

The Juvenile Instructor ⁶⁵



VOL 3.

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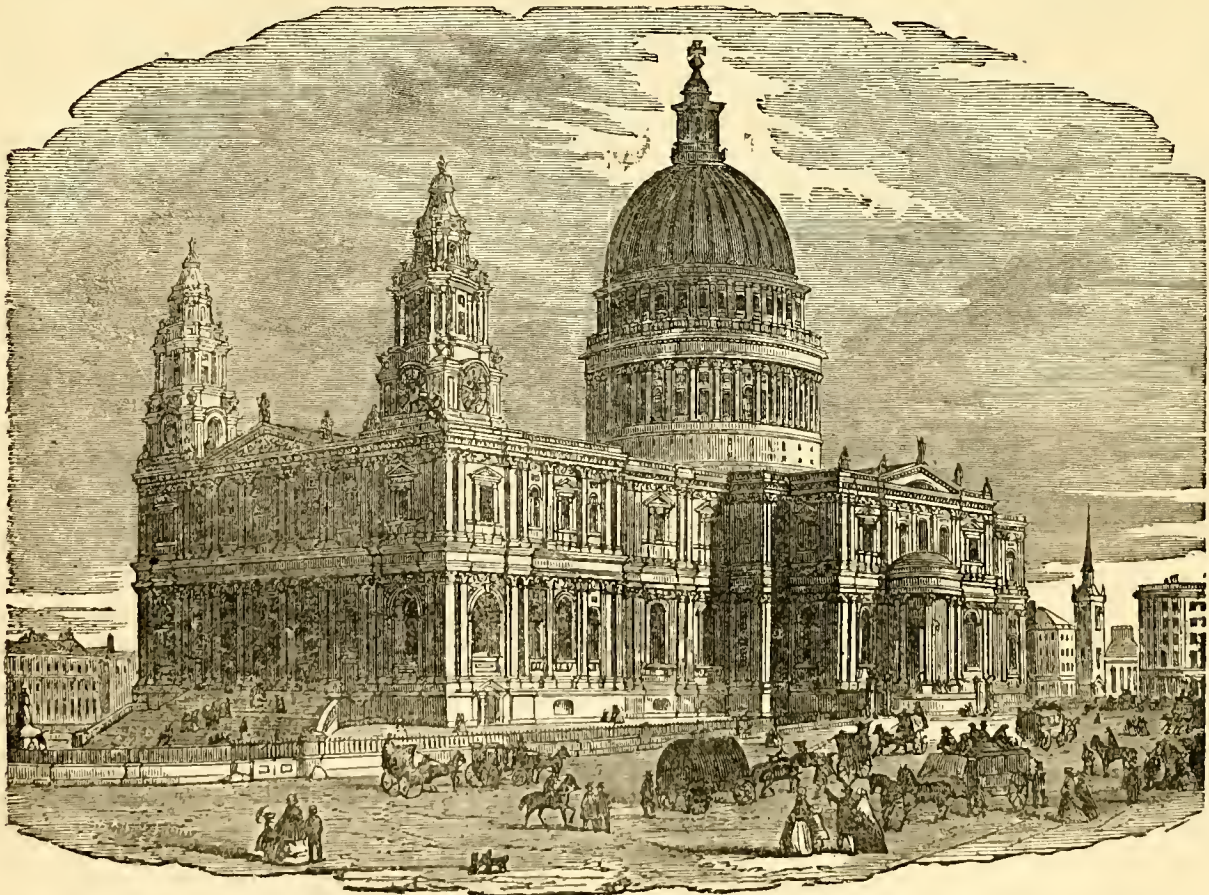
NO. 9.

ST. PAUL'S CATHEDRAL.

ALMOST every person on the earth believes in religion of some kind, and worships some being or thing as God, though but few people believe in and worship the living and true God. Some worship images of wood and stone, carved and fashioned by themselves; others reverence various kinds of imaginary gods; and many worship as the Lord a being of whom they know nothing and who dwells they know not where.

believed in, they are called cathedrals, churches and chapels.

One of the largest cathedrals in the world is represented in the illustration on this page. It is called St. Paul's, in London. St. Peter's Cathedral in Rome is a larger building; but this is next to it in size. That an idea may be formed of its vastness as a building, we will state that it is twice as long as the New Tabernacle in this City, but not so wide in its narrowest part, while



In various countries of the earth very many large buildings have been erected for religious worship, both among those who profess to be Christians, and among those who never pretended to believe in the Lord Jesus Christ. Among the people of some nations, such as the Hindoos and Chinese, these buildings are called temples; by Mahomedans they are called mosques; and among the the nations where Christ is professedly

its widest part, forming what are called transepts, is about as wide as the Tabernacle is long. It is 500 feet long, 107 feet wide in its narrowest part, and 249 feet wide at its widest part. It covers somewhere about an acre and a half of ground.

On the left of the illustration you will see two towers, which are 222 feet high, while the top of the cross on the great dome, which is a little to the right of the centre, is 404 feet above the

level of the pavement:—so high, that if it were laid flat on the ground it would reach twenty-four rods, or further than the half of one of our city blocks.

