

THE JUVENILE INSTRUCTOR.

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VOL 1.

Poetry.

[SELECTED.]
OUR BABY.

You'd better believe she is pretty,
Our baby, our beautiful girl
With her eyes full of innocent mischief,
With her hair just beginning to curl.
With her tiny feet constantly tripping,
For she is just learning to walk;
With her lips full of musical prattle,
For she is just learning to talk.

I watch her sometimes at the window,
She stands on the tips of her toes;
Outside you can see her eyes sparkle,
And the end of her little pug-nose.
She mimics the dog's solemn bow-wow,
She catches up every light word;
She mews, and she crows, and she whistles,
As shrill as a wild forest bird.

Only just a year old is our baby,
So pure and so happy is she,
That we long to enchant her, and keep her
Forever as young and as free.
But we might as well prison the sunshine,
Or stay the sweet growth of the flowers,
Or bind up the spray of the fountain,
Or fetter the swift-flying hours.

God gave her, our beautiful baby!
He made her so sweet and so pure;
He gave her the undying spirit
That will to all ages endure.
God keep her! May Israel's Shepherd
Who carries the lambs in his breast,
Be near her in joy and in sorrow,
And guide her safe home to his rest.

For the Juvenile Instructor.

KINDNESS.

THERE are a great many instances recorded which show how superior kindness is to cruelty in its effect upon the hearts of old and young. But instead of calling the attention of my young readers to any of those examples, already printed, I will tell them a true story, that very forcibly illustrates the power of kindness.

In the great city of London, England, not many years ago, there lived a boy named John, who had been for some time in the habit of playing truant, and although the school-master had repeatedly chastised him for it, and sometimes too by flogging him on another boy's back, still he would occasionally be guilty of this wicked practice. One morning, when John was on his way to school, he overtook one of his school-mates, named Thomas, who persuaded him to stay away that morning, and go with him to bathe in a pond that was in a big field about two miles off. Now John knew very well that it was wicked to stay away from school; but he was enticed by the entreaties of Thomas and the prospect of going in a swimming. Now, Thomas was an older boy, and should, for this very reason, have set a better example.

John tried to smother the "still small voice" by thinking that he would only go that once and that he would be sure to go to school that afternoon. Poor, misguided boy! How little did he know that one false step taken it is difficult to retrace it, and that if a child or grown person once gives way to temptation it requires a greater effort to resist it when it again assails him.

When the afternoon came he was afraid to go to school, because he knew that the teacher would want to know the cause of his absence in the forenoon, so he spent the whole of the day in the fields, playing with

other bad boys; but his heart was sad and heavy, and the hours seemed very long. That night, when he knelt by his kind mother to say his prayers, his conscience troubled him sorely,—for John was not naturally a bad boy—and once he came very near confessing his wickedness, and begging his mother's forgiveness; but the evil voice whispered that, if he held his tongue, his mother would not find it out, and again he resisted the promptings of the inward monitor. On the following day he left home, as usual, to go to school; but he felt afraid to go there, as he knew the schoolmaster would require an explanation; so while he was wondering what he should do, and feeling very miserable, Thomas came along, and they both went again to the field to bathe and play. When there they mingled with other wicked boys, who were also playing truant from other schools. Thus he continued day after day, for weeks, and even went so far wrong as to spend the money his mother gave him on every Saturday to pay for his tuition.

"During all this time do you think John enjoyed himself? No, my dear readers, he was anything but happy, and at times felt as though he would give anything he possessed if he had not acted so; but he had not the moral courage to confess his errors, and retrace his steps. The Lord in his mercy prevented him from continuing in this wayward and dangerous course. His conduct was discovered by some of his classmates, who told his mother on the following morning; and his grandfather, (John's father was dead) took him by the hand and told him to accompany him up town. So off they started together; but imagine, if you can, how John's heart sank within him when, as they approached the school-house, his grandfather's grasp tightened on his little hand, and he was suddenly dragged into the open school before all the boys. He knew he richly deserved chastisement, and fully expected to be placed upon a big boy's back and flogged severely. But the good schoolmaster had tried severity and failed, and as this was a case of so aggravated a nature, and John had displayed so much recklessness in not only playing truant so long, but in spending the money that belonged to his teacher, he determined to try another plan. He resorted to the *stronger power of kindness*, and to John's astonishment led him into the study, and there talked to him like a kind, fond father, pointed out to his youthful mind the great wickedness he had been guilty of. Then he knelt down with him and earnestly prayed the Lord to forgive him, and to bestow His Holy Spirit to guide and direct him in the future.

