we will suppose, a large sum of money to redeem him, and then they wash him, and put clean clothes on him, and they nurse him and doctor him until he is well.

Is that all they do? No, indeed. They educate him; they buy for him books and pictures; they travel with him; they commune often with him; they give him every good thing that he needs, and make him as happy as they can, until he almost forgets the old life of slavery and disease and filth.

So when Christ redeems us from Satan and cleanses us from sin, he shows us, as he did to John, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." And that water sparkles with life; it bubbles with innocent joy; the peace of its liquid depths cannot be fathomed; it brings us the fullness of joy and the pleasures which forevermore are at the right hand of God.

Young friends, are you saved and cleansed by the blood of Christ? And are you taking freely of the water of life? Can you look on one of these crystals and say: "It reminds me of the precious blood by which I was redeemed and cleansed?" And then

can you look on the other and say : “ It is clear like the river of life that flows by the throne of God, along whose banks I shall walk and worship forever ? ”

Can you joyfully exclaim :

“ Hallelujah ! ’ tis done, I believe on the Son,  
I am saved by the blood of the crucified One.

And can you heartily say :

“ Yes, we’ll gather at the river,  
Where bright angel feet have trod,  
With its crystal tide forever  
Flowing by the throne of God ? ”

Let me ask two more questions suggested by these crystals. Has the water of baptism, clear and pure, and in the name of Father, Son, and Holy Ghost, ever been applied, according to Christ’s command, to your body ? If not, why not ? And have you ever sat with the Lord’s people around the Lord’s table and drank that fruit of the vine which represents the blood of Christ shed for you, and thus shewed forth his death ? If not, why not ?

## CHAPTER XXXIII.

### ALCOHOL AND CRYSTALS.—A SERMON FOR TEMPERANCE DAY.

*“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.”—Revelation xxii. : 1.*

As the crystals have given us lessons for various other special occasions through the year, let us see if we can not get from them a lesson for temperance day.

In the first place there is no alcohol in the crystals. When they were made, a good many different things that have long, hard names were used. Sometimes only one thing was used, as in gold ; and sometimes, as in crystals of tourmaline, fourteen or more different things were all mixed together. And chemists can take the crystal, and dissolve it, and pick out the different materials, and weigh them, and tell just how much of each was used. But it is a fact that they never find any alcohol in any mineral or crystal. If you should take a thousand different crystals and pound them up fine, and boil them, and distill them, you would get some pure water, but not a drop of alcohol.

Sometimes little drops of fluid get caught in the crystal when it is being made, and are kept there closely shut up. If you break the crystal you will find, sometimes a drop of water, and sometimes a drop of oil, both very useful things, but you will never find a drop of alcohol. If you did it would be a wonderful curiosity.

And not only do you never find alcohol in the crystals, but also you never find any crystals of alcohol, and you cannot make them. Nature has six different ways, or systems, of crystallizing things. The first way—the cube and forms derived from it—is the simplest, and she uses it for gold and silver and iron and the diamond, and for other useful and precious things. But she will not let alcohol take that shape, or any other crystal shape if she can help it.

Water makes more beautiful and wonderful crystals, and of greater variety, and in greater number, than any other substance, as we shall learn in our talk about snow crystals. But the wonderful fairy that presides over the crystal world utterly refuses to make any crystal of any shape out of such a mean, wicked thing as alcohol.

Alcohol pretends to be very friendly to water; it has an affinity for it, as the chemists say, but it spoils all the water that it touches. It has an “affinity,” too, for some men and boys, and for



some women and girls, but if they show an affinity for it, it will surely spoil them. Their only safety is in letting it entirely alone.

Pure alcohol looks very much like water, but it does not smell like it, nor taste like it; and if you touch a match to it you see at once that it has a strong affinity for fire. It has been called "liquid fire," and also "liquid damnation." It is very suggestive of the fire that is never quenched, for alcohol never freezes. The most intense cold ever known does not freeze it.

The apostle John, in his vision of heaven, saw a pure river of water of life, clear as crystal, flowing out from the throne of God and the Lamb. On its banks grew a wonderful tree that yielded twelve kinds of rare fruit every month, and even the leaves of that tree were full of healing power. I think one of the fruits of the tree that grew by the crystal water, was what Paul gives as one of the fruits of the Spirit, temperance.

If John could have looked over into the depths of the pit of woe, I think he would have seen something like a river of burning alcohol, a river of death, flowing out from the throne of Satan, and spreading its lava tide of woe over this fair earth. And on its banks he would have seen the tree of death yielding enormous quantities of its more than twelve manner of fruits: adultery, fornication, uncleanness, licentious-

ness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, thefts, murders, drunkenness, revellings, and such like.

We do not want that kind of fruit, we will keep away from that tree, and from that river, and from all the little streams that flow into it under such names as cider, wine, and beer.

The tree of life is the tree for us ; of its fruit we will eat ; and the pure river of the water of life, clear as crystal, is the one on whose banks we will walk—and walk forever.

## CHAPTER XXXIV.

SNOW CRYSTALS.—A SERMON FOR THANKSGIVING  
TIME.

*“Hast thou entered into the treasures of the snow?”—Job  
xxviii : 22.*

Water is a mineral, as much so as quartz, or iron, or gold. Only it does not take so much heat to turn it into liquid or vapor as it does for most minerals. Water is the most useful mineral in the world, and when I see it foaming in the mountain streams, or shining in the icicle, or spread like a white coverlid over the earth, or sailing by in the fleecy clouds, I think it one of the most beautiful of all minerals. Certainly there are no more beautiful crystals than snow crystals.

Sometimes, when the snow is falling, I go out and look at the snow crystals with a microscope as they fall on a piece of black cloth. The crystals are six-sided and are twinned in six-rayed stars. Every one is on the plan of six. They are very perfect and some of them are wondrously beautiful.

There is a wonderful variety among them, almost every snow-storm seeming to have its own peculiar

crystals. About one thousand forms of snow-crystals have been observed and described, and doubtless there are thousands more. I have pictures of more than two hundred different forms, yet they are all made on the same six-sided plan.

Scientists tell us that snow-crystals, on close examination, are found to be made up of minute colored crystals, some red, some green, others blue or purple. All the colors of the rainbow are found in the little snow stars that fall to the earth, and this is another illustration of the fact that the colors of the rainbow combine to form the purest white.

And what myriads of these crystals God makes in every snow storm! I look out of my study window upon a hundred miles or more of the Front Range of the Rocky Mountains, fifty and seventy-five miles away, and lo! they are all covered with unnumbered myriads of snow-crystals.

And those little crystals, so small, so thin, so delicate and frail, vanishing as you breathe upon them, what power they have when they are united! They obstruct and defy the rushing train; they carry death and destruction down the mountain side; their melted drops unite and change the face of continents. And what blessings they bring us, too! Where would be the bountiful harvests, over which we all rejoice at this season of the year in Colorado, had it not been for those vast beds of snow on the moun-

tains, which all through the hot summer have been sending down streams of water with which the farmer irrigates his fields?

I said that these crystals from the sky were perfect. When water crystallizes in the ground, or even on the ground, the crystals are imperfect. The dirt and stones and rubbish interfere with them while they are forming. And that is the reason why we rarely find perfect crystals of any mineral in the earth.

But up in the sky there is perfect freedom. The little particles can come together and form a perfect crystal without anything to hinder them. And this is the lesson that we learn from the snow crystal, that in heaven we shall be free from temptation, and sin, and all the rubbish of this earthly life, so that our souls can take perfect shape according to God's perfect plan. Our souls will not all be exactly alike, any more than the snow crystals are, but they will all be on the same plan, and that plan is Christ. We shall be like him and have his image.

In spite of obstacles we should aim at perfection in this life, and come as near to it as we can, while in heaven we may certainly reach it. The snow-crystal, perfect up in the sky, comes down and mixes with the earth, and becomes of the earth, earthy. But out of the miry clay of this earthly life, God lifts us up, and ever upward, that we may be perfected, and be perfect, in his presence.