This great structure occupied thirty-five years in building, from the time the first stone was laid until it was finished; and it cost nearly four millions of dollars in gold to complete it. Yet it stands on the place where a church had stood before it, that was two hundred years being built, and which had a spire so high that it could be seen twenty miles distant in the thick, foggy atmosphere of England. This church which was also built on the spot where a still earlier one stood that was burned down in the year 1087—was founded by a man named Bishop Maurice. It was finished in 1315, or five and a half centuries ago. In 1561 its lofty spire was burned down; and the whole of the structure was destroyed during what is known as the Great Fire of London, which occurred in 1666. The present building was finished in 1710, or 158 years ago. To give a description of it in full would occupy more space than can be spared here. It is decorated outside and inside with statues, paintings, carvings and beautiful workmanship. If our readers will look at the ball and cross, which are above the dome, they will be able to form a good idea of how massive and vast the dome is, by knowing that the ball, which looks like a little speck in the illustration, is 5000 pounds weight, and that the cross weighs 3360 pounds.

In St. Paul's Cathedral are the monuments of a number of England's most renowned men,—Nelson, Collingwood, Rodney, Duncan, St. Vincent, Howe, Abercrombie, Cornwallis, Dundas, Sir John Moore, Sir Thomas Picton, and others, whose names are renowned in English history. In it, too, are buried the Duke of Wellington, Lord Nelson, Dr. Johnson, and others eminent in war, in architecture, in literature and in painting.

To stand beside such a building as St. Paul's Cathedral, and look upon its massiveness, one can scarcely help being impressed with the greatness of the human mind, its comprehensiveness of thought and loftiness of purpose, compared with the smallness of man's physical size; and see in it the evidences of relationship to that God who created the earth and framed the universe.

LIFE OF GEORGE STEPHENSON.

Taken from a little work—THE ROCKET—published by the American Tract Society.

OPENING OF THE NEW ROAD—DIFFICULTIES VANISH, A NEW ERA.

THE two other locomotives, however, were allowed to re-appear on the stage; but both broke down, and the "Rocket" remained victor to the last. It had performed and more than performed all it promised, fulfilled all the conditions of the directors' offer, and was accordingly declared to have nobly earned the prize, five hundred pounds.

But the money was little, compared to the profound satisfaction which the Stephensons felt at this public acknowledgement of the worth of their life-long labors. George's veracity, skill, and intelligence had all been doubted, denied, derided by men of all classes. Even old friends turned against him, and thought his mind was crazed by "one idea." He had to struggle on alone; faithful to his convictions, patiently biding his time, yet earnestly pleading his cause on every suitable occasion. He had a blessing for the world; and he knew when it felt the want of it, it would have it. That time had come. The directors flocked around him with flattering congratulations. All

shyness and coolness vanished. Friends were no longer few. The shares of the company immediately rose ten per cent. Men and means were at his disposal. George Stephenson was a happy man.

The "Rocket" had blown stationary engines to the winds. And steam that day, on the land as well as the water, took its place as one of the grand moving powers of the world.

There was no more waiting for work at the locomotive factory in Newcastle. Orders immediately arrived from the directors to build eight large engines for the new road, and all the workshops were astir with busy life. The victorious little Rocket was put on the road, and sensibly helped to finish it. Neither faith, men, nor means were now wanting, and the labor in every part went heartily on.

In June a meeting of the directors was held in Manchester, when the Rocket made a trip from Liverpool to that city with a freight and passenger train, running through in two hours. Chat Moss never quivered. And the directors, I dare say, would have been glad to forget their disconsolate meeting on the edge of it, when they nearly voted themselves beaten by the bog, only Stephenson would not let them.

On the 15th of September, 1830, there was to be a public opening of the road, and preparations were made at each end, and all along the way, for the grand event. The occasion awakened a deep and universal interest. It was justly regarded as a national event, to be celebrated with becoming honors. The Duke of Wellington, then prime minister, was present; also Sir Robert Peel and Mr. Huskisson, whose stirring words revived the drooping spirits of the directors after their defeat in Parliament, and whose influence served to get their bill successfully through at last. No one, perhaps, had watched the progress of the enterprise with deeper interest than Mr. Huskisson, or rejoiced more in the vanquishing of one difficulty after another to its final finishing. Great numbers came from far and near, who, assembling by the slow mode of travel of those days, took time accordingly.

Carriages lined the roads and lanes; the river was crowded with boats; and soldiers and constables had their hands full to keep the people from the track.

The new locomotives, eight in number, having been faithfully tested, steamed proudly up. The "Northumbrian," driven by George Stephenson, took the lead. Next the "Phoenix," under Robert's charge. The "North Star," by a brother of George. The "Rocket," and the rest, with their trains, followed. Six hundred persons were in this procession, flying at the rate of twenty five miles an hour! Oh, the wonder and admiration which the spectacle excited! These noble steam-horses panting, prancing, snorting, puffing, blowing, shooting through tunnels, dashing across bridges, coursing high embankments, and racing over the fields and far away. England and the world never saw before a sight like that.

But the joy and the triumph of the occasion were destined to be dampened by a terrible disaster. At Parkenside, seventeen miles from Liverpool, the "Northumbrian," which carried the Duke and his party, was drawn up on one track, in order to allow the other trains to pass in review before them on the other. Mr. Huskisson alighted, and standing outside was talking with the Duke, when a hurried cry of "Get in! get in!" went up from the bystanders. For on came the Rocket, steaming along at full speed. Mr. Huskisson, startled and confused, attempted to regain the car an instant too late, he was struck down, and the Rocket went over him.

"I have met my death!" exclaimed the unfortunate man; which, alas, proved but too true, for he died that evening.