This kind of treatment was too much for John; he expected to have been flogged openly, and made a signal example of, because he knew he had merited it; but he was not prepared for kindness. He wept bitterly; he repented sincerely, and went home to his mother that day with such a good and humble spirit that she at once freely forgave him, and he soon became one of the best boys in the school, and remarkable ever after for the goodness of his heart and the kindness of his disposition; for he knew, by his own experience, how great was the power of kindness.

Previous to this circumstance John *feared* his school-teacher, but after it he *loved* him, and nothing gave him greater pleasure than doing all he could to show his gratitude, and I need not tell you he was never afterward guilty of playing truant. W. S. G.

"GREAT" AND "WISE."

OUR young readers when studying history will find the names of certain men who made themselves very famous in the age in which they lived, and who have been called "Great" because of their having done so. It will be found, also, that those "great" men have nearly all been noted warriors, who have been victorious in a great many battles over those with whom they

were contending, and have been the cause of very many thousands of men being killed.

Alexander the Great was one of those men. He was the son of Philip, King of Macedonia, a part of ancient Greece. He was very ambitious, and in ascending the throne of Macedonia, he commenced to bring all the Grecian States under his sway. This he accomplished by conquering some of them and forming alliances with others, until he had control of the entire Grecian forces. When his power became consolidated, he turned his arms against Persia, the powerful and ancient enemy of Greece. He crossed into Asia Minor, and after a number of bloody battles he almost overran Persia. He took the City of Tyre after a lengthy siege, and subjected the inhabitants to great cruelty because of their opposition to him. He conquered Egypt; and carried his arms eastward towards India, being victorious everywhere his armies went, and causing many millions to mourn for the bloodshed, desolation and misery which accompanied and followed him. After having become a terror to the then known world, he died, while still a young man, at Babylon, through intoxication, debauchery and excesses.

He who had conquered nearly all the world, had not learned to conquer himself, nor govern his own passions, and died at an early age, called "Great" by mankind; yet showing a striking example of how poorly human greatness can compare with that greatness which the possession of heavenly wisdom and the practice of true principles will bestow.

There was another renowned king who lived upon the earth several hundred years before Alexander. His name was Solomon, the son of David, king of Israel. He also ascended the throne when a young man,—for Alexander was only about twenty years of age when he commenced his conquests. The Lord said to Solomon, "Ask what I shall give thee;" and Solomon did not crave after the power, dominion, riches and renown, which Alexander sought to obtain. But he asked the Lord for wisdom and knowledge, that he might judge righteously among the people. And the Lord granted his prayer, inasmuch that Solomon is known as one of the wisest men that ever lived upon the earth; and that wisdom brought him honor and glory. He had riches and wealth and honor granted unto him by the Lord, because he sought for wisdom which endureth. The kings of the earth sought his friendship; his riches were multiplied greatly; he built a temple to the Lord; and his name became famous among the nations. And if it had not been that in his old age he permitted strange women, whom he had married, to turn his thoughts from the worship of God, he would have gone down to the grave with the brightest record of any king who ever sat upon a throne.

Alexander sought glory and greatness by carrying misery and bloodshed throughout the earth, and he died miserably; while the power which he built up crumbled to pieces soon after his death. Solomon sought wisdom and knowledge, and gained a glory and a greatness which make his memory precious to all good men, mixed with regret that he forsook his wisdom in his old age.

Seek wisdom, my children, which cometh from God, and knowledge, which will make you useful and great; then your lives will be a blessing to mankind, and your names be spoken of with respect and honor in the future.

A FISHERMAN was drawing up a net which he had cast into the sea, full of all sorts of fish. The Little Fish escaped through the meshes of the net, and got back into the deep, but the Great Fish were all caught and hauled into the ship. The moral of this is our insignificance is often the cause of our safety.

Do what you ought, come what may.

For the Juvenile Instructor.

LITTLE GEORGE ON A VISIT.

A TRUE STORY.

LITTLE GEORGE was permitted to eat his dinner with the good Governess, and he felt quite glad that she did not think him a bad boy. Although his clothing was old, and somewhat ragged, yet he had an interesting face, which often won for him friends, and very likely it was this circumstance, and the deep sorrow which afflicted him in front of her pew, that made the governess pity him, and feel desirous to inquire into the cause of his grief. She asked his name, where his father and mother lived, and why he was placed in the poor-house. She told him also, that she had seen him sitting on the ground crying yesterday under her window; she inquired why he felt so unhappy.

He told her that when he was playing in the streets, and doing no harm to any person, he was persuaded to come there by a lady, and she left him and never came back for him; that he did not like to be locked up between high walls, and made to go to school and to bed when he did not want to; that he did not like the old nurse, for she made the boys throw cold water on him, and she beat him, and gave him that tow shirt to wear which scratched him all over his skin so that he could not be still in the church.

