

THE JUVENILE INSTRUCTOR.

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VOL. 1.

Poetry.

THE BROOK'S SONG.

I'm a happy little brook,
Dancing all day long,
O'er each mead and grassy nook,
Singing my sweet song.
O'er me bend the soft blue skies,
Stars look down with beaming eyes;
Fragrant flowers wave above,
Whispering vows of fervent love.
I'm a happy little brook,
Dancing all day long,
O'er each mead and grassy nook,
Singing my sweet song.

I'm a sparkling little stream,
None more blithe and gay;
Clear and bright my waters gleam
On my flowery way.
Sunbeams stoop my waves to kiss.
Thrilling all my soul with bliss;
Snow-white lambkins bend to drink
From my green and mossy brink.
I'm a sparkling little stream,
None more blithe and gay;
Clear and bright my waters gleam
On my flowery way.

I'm a dimpling, rippling thing,
Full of mirth and song;
Wild birds fan me with their wing
As I dance along.
O'er me bend the grand old trees,
Rustling softly in the breeze;
Happy little faces shine,
Looking, laughing, into mine.
I'm a dimpling, rippling thing,
Full of mirth and song;
Wild birds fan me with their wing
As I dance along.

For the Juvenile Instructor.

LITTLE GEORGE LOSES A COMPANION.

A TRUE STORY.

LITTLE GEORGE felt very comfortable in his new suit of clothes, and the old school teacher actually took off his big-eyed spectacles to look at him, and seemed to be quite glad and surprised to see him look so much like a little gentleman.

"And who gave you such a nice suit of clothes?"

"The good, kind governess gave me a little bit of white paper, and sent me to the tailor's shop, and she gave me these nice clothes with big pockets in them."

"You will study your letters more now, for well-dressed boys and well-dressed men should always know how to read and write."

"O yes, I am going to learn to read right away, and to write too."

"Good boy."

Little George, in his excitement and joy, had not seen anybody in the school but the teacher; he now remembered the poor, little cripple-boy, whom he loved better than any of the boys in the school, and ran to the place where he usually sat, but his seat was empty; he had not come to school that morning. Little George felt disappointed; but he thought he could see him at noon and show him his new clothes.

Now, it is no wonder that little boys and girls feel proud, and excited, and glad when they get new clothes, and new shoes, and new hats, they look so clean, and so smooth, and shine so much. Little George felt that he never would want anything any more while he lived, and he wished that the kind lady who brought him into the poor-house could see him now; and he wished that his aunt and uncle and little sister could see him, and he wondered what his sister would think of her brother George now.

Some people are so proud when they can get new and fine clothes that they will not speak to a poor neighbor who is not so fortunate as they; we can overlook such a vain feeling in children; but when men indulge in it, it is unpardonable. The Lord does not judge men and women and children by the clothing they wear, by the fine carriages they ride in, and by the fine houses they live in, but he judges them according to their goodness, their truthfulness and their obedience to his laws. Our Heavenly Father is as much pleased to see little children with nice, good clothing on as their earthly parents are; but it grieves Him when they become proud in their hearts, and haughty, and forget Him who gives them all they possess, and are not willing to play with good boys and girls, because their clothing is not so fine, and because their parents are not so well off.

In the days of Samuel, the prophet, the Lord made choice of a little boy to be the king of Israel. His name was David, and his father's name was Jesse. The Lord sent Samuel, the prophet, to the town where Jesse lived to offer sacrifices, and anoint the boy whom He had chosen, to be the king. Eliab, one of David's brothers, was caused to stand before the prophet. "But the Lord said look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh on the heart." Then Abinadab, another of David's brothers, was made to pass before Samuel, the prophet, but neither had the Lord chosen him. Then Shammah was made to pass before the prophet, and the Lord had not chosen him. Then seven more of the brothers of David were made to pass by the prophet; but they were not chosen. Samuel asked Jesse if he had caused all his sons to pass before him; when Jesse bethought him that there was one yet, little David who was out herding the sheep. The prophet said, "Send and fetch him." All the rest of Jesse's sons were dressed in their best clothing and sanctified to attend the sacrifice; but little David was sent out of the way to herd the sheep. Probably they did not think that such a little boy as he was, ought to attend the sacrifice. So little David came before the prophet, right from his herding in his shepherd's clothing. As soon as he made his appearance the Lord said to the prophet, "Arise; anoint him; this is he." So little David was anointed to be king over all Israel. He was thus chosen not because of his fine appearance, or because of his fine clothing, but because of the goodness of his heart.