A sad confusion prevailed. The body of the wounded gentleman was lifted into the car, or carriage as it then was, and the "Northumbrian" took him over the track home, a distance

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of fifteen miles, in about twenty minutes. So swiftly and easily done! The use rather than the abuse of the new power made the strongest impression.

The mournful accident threw a cloud over the occasion. The Duke wished to stop the celebration, and immediately return to Liverpool. Mr. Huskisson's friends joined with him in the wish. Others felt that Manchester should not be disappointed in witnessing the arrival of the trains, and that the accident might become magnified and misrepresented, and thus operate mischievously upon public sentiment in relation to railroads; the party therefore consented to proceed to their journey's end, but were unwilling to mingle in any of the rejoicings common to such occasions.

But the railroad needed no such demonstrations to publish or proclaim its worth. It had within itself more substantial proof. Time was saved; labor was saved; money was saved. Coal, cotton, and every article of merchandise useful to men could be carried cheaper, could be had cheaper than ever before; and what was better, had in quantities sufficient to satisfy the industry and necessities of men. And with cheapness was combined comfort and safety. The first eighteen months, seven hundred thousand persons were carried over the road, and not an accident happened.

But were not people frightened by the smoke, cinders, fire, and noise of the engines, as the opposition in Parliament declared they would be? No, no. It was not long before everybody wanted land near the track; and land, therefore, near the road rapidly rose in value. The farmers who had scouted the surveyors from their fields, now complained of being left one side; and those who had farms near the stations to rent, rented them at a much higher rate than ever before. Barren lots became suddenly profitable, and even Chat Moss was turned into productive acres.

(To be Continued.)

For the Juvenile Instructor.

HISTORY OF JESUS.

CHAPTER XVI.

AFTER three days, the fearful darkness passed away. The terrible earthquakes also ceased so that the earth did not shake and tremble, and the frightful sounds caused by the rending of the rocks were no longer heard, and the great chasms that had been made in the ground, closed up; and then the weeping and lamentations of the people were turned into praise and thanksgiving, to Jesus their Redeemer.

The people that were left alive were not the most wicked class of society—they were such as had never stoned the prophets, and they had never been guilty of shedding the blood of the saints; while those who had been guilty of all manner of wickedness, and had been filled with the spirit of persecution, had, some of them been sunk and buried in the earth—some were drowned—some were burned with fire—some were crushed to death by the fall of buildings—some were carried away and dashed to pieces by whirlwinds, while others were destroyed by the suffocating vapor which accompanied the thick darkness.

After these marvellous things had transpired, and all those that were spared, both of the Nephites and the Lamanites had humbled themselves before God and repented of all their sins, they were greatly blessed—they were united together and were filled with the spirit of God. Their union was so great and their faith in Jesus so perfect, that he manifested himself to them; but not till after he had ascended into heaven at Jerusalem at the time when he stood on the Mount of Olives with

some of his disciples; and it will be recollected, that, as he ascended a cloud received him out of their sight, and the angels of God appeared to those who saw him ascend, and asked them why they stood gazing up into heaven, and told them that the time would come when he would descend in the same way that they had seen him ascend. This prophecy of the angels will be fulfilled in these last days.

In the land which was called Bountiful, there was a temple which was not destroyed by any of the convulsions of the earth at the time when Jesus was crucified. A great multitude of people had gathered around the temple, and were conversing one with another about the wonderful changes that had taken place, when they heard the sound of a voice as if it came out of heaven; and with great astonishment every eye was turned to see, if possible, from whence the sound proceeded, but they did not understand the voice. It was neither harsh nor loud, but it seemed to pierce their very souls, and caused their hearts to burn and their whole frames to tremble. And they heard it the second time and still they did not understand it; and while, with the utmost anxiety, they were steadfastly looking towards heaven from whence it seemed to come, they heard it the third time, and then they understood it, and it said to them "Behold my beloved Son, in whom I am well pleased—in whom I have glorified my name, hear ye him."

The people then saw a man coming down from heaven, clothed in a white robe, and he came and stood in their midst, and the eyes of the whole multitude were fastened upon him—no one spoke, for they were all filled with surprise, not knowing what it meant, but thought that an angel had appeared unto them. But it was Jesus—he had come to bless and comfort them. And he stretched forth his hand and said, "I am Jesus Christ, whom the prophets testified should come into the world; and behold, I am the light and the life of the world; and I have drank out of the bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which, I have suffered the will of the Father, in all things, from the beginning."

When the multitude heard this, they all fell to the earth, remembering that it had been foretold by their prophets, that Jesus should visit them and show himself unto them after he arose from the dead and had ascended to heaven.

Then Jesus told them to rise up and come to him and put their hands into his side, and feel the prints of the nails in his hands and feet, and know for themselves that it was really Jesus, of whom the prophets had written. Filled with joy and gladness, the whole multitude shouted aloud, "Hosannah! Blessed be the name of the Most High God!" And they fell down at the feet of Jesus, and worshiped him.

E. R. S.

(To be Continued.)

TEMPER.—No trait of character is more valuable than the possession of a good temper. Home can never be made happy without it. It is like flowers that spring up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstrations; patience and forbearance are the sentinels within. Study to acquire and retain a sweet temper. It is more valuable than gold, and it captivates more than beauty.

WHO IS Little Sunshine? The child who does not pout, or frown, or say cross words, but who goes about the house laughing, smiling, singing, saying kind words, and doing kind deeds,—that child is Little Sunshine. Does anybody know Little Sunshine? Where does Little Sunshine live?