And some of these thoughts are expressed in the following poem, which was written after a snow-storm twenty-two years ago. It was suggested by the myriad snow crystals shining in the sun.

## THE SNOW CRYSTALS.

Ten million shining crystals  
Lie on the frozen ground,  
Strewn by a lavish giver,  
And heaped in many a mound.

Ten million brilliant diamonds,  
With their faces so pure and bright,  
Reflecting back undimmed  
The sunbeams dazzling light.

Ten million sparkling eyes  
Look out on every side,  
All dancing so merrily at the thought  
Of their joyous and happy ride,

Their ride from far up in the sky  
Clear down to this mundane sphere,  
And they all agree 'tis a merry thing  
To come and visit us here.

But soon the warm wind will come,  
And the sun will send his rays  
To bear them noiselessly back  
To the home of their early days.

But some are found in the mud,  
Which stains their virgin whiteness ;  
They join themselves to the dust of earth,  
And lose their heavenly brightness.

And some of the flakes will play truant,  
And, pretending to lose their way,  
On the bosom of a little rivulet  
Will silently glide away.

And when they have journeyed many a day,  
They'll find themselves at last,  
When it is all too late to return,  
On the ocean wide and vast.

And then their hearts will fail them,  
And they'll think that never again  
They'll meet with their gay companions  
And float in the air with them.

Then the sun—he will see them,  
As he rides through the crystal sky,  
And, sending a warm, bright sunbeam,  
Will lift them up on high.

And they'll greet again at home  
Their little fairy mates,  
And vow to never pass again  
Beyond their ether gates.

\* \* \* \* \*

Millions of radiant souls  
Are living on this earth,  
Reflecting back the glory  
Of Him who gave them birth.

And millions more are lying  
Crushed in the mud and slime,  
With all their splendor tarnished  
By the blackness of their crime.

Millions of eyes are sparkling  
At the merry thought of life,  
But millions more are darkening  
At the thought of endless strife ;

Of a strife that will never end  
Till they lay them down to die,  
And are tenderly borne by angels  
To a home of rest on high.

From God our souls have come,  
To God our souls must go ;  
Hasting away we'll disappear  
As melts the summer snow.

If some should lose their way,  
And be borne far off by sin,  
We'll ask our God to send his Son  
To bear them back to him.

And when 'tis ours to meet above,  
We'll wander off no more,  
But, bound by bands of lasting love,  
We'll stay within the pearly door.



## CHAPTER XXXV.

CHANGED CRYSTALS.—ANOTHER SERMON FOR MISSIONARY DAY.

“*Make to yourselves friends of the mammon of unrighteousness.*”—Luke xvi : 9.

OUR next lesson from the crystal is that we should change earthly treasures into heavenly treasures, or make friends for eternity out of the mammon of unrighteousness, which means money, and all sorts of earthly treasures.

There is one very curious thing about crystals that I have not mentioned yet. They are sometimes changed into something quite different from what they were at first. Here is a crystal of chlorite that was once garnet. Some chemical change took place and it became a different mineral, though keeping the form of a garnet. Here is a crystal of quartz which has the shape of a lime crystal. It was lime, or calcite, once, but was changed into quartz, which is more durable.

Mineralogists call these crystals pseudomorphs. I have seen in Colorado trees of petrified wood. They were once wood, soft, perishable, woody fiber. But in some way they were changed into beautiful

quartz, which is so enduring ; and some of them were filled with streaks of agate, and carnelian, and opal ; and in some of the hollow spaces are beautiful clusters of rock crystal and amethyst.

How nice it would be if you could take up a common pebble and change it into a beautiful diamond or ruby ! How nice it would be if you could take a piece of iron or lead and change it into silver or gold ! A long time ago people thought they could do that ; or they thought it could be done with a certain stone, the philosopher's stone, if they could only find it. And they spent a good deal of thought and time and hard work and midnight oil and money, in trying to find that philosopher's stone. They never found it and they never will among the stones of this earth.

But there is a way by which we may change gold, and silver, and copper, and bank bills, and precious stones, yea, and all the passing duties and opportunities of each day, into heavenly treasures that will never perish or pass away, into friends that will welcome us into heaven, and receive us into everlasting habitations. How can we do it, do you ask ? Simply by taking all these things and doing good with them. In that way we take the perishing part, the worldly, selfish part, out of them, and we add to them that charity, or love, which, the Bible says, abides forever.

Princess Eugenie is sister of the King of Denmark. She inherited a great fortune from her grandparents, but instead of using it for personal display and luxuries, she chose the better way and used it in doing good. She was an earnest Christian, and gave a great deal of money for hospitals and asylums and schools and missionaries.

Once she built a hospital for the sick, and she found that she had not enough ready money to finish and furnish the building. So she sold her jewels and put the money they brought into that hospital. One day she visited the hospital and went from room to room, and from cot to cot, to see the poor sick people. As she came near the bedside of one poor sick man, the tears of gratitude rolled down his cheeks. The princess was so affected by it that she exclaimed: "Ah! now I see my diamonds again!" and her plain homely features kindled with joy. In the sight of those poor sick people, and in the sight of the angels, she was a very beautiful princess.

What wonderful changes her diamonds passed through! They were changed to money, and then to brick and mortar, and then to tears of gratitude, and then to friends that should welcome her into heaven, and to treasures that moth and rust cannot corrupt, and that no thief can steal.

Suppose you give some money to send Christ's

gospel to the heathen, and you follow the gift with your prayers, and God so directs and uses that gift that a soul is converted. You do not know anything about that soul until you reach heaven. Then Christ introduces you to each other, and says to you : "Here is that money you gave, and this soul welcomes you to heaven, and shall be your friend forever." Then you would understand what is meant by making friends of the mammon of unrighteousness.

And in the same way you can turn into heavenly treasures and heavenly friends all the common duties, and privileges, and opportunities, of this life, by using them all for Christ and your fellowmen, and doing everything in a Christ-like spirit.

## CHAPTER XXXVI.

CHANGED INTO CHRIST'S IMAGE.—A CHRISTMAS SERMON.

*"But we \* \* \* are changed into the same image."*—1 Cor.  
iii : 18.

Our lesson last week from the crystal was based on what are called pseudomorphs, or changed crystals. I showed you then how we can change earthly treasures into heavenly treasures, or how we can make friends out of the mammon of unrighteousness.

To-day I bring you another lesson from the same thing, so that our thirty-sixth lesson from the crystal is a second lesson from the changed crystals. The lesson is that we may be changed into Christ's image.

It is a glorious thing that we can change earthly treasures into heavenly treasures. It is more glorious that God is willing to change us into the image of his Son.

One of the ways in which crystals are changed is this: One of the things found in them is dropped or dissolved out, and something else is taken up in its place. For example this crystal of kaolin was

once feldspar. The feldspar dropped its potash-silicate and in its place took up water, and then it was kaolin, out of which beautiful china dishes are made.

Sometimes that part of the crystal not changed is purified by fire, just as the granite was once mud and dirt and animal remains, deposited at the bottom of rivers and seas, but the fire changed it, burning out all its impurities and leaving it a crystalline rock.

Now it is in some such way that we are changed into Christ's image. In the first place something must be separated from us. Self, selfishness, sin,—these must be put away; they must be dissolved of us. Then those things that remain in us must be purified by the fire of the Holy Spirit. The dross must be burned out of our thoughts, and feelings, and affections, and desires. They must all become crystalline.

Then, in the third place, something must be added to take the place of what was put away. And what shall it be? The love of Christ. Yes, Christ himself. He comes to take the place of self and sin. He abides in our hearts and becomes a part of us, and we should say to him: "None of self and all of Thee."

Sometimes I find a crystal that is in process of being changed. It has lost part of its old self and has taken up part of something else. It is neither

one nor the other, and that is your condition if you are saying to Christ: "Some of self and some of Thee," or even if you are saying: "Less of self and more of Thee." Do you want Christ, when he comes, to find you in that condition?

Sometimes I find a crystal in which the change is only skin deep. Only the surface of the crystal is changed, while on the inside the old stuff remains. Those crystals are hypocrites, are they not?