She told him if he would be a good boy, that she would be his friend, and see that he should be made more comfortable and more happy. She told him to come again to-morrow morning, and she would see what could be done for him.

He went to church again in the afternoon with the boys and felt much better, and more contented with his lot, and had it not been for the continual scratching and goading of the tow shirt he would have felt quite comfortable. All the boys knew that he had ate his dinner with the Governess, and some of them were changed towards him, and began to be good and kind to him, while others envied him his good fortune, and would not speak to nor look at him.

After the church came out in the afternoon, the boys were permitted to visit different parts of the poor-house, and to walk in the gardens if they wished to. One of the big boys who felt more friendly to little George, led him by the hand on a visit to the ward where the aged people lived. They lived in two long rooms, which were separated one from the other by a passage; the old ladies occupying one room, and the old gentlemen the other. Their beds were arranged on each side of the room about three feet apart. In the passage, between the beds, stood a little table and one chair.

Little George was very much surprised to see so many old persons together in one room; and there were some very curious persons among them which he could not pass by without stopping to watch for a little while.

There was one man on his knees praying with all his might for sinners to repent and come to Jesus; and he would fall down upon his face, and seem to be in the greatest distress; as though he felt the burden of all the sins of the whole world upon his own shoulders. Little George had often seen the same man in the yards of the poor-house and in the big city. He was always praying, and would kneel down in the mud or anywhere else. When the authorities of the poor-house wanted him to work, or do anything, such as fetch water from the pump, carry coals into the rooms, or help sweep out the yards, he would fall down immediately, and commence praying, and throw himself into convulsive fits until he would froth at the mouth. He was a lunatic, harmless to everybody but himself.

A little further on little George's attention was attracted by another curious man; a tall, thin man, who appeared to be about 55 years of age, dressed in a old suit of black cloth; he looked as if he might have been a religious minister sometime. He paid no attention whatever to any person; but his whole attention was paid to a little tin box, about six inches long, four inches wide and four inches deep. Little George watched him awhile. He sat upon a rush-bottomed chair and moved his body to and fro like a person in the greatest sorrow and despair. Sometimes he would look up to the skies through a window which was opposite to him, and then he would look down upon the tin box, which he held to his heart as though it contained the most precious treasure, and he seemed to guard it with the greatest care.

Little George wondered what could be in that box, he felt that he would give all he had to know what its contents were, the old man seemed to value it so highly. Finally, just as little George was going to walk away, the old man had worked himself up to such a pitch of grief that he burst into tears, and immediately opened the lid of the box for the purpose of saving every drop that flowed from his eyes, from his nose and from his mouth. After this burst of grief was over, he looked into the box with adoring tenderness, and carefully closed the lid and pressed the box to his breast, at the same time a gleam of joy passed over his haggard face.

Little George often saw this old man walking through the poor-house yards carrying his tin box under his arm. Some of the most mischievous of the boys would poke the tin box from under his arm with a stick, and all his tears would be spilt on the ground. This person was religiously crazy, and attached great saving powers to his tears.

The psalmist David prayed, "put thou my tears into thy bottle." This lunatic tried to be like David, and imagined himself afflicted like Job, who said, "mine eye poureth out tears unto God."

There were many more lunatics; but these two, which I have noticed, attracted little George's attention more particularly. This visit made quite an impression upon his mind. When he went to bed he felt glad and thankful to God that he was not crazy like some of the poor people he had visited, and preferred rather to be locked up within high walls and to be scratched with a tow shirt than to be crazy. He fell asleep, after he had prayed to the Lord, feeling that his position was not so bad after all, and wondering what the good governess would do for him in the morning.

UNCLE GEORGE.

For the Juvenile Instructor.

SKETCHES FROM THE BOOK OF MORMON.

HISTORY OF THE JUDGES.