The Juvenile Instructor.

GEORGE Q. CANNON, : EDITOR.

MAY 1, 1868.

EDITORIAL THOUGHTS.



OUR anxiety and desires for the good of the rising generation are very great, for they are the hope of Israel. Many of our adult population had reached the age of maturity before they heard the gospel, and having been reared in Babylon, surrounded by its customs and corruptions, they still feel their influence, no matter how earnest their desires and efforts may be to do the will of God and to promote His purposes. Hence we feel that the "hope of Israel" lies in the rising generation. On the present occasion we desire to say a few words to them upon the necessity of cultivating their intellectual powers.

Youth is especially the time to commence this work. Boys, if you wish to be something—if you wish to fill useful and honorable positions in life, lay a foundation to do so in your youth. Cultivate your intellectual powers, learn to think and store your minds with useful knowledge instead of wasting your time in idleness. Do not be content with merely being able to drive a team to the kanyon or other drudgery of a like nature; though we have nothing to say against your doing this; it is so necessary that it must be done, but do not be contented with doing this alone.

While you are young study arithmetic, grammar, geography, phonography and history. Good works on all these subjects can be obtained at a trifling cost, and you can make yourselves tolerably proficient in these very useful branches of education after your work is done if you will be diligent and use to the best advantage your spare time in your youthful days.

The pages of past and present history furnish names great and glorious in art, science and letters, who commenced life in positions as humble as any of you now occupy. But distinction and eminence are rarely attained by him who spends the days of his youth in idleness and vice; but in numerous instances they have been attained by them who have been reared in poverty, and compelled to toil from their earliest childhood; the difficulties and advantages by which they have been surrounded seeming to increase their desires for intellectual excellence and superiority.

Never be afraid of trouble; the most learned man that ever lived was once as ignorant as any of you, and had to commence his education with the alphabet. And though your progress may for awhile be slow, and you may meet with many discouragements, recollect that the largest building is made by simply piling one brick upon another, and that the highest mountains and mightiest oceans are composed of *particles* of sand and *drops* of water. Every difficulty conquered will increase your desire to conquer others, and the more your mental powers and faculties are exercised and developed, the more powerful they become; in fact the powers of the mind are illimitable, and all the great results that have been wrought out in the ages past and present by the exercise of the thinking powers will, by the further development of the same powers, be surpassed and completely eclipsed.

How many young men do we see on every hand who are

passing through life knowing little more than enough to answer to nature's calls, as ignorant of the great events now transpiring in the world as of things that happened in the days of Sesostris or Alexander the Great. This is inexcusable and disgraceful and such persons must have been deprived of all opportunities for mental improvement in youth, or else passed that period of their lives in idleness and vice. None can plead the lack of opportunity now-a-days. Excellent works on every branch of education are so plentiful and cheap in our country that all who will may profit by them, and, with no time but that which can be found after daily toil is over may soon store their minds with a rich fund of useful information, and acquire a better education than was possessed by kings a few centuries ago.

Let the thought that you are connected with the kingdom of God be an additional spur to you in your efforts at self-improvement. Your callings and destiny are glorious, being citizens of a kingdom which will yet give rulers and dictate laws to every portion of the earth and its inhabitants.

Then prepare yourselves for usefulness. Do not be content to pass through life in ignorance, but cultivate the powers your Creator has bestowed upon you. And with all your getting get wisdom—that is, the wisdom of heaven. Seek unto God for the aid and guidance of His Holy Spirit. Cultivate humility. Heed the teachings of the Priesthood, and then when called to fill important positions you will be able to discharge the duties devolving upon you with credit to yourselves and for the advancement of the kingdom of God.

For the Juvenile Instructor.

CHARADE.

BY BETIL.

Four kings with five give battle in a vale,
The four in war against the five prevail;
A man, well armed, goes forth to rescue those
Who fled or fell before their daring foes;
Returning from the battle of the nine
He meets a king who brings forth bread and wine,
And blesses him who had the kings dispersed;—
That king was also what you find my *first*.

On prince and peasant, in their youngest days,
I've often been the subject of much praise;
Of every color and of every shade,
Surrounding a sweet face I am displayed;
A cover for the head, to ladies known,
In which much elegance is often shown,
Will aid the attentive juvenile to glean
A name by which my *second* will be seen.

When many centuries mankind was left
In darkness—of the light of truth bereft—
The right was wanting on the earth to preach
The gospel; which no man has right to teach,
Unless the power is given from the Lord.
That power by holy angels is restored,
With right to organize, direct, control;—
That power expressed by name will give my *whole*.

THE answer to the Charade in No. 7 is BEAVER CITY. The following forwarded correct replies: G. W. Thurmond, L. L. Nebeker, J. S. Thornton, A. E. Thornton, E. B. Thornton, N. M. Thornton, O. Thornton, W. J. Lewis, T. W. Howard, G. Evans, E. D. Mousley, J. H. Parry, Jos. Toronto, jr., T. Toronto, H. W. Naisbett, jr., J. R. Naisbett.

For the *Juvenile Instructor*.

SCENES IN JERUSALEM.

THE TOWER OF HIPPICUS.