Little George commenced to study his letters with right good will, and felt that he would do everything that his kind friends wanted him to do, if he could only please them. He began to feel very comfortable and happy, and did not care much whether he ever went into the big city again or not, though he would like to go once to show the kind lady his nice clothes, and tell her what good friends he had found in the big house.

When he went into the dining room to dinner, he looked for the poor cripple-boy, but he was not at his place at the dinner table. Feeling disappointed again, he thought he would be sure to find him at night when he went to bed; but he was again disappointed. The bed the cripple slept in was empty. He had been taken very suddenly sick, and was placed in the hospital. The morning after, at the breakfast table, it was known to all the boys that the little cripple-boy had died suddenly in the night, and his body was lying in the dead house.

Little George felt that he had lost a dear friend, which caused a gloom to pass over his spirits, and put a check upon all his joy at being dressed in good clothing. The little cripple-boy had to be buried in the

afternoon, and all the boys were permitted to go and see him lying in his coffin before he should be nailed up and shut from their sight forever.

UNCLE GEORGE.

For the Juvenile Instructor.

SKETCHES FROM THE BOOK OF MORMON.

THE SONS OF MOSIAH VISIT THE LAMANITES.

OUR little friends no doubt remember about the good King Mosiah whose sons refused to receive the kingdom from their father; and although one of them might have been king over a very powerful nation, and the others might have been the noblest princes in the land, they forsook all the wealth and honors that might have been theirs, and went about, as many good men have done in these days, trying to teach the people about God and Jesus and heaven, enduring hunger, thirst, fatigue, insult, imprisonment and persecution of every kind, preferring to spend their lives in preaching the gospel and trying to do good to their fellow creatures, rather than to stay at home and live in ease and luxury while their brethren and sisters were perishing in wickedness around them. Their first mission was to the Lamanites, among whom they lived and traveled and labored for fourteen years without returning home. During this time they suffered everything but death, and many times wicked men would have killed them had not God interfered to preserve their lives. But they were greatly blessed and rewarded for their patient and their faithful perseverance, for they were the means, in the Lord's hands, of converting to righteousness the chief king of the Lamanites and two of his sons—also kings—and many thousands of their people, so that they left off lying, stealing, committing adulteries and murders, and became a very good, kind, industrious people.

As these little Sketches are only designed to create an interest in the Book of Mormon, we shall not tell you all the particulars of this long mission of the sons of Mosiah, but it is a very interesting story, which you will find in the Book of Mormon, commencing at the 12th chapter of the Book of Alma, page 255, 3rd European edition. If you cannot read it yourselves, you should ask your mothers to read it for you.

The wicked portion of the Lamanites, together with the apostates from the Nephites who were among them, soon began to persecute and slay those who had been converted to the Lord, and as the latter had entered into a covenant with each other that they would not shed blood any more, they chose rather to give up their lands and homes to their enemies than to fight, even in self defence. Ammon and his brethren, therefore, advised them to leave their own country, take their families and go to the land of Zarahemla, in the north, and live with the Nephites. At first they were afraid to do so, because they had murdered so many of the Nephites and wronged them in so many ways that they feared the Nephites would kill them in revenge. But Ammon inquired of the Lord and He told them to go; they accordingly made preparations to do so at once.