AFTER the death of Mosiah, Alma the younger governed the people, he having been chosen the first Chief Judge. The office of Chief Judge over the people of Nephi was very similar to, and quite as important as that of the President of the United States now. In the first year of Alma's government, there was a very large and strong man named Nehor who went about among the people teaching very false and wicked things. He established a church of his own, whose preachers and teachers were supported in their idleness by the people. He taught that all mankind would be saved and obtain eternal life, no matter how wicked they might be. This doctrine pleased those who wished to live a sensual life, and they gave him so much money that he became rich and proud and wore very fine and costly clothing. One day, as he was going to meet with a number of his followers, he met with that Gideon who had been general under King Noah and King Limhi. Now Gideon was a good man, and a teacher in the Church of God; he therefore reproved Nehor for his wickedness. This made Nehor very angry, and he drew his sword and killed Gideon. For this he was arrested, taken before Judge Alma, tried and sentenced to death. The death of Nehor, however, did not put a stop to the spread of his doctrine or the increase of his followers; for, in a few years, one of the smartest and most cunning among them, named Amlici, succeeded in drawing a great many people after him and tried to make himself King over all the land. This greatly alarmed all the good people who belonged to the Church of God, for they knew that if Amlici were made King, he would deprive them of their civil and religious liberties, and do all he could to persecute and destroy them. A day was therefore appointed for the people to assemble and vote whether they would have Amlici to be their King. The majority decided that they would not; but the rest took Amlici and consecrated him to be their King. Thus we see there was another division among the Nephites,—those who followed Amlici being called Amlicites, and those who remained faithful to the work of God being called Nephites. The followers of Amlici now began to make war upon the Nephites, a great battle ensued in which many thousands were

slain, and the Amlicites defeated. The latter then joined the Lamanites, and came to fight the Nephites; but were defeated in two dreadful battles.

After this the Nephites had peace for some years. But with returning prosperity the members of the Church became proud and vain, forgot the Lord who gave them all their blessings, and began to persecute and oppress one another, so that many of those who were in the Church were worse than those who did not belong to it. This caused Alma so much anxiety and grief, that he decided to resign his office of Chief Judge, and devote himself to preaching the word of God among the people, in order, if possible, to stir them up to repentance and persuade them to put away wickedness from amongst them, that they might not be destroyed. Alma therefore, appointed Nephihah to be Chief Judge, and he, himself, went through the cities, towns and villages of the land of Nephi, exhorting the people to humble themselves before God and forsake their sins.

We think that the Nephites and the Jews, and other people who were greatly favored of the Lord, must have been very wicked to forget and forsake God; so soon and so often; but are we any better? Do not we—both old and young—too often forget and disobey our Heavenly Father?

W. H. S.

For the Juvenile Instructor.

STRANGE FASHIONS.

SOME people never seem satisfied with the way the Lord has made them. They want to look different to everybody else, even if they have to distort and injure their bodies to do so; fancying that these distortions improve them, and make them look better.

Different nations have very opposite ideas in this respect; thus, the Chinese crush the feet of their daughters so that baby shoes will fit them all their lives; while the Flathead Indians—no very distant neighbors of ours—flatten the heads of their children between two boards. Most nations admire the natural whiteness of the teeth; the Malays, however, file the enamel of theirs, and dye them black, for the very strange reason, though no doubt a very good one to them, that *dogs' teeth are white*. In Europe the nobles mark their coat of arms on their houses, carriages and goods; in New Zealand the chiefs tattoo their distinguishing badges of nobility on the skin of their face and limbs. Some of the Esquimaux think nothing of a man who has not some pieces of rock stuck in his cheeks, while the inhabitants of a portion of South Africa, cut a slit in the lower lip, and insert a piece of wood, about two or three inches long rounded at the end, making the lip stick straight out in front of the face; very pretty, too, no doubt, in their view, but not according to our style of beauty.

Even we civilized folks, who think we know so much more than any one else, have had some very foolish fashions. At one time, in England, a law had to be passed forbidding gentlemen to wear boots more than a foot (12 inches) wide at the toes, so that they could not have them as wide as they wished. They wore the point of their boots and shoes so long and narrow, that they used to twist the ends in their girdles to keep them out of the way. At about the same time, they made their coat sleeves so broad at the wrist that they trailed on the ground; and, it is said, some unfortunate folks fell over their sleeves, and broke their necks. To match this folly they wore cloth of a different color on each leg. For instance, the right leg red, the left blue, or the one green and the other yellow. What a picture of patchwork a crowd of merchants must have looked in those days.

There are some fashions that have existed quite lately, that are very foolish and, we may say, sinful; such as, among ladies, of drawing in the waist to make it look very small, till the whole body becomes distorted and mis-shapen, and the health is materially injured. How wrong for us to destroy the good health and soundness of body God has given to us. We shall surely have to account at some future day for this and every misuse of blessings. Many other ridiculous fashions have existed, and still exist, but, for the present, we think this is enough.

G. R.

Air is a dish which one feeds on every minute, therefore it ought to be fresh.

The Juvenile Instructor.

GEORGE Q. CANNON,.....EDITOR.

OCTOBER 1, 1866.

SPEAK NO FALSEHOOD.