Then sometimes I find a crystal that is almost completely changed, but down in the center, in the core or heart, there is still left a little of the old crystal, a little of the old nature. Is that like any of you who are trying to be Christians? Is there left down in your hearts a little of self? If there is you would better put it away, that you may be fully changed into the image of Christ.

God desires that we should be conformed to the image of his Son; but in order that we might be thus changed, Christ was first made in our image. He laid aside his heavenly glory, and took upon him this form of a servant. On Christmas day, long ago, he was born into the world as a helpless babe, just as you once were. And he was once just as old and just as large as each one of you, with eyes as bright and heart as light as yours. He was a perfect child. He took your image, and then died, that he might help change you into his image, from glory

to glory. And when you are changed you will be a new creature in Christ. Old things will pass away and all things will become new. This is the new birth.



## CHAPTER XXXVII.

### HALOS OF GLORY.

*“There was a rainbow round about the throne.”—Revelation iv : 3.*

I SUPPOSE most of you saw the beautiful halos and circles that made the sky so glorious on a recent Friday afternoon and evening. Those who were looking up saw them, and they told others, and multitudes saw them because others told them to look. The telephones were working busily all over the city, as men sent word to their families, and friends to friends, to look into the heavens.

I walked quite a distance that afternoon along the street without seeing the display, because I was looking down rather than up. But a friend who knew that I was glad to see such things, called at my house and told me of it. Then I passed the word along by telling my family, and by shouting to some one across the street who had not noticed it, and by going to the Central school and telling some of the teachers so that the scholars could see the wonderful display.

And I enjoyed it all the more, because I was able

to tell others of it, and get them to enjoy it. How selfish it would have been for that friend who told me, or for me, to have said, "I won't tell any one of this wonderful sight. I will enjoy it all by myself, and then I can say, 'I have seen something that you haven't.'"

Now here at the outset are two lessons for us. One is that if we cultivate the habit of looking down instead of up, we shall miss some very beautiful and glorious things, not only in the natural sky above us, but in the spiritual heavens, which are all the time declaring and showing the glory of God through the glorious things of God.

Another lesson is, that when we hear good news we ought to tell others of it; and when we see anything that gives us pleasure we should tell others so that they may share it with us. And if we do this we will enjoy it, not less, but more, than if we kept it to ourselves.

If we are charmed with the beauty that is in Christ we shall enjoy it all the more if we can persuade others to turn their eyes towards Him who is chiefest among ten thousand and altogether lovely.

Taking the afternoon and evening together, the recent display of halos was the finest I ever saw. There was a great white circle extending from the sun clear around the heavens parallel to the horizon. Then it was cut by another circle with the sun in its

center, and at the two points where the smaller circle crossed the larger one there were very bright mock suns, while up near the zenith was a very beautiful and brilliant colored half-circle. The display in the evening under the full moon was about the same, with some variations.

When I looked at those halos one of the first things I thought of was this: The crystals are making this display, or rather the crystals and the light together. The air was very still and very cold, and full of very small, six-sided frost crystals, invisible to us. As they rested in the air I suppose they all lay in just about the same position, and the light of the sun, as it fell on them, was reflected from and refracted by those tiny crystals so as to produce the circles and halos.

And when I saw that the crystal had something to do with it, I said to myself: "What lesson can we learn from it to add to our crystal series?" And this was the thought that the halos suggested: The text says that around the throne on which sit God and the Lamb, there is a rainbow. In the pictures that men make of Christ you will often see a halo of golden glory around his head. And when we see Christ as he is in glory I think there will be something corresponding to that, which will cause him to appear very glorious to us. And cannot we, like clear crystals, reflect the light of the Sun of Right-

eousness so as to add to the beauty of the halos of glory that surround our Lord? One of us could not do much alone. In the great universe we would be as invisible as the frost crystal, and as insignificant apparently. But if each one is in his right place, and reflects the true light from a soul and a life clear as crystal, then with what halos of glory the great multitude of the redeemed can crown Jesus Lord of all through eternal ages!

And then, too, if we fill the atmosphere of our lives with love, with loving thoughts and feelings, with love crystalized into words and deeds, and let Christ shine upon and through it all, will not our fellowmen see halos of heavenly light around our heads? They will see them not merely after we are dead, as they once painted the pictures of glorified saints and martyrs, but while we are yet alive and walk among them.

## CHAPTER XXXVIII.

### PATIENT WAITING.

*"I waited patiently for the Lord, and he inclined unto me, and heard my cry."*—Psalm xl : 1.

OUR next lesson from the crystal is not so much a lesson from the crystal, as from one or two of my experiences in hunting for crystals.

In the summer of 1879, needing a week of quiet and perfect rest, I went to Monument Park and boarded at a quiet farm house. During the day I spent hours in roaming over the rocks and hills. I had heard of some fine crystals of smoky quartz being found in that region, and I was very anxious to find some for myself. So for hours and days I wandered over those great beds of pebbles, and searched sharply, and eagerly, and prayerfully, too, for those crystals. But I found not one crystal, nor the sign of one. Of course I was disappointed.

The next year I camped for a week in Crystal Park, a beautiful park in the mountains south of Manitou. One evening after a heavy rain I started up the mountain side for a walk, not expecting to look for crystals. I crossed a deep, lonely valley,

and while climbing the steep hill on the other side I found a crystal in the gravel. I knew it must have tumbled down hill, so I climbed up further and found the nest from which it came. It was under the roots of a pine tree, and there I found a peck or half bushel of fine crystals and clusters of crystals.

In Monument Park days of searching brought me nothing. In Crystal Park I found an abundance almost without any effort. After a year's patient waiting my desire was abundantly gratified.

Peter, James, and John were partners in the fishing business on the Sea of Galilee. One night they went fishing in their boat. They toiled hard all night long and did not catch a single fish. Doubtless they were disappointed and discouraged. The next day Jesus came along, and got into that same boat, and asked Peter to push out a little way into the water. Then he sat there and taught the people who were on the land. When he was through speaking he asked Peter to push out a little farther and let down his net.

Peter said they would do it if Christ said so, although they had been trying it all night without any success. So they let down the net again, and it was hardly under water before it was full of fish, a great multitude of them.

Then Christ told them that henceforth they should catch men. And when in after years they some-

times toiled a long time without any converts I presume they remembered their experience on Galilee, and sought more earnestly to have Christ in the boat with them, and to have him direct where to cast the net.

Sometimes missionaries have gone to foreign lands among the heathen, and they have toiled and prayed and wept for years without seeing one single soul converted to Christ. But they toiled on, and waited patiently for the Lord, and finally their hearts were made glad with a great draught of fishes, with multitudes of souls gathered into the gospel net.

In one part of India the missionaries toiled for years and there seemed no encouragement. They were advised to give up the mission. But they said, "No; we will cast the net again." They did so and thousands upon thousands of souls were saved.

God knows not only *what* it is best for us to have, but *when* it is best for us to have it; and what he refuses us to-day when we earnestly plead for it, he may give us to-morrow without our asking for it.

If my little boy should plead earnestly for a sharp jack-knife and a pair of skates I should refuse to give them to him now. But I would remember his desire, and when he was older perhaps he would wake up some morning and find that they were his.

Is there something that you want very much indeed? Have you taken it to the Lord in prayer,

and have you failed thus far to get it? Be patient ; wait patiently for the Lord ; he has inclined his ear ; he hears your cry. Your prayer, if it was a sincere one, is treasured in one of the golden vials that are full of odors, the prayers of saints, and when the right time comes you will get the desire of your heart, either what you asked for, or something better.

## THE THINGS SO DEAR.

“ I cannot think but God must know  
About the things I long for so ;  
I know he is so good, so kind,  
I cannot think but he will find  
Some way to help, some way to show  
Me to the things I long for so.

“ I stretch my hand—they lie so near,  
They look so sweet ; they look so dear,  
‘ Dear Lord,’ I pray, ‘ Oh, let me know  
If it is wrong to want them so !’  
He only smiles—he does not speak ;  
My heart grows weaker, and more weak,  
With looking at the things so dear,  
Which lie so far, and yet so near.