About this time the Lamanites determined to make war upon the Nephites, regarding the latter as the cause of the change in their kings and the rest of the people who had been converted unto the Lord. They, therefore, sent their army unto the land of Zarahemla. The first city they came to was the wicked one of Ammonihah, whose citizens were so cruel to Alma, Amulek and their brethren; and before the Nephites could come to their rescue, the Lamanites destroyed that great city with all its inhabitants. Thus, we see, they were justly punished for their awful crimes.

When the followers of Ammon arrived in the land

of Zarahemla, instead of seeking revenge for the many wrongs they had suffered from the Lamanites, the Nephites received them with great kindness, rejoicing to find that they had repented of their sins and had been converted to the Lord; they also decided to call them the people of Ammon, because Ammon had been the principal instrument, in the Lord's hands, of their conversion, and appointed them the land of Jershon to live in. No doubt you will think that the Nephites had now done enough for a people who had once been their bitter enemies and who had killed their husbands, brothers and sons. But the Nephites knew that the Ammonites had made a vow that they would not fight, even in self defence, so they sent on an army to the south of the land of Jershon to guard them against the Lamanites.

This shows us how noble, generous, forgiving and good the Spirit of the Lord causes people to become. Jesus says we must love our enemies. Some of you think that is very hard to do. But we see that the Nephites did so, for no sooner did some of their former enemies, the Lamanites, repent, than the Nephites received them with open arms, and provided for them as if they had been their own children.

For the Juvenile Instructor.

Voices from Nature.

STEAM-POWER.

I HAVE often wondered what the astonishment of one of the ancients would be, if he could come from his grave and be placed right in the midst of one of our big cities, to see the changes that have taken place in the social life of mankind since his days. With admiration would he look at the life-like pictures at the photographer's show-window, or he would marvel at the sweetness of the music of some martial band just marching by; but when he would see a steam-engine come tearing along a railroad, his bewilderment would be unbounded. It seems natural to us that such a man should be astonished to see the immense progress the human race has made; but many people do not take the trouble to consider that these very things ought to call forth our admiration and interest also. Such people are apt to take everything around them as a matter of course, without permitting their minds to reflect for a moment upon the nature and causes of the state of society in which they themselves are placed to take an active part.

There is the power of steam, for instance, one of the most powerful agents which the Lord has brought out in these latter days to hasten on his work. Millions use it, millions are benefited by it, but few only take it for more than a money-making and time-saving arrangement, never dreaming that it has been ordained by our Father in heaven for the accomplishment of great and wise purposes.

This great invention, like all others, was not made at once, but very gradually. Nearly three hundred years ago a Frenchman discovered that by the power of steam, wagons and ships might be moved, and much time and labor saved thereby. He submitted his ideas to the prime minister of the king, the great cardinal Richelieu; but that crafty statesman, seeing at once the immense changes this invention would bring about in the political and social relations of the people, trembled for the stability of his own schemes, and had the poor inventor arrested and placed in a dungeon as a dangerous lunatic, where he died of despair. This put an end to steam-engines for a long time, until an American, Robert Fulton by name, at the beginning of the present century, built the first steamboat; and in spite of all difficulties, disappointment and opposition, developed the use of steam-power so far, that it was taken hold of by others and brought gradually to its present perfection. Rail roads are now in all civilized countries, and steamboats and steam-vessels of various kinds navigate rivers and oceans, bidding defiance, by their velocity and strength, to storms and wind. The greatest velocity at which a locomotive can be driven with safety on a railroad is said to be 42 miles in an hour; but this speed is often exceeded. Steam is not only used for traveling and freighting, but engines are now employed for all kinds of work, formerly done by the

hand of man. They spin yarn, grind flour, plow the field, print newspapers and books, make paper, cut wood, make all kinds of furniture and countless varieties of things for the use of man; but so quick and in such quantities that one engine, for instance, can spin more yarn in an hour, than a hundred men could spin formerly in one week; and when the great Pacific Rail road will be finished, the Saints can come across the plains to Zion in three or four days, when they now need about ten or eleven weeks with ox teams.