LITTLE boys and girls should always tell the truth. To be truthful is a lovely feature in children's characters. All good beings love truth, and they admire and respect boys and girls who are truthful. But falsehood is hateful, and no good being can love those who practice it. Do any of our JUVENILES know any boy, who gained the love of his parents or friends by telling lies? Or, can they tell us of any one who does better by telling lies than he would if he told the truth? Think of all your schoolmates, and which of them do you like best? The boys and girls who tell the truth, or the boys and girls who tell lies and deceive?

Sometimes children are tempted to tell lies to gain some advantage. If they have done something that they are afraid will make their parents angry, they will tell a lie and try to deceive them to avoid a whipping. Children who do so are both ignorant and cowardly. They are ignorant in thinking that a lie will do better than the truth. It never does. It never pays to tell lies. Children may tell lies and deceive their parents and escape a whipping; but how mean they feel! They are in constant fear, lest they should be found out! And, in the most of instances, they are found out, especially in our Church. If their parents are Saints, the Spirit tells them that there is something wrong when their children try to deceive them, and they are not satisfied. And then what shame falls upon the child who is caught in a lie! He is far more likely then to get a whipping than he would have been had he told the truth. And how wretched parents must feel, when they know that their child, whom they love so much, and whose lips they thought so pure and innocent, had told them a falsehood and tried to deceive them!

Falsehood is the refuge of the coward. He hides under it, not having the courage to acknowledge his acts. If brave boys and girls do wrong, they are not ashamed to acknowledge it. Why should they be? Men and women do wrong, and make a great many mistakes, and why should children expect to be more perfect than they? Parents do not expect their children to be free from faults. If they do wrong, they are not surprised at it; because they know that they are young, and do not know much. Therefore, children, when you do wrong, you should never be afraid to confess it to your parents or your teachers. No matter how scared you may be at the thought of their anger, it is still better to tell the whole truth, without concealment, than to attempt to deceive them. The truth humbly told, will win them, and they will be softened by it; and then, besides, you will feel well yourselves when you tell the truth. Your minds will be at rest, and you will not be tormented with the fear of being found out.

PROSPECTUS FOR VOLUME TWO.

As the present volume of the JUVENILE INSTRUCTOR is near its completion, it is proper that we should say something respecting the coming volume. We fully anticipate, under the blessing of the Lord, to make the INSTRUCTOR still more interesting in 1867 than it has been during the present year, and to issue it with punctual regularity. Our aim is to make this paper a benefit to the children of the Territory and worthy the patronage of every parent. We have also concluded to change the INSTRUCTOR from its present form into one more convenient for binding. The pages will not be so large as those of the present volume, but, instead of four pages as at present, there will be eight. This change in the form, with the new type which we now have, will give our subscribers

much more reading matter than we proposed to give them when we issued the first prospectus. With the new type and other materials that we have procured expressly for printing the JUVENILE INSTRUCTOR, and paper of a better quality than we are at present using, and engravings which we have on hand and expect to procure, we hope to make this an attractive paper. We have no advertisements to depend upon, and the paper has no income but the subscriptions, therefore we look for the cordial support and patronage of parents, bishops, school teachers and all others interested in the welfare of the young.

Subscribers can have the Second Volume on the same terms as now paid for the present volume.

OUR Agent, Elder Joseph Bull, will start in a few days to visit the settlements north of this city, and throughout Cache Valley, on business connected with the JUVENILE INSTRUCTOR. We trust the Agents and subscribers of the INSTRUCTOR will be prepared for his arrival, and we bespeak a cordial welcome for him at their hands.

HERE IS A BOOK OF MORMON ACROSTIC.

1. Find the name by which the Nephites called the land where Jesus first appeared on this continent after his crucifixion.
2. Of a grandson of Lehi, who took charge of the sacred plates after the death of his father.
3. Of the most faithful of Lehi's sons and first king of the Nephites.
4. Of another of Lehi's sons, who took charge of the plates on the death of Nephi.
5. Of a mighty prophet and leader of the Nephites whom the Lord took as he did Moses.
6. Of the last of the Nephite prophets who hid the records in the earth.
7. Of one of the apostles chosen by Jesus from the Nephites.
8. Of a great prophet at the time of Jesus' coming, the first whom he chose to be an apostle.

The first letters of these names, acrostically arranged, will give the name of a great and good king of the Nephites, who called all the people together before his death and preached them the gospel.

CATECHISM FOR OUR JUVENILES.

The following questions are for our little readers to answer, and we hope that every one will take sufficient interest in them to search out the proper replies. They can all be found in the Biography of Joseph, the Prophet, which has been published in the INSTRUCTOR.