“ Now, Lord, I leave at thy loved feet  
Those things which look so near, so sweet,  
I will not seek, I will not long—  
I almost fear I have been wrong—  
I’ll go and work the harder, Lord,  
And wait till by some loud, clear word  
Thou callest me to thy loved feet,  
To take those things so dear, so sweet.”



## CHAPTER XXXIX.

### A WHITE STONE AND A NEW NAME.

*“ To him that overcometh will I give \* \* \* a white stone, and upon the stone a new name written.”*—Revelation ii: 17.

THESE clear quartz crystals are sometimes called white stones, not because they are white, but because they are colorless and reflect the white light. So the stone referred to in the text may have been a clear quartz crystal. The word at any rate came to mean a polished stone, upon which it was customary in ancient times to engrave words and pictures.

White and black stones were once used in voting. If a person was running for office a white stone would be put into the box by those who voted for him, and a black stone by those who wanted to vote against him. If a person was being tried for a crime a white stone, or pebble, cast for him meant ‘not guilty ;’ a black stone meant ‘guilty.’

Some of the ancients kept a large jar and put into it a white pebble at the close of every day which they thought had been a happy day, and a black pebble when the day had been an unhappy one. When the person died his friends would count the

pebbles to see which kind had the largest number, and that decided whether he had lived a happy life or not.

Among the Greeks a white stone was the sign of good fortune and prosperity. If a person had great virtues he was said to have received a white stone from the gods.

So you see when Christ promises to give us a white stone he means a great deal by it. It means that he casts a vote to make us kings and priests ; it means that he votes to acquit us of our sins ; and it means that our life forever shall be happy and prosperous.

But the stone which he gives us is to have a new name written on it, which no one will know or understand, excepting him that receives it. I know a lady who wears a plain gold ring that was given her by her husband after they became engaged. As you glance at it carelessly you do not notice any word or name on it, but on the inside are engraved, in fine letters, their initials, the date of their engagement, and this beautiful motto: "Each for the other and both for God." Do you suppose that lady would part with that ring?

What do you suppose will be written on the white stone that Christ gives us when we overcome? I do not know ; no one knows or will know except the one who receives it. I shall understand what is on

mine, but you will not; and you will understand what is on yours, but I will not. We shall each have a secret between us and the Lord.

A woman was sick with small-pox, and of course could not see her children. Her little boy tried to write her a letter. He had not learned to write, but he took a sheet of paper and scribbled it all over with marks, and sent it as his letter. Nobody could read that letter except the mother. She knew what it meant. She understood it to say: "Dear mamma, I am sorry you are sick, and I hope God will make you well. I am lonesome without you and want to see you ever so much, for I love you more than tongue can tell."

So we shall understand, if no one else does, what Christ writes on our white stone. Christ is Prophet, Priest, and King, and he has a great many other names that are given to him in the Bible, showing his different offices, and the different relations he sustains to his people. He is more of some things to one person than he is to others. Every person has his own besetting sins, and his peculiar trials and temptations, so that what Christ does for one person is a little different from what he does for anybody else.

Now perhaps he will give himself a new name, or title, which will show just what he has been to us, and what he has done for us. We shall understand

it perfectly, and of course Christ will, but no one else will, because no one else will know as we do just what Christ has done for us.

Remember that Christ does not promise this white stone with a new name on it to everybody. It is only to those who overcome temptation and trials and sin, and endure faithful unto the end. It remains to be seen whether you and I get one or not, but let us try hard for it.

“ \* \* \* A pure white stone,  
 And in the stone, a secret name,  
 A strange new name, and no two stones  
 Shall bear inscription quite the same.

This is the thought that thrills me through :  
 We have a secret—God and I !  
 He keeps it now, but unto me  
 He will reveal it by and by.  
 And while I wait, my heart still holds  
 Some fancy, beautiful and fair,  
 Of what that glad surprise will be,  
 When he his thought with me shall share.

Perhaps some precious name by which  
 He knows me in his heart of love,  
 Because of special service given,  
 Or special grace I've learned to prove ;  
 As wrestling Jacob, after prayer,  
 Had seal of victory on him set,  
 In that new name which crowned his seed,  
 And clings to all God's people yet.

Or it may be, the precious stone,  
Like rich intaglio given to each,  
Of Christ shall some impression hold,  
Expressing more than any speech :  
How in some great emergent hour,  
When heart and flesh were falling fast,  
He showed us such or such a face,  
Till all the fear was overpast.

Or once in some communion's hour  
We went with him up Tabor's steep,  
And that transfigured face for us  
Forevermore the stone will keep.  
And thus I muse : I know not what  
The secret is—yet still the same,  
His thought of me, or mine of him,  
Will sweeter be in that new name.”  
—*Mrs. Herrick Johnson.*

## CHAPTER XL.

### DILIGENT SEARCHING FOR CRYSTALS.

*“ Search the Scriptures \* \* \* they are they which testify of me.”— John v: 39.*

*“ They searched the Scriptures daily.”—Acts xvii: 11.*

THERE are two ways of looking for crystals. One is to pass along carelessly over the ground and pick them up if you happen to see them, or if you hit your foot against them. The other way is to keep both eyes open and look sharply and diligently all over the ground, looking closely to see that no crystals escape you. I need not say that those who look in this last way are the ones who are most successful. I once found some gems worth several dollars in some gravel that another person had looked over two or three times, but I had to look very sharply.

There are also two ways, at least, of looking *at* crystals. One person will glance hastily over a whole collection and say: “Well, those are pretty stones. Where did you get them, and what are they good for, anyway? Another person will take one crystal and look at it a long time, and the longer he looks the more he sees. That is the way in which we have been looking at the clear crystal.

When I began this series of sermons on the crystal I had only ten lessons in mind that I thought the crystal would teach us. Then a few more occurred to me and I had fifteen. Then, as I diligently searched the crystal, it revealed to me some more of its secrets, until I had twenty. At that time I thought surely that the twenty-second or twenty-third would end the series. But the crystal had more secrets in its liquid depths, and one by one I caught sight of them, and now this is the fortieth sermon on the crystal that I have given you since I began the series one year ago this morning. I hardly dare promise an end to the series short of the fiftieth, and perhaps not then, for it has been true lately that every time I have put one lesson in shape another one would occur to me. We have found more "sermons in the stones" than Shakespeare ever dreamed of, because we have looked at them carefully.

I have heard of a book which some one wrote about the bee, in which the author draws a great number of practical lessons from that little insect, the result of careful study.

When Agassiz received a new student of natural history he would give him a fish and tell him to cut it to pieces and study it, and carefully notice every fact that he observed. And he would require the student to spend days, perhaps weeks, on the study of that one fish.

Sir Isaac Newton, who found out so many of nature's wonderful secrets, said that when he began to study a hard subject it would all appear a dark blank, but after looking at it long and patiently a little speck of light would appear, and as he kept steadily gazing at it, it grew larger and brighter, until finally the whole subject was full of light.

Now these facts show how we are to search God's word in order to find out all we can about Christ. Some men have studied the Bible for fifty or sixty years and have not grown tired of it, nor ceased to find new truths and lessons in it. Yet some people wonder why anybody wants to read the Bible through more than once. I think if you received a love letter from the one dearest to you, you would read it more than once. The Bible is God's letter of love to this world, and it will bear a great many readings by those who love God.

The Jews used to think that whole worlds of meaning hung on every corner of every letter in the Old Testament. That was putting it too strongly, but it is true that there are worlds of truth in God's word. A minister once preached every night for a week from the text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," but at the end of the week he gave it up and said that he could not begin to exhaust the meaning of that verse.



I hope that none of you will ever feel too old to search the Scriptures, or too old to be in the Sunday school.

Some people, and even some Christian people, read about Christ in the Bible, and the only idea they get about him is the one expressed in his earthly name of Jesus, a Savior; and they get only half of that idea. They see that he saves us from the punishment of sin, but they fail to grasp the truth that he saves us from sin itself.