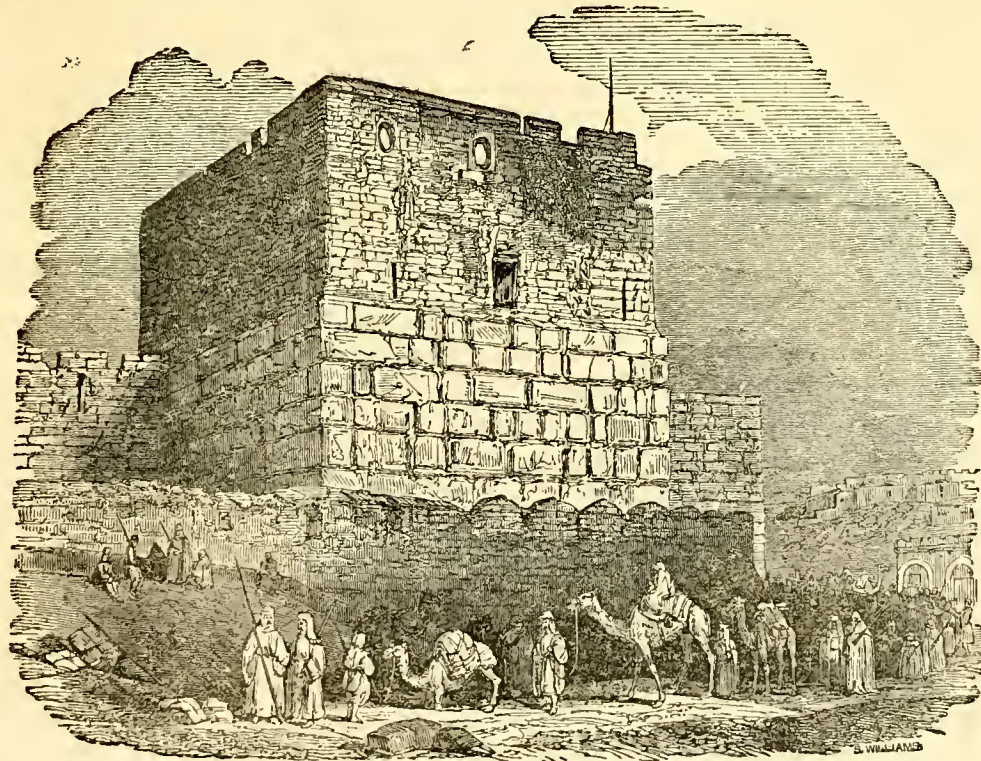
IT was David who made Jerusalem the royal city of Israel. Before his days it was in the hands of the Jebusites, and was known by the name of Jebus. Even at that early date it was a place of considerable strength, and offered a determined resistance to the shepherd King. But David captured it and made it his abode. On the hill of Zion he built the city of David, which became the stronghold of Jerusalem. On it stood the citadel, and there the citadel stands to this day. Not the citadel David built; that has been destroyed long ago, but a remnant of the work of Herod the great, which Titus left standing after his armies had captured and destroyed the city, to show all the world how vast had been the strength of the conquered capital of the Jews. Our view is of a part of the citadel still standing. It is called the Tower of Hippicus, by

burial place of two or three different persons, and are variously known by their names. On the other hand, some fortunate beings have more than one tomb. The Virgin Mary is one of those thus blessed, as there are several different spots shown as the place of her burial. Some folks are disposed to defend this strange circumstance by saying it is quite as easy for a person to have two or three tombs when they are dead as two or three houses when living. It may be so, but we must confess that the fact has never come under our observation of the dead removing by choice from grave to grave, as they were in the habit of doing from house to house while living.

A traveler, who lately visited Jerusalem, thus speaks of the Tower of Hippicus; he says: "The modern citadel is composed of an irregular group of square towers, protected on the outside by a deep fosse, (ditch) with a sloping bulwark of ancient masonry, which seems of Roman workmanship, and was most likely constructed by Adrian, when he re-built the city. On the inner side, a low wall runs round the towers. The north-eastern tower, for about forty feet of its height, is built of

huge bevelled blocks, from nine to thirteen feet long, and four feet high; above this it is of modern construction. Its dimensions are a little more than seventy feet by fifty-six feet. There is no entrance, either on one side or from above, to the ancient portion of the tower, and no one knew of any chamber in it. This evidence so far as it goes, of a want of vacuity (hollowness) in the mass of this ancient structure, has been corroborated by the recent discovery that the lower part is of solid rock, cut into shape, and faced with masonry, tallying so completely in this respect with the account given by Josephus, as almost to establish for certain its identity with the tower of Hippicus.

"There is much ancient masonry in the lower part of the walls and towers of the citadel, partly, no doubt,



some the tower of David; for quite a number dispute that it is the tower which Herod reared to the name of his ill-fated friend.

We must inform our little readers that there is considerable doubt existing with regard to a great many of the so-called sacred places in and around Jerusalem; we mean the places mentioned in the Bible, and called sacred because they are associated with the lives of Jesus, the prophets and other holy men of olden days.

The learned often assert that there is no good reason for the names by which many of these places are called; and say that priests and monks gave them these names, on purpose to make money by exhibiting them to the pilgrims who came to worship at the holy city. These statements have given rise to a great variety of opinion, and have been the cause of endless debates and squabbles amongst the different Christian sects. This is the case with the Tower of Hippicus, with the pool of Hezekiah (which we described in our last number,) with the tombs in the valley of Jehosaphat; some of which are said to be the

remains of Adrian's fortress. When the Crusaders took Jerusalem in A. D. 1099, this citadel was the stronghold of the city and the last point surrendered to them. In those days it was called the 'castle' or 'tower' of David; and is described as being very strong and built of large hewn stones. When the Moslems destroyed the walls of the city in A. D. 1219, they spared the citadel, and the Franks continued to give it the name of 'the tower of David' till the sixteenth century, when it was called 'the castle of the Pisans,' in consequence of a belief that it had been repaired by citizens of that Republic."