1. When and where was the Prophet Joseph Smith born?
2. What were his father and mother's names?
3. How old was he when he went to the Lord to ask him which of the sects was right, and what year did it occur in?
4. Whom do we suppose he saw in vision on that occasion?
5. At what time did he seek the Lord again, when an angel appeared unto him?
6. How many visits did the angel make to him that night?
7. On what day, month and year did Joseph first visit Cumorah and meet the angel there who showed him the plates on which the Book of Mormon was written?
8. How many times did Joseph meet the angel there before he received the plates?
9. On what day and year were the plates delivered to him?

For the Juvenile Instructor.

Voices from Nature.

MECHANICS AMONG THE ANIMALS.

THE animal world exhibits, to the eye of the close observer, a variety and beauty of life and activity, which calls forth his highest admiration, and shows him the absurdity and ignorance of those people who look upon animals with disregard and contempt, that is only occasionally modified by their self-interest. How much higher in the scale of intelligence some animals stand than most men are inclined to give them credit for, a few examples, which I have selected from a great number, will show.

There is the bee, for instance; every body knows him

and his hive, and has heard stories of his queen, his swarming in the spring and his delicious honey. The bees are the confectioners among the animals.

But what will my young readers say if I assure them that I have also discovered carpenters, masons, weavers, spinners, musicians, miners, fishermen, butchers, upholsters and ropemakers among the animals?

There is to be found in almost all the rivers of North America, but getting scarcer every year, the beaver; that understands admirably how to split logs of wood with his sharp teeth, to slide them down the bank to the place where he wants them to construct his habitation, fixing them together for his purpose like a carpenter, and plastering the walls of his retreat by means of his thick and flat tail, which he uses as a mason uses his trowel.

"Weavers?" Why, did you never hear that the caterpillar weaves itself a thick coat, in which, concealed, it undergoes those changes that will enable it to become the light and frolicsome butterfly? And you all have heard of the silk-worm, spinning the fine and precious silk, that no spinner among men, with all his skill and machines, can imitate.

A great many animals are not only fond of music, but some are themselves such fine singers, that the sweetness of their voices has become proverbial among men. The lark greets the early dawn with his cheerful warblings, and the nightingale sends her mournful melodies through the silent night. And the mocking-bird surpasses them all, by his wonderful power to imitate the song of any other bird that he has heard.

Some of our farmers and gardeners certainly wish many times the badgers, moles and fieldmice, with their destructive mining propensities, were somewhere else but in their gardens and fields; but there they are, mining and digging not after gold, but after worms or roots.

The eagle, the emblem of our country, the American eagle, is a fisherman, when we observe him in his native state, only somewhat smarter than many others, inasmuch as he lets other birds catch the fish first and then robs them of their prey. Among the family of the shrikes, a class of birds, is the butcher bird, who is very fastidious how he eats his food. Catching flies and bugs, for instance, he disdains to devour them like the common birds but carefully sticks them on thorns, and when thus prepared eats them with greater leisure. The swallow, oriole, and several others of the smaller birds fit up the inside of their nests so soft and smooth that any upholsterer might get jealous about a work he is not capable of imitating. But now, ropemakers! Well, if you think of big ropes such as we use in ships or in building houses, I could tell you no animal, but the spider, yes sir, the spider makes ropes strong enough to hold his own body and his prey at the same time; and so fine too, that astronomers pay several dollars for a fine and pure thread of cobweb, it being the finest thread that can be found, to put it across their telescopes, when calculating the distance of the stars.

Thus have I shown you some of the mechanics among the animals; and may you learn to study nature around you, that you may begin to understand the workings of our Father in this world and see His footprints in all departments of his endless creation.

K. G. M.

THE QUEEN'S TABLE.—A British peer, when dining with the queen, was challenged by a royal duchess to take wine with her. His Lordship politely thanked her grace, but declined the compliment, stating that he never took wine. The duchess immediately turned to the queen, and jocularly said: "Please your majesty, here is Lord —, who declines to drink wine at your majesty's table." Every eye was turned to the queen, and not a little curiosity was evinced as to the manner in which the total abstainer would be dealt with by royalty. With a smiling and graceful expression, her majesty replied: "There is no compulsion at my table."—Selected.

A GOOD RULE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but one hour's work in a day I must do that the first thing, and in an hour, and after this I was allowed to play; and I then could play with more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this I owe my prosperity."—Selected.

Biography.

JOSEPH SMITH, THE PROPHET.

(CONTINUED.)