And how is it possible that steam, apparently so light a substance, can have such power? This, as with all others of the Creator's works when understood, is very simple. Water, when heated to a certain extent, is transformed into steam, and expands itself to 200 times its former bulk. It is this expansive property that has been put to use by the inventor to drive his engine.

The elements of nature are thus brought into subjection to man to work for him under his direction. The human mind rises all-powerful and majestic over matter, forcing it to be subservient to his will, and thus, step by step, conquering the elements, making them his servants, until, by and by, all elements, and all laws of nature, that now are hidden from the knowledge of man, are brought to serve him. When this is brought about, he himself will not be a slave any more, but a master; not a mere toiling and yielding, but controlling and directing, organizing, and, finally, creating. When will that be? When has he learned to use them for his own Great Master's glory, when he will not misuse them any more to serve only his selfishness and greedy desire for gain, and when the earth will not groan any more under the wickedness of her children, but man, a servant of the Lord, will sanctify her and her elements by righteous use in the Lord's service.

K. G. M.

For the Juvenile Instructor.

LITTLE INCIDENTS, FOR LITTLE READERS.

I moved from Kirtland, Ohio, to Missouri, in the summer of 1837, with my father's family. My father purchased the claims and improvements of two of the citizens of Daviess county, and paid them to their full satisfaction; and we were occupying one of the houses in this purchase, when we were ordered by the highest State authority to leave the county.

My father and family arrived in Adam-on-di-Ahman, (the name of our city location) in Daviess county, in the latter part of July, but myself with my brother Lorenzo, who was very sick at the time that we arrived at Far West, stopped at the house of Sidney Rigdon, until my brother had so far recovered as to be able to journey, when my father came for us.

We had a very large watch-dog, which my father took with him from Ohio, on purpose to guard the wagons while we were traveling. As soon as my brother Lorenzo was strong enough to walk out, and carry a rifle, he amused himself by hunting turkeys, which were very abundant in that part of Missouri. Whenever he went on those little hunting excursions, the watch-dog, Jack, was sure to accompany him. Some dogs seem quite sensible, as my young readers will understand, and Jack was uncommonly smart, and seemed to realize that his master had but little strength—he would walk as stilly as possible, at my brother's heels, until they came in sight of game, when he would place himself directly in front, and raise his head sufficiently, then hold his head perfectly still for his master to rest the rifle on his head, to shoot. As soon as the rifle was discharged, he would dart off in an instant, and return with the game.

Jack was highly prized by all the family, and although a dog, he was worthy of respect, because he was a true friend; every body and every thing that has integrity, is very valuable. Integrity is better than gold and silver. We had learned that Jack could be trusted, and when we knew that we were surrounded by mobocrats, we could lie down at night, feeling pretty safe, knowing that no one could approach the house, until the faithful dog had given the alarm.

I think by this time, my little friends are feeling enough interest for the dog Jack, to wish to know what became of him. I will tell you. Our Missouri neighbors (if I may call those neighbors who were plotting

our destruction) saw that Jack was true to us, and they were afraid of him, and tried to entice him away, but when they found it impossible to coax him to leave us, they shot him. We all felt very sorry to lose poor Jack, and two of my younger brothers dug a grave and buried him with all the formalities that the occasion called for, and, with great childish lamentations, pronounced him a martyr.

The Missourians who lived near us, appeared very kind and friendly to our faces, but we had been there but a short time, when to our great surprise, they were all at once missing. The discovery that they had disappeared, was made in the morning—they left coffee pots standing on the coals—tea-kettles steaming—clocks ticking and every thing else indicated a hasty flight. We soon learned that they had scattered out into the country, and had reported that the "Mormons" drove them from their houses; and we learned too, that the very men that my father purchased his land off, joined the mob to assist in driving us away; so that they could come back and take possession of what they had sold. And after the Governor had issued orders for the Saints to leave—while we were busily engaged in preparations for our departure, they had the impudence to come into the house to enquire how long it would be before we should get away.