If our little friends will look at the picture they will easily discover, by the large size of the blocks, the ancient portion of the Tower. They will notice that in it there are no doors nor windows, as spoken of above. The absence of such openings made it easy to guard, as one man could stand in the door above and give warning to those inside of the approach of an enemy.

You may ask how did the soldiers get in and out of the tower from such a high door. We read of the apostle Paul being let down over the walls of Jerusalem in a basket, and we

suppose that it was by some such contrivance as that, that the soldiers of the tower were lowered, or hoisted up. Our engraving also shows part of one of the gates of Jerusalem, known by three names, being called the Jaffa, Bethlehem or Hebron gate, as the road on which it opens leads to those three places.

G. R.

Uncle Gregory's Visits.

For the Juvenile Instructor.

VISIT XXI.

THE LORD WILL PROVIDE.

[CONTINUED.]

LONDON by night is quite a curious sight to the stranger who has never lived in a city. The stores having the advantage of the gas light, do not close till nine or ten o'clock at night. Some are open until twelve, and some hotels and boarding houses or coffee houses are open all night. There are several theatres, music halls, lecture halls, panoramas and various places of amusement that are nightly crowded with those who seek for pleasure, instruction or amusement. The streets are crowded with passengers hastening in opposite directions; and the good, bad and indifferent, the rich, the comfortable and the poor, jostle against one another, and the thief and pickpocket plies his trade under the very nose of the policeman. What an immense volume the various ideas that are in the minds of this multitude would make could they be gathered together.

Papa and the girls pass an imposing hall, and see a number of well-dressed people ascending the steps towards the lecture rooms. A large placard announces that the Rev. Mr. Preachwell will deliver a lecture on the Divinity of Jesus Christ. They are detained in front of a theatre; the doors are just open, and the rush and scramble for a good seat by the people who are so numerous they block the side walk. A few streets nearer home they pass a modest hall, and here also numbers are hurrying to hear Mr. Doubtall, the Rationalist, lecture on the absurdities of religion. The gin palaces, as they call the liquor stores, are illuminated, and here they saw a sad sight. A drunken man reeled out of one of the doors, and, as it opened, they saw men and women surrounding the counters; young men, dressed in a fashionable manner, smoking cigars and drinking; mechanics spending their hard-earned means in fiery liquors, ruining their families and their health. Here, squalid misery was comforting herself with a penny's worth of gin.

Mary and Ellen drew closer to papa, in terror at the filthy sight, as the man reeled from the gin palace.

"See, my children," said papa, "how fearfully foolish men act when they are the servants of sin. How very thankful we should be that the providence of God has revealed to us the gospel, in which, if we strive to keep his commandments, we are free from the power of sin and the sting of death."

On arriving at home, papa learned that a gentleman had called and wished papa to go and see him the ensuing day. He had left a card, on which was written, Messrs. Goodman & Co., Builders.

"Ah!" said papa, a situation no doubt.

"Yes," said mamma, "he had heard of your discharge, and that you were a good workman, and having a situation vacant, he wished to give you a trial."

"Ah papa," said Mary, "this is to help you to go to Zion."

"I hope so, my little maid," said papa, but let us have supper, for we are all hungry, and can do justice to your excellent cooking, Mamma."

A happy little party sat round the table that evening, the girls told mamma all they had seen, and papa talked of the various opinions men indulged in, in the absence of the everlasting gospel.

The next day papa visited the firm of Goodman & Co., and was introduced to one of the principals, who asked him if he could undertake to manage the building of a large villa on the suburbs of London. Papa answered he had some experience and was willing to undertake it.

"I heard the reason of your discharge," said the gentleman, "but taking no particular interest in your faith, as long as you faithfully perform the duties I require of you and attend strictly to your business, it makes very little difference what you believe in."

Papa told him very briefly the hope that was in him, and his reasons for embracing "Mormonism," as it was called, and said his religion taught him to be faithful in business, doing all things justly and honestly.

"That will do," said the gentleman, "I have no faith in any particular religion; but think, if there is any hereafter, we will all be accepted if we deal justly. He told papa to commence directly, and if he found him to be as good a workman as he had been represented, he might depend on a constant situation.

When papa arrived at home, he found his wife and the girls were anxiously awaiting his return.

"Have you succeeded in obtaining a situation?" asked mamma.

"Yes," replied papa, "and I think a very excellent one."

"Does the gentleman know you are a Latter-day Saint?" asked mamma.

"He does, and 'tis very curious, he does not believe in any religion. I lose one situation through a man who professes to be a follower of Jesus Christ, because I preach the doctrine of Jesus; and I am now employed by a man who professes nothing, and yet desires every man to enjoy his own faith as long as he does not infringe upon the rights of his neighbor.

"I should think," said mamma, "that there was more true principle in the non-professor, and as we shall be judged according to our works, not our professions, the non-professor is more justified."