N February, 1835. Brother Brigham and his brother Joseph called upon the Prophet Joseph, and sung for him. The Spirit of the Lord was poured out upon them, and Joseph told them that he wanted to see those brethren together who went up to Zion in the Camp, the previous Summer, for he had a blessing for them. A meeting was accordingly called, at which Joseph gave much valuable instruction. He said it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time. In the afternoon of that day, February 4, 1835, Joseph said that the first business of the meeting was for the three witnesses of the Book of Mormon (Oliver Cowdery, David Whitmer and Martin Harris) to pray, each one, and then proceed to choose twelve men from the church, as apostles, to go to all nations, kindreds, tongues and people. After they had prayed, the three witnesses were then blessed by the laying on of the hands of the Presidency. According to a former commandment given June, 1829, Book of Doctrine and Covenants, page 190, the witnesses then selected the Twelve Apostles in the following order:

Lyman E. Johnson, 1.	William E. McLellin, 7.
Brigham Young, 2.	John F. Boynton, 8.
Heber C. Kimball, 3.	Orson Pratt, 9.
Orson Hyde, 4.	William Smith, 10.
David Whitmer, 5.	Thomas B. Marsh, 11.
Luke Johnson, 6.	Parley P. Pratt, 12.

This was the order in which they were called; but they were afterwards arranged to stand in the quorum according to age—the oldest first, the next oldest second, etc. According to age their names stood as follows: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman E. Johnson.

The first three called were ordained at the same meeting at which they were selected; the others were ordained subsequently. They had a solemn charge given them upon the nature of their calling and duties.

At a council held shortly afterwards, composed of the First Presidency and nine of the Twelve, Joseph gave the Twelve instructions respecting keeping a strict record of all their proceedings and decisions, and pointed out to them the importance of so doing. On the 28th of February, 1835, Joseph and his counsellors commenced to select certain individuals from the brethren who went up to Zion in the Camp, to begin the organization of the first quorum of the Seventies, to travel under the direction of the Twelve Apostles. The next day Joseph Young was ordained, as one of the Presidents of the Seventies, which position he has continued to fill, amid all the changes which have been made, and the many vicissitudes which the church has passed, until the present, when the Seventies are numbered by thousands. Joseph, in giving instructions respecting the Seventies, said: "If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty-four thousand set apart for the ministry." On the 4th of May, 1835, the Twelve Apostles started from Kirtland on their mission to the Eastern States. From that mission they returned to Kirtland, Sept. 26th of that year.

In the beginning of July, a Mr. Chandler visited Kirtland for the purpose of exhibiting four Egyptian mummies which he had. He also had some rolls of papyrus* which were covered with writing and figures. Hearing that Joseph could translate these writings, Mr.

Chandler brought some of the characters to him, which Joseph interpreted. These mummies and the papyrus were afterwards bought by some of the saints, and Joseph, to his great joy, found that one roll contained the writings of Abraham, and another the writings of Joseph who was sold into Egypt. The Book of Abraham was translated by Joseph, and it was afterwards published in the TIMES AND SEASONS at Nauvoo, and can now be found in the PEARL OF GREAT PRICE.

At a general assembly of the Church held in Kirtland, August 17th, 1835, the Book of Doctrine and Covenants was presented to the Church for its acceptance. The Book was approved, and accepted as a law and a rule of faith and practice to the Church by the assembly. Joseph and Frederick G. Williams were absent on a visit to Michigan, and Oliver Cowdery and Sidney Rigdon presided over the assembly.

For the Juvenile Instructor.
IMPROVE YOUR TIME.

It is the desire of the writer of this short article to impress upon the minds of his young friends and readers the necessity of improving their time.

When the writer was a little boy his parents often said to him; "Bernhard, now is the time for you to lay the foundation of your future life, and if you want to become a man, that will be honored by all and be useful in society, make good use of the opportunities which we give you, to stock your mind with all knowledge that will make you happy and enable you to get the comforts of life."

Nothing has your friend proved to be more true than this exhortation. An industrious boy is always cheerful and happy, and is willing to do the bidding of his parents, whilst a lazy boy, who idles away his time in doing mischief, is disobedient to his parents, annoying to his neighbors. He makes himself miserable, and when he grows up, he lives on the earnings of the industrious, remaining poor himself, and is not respected by good men.

Have you, little boys and girls, experienced that good and happy feeling within you, which results from doing some good act, an act that merits the praise of your parents? I expect you have.

Well, now, when you grow up to be men and women, continually making good use of every moment of your time, you will find the comforts of life accumulating around you, obtaining them by your industry, whilst the idle child, who does not mind the counsels of his parents, when he grows up, has to depend on the charities of others.