E. R. S.

To be Continued.

For the Juvenile Instructor.

HONEST JOHN.

THERE was a boy named John, who went to sea as cabin boy on board a ship that sailed from one port to another on the coast of Great Britain. Ships that make short voyages of this kind are called coasters, or coasting vessels, because they sail about the coast, and do not cross the ocean, nor visit countries far away. They are not at sea for many days together, and those who sail in them have, therefore, an opportunity of being often on shore, in the towns or cities to which they sail; and there are numerous temptations placed before them very often to spend money.

The captain of the ship in which John sailed was addicted to the use of intoxicating drinks, and often got drunk when his ship reached the ports or towns to which he sailed. This man had the care of a great deal of money at times, and knowing that he became intoxicated, and incapable of attending to his affairs when he was so, he wished to ascertain if John was an honest boy, who would not rob him of his money when he came to his cabin in that degraded condition. So one evening, his ship being at Whitehaven, in England, he came on board pretending to be drunk when he was not; and pulling out a handful of money, which he had carefully counted before, he scattered it over the floor, and rolled off his chair as if senseless. John gathered up the money carefully, put it in a cup and locked it by, and then helped his captain to bed.

Next morning, when the captain got out of bed, John gave him the cup containing the money, and told him how he had picked it up. The captain counted it, and placed it in his pockets, not saying anything, and John never suspected that it had been done to test his honesty. From that time the captain did not care whether his money was locked up, or placed where it could be easily got at, for he had the utmost confidence in the honesty of his cabin boy.

He was a very foolish man for drinking intoxicating liquors and getting drunk, and a very unwise man for placing himself in the power of a boy to whom he should have set a good example, and carefully watched over; but John had been taught to be honest by his parents, and knew it would have been wrong to have taken any money or anything else that was not his own, even if he had thought that the owner was likely to make a bad use of it.

That captain finally lost his ship, was reduced to poverty, and died a degraded drunkard. John grew up to be a man whose word was respected as much as if his bond had been given, and he fairly earned the name that he received from many,—"Honest John."

Our young readers will find, through life, that integrity and honesty will give them a confidence and power which can never be enjoyed by those who have not these qualities; and the Lord and good men will respect them and place trust in them, if they are true to the trust reposed in them and honest in all their motives.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

NOVEMBER 1, 1866.

NECESSITY OF SUNDAY SCHOOLS.



PROPERLY conducted Sunday Schools can be made the means of doing a vast amount of good among the JUVENILES of our Territory. It has often been remarked by President Young that there is no better field in the world for our Elders to labor in as missionaries than in the midst of our settlements. The remark is equally true in regard to Sunday Schools. We have a heavy population of children. We cannot visit a Settlement or Ward without having our attention directed to the great number of children there are to be seen everywhere. All these need instruction. They are not sent here to grow up as mere animals; but to be taught the principles of life and salvation. They all have missions to perform on the earth, and no better time can be found to prepare them for their duties than when they are young. Every sect, professing to be Christian, attaches great importance to Sunday Schools. Societies are formed and thousands of dollars are contributed to sustain them, and make them interesting to children. The leaders of those sects understand the importance of sustaining such institutions, and they are repaid for their exertions by the fruits which attend them.

Nothing less than the entire revolution of the world is the labor lying before the Latter-day Saints to perform. We, who have grown up, can not accomplish it all during our life time. Our children will have their part to perform. And by the time they come upon the stage of action the work will have become so enlarged that it will call for all the wisdom and power that can be brought into exercise to carry it forward. How necessary it is, then, that thorough measures should be taken to give our children all the knowledge in our possession, as fast as they are capable of receiving it. They learn readily. There are no children in the world who, as a class, excel the children of these mountains in their aptitude to acquire knowledge. Their intellects are very strong and bright. Place knowledge before them, and they drink it greedily. How a great a sin, then, has that parent to answer for, who, through his carelessness, withholds from his children the means of knowledge, and thereby deprives them of the opportunities of future usefulness.