"In every age," said papa, "truth is always met with the greatest opposition from those who professed to be very righteous. The Savior was greatly opposed by men who professed to be very righteous and who professed to understand the scriptures and were the false teachers of the multitude.

GOD COUNTS.—A brother and sister were playing in the dining-room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look!" said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

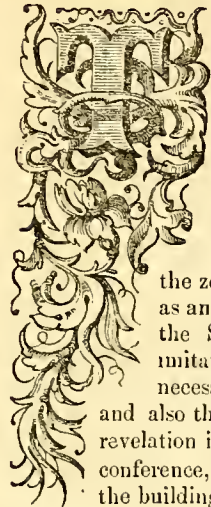
"But perhaps God did," answered the sister.

So he withdrew from temptation, and sitting down, seemed to meditate.—"You are right," replied he, looking at her with a cheerful yet serious air, "God does count, for the Bible says the hairs of our heads are all numbered."

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

Biography.

JOSEPH SMITH, THE PROPHET.



HE next day, April 7th, the general conference was held. A report of the First Presidency was read to the conference. In this was set forth the progress of the work in Europe, through the labors of those of the Twelve Apostles who were there; also the joyous and encouraging results which attended the preaching of the gospel throughout the States. Attention was called to the building of the Temple, the zeal of the Saints in Nauvoo was held up as an example for their brethren and sisters in the Stakes and Branches of the Church to imitate. At this conference Joseph set forth the necessity which existed of building the Temple and also the Nauvoo House. The Lord had given a revelation in the month of January previous to the conference, in which He gave instruction respecting the building of the Temple. He named a committee who were to build another house unto His name. This was known as the Nauvoo House. "It shall be," the Lord said, "a house for boarding, a house that strangers may come from afar to lodge herein: therefore let it be a good house, worthy of all acceptance, that the weary traveler may find health and safety while he shall contemplate the word of the Lord, and the corner-stone I have appointed for Zion."

On the 8th of April Lyman Wight was nominated as one of the Twelve Apostles in the room of Elder David W. Patten, who was killed in Missouri. The weather was so unfavorable for meetings Joseph informed the Conference that much instruction that was to have been given would be omitted.

On the 24th of May Joseph wrote a short epistle, in which he called upon the Saints who resided outside of Hancock county to make ready to move into it without delay. He wished the energy and enterprise of the people concentrated to accomplish the erection of the Temple and other buildings. He wished it understood that all the Stakes, excepting those in Hancock county, and across the river in Lee county, Iowa, were discontinued.

In the beginning of June Joseph accompanied his brother Hyrum and William Law as far as Quincy, on their mission to the East. And while in that place he called on Governor Carlin at his residence. He was treated with the greatest kindness and respect during his visit; and nothing was said about arresting him. But within a very few hours after he had left the Governor's residence, he sent Thomas King, sheriff of Adams county, Thomas Jasper, a constable of Quincy, and some others, with an officer from Missouri, to arrest Joseph and deliver him up to the authorities of Missouri. This they did on June 5th, while he was staying at a hotel on Bear Creek, about twenty-eight miles south of Nauvoo. The officer from Missouri manifested such a spirit that some of the men who had been called to assist were disgusted and would not stay with him, but returned home. After Joseph was arrested he returned to Quincy with the officers, and obtained a writ of *habeas corpus* from the Master in Chancery. This is a writ for delivering a person from false imprisonment, or for removing a person from one court to another. Stephen A. Douglas,

Judge of the Fifth Judicial Circuit of the State of Illinois, happened to come to Quincy that evening, and he appointed June 8th, to give a hearing on the writ, in Monmouth, Warren county, where the court would then commence a regular term. Joseph returned to Nauvoo in charge of the officers. One of them, Sheriff King, had been suddenly seized with sickness, and Joseph nursed and waited upon him at his own house, so that he might be able to go to Monmouth. A number of the brethren left Nauvoo with Joseph on the 7th of June, to accompany him to Monmouth. Monmouth was seventy-five miles distant from Nauvoo, and they arrived there in time for breakfast on the 8th. Great curiosity was manifested by the citizens; they were very anxious to obtain "a sight of the prophet." They expected to see him in chains. There was considerable excitement among the people. Sheriff King, whose health was partly restored, had considerable difficulty in protecting Joseph from the mob that had gathered there. In the court one of Joseph's attorneys motioned that the case should be taken up; but the State's attorney objected, on account of his not being prepared. By mutual consent the trial was postponed until the next morning. The next morning the Court House was filled with people desirous to hear the proceedings. The lawyers on the side opposed to Joseph, with the exception of two, confined themselves to the merits of the case; but those two did all they could to excite the public mind and create a feeling against him and his religion.

A young lawyer from Missouri volunteered to plead against Joseph, and he tried his best to convict him. He had not spoken many minutes when he turned sick, requested to be excused by the court, and went out of the house vomiting. His language was so violent that the judge was twice under the necessity of ordering him to be silent. Joseph's lawyers stood up manfully and honorably in his defense. They spoke well, and O. H. Browning who is now a member of President Johnson's Cabinet as Secretary of the Interior, made a powerful plea, in which he told what he, himself, had seen at Quincy, when the Saints were driven out of Missouri; and his words were so touching that his listeners could not refrain from tears, and even Judge Douglas and most of the officers wept.

In the evening Brother Amasa Lyman preached a brilliant discourse in the Court house, on the first principles of the gospel, which very much changed the feelings of the people.