If you look steadily at Christ and get well acquainted with him, and search the Scriptures to find out all you can about him, one glorious thing after another about Christ will come to you. You will find that each one of the one hundred and twenty, or more, different names and titles given to Christ in the Bible has a deep meaning.

You will find by searching, that Christ is not only your Savior, but also your Prophet, and Priest, and King, and Door, and Way, and Truth, and Life, and Resurrection, and Advocate, and Shepherd, and Witness, and Friend, and Sanctifier, and Leader, and Rock, and Rose of Sharon, and Wisdom, and a host of other things.

Search the Scriptures then that you may see more and more of the beauty and glory of Christ, and remember that however much you may see in this life, you will see vastly more in heaven. For every star

that you see in the sky with the naked eye, there are six or eight thousand other stars that you can see with the telescope. For every beauty that you can see in Christ now, there will be a host of other beautiful things that your eye will detect when you see him as he is in heaven, and gaze upon him through eternal ages.

## CHAPTER XLI.

### CRYSTAL DREAMS.

*“ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.”*—1 Corinthians ii : 9, 10.

IN digging crystals I have often had a curious experience which probably some of you have had in respect to other things. After digging crystals all day I would lie down and go to sleep and dig crystals all night in my dreams. And those that I found in my dreams were always larger and finer in every way than those that I had actually found.

A few years ago I spent a whole afternoon in digging brilliant, diamond-like quartz crystals in New York State. I found some nice ones, but when with weary limbs I lay down on the bed that night and went to sleep, oh! what brilliant and magnificent crystals kept rolling out of the dirt before my eyes.

Last year I spent a day in breaking beautiful rose-red rhodocrosite crystals out of the rocks on the dump of a mine in the mountains near Leadville.

Then I rode all night on the cars, and as I half dozed and half slept, great rich clusters of those rose-red crystals kept dancing before my eyes, far nicer ones than any I had found that day.

Whenever I have such dreams I think how nice it would be if I could only catch those airy shadows of crystals, and turn them into real crystals, and keep them. And then I think that probably somewhere in the ground there are real crystals that are just as beautiful as any whose visions move across my brain in sleep, and that some one will perhaps find them sometime. Perhaps I will. In fact I think I have in some cases had those dreams come true. At any rate I expect to see in the walls of the New Jerusalem twelve manners of gems that in size, and purity, and brilliancy, will far exceed any gems worn by earthly monarchs, or described in Arabian tales.

I presume all of you have had what are called day-dreams. You have built castles in the air. You have imagined that you found a very rich gold or silver mine, and became a millionaire. And you have thought what you would do, the things you would buy, the beautiful mansion you would build, the journeys you would take, the gifts you would make to friends, and to the poor, the colleges and hospitals you would endow. And as you build the air-castle you almost forget your poverty and your

troubles ; you enjoy the day-dream ; you indulge in what are called the pleasures of imagination.

And then you wake up and the dream fades ; the beautiful air-castle tumbles to the ground and vanishes from sight, and you sadly say, " Oh ! those fine things are not for me."

But hold on a moment. They *are* for you, or something just as good, on one condition, and that is that *you love God*. We are told that no eye has seen, and no ear heard, and no heart conceived, the beautiful and glorious things that God has prepared for them that love him. The only way in which we can get an idea of it is by a sort of heavenly vision or dream, in which God reveals it to us by his spirit.

Paul had such a vision once when he was caught up into Paradise and heard unspeakable words that he could not utter. John had such a vision when he was in the Isle of Patmos in the Spirit on the Lord's day. And we sometimes get little glimpses of the glories of heaven, such as fill us with unspeakable joy.

" Whatsoever things thou canst desire " are not to be compared with what God is preparing for his children.

The sinner's hope will perish. His dreams of coming happiness will vanish like the clouds. But all the bright dreams of bliss that the Christian has will be more than realized. If he does not get just what he dreams of, he will get something better.

“I have read of a beautiful city  
Far away in the kingdom of God ;  
I have read how its walls are of jasper,  
How its streets are all golden and broad.  
In the midst of the street is life's river,  
Clear as crystal and pure to behold,  
*But not half of that city's bright glory  
To mortals has ever been told.*”

## CHAPTER XLII.

### GETTING THE BEST CRYSTALS.

*“Covet earnestly the best gifts.”*—1 Corinthians xii : 31.

AMONG persons who collect minerals there is often a good deal of friendly rivalry as to who shall have the best or largest crystals. I had a large garnet that weighed four pounds. But a friend of mine succeeded in getting one that weighed six. Then, of course, I wanted a larger one, and after awhile I had the opportunity to buy one that weighed fourteen pounds, and I promptly bought it. It has value, not only because it is large and very regular, but also because it is the best one that has yet been found in Colorado. A collector in the East is very anxious to get it so that he can have the largest and best.

I also had, until recently, the largest precious topaz yet found in Colorado, one that weighed twenty ounces. The eastern collector heard of it and kept writing for it until finally I sent it to him. He coveted the best and was willing to pay for it.

Sometimes mineral collectors have seen in a collection one specimen that they wanted, and because they could not get it separately they have paid a very

high price for the whole collection in order to get that one specimen.

Kings and queens generally have a great deal of money. Some of them receive as much in one day as the President of the United States receives in a whole year. And they are always on the lookout for the finest gems that can be found in the world. They are willing to pay vast sums of money for an unusually large diamond or ruby or sapphire.

Of course only one person can own the largest crystal, or the finest gem, in the world. But the Bible tells us about certain things that are more precious than rubies, better than fine gold, and worth more than all the precious stones in all the world. If you can get them they will shine more brightly on your soul than the most brilliant diamonds would on your body; and these are things that every one can get.

There are some things that the Bible commands us not to covet, those things which others will be deprived of if we get them. But there are other things which the Bible tells us to covet, and covet earnestly. They are things which, if we get them, no one else will lose. They are gifts from God, and they are God's best gifts.

If I should give away my best crystal I could give it to only one of you. But when God gives away his best things he gives them to everybody who de-



sires or covets them, and who will take the trouble to ask for them, and do what needs to be done in order to get them.

Suppose you had an old cobble stone that was worthless, and also a crystal of poisonous arsenic, and I should tell you that if you would throw them away and call at my house I would give you two very beautiful gems. Would you do it? You would be very foolish if you did not. God asks us to throw away our useless and evil things, and call on him and he will give us, not only good things, but the best things.

Do you want to know what some of those best things are? Repentance is the gift of God, and so is forgiveness, and peace, and joy, and patience, and faith, and meekness, and gentleness, and a forgiving spirit. How beautiful and beyond all price these things are! Rubies, and sapphires, and diamonds, and fine gold are as rubbish compared with them.

I remember the first time I heard John B. Gough speak. I had never heard such eloquence, and I said to myself, "O I wish that I had that wonderful power of moving the hearts and wills of men." I coveted that gift of oratory, and resolved that I would get it if I could. So when I see any Christian grace manifested in any of you I say to myself, "I want that grace, and with God's help I will have it."

O! let us all try to get the very best that there is in the Christian life, not for the sake of excelling others, but in order to help others. And then we will not lament, but rejoice, if others get something better.

## CHAPTER XLIII.

### A SOFT ANSWER.

*"A soft answer turneth away wrath."*—Proverbs xv: 1.

I WILL illustrate this text by a little experience that I had once in hunting for crystals many years ago. I had gone more than twenty-five miles to visit a locality that I had visited two or three times before, and which I had brought to the attention of other collectors, so that it had become quite a noted locality. It was in a wild place and at quite a distance from any house. I dug for crystals until dark and then went to the house of an acquaintance nearly a mile away and stayed all night, and at daylight went out again and dug until breakfast time.

After breakfast my friend said that the owner of the land where the crystals were found was coming after me with fire in his eye. He said moreover that he was a passionate man, and that it would be of no use for him to say anything to him. "All right," I said, "I'll manage him."

He drove up and began in an excited and angry tone: "Are you the man that was digging crystals over there this morning?"

"Yes," I said, "I suppose I am the one."