If through your faithfulness, and the blessings of our Father in heaven upon you, when you are grown up, you shall have obtained houses and lands, and such other things as will add to your comfort and enjoyment, and are in a position to bless others, you will enjoy still better feelings than you did when you had done a good action in your childhood.

There is no greater enjoyment than in seeking to do good, making good use of the time and the means which we have. In doing these things the Lord blesses his children.

When your parents send you to school, be thankful for the opportunity you have of obtaining knowledge that will enable you to become great. There are a great many children on the earth who never get the chance to learn to read and write, consequently always have to be servants to others. Therefore never neglect to improve your time.

A FABLE.

A TOAD which had been hopping lazily about all day came at length to a deep spring. Crawling upon a stone overlooking the water he saw the antics of the merry frogs below. As he looked upon their shining green and yellow coats and sprightly forms, and saw the ease with which they leaped in and out of the water, toady became envious. As he looked upon himself he saw his dull knobby hide and clumsy body and limbs, and wished he was a frog. After becoming weary in bemoaning his sad lot, he crept under a plantain near by. In the morning a fearful noise woke him. Peeping out from under his leafy roof, he saw to his horror some boys slaying and skinning the poor frogs. He kept close in his hiding place, until one of the boys, on leaving, by chance pushed him out with his foot. Toady shrugged up his back and closed his eyes, expecting his last hour was come, but the boys passed on, saying:

"Mr. Toad, if you were a frog we'd have your hind quarters too."

Toady crept once more upon his stone, and looked into the water. One frog only had escaped. "Mr. Frog," said he, "how did you feel while your companions were being killed?"

"I thought," answered the frog, "if I were only a toad then I should not be killed!"

The moral of this fable is, that if we were what we would like to be, we should probably get what we would not like.—*Sunday School Advocate.*

CHINESE AND THEIR FASHIONS.—SHALL I tell you something about the Chinese? While you think it very strange they should dress in red to be married, and in white when their friends die, that boys on entering a room keep on their hats and take off their shoes, girls always go bareheaded, and if small-footed sleep in their shoes, they laugh at you for wearing a "go-to-sleep hat," (night cap,) why your garments are so small at the waist, and so large in the skirt, and how you can bear to eat such things as butter and cheese. You are surprised that a Chinese girl shaves her face, and she is equally surprised that you do not. You think it very odd they should all try to let their finger nails grow long, and they think you have no taste to cut yours so short. You close an envelop at the side and address it crosswise, while they close at the end and address lengthwise. You call them stupid, they politely compliment you for knowing so much. A "live chair" (rocking-chair) is as curious to them as their bamboo seats are to you. You say ground-nut, they call it "born of a flower;" you speak of a stool, they call it "a chair-child;" you ask for a small knife, they for a "knife-child one handle;" you say two chickens, they "chicken two head." A frog is with them a "water chicken," a pumpkin "golden melon," and woodbine "gold-and-silver flower." A window is a "look-out door," and a steamboat a "fire-and-smoke ship." But I will not tire you with more this time.—*Selected.*

THE RIDDLER.

The following have correctly answered the Charade in No. 16: the answer is Heber Chase Kimball.—G. S. Lincoln; Emeline Wells; Lizzie Winder; Ellen C. Rummel; and Rachel Cahoon.

The following have correctly answered the Charade in No. 17: the answer is Orson Hyde;—Serge Stenhouse; Lizzie Winder; Julia A. Fitzgerald; Mary A. Fitzgerald; Delilah E. Allen; Mary E. Shipley.

We have received replies to the arithmetical question, published in No. 11, from several of our young friends; and though they seem to have found the principle upon which the question is worked, none of them have given the correct answer. They have all assumed that there are but twelve months of four weeks each in the year, whereas there are twelve calendar months, and thirteen months of four weeks each in the year. Try again.

For the Juvenile Instructor.

CHARADES*.

BY RICHARD S. HORNE.

No. 1.

I am composed of 12 letters.

My 4, 9, 8, 12, is an ancient city.

My 6, 3, 11, 5, is a title.

My 7, 1, 2, 9, 10, 5, is where every boy and girl should go.

My 3, 11, 8, is not easily dispensed with.

My 1, 4, 6, 3, 8, is a part of milk.

My whole is a person holding an important position in the Tabernacle.

No.-2.

My first is a kind of vessel.

My second is good to eat.

My third is used in attention.

My whole is a man much loved and hated.

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Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.
Grain brought to this city for the JUVENILE INSTRUCTOR will be received, for the present, at the General Tithing Office; care should be taken to state on what account it is paid in.

* Papyrus was an Egyptian plant, the inner bark of which the ancients formerly made into writing paper.