The next morning, June 10th, Judge Douglas delivered his opinion on the case. It was that Joseph should be liberated. He was discharged that forenoon. This was a triumph for him, and he felt very thankful to the Lord that he had once more been delivered from the clutches of his cruel persecutors. He and his company, numbering about sixty men, reached Nauvoo on the 11th, and he was received by the Saints with great gladness.

The release of Joseph from arrest was a great disappointment to his enemies, especially to the Missourians. They were anxious that he should be deprived of his liberty; but this itself, would not satisfy them—they wanted to kill him. They were filled with the same spirit that the Jews had when they persecuted and crucified the Savior; that is, the spirit of that evil one who was a murderer from the beginning. They opened their hearts to receive the lies which he circulated and they became filled with his spirit. The evil one desires to fill the children of men with hatred to the truth; he desires to use them as his agents in killing the prophets and shedding the blood of the innocent and the good. Yet many of them do not understand this. The Jews did not when they sought the life of their greatest friend—the Son of God. The Missourians did not when they tried to get Joseph into their power that they might kill him. It requires the Spirit of God to expose the tricks of the evil one. That Spirit teaches those who have

it how to resist the devil and how to guard against him. Our little readers ought to cherish the Holy Spirit. Listen to its still, small voice in your hearts. It will teach you to be humble, to be meek, to be forgiving, to repent of all your sins, to suffer wrong rather than to do wrong. But the spirit of the evil one leads those who have it to be angry, to be quarrelsome, to be proud, to be cruel, to be hard-hearted, to be envious, to hate everything that is good, and to commit murder. These are its dreadful fruits!

For the Juvenile Instructor.

TO LITTLE BUILDERS.

"O, THAT'S not for me." Wait a little, perhaps it does mean you, after all. "But I'm not a builder; I don't know how to build, so it can't mean me." Very likely you are not, and never may be, a builder of houses; but you, and every other little boy and girl, and man and woman, are constantly working on a much more important building than any house, or church, or palace that ever was reared. You are building up your own characters. Adobies, brick, and even rock crumble and fall to the ground in the course of time, but you are to live forever, either in a dark, dreary, miserable house, or a bright, beautiful and happy one, just as you please to make it. Now, you would rather live in a cheerful and pleasant home, would you not? Then listen a little bit.

You know a house cannot stand long unless it has a good foundation, and a wise builder is always very careful to see that it is laid broad and strong and deep enough to bear the weight that is to be put upon it. Now you are laying the foundation of your character for eternity, whether a good or a bad one. Some of the stones of a good foundation are named: Faith in God, Prayer, Love to God and Jesus Christ, Truth, Honesty, Righteousness; if you are building with these stones, then you will not need to be afraid or ashamed of your work, for it will stand forever. But if you are using such trash as, Profanity, Levity, Falsehood, Dishonesty, Idleness, Disobedience, you may expect some time to find your house tumbling down about your ears. Remember that every word, every act, and even every thought is helping to form your character, and to make you a wise, good and happy, or a foolish, bad and miserable man or woman.

Some builders make a very mean, shabby building; so some little folks are taking a course to erect for themselves a very low and degraded character. The characters of other young people are like a finely constructed and well finished house—beautiful to behold. Sometimes a dishonest workman will make the two surfaces of a wall look very pretty, but he will fill in with rubbish, so that the wall is not strong and safe. This may be called a hypocritical wall. Of course none of the little ones who read this want to have a character of this kind. When a man wants to build a house, he should have a plan and work to it; but if his plan is not right he may have to pull all his building down. Now you should all be careful that you are building according to the plan laid down by Jesus Christ and his apostles, by Joseph Smith and Brigham Young and the Apostles and Prophets in these days; for if you do not, you will have to pull down your building and do all your work over again.

Now then, let all your stones be righteousness, and let them be cemented by faith and prayer, and you will have a good and cheerful house that will last forever.

He that loveth not, knoweth not God; for God is love.

Selected Poetry.

TO-DAY.

To-day, while the sun shines, work with a will—
To-day all your duties with patience fulfill.
To-day, while the birds sing, harbor no care—
Call life a good gift, eall the world fair.

To-day love the goodness that's better than gold—
And the truth seek, whose value can never be told.
To-day hold the kindness that thinks evil never—
He who kindly to-day is, is kindly forever.

Live, to day, in the beauty of earth, sky and sea;
For beauty fails never to you or to me.
To-day, then, love goodness and beauty and truth—
The crown of your living, the grace of your youth,

To-day is the summit of duty and life—
The path of endeavor, the arena of strife.
To-day is ours only—work, work while you may—
There is no to-morrow, but only to-day.

For the Juvenile Instructor,

CATECHISM

FOR OUR JUVENILES TO ANSWER.

121. For what purpose was a meeting held in Liberty, Clay county, June 29th, 1836?
122. What charges were alleged against the Saints?
123. Why were the Saints compelled to leave the county?
124. What has since occurred in the same region of country?
125. Where did the Saints move to; and when did they commence moving?
126. What was the county soon after named?
127. What was the name of the city which was laid out there?
128. When was the ground broken in it for building a House of the Lord?
129. When was the "Kirtland Safety Society" organized as a banking institution?
130. What particularly characterized the summer of 1837 at Kirtland.

A LITTLE head with golden hair,
A little face so sweet and fair,
A little hand with its dimpled grace,
It wanders lovingly over my face.
And a sweet voice whispers soft and low,
"I love you, sister—I love you so!"

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