"Well, that lot belongs to me and all the minerals on it are mine, and I don't let any one go there unless they pay me five dollars a day."

"Is that so?" I said. "I am sorry I did not know it or I would certainly have asked your permission. I have been after minerals a great many times, and I was never yet charged for carrying the stones off from a man's field."

"Well, I can't help it. Those stones are mine, and you'll have to pay me five dollars a day. Mr. N. pays me that much, and ten dollars when he has a man to help him, and he has paid me in all over forty dollars."

"Has he?" said I, "Well now look here, do you know that you would not have got that money if it had not been for me. He learned of this locality by some crystals that I found here years ago. So you see you are indebted to me for that money. And you know Mr. N. digs the crystals to sell. I get them for my private collection and for a few friends and I cannot afford to pay for them."

Then he moderated his tone a good deal, and came down about one half in his demands. Then I happened to ask him if he knew my father, who had often preached in that town.

"Why, yes; are you a son of Father C.? I know him well. He has been to my house, and I have often heard him preach."

By this time his wrath was gone, and he came down about one half more in his demands. I presume if I had talked softly to him a little longer he would not have charged me anything. But I paid him something, and satisfied him that I had transgressed through ignorance, and he went away in a very different frame of mind from the one in which he came. The simple fact was that my soft answers had turned away his wrath. He threw stones at me and I threw back flowers, and the flowers proved to be the stronger. The stones and flowers were not simply in what was said, but in the tones that were used.

If you take a hard stone and strike an edge of soft metal, the stone will turn the edge of the metal. But if you bring hard speech and soft answers together it is just the other way. The soft, gentle answer turns the edge of the hard speech; in fact it takes all the hardness out of it.

Did you ever try this experiment to see whether the text is true? Suppose you try it every time you have a chance. If any one speaks crossly and harshly to you, answer them gently and with a smile. If you are at all to blame, either through wilfulness, or through ignorance, as I was, acknowledge it frankly and apologize cordially. There would not be many quarrels in this world if one of the parties would only give soft answers.

Did you see that runaway the other day? You didn't? Well, that is strange. You must have heard it then, for it was your own tongue, that unruly, untamed horse, that ran away with you. And I think it did considerable damage before it stopped. And I wonder if it was not the gentle words, the soft answers of your mother, or teacher, or friend, that it ran against and stopped!

The other day when the snow was falling I noticed that in some places the ground had been so warmed by the sun that it melted the flakes of snow as soon as they fell. In other places the ground was cold and on it the snow remained unmelted. Let us keep our hearts so warm with the love of Christ that when harsh and angry words from others fall upon them they shall melt at once, and their wrath be driven away. "A soft answer turneth away wrath, but grievous words stir up strife."

## CHAPTER XLIV.

### CRYSTAL GEODES AND PEBBLES.

*"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."*—Hebrews xiii : 2.

In certain states, especially in Iowa and Illinois, are found large numbers of round stones of different sizes that appear very rough on the outside, but when you break them open you find that they are hollow, and that the inside is lined with clear, bright, sparkling crystals. They are called geodes. They are homely on the outside but beautiful on the inside. When we pick up such stones we need to be very careful how we throw them away, for there is no telling what crystal beauties are on the inside.

I picked up once in the dirt a little black-looking crystal that seemed to be of no account, but when I had cleaned it, it proved to be a very beautiful wine-colored crystal of precious topaz, and then I was glad that I had not thrown it away.

Out of the dirt and gravel of a little stream near Pike's Peak some one picked up a rough water-worn pebble and sold it for a dollar. The person who bought it sold it again for six or seven dollars. The third owner had it cut and polished and then it was

pronounced a sapphire and valued at fifteen hundred dollars. The first owners did not know what an angel gem they were parting with when they let it go. I think there are more such pebbles to be picked up from Colorado gravel beds. Pebbles are not to be despised when there is a possibility of finding such gems among them.

Millions of dollars worth of diamonds have been taken from the diamond fields of South Africa. The first ones were picked up by some Dutch Boers, whose children used them as playthings, not knowing their value. A stranger happened along and thought they might be worth something. They were taken to a distant town and sold for a large sum of money. I have some "diamond dirt," a stiff clay, from South Africa, in which the diamonds are found. If I should break it open I might find a valuable diamond in it, so I do not throw it away, although it seems to be nothing but a piece of hard clay.

You have all heard how Michael Angelo, the great sculptor, once stopped suddenly before a rough piece of marble and exclaimed, "I see an angel in that marble and I must let it out." He went to work with his chisel and ere long he had carved out of that rough block the form of a beautiful angel.

When three travel-worn strangers stopped at the door of Abraham's tent one day, he did not know who they were. He only knew that they were tired



and hungry travelers, and so he entertained them. He brought water for their feet, and he and Sarah prepared a good dinner for them. Two of them were angels, and the other one was the Lord. He had entertained angels unawares, and the Lord, too.

Some people may appear very rough and unpolished on the outside, but in the heart there is a crystalline purity that needs only the light to reveal its beauty.

Some very rough and wicked people still have that in them, which, in the hands of Christ, can be turned into a glorious gem. He is an angel spirit now with many stars in his crown, though a drunken sot then, whom those good men entertained when they were kind to John B. Gough.

A certain school-master always used to take off his hat to his scholars, for he said he did not know what great men of the future were among them. Whenever we meet any human being, however degraded or humble, it is well to remember that that person may yet be a bright and glorious angel.

When Christ was on earth he stopped in many different homes to eat and sleep. Not all who entertained him knew that he was the King of Glory. To them it was given to entertain unawares the King. They do not regret their hospitality now.

If Christ were going through this city seeking a lodging or a meal, would you be glad to entertain him?

He is in this city all the time, and you can entertain him, for he has said of the poor, the rich, the needy, the prisoner, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

## CHAPTER XLV.

### GIVING THE FIRST TO THE LORD.

*“ The first of the first fruits of the ground thou shalt bring into the house of the Lord thy God.”—Exodus xxiii: 19.*

It was a law with the Jews that they should give the first of what they had to the service of God. The first born child was to be specially consecrated to the Lord, and they were to bring to him the first fruits of the field and the first increase of their flocks and herds.

It is very important, in order that we may be truly happy and make others happy, that we learn the lesson of unselfishness, the lesson of doing to others as we would have others do to us, the lesson of esteeming others better than ourselves. And God tried to teach this lesson to the Jews, by requiring them to give the first and best to some one beside themselves.

My mother was very fond of crystals and all other beautiful things. She taught me to love them. When I was a boy my brother and I used to go occasionally to hunt for crystals. Sometimes we would find some very nice ones, but when we

brought them home and cleaned them it was understood that mother was to have the first choice for her collection. The best ones were for her.

Often, when I have found beautiful crystals in the Rocky Mountains, I have wished that my mother was alive, so that I could give the best to her, and have her to enjoy all of them with me. And then I remember that the crystals I fain would give her are poor worthless things compared with the matchless, resplendent gems in the walls of the New Jerusalem, upon which her eyes have feasted these many years. Perhaps she wishes that I was there to enjoy them with her. God helping me I will be sometime.

It always pays to give freely. It pays to give the first and best to the Lord. When the Jews did that they were sure to be prospered. They had better crops, and their flocks and herds increased more rapidly. All of God's promises, and God's providences, and God's laws worked together for their good. The windows of heaven were opened wide to pour blessings upon them. But when they tried to cheat the Lord by keeping back what was due him, or by giving him the halt and lame and blind, then their crops failed, their cattle died, and everything went wrong.

One of my sisters, who is very fond of crystals, and myself once went hunting for crystals of tourmaline. When we reached the locality, I got down among the rough rocks in a place where some one

had blasted, and straightway I found a very beautiful crystal of tourmaline, finer than I had expected to find. I rather wanted it for my own collection, but I gave it to my sister, and of course she was pleased with it and has it yet.

Did I lose anything by giving it away? I thought not when, a few moments after, I reached my hand into a rough cavity and unexpectedly pulled out this splendid crystal of tourmaline which I think is worth ten dollars—the finest I ever found and one of the finest I ever saw.

Just eight years after that my sister and myself happened to be at home together again, and we went to the same spot, and I found two more fine crystals, the first of which I gave to her.

If you children will adopt the rule of giving the first and best to the Lord, I am sure you will be blessed and prospered. God says you will, and his promises never fail.

“There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.”

“The liberal soul shall be made fat; and he that watereth shall be watered also himself.”

That is what God says in the Old Testament, and in the New Testament Christ says:

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.”

## CHAPTER XLVI.

### CRYSTALS THAT REVEAL MYSTERIES.

*“The revelation of the mystery which was kept secret since the world began, but now is made manifest.”—Romans xvi : 25, 26.*

EVER since man began to look at the stars he has wondered what they were. The simple nursery rhyme :

“Twinkle, twinkle little star,  
How I wonder what you are !”

has been the thought of men in all ages. And when men finally found out what the stars were, when they learned that they were immense globes of fire like our sun, but millions of millions of miles further away than the sun, then they began to wonder what they were made of. But some said, “Ah ! you cannot tell. They are too far away. You cannot go there to find out, and there is no way by which you can get pieces of them to analyze.” So it was a great mystery what was in the stars, and what was in the sun, whether there was any iron there, or gold, or silver, or any of the things that make the beautiful crystals which we find in this world. It was a

mystery that had been kept secret ever since the world began.

And yet those stars were all this time sending messages to the world about what was in them. Every ray of light—every sunbeam and every starbeam—brought the news, only men couldn't read it. But finally they learned how to read the message, and the secret was at last revealed. And it was by the help of some of the crystals that are dug out of the ground that the secret was made known.

They take glass lenses, which you know are made of the same substance as quartz crystals, and crystals of calcite and tourmaline cut and polished in a certain way, and with them they catch the sunbeam or the starbeam, and open it, and take it all apart, and read the message that it brings, and thus learn what the sun and the stars are made of.

Is it not wonderful that crystals that grow in the dark earth, and that never see a ray of light until long after they are made, are so made that when they do see the light they can unravel its mystery, and tell to man the secret of the stars, the secret that for ages was not understood? The clear crystals reveal starry secrets, but they could not do it if they were not clear.

Ever since man was made the light of God's love has been shining upon the human race, but oh! how little men understood God! They wondered a great

deal about him ; they had vain thoughts and imaginations, and many false ideas about him. The secret of the Lord, the real truth as to what he was, they did not understand ; and it was their own fault. They thought he was just like themselves. Their foolish hearts were darkened, so that they were not clear enough to let the light through. They changed the truth of God into a lie, and God had to give them up to vile affections.

But by and by Jesus came, and he taught men what God was. When men came to him and said, "Show us the Father," he said, "He that hath seen me hath seen the Father. The Father is in me and I in him." And he taught men the great secret that God is love, that he loves all his creatures, and seeks to do them good. The great and mighty God is brought near to men by his son Jesus, whose soul was clear as crystal, and whose life shone with the light of God.

And if you and I have clear souls, and are like Christ, and do all the good we can, we too can be used to reveal God to man, to show to others what the great and mighty God is, and to bring him near to others, as Christ did. "The secret of the Lord is with them that fear him."



## CHAPTER XLVII.

### THE NAMES OF CRYSTALS.

*“Is not he rightly named Jacob? for he hath supplanted me these two times.”—Genesis xxvii: 36.*

MINERALS are generally named from some peculiarity concerning them. Some take their name from the place where they were first found. A friend of mine discovered a new mineral near Pike's Peak and he named it Elpasoite, after El Paso County. Some take the name of the man who discovered them. Thomsonite is named after Dr. Thomson, and Thomsenolite is named after Dr. Thomsen. More frequently minerals take their names from some peculiar appearance, or from some quality that they possess, or some substance found in them. The diamond is named from a word that means unconquerable, or, the hardest. Selenite is named after the moon because it shines with a radiance like the moon. Phenacite is so called because it deceives us, being often mistaken for quartz. Anhydrite means without water. Feldspar means spar found in the field. Aqua-marine is the name of a kind of beryl that has the color of sea-water. Asbestus means a mineral that fire does not burn. Py-

rites is from a word that means fire, and is so called because it gives off a spark of fire when struck. Celestite is so named because of its beautiful sky-blue color. Barite is from a word that means heavy. Arsenicite is so called because it is about one half arsenic. Remember, then, that every mineral name has a meaning.

And so have the names of boys and girls. Albert means bright; Homer means a pledge; Francis means free; Charles means strong or manly; John means gracious gift of God; Theodore means gift of God; Elizabeth means consecration to God; Kate means pure; Edith and Ada mean happiness; Ella, Ellen, and Helen mean light; Lucy means clear; Emma means energetic, industrious; Esther means a good portion; Amelia means busy; Margaret means pearl; Agnes means chaste, pure; Blanche means white; Clara means bright; Florence means flourishing; Grace means favor; Ida means God-like, and so on through the list. Every name has a meaning, good or bad.

In former days they named children, as the Indians still do, from some peculiarity of the child. Either they wanted to see what kind of a child it was going to be, or else they gave it a name which they thought was a prophecy of what the child would be. Esau thought his brother Jacob was rightly named. Jacob means a supplanter, and

Jacob had supplanted Esau two times. But after Jacob was converted and learned how to prevail in prayer, then his name was changed to Israel, which means a soldier of God, or one who prevails.

Jesus was named before he was born. An angel brought his name from heaven, where they knew that he was going to save his people from their sins,—and that is what Jesus means, a Savior.

I do not suppose that any of you received your names because of any special trait of character. But suppose you should all lose your names some day, and an angel should come down and give you all new names, names that showed just what your character was, names that were given in plain English, and not in old Latin or Greek words that covered up the meaning, and which you could not understand unless you went to the dictionary. After you get your new names I will come and ask you the old familiar question, 'What is your name?'

What is yours? And you answer promptly and clearly, showing that you are not ashamed of it: My name is Truth. And yours? Mine is Obedience. And yours? Mine is Cheerfulness. And yours? Patience. And yours? Industry. And yours? and yours? and yours? Trust, Kindness, Forgiveness, Politeness, Courage, Faithfulness, Temperance.

Good! those are grand names, and I want you

boys and girls all to come and see me. I want to become better acquainted with you.

But who are those boys and girls hanging their heads, over in the corner? Come, we want to know your names. What is yours?

"I don't want to tell."

But you must. What is it?

"They said it was Liar, but I don't like that name."

Well, it cannot be changed until you stop telling lies and learn to speak the truth.

And what is yours? Disobedience. And yours? Fretfulness. And yours? Laziness. And yours? Suspicion. And yours? and yours? and yours? Cruelty, Revenge, Carelessness, Rudeness, Intemperance, Impurity, Thoughtlessness. O what names those are! Go back into the corner and hang your heads, and see if you cannot deserve some better names.

Now, children, "honest and true," what would you be called if you were named after your principal trait of character? Perhaps that is the name by which you are known in heaven.

Let us all try to deserve the name *Christian*, for that is the best of all names, and we shall deserve that name if we belong to that great family in heaven and on earth that is named after Christ.

## CHAPTER XLVIII.

### FROST CRYSTALS.

*“Holy garments \* \* \* for glory and for beauty.”—Exodus xxviii: 2.*

WHO that lives in a frosty climate has not taken delight in watching frost crystals on the window panes? The windows are all clear at night, but when you look at them in the morning they are covered with the most delicate, fairy-like, boughs and branches, and whole forests of trees or wonderful bouquets of flowers. And every limb and leaf and flower is made up of clear crystals which the night before were floating in the air as invisible vapor.

On some very cold days if you look closely you can almost see the delicate crystals shoot across the glass as they are forming. If you look with a magnifying glass you see a perfect wilderness of crystal bars and crystal boughs.

As Joseph Cook was looking from the car windows at the pine trees in one of the open parks of Colorado, he said to a fellow passenger: “It looks as though an artist had arranged those trees.”

“An Artist did do it,” was the answer. The

window panes on frosty mornings look as though an artist of wondrous skill had been at work upon them. And it was an artist that gave them such beauty. Some call that artist Jack Frost. I prefer to think of him as God working through his law of crystallization.

And that Artist works in other places. Sometimes he fills the ground, and sometimes he covers the ice with frost crystals. And sometimes he hangs myriads of them on all the trees and bushes, and when the sun shines on them we seem to be in a fairy world of crystals.

I was in a mine once at an altitude of nearly fourteen thousand feet above the sea. It was where the ground is frozen the year round. As I went into the mine I found that it was covered thick with frost crystals, some of which were very large. There were millions of them, and they shone and sparkled like so many diamonds. It was one of the most wonderful sights that I ever saw.

And sometimes the same Artist makes forest-like tracings on the rock with a substance that does not melt so easily as ice, and then we call it forest rock. Sometimes he spreads the little trees and branches through the clear rock, and then we call it moss agate. Sometimes he paints it in beautiful colors on plates of mica. Sometimes he makes beautiful sprays and branches and trees out of copper and

silver and gold. I have some crystallized gold that spreads out like leaves and branches.

Now why does that Artist make all these beautiful forms? For the same reason that God makes the beautiful sky, and clouds, and mountains, and flowers, and faces, and for the same reason that Solomon was told to cover the house of the Lord with precious stones, *for beauty*, and for the same reason that God told Moses to make holy garments for Aaron, the priest, *for glory and for beauty*. The beautiful garments, the costly tabernacle, and the magnificent temple, were to glorify God, and teach men the beauty of holiness and the beauty of God.

The heavens declare the glory of God, and so do the frost crystals on the window pane. And when I cannot look *through* the window to see God's glory in the stars, I will look *at* the window and see his glory in the frost crystals.

Some people pretend to be very practical, and they have no use for anything that cannot be turned into dollars and cents. Such an one was the man of whom the poet says:

"A primrose by the river's brim  
A yellow primrose was to him,  
And it was nothing more."

"What is it good for?" is the question that such people are always asking. Some things are good

for eating ; some are good for dollars and cents, and some are good “for glory and for beauty.” If God sends an artist to paint beautiful pictures on our windows, it is just as much a shame not to notice them as it would be not to notice the pictures which an artist friend hung on our walls.

And if God is willing to send an artist to make beautiful pictures out of crystals, on the windows, for glory and for beauty, I think, yea, I know that he is also willing, if we will let him, to paint beautiful pictures out of the Christian graces, on our hearts and in our lives, for our beauty and his glory.

Jesus in the heart and life is God’s artist who is willing to clothe us with the beautiful garments of salvation and make our lives glorious with the beauty of holiness and the oil and joy of gladness.



## CHAPTER XLIX.

### CRYSTALS IN ACID.

*"Count it all joy when ye fall into divers temptations."*—James i: 2.

SOME crystals are covered with dirt when they are first found, and we have to put them into water and rub them well with a stiff brush before we can see the real beauty of the crystals. And sometimes they are covered with iron rust, or with some other foreign substance, that adheres so closely to the crystal that water will not wash it off. Then we have to put the crystals into some strong acid, like sulphuric, or muriatic, or nitric acid, and let the acid eat off the rust and impure substances. When they are eaten off, the crystal, which before looked rough and homely, appears in its real beauty as God first made it.

But when we clean crystals in this way we have to be very careful not to put them into an acid that will eat the crystals themselves and destroy them. Some acids will entirely destroy some crystals, while other acids will only clean them. If I put a crystal of lime into sulphuric acid the acid will soon destroy

it. But if I put into that acid a crystal of quartz that has a coating of lime, the lime will be eaten off and the crystal left unharmed. The other day I put some dirty looking copper into an acid to clean it. The copper was soon cleaned and I took it out just in time. If I had left it much longer the copper would have been destroyed. So you see we have to be careful not to destroy our nice crystals when we are trying to clean them.

Our souls have on them more or less of the dirt and rubbish, the iron-rust and impure coatings of this world. We are in God's hands. We belong as Christians to him, and he wants to cleanse us, to free us from impurities, that we may shine in his kingdom and reflect his glory, that we may be as "corner stones polished after the similitude of a palace."

So he cleanses us with the washing of water by the word; he sanctifies us with the truth—and his word is truth—and when that is not sufficient he puts us into the strong acids of temptation and trial and tribulation and trouble—four t's, remember—in order that they may take away from us the iron-rust of this world.

And that is why we ought to rejoice, to count it all joy, when we fall into divers temptations, "knowing this, that the trying of your faith worketh patience." We are not to rush into these temptations, but if God puts us there we are to rejoice

in it. The acid tests the soul, and purifies it, and causes it to shine more brightly.

But some shrink back, and are afraid, and say: "O I fear that these trials will destroy me; they will eat up my hope, my faith, and my very soul!" No, my friend, God will see to that. He knows just how much you can stand, and he says that he will not suffer you to be tempted above what you are able to bear. You can safely trust yourself in such trials as he leads you into.

"When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee thy trouble to bless,  
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,  
My grace, all sufficient, shall be thy supply;  
The flame shall not hurt thee, I only design  
Thy dross to consume and thy gold to refine."

The diamond is never eaten or hurt by any acid whatever. The acids can clean it but they cannot consume it. If Christ is in your soul, if he is your adamant strength and your everlasting portion, temptations and trials can cleanse you but they cannot harm you; they can test you, but they cannot destroy you.

## CHAPTER L.

### CRYSTAL GEMS IN HEAVEN.

*“ The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; and each one of the several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass.”—Revelation xxi: 19-21.*

This is the longest text I have ever used for a children's sermon. I wish it was longer, for it is all about that beautiful city, our heavenly home, full of many mansions, which Christ is preparing for his followers. You will notice that the Apostle John makes much use of precious stones in describing that place. He names twelve different kinds that are used in the foundation walls, and then speaks of gates of pearl and streets of gold.

I have in this little box specimens of those precious stones, and also a pearl and a crystal of pure gold. These specimens are small. I can take a magnifying glass and make them look much larger. Suppose I

had a very powerful magnifying glass and could make them look like great big stones, how magnificent they would be, and what millions of dollars they would be worth! They would look then something like what John saw in his vision of heaven.

Beautiful as these precious stones are I think there will be something in heaven a great deal more beautiful, not only larger and more beautiful crystals of the same kind, than we ever saw here, but also gems of which we never heard before, of such beauty and glory as would dazzle our eyes if we saw them in this life.

And what makes me think so is because the most precious things in this world are used in heaven for the most common purposes. The Jewish High Priest had a wonderful breast-plate made for him. It was made of very costly material, and on it were four rows, each row having three precious stones. There were also gold rings and chains connected with it. Now in heaven they take those precious stones and use them to adorn foundation walls, and they use the gold for paving the streets. If they use our precious stones and pure gold for such things in heaven, then I think that what they have for their precious stones there, to adorn their rooms and persons, must be something more beautiful than we ever dreamed of. If the dust of our streets was gold-dust, as it is in heaven, I do not think we would find so much fault as we do now with our dust storms.

Do you say that there are no precious stones in heaven, that what John says is all figurative language? Well, have it so if you wish, but the words mean something, and they must mean that the beauties and joys and glories of heaven far surpass anything that we have in this life, and that the most precious things here are very common there, and that the really precious things of heaven are something far beyond our utmost expectations.

There is an oriental story of a king for whose daughter a wonderful palace was built in a single night by some fairy power. The king was told that he might adorn one room. He was very wealthy, and he spent millions of dollars in adorning that one room with all manner of precious stones of great size and beauty, and with vast quantities of gold. It took him a long time, but at last it was finished, and then in a single night, the fairy power adorned all the other rooms with such wondrous gems, large and clear and of marvellous beauty, that the other room looked very poor and commonplace by their side.

We have some good things and some beautiful things in this world, but oh, how poor and how commonplace they will seem by the side of those mansions in our Father's house, whose spacious rooms the King of Glory, with the riches of the universe at his command, is preparing for them who shall be heirs of glory!

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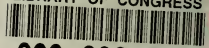








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