In conversation lately with an Elder, who resides in one of our remote settlements, and has taken great interest in Sunday Schools there, we had statements made to us respecting the ignorance of some of the children that surprised us. Among the scholars who came to his school there were some who scarcely knew anything about Jesus, except that they had heard his name. Who he was, when and where he lived, and whether he was still alive on the earth, they knew not. They knew nothing about Joseph Smith, and literally nothing about the church of which their parents were professed members. Did they know how to pray? No; they had never been taught. Had we been told, by a person whom we did not know to be reliable, that such ignorance existed in this Territory in any family belonging to the church, we could not have believed him.

There is no excuse for parents who suffer their children to grow up in such heathenish ignorance. No person belonging to the church, who has come here can be destitute of knowledge respecting prayer and the great mission of the Lord Jesus and the principles of salvation revealed once more to the earth through Joseph, the Prophet. If children do not understand these things, it is because their parents are too lazy and careless to teach them, or are so occupied in the care of their stock and other property that they have no time to think about God themselves, or to teach their families anything about Him.

Happily for the world such cases as these among our

people can not be numerous. And we trust that through the labors of the Apostles, Bishops, Teachers, Sunday School Teachers and other faithful Elders, such ignorance will be completely banished from our land, and every child throughout its vast extent will be thoroughly instructed in all principles of godliness. Our JUVENILES who read the INSTRUCTOR can become missionaries themselves, and do a great amount of good among their little friends in this respect. The boys and girls who read the INSTRUCTOR should become perfectly acquainted with the Bible, Book of Mormon and Doctrine and Covenants, and all the principles and items of history which those books contain.

BIBLE QUESTIONS ANSWERED.

The following eight questions, to be answered from the Bible, were published in No. 18 of the INSTRUCTOR. We now insert them again with their answers.

1. What was the name of that prophet who embarked on a ship to flee from the presence of the Lord, and who, when thrown overboard by the sailors, was swallowed by a fish?
Jonah. (Jonah 1 chap., 15-17 verses.)
2. There was a beautiful woman who plead with David to spare her husband's life, and who afterwards became David's wife; what was her name?
Abigail. (Samuel 25 chap., 23-31 verses.)
3. What were the names of the two spies, out of the twelve which Moses sent up out of the wilderness to examine the land of Canaan—who brought back a good report?
Joshua and Caleb. (Numbers 14 chap., 6-9 verses.)
4. What were the names of the man and his wife who were struck dead for telling lies to the Apostles of Jesus.
Ananias and Sapphira. (Acts 5 chap., 1-9 verses.)
5. What was the name of the island to which the beloved disciple of Jesus was banished?
Patmos. (Revelations 1 chap., 9 verse.)
6. What was the name of the disciple who baptized Saul, afterwards called Paul, and at what city did he reside?
Ananias, and he resided at Damascus. (Acts 9 chap., 10-18 verses.)
7. What was the relationship of King David to Ruth, the Moabitess?
Great Grandson. (Ruth 4 chap., 13-17 verses.)
8. What was the name of the first-ship builder of whom we have any account?
Noah. (Genesis 6 chap., 13-16 verses.)

The following Bible Acrostic was published in No. 13 of the INSTRUCTOR. We republish it with the answer.

1. Find the name of a shepherd boy anointed king of Israel.
(1.) David, 1 Samuel xvi, 13.
(2.) Of a son of Adam.
(3.) Abel, Genesis iv, 2.
(4.) Of a prophet of God, who preached for 120 years of a coming judgment of the Lord.
(5.) Noah.
(6.) Of a Prophet in Israel who foretold the coming forth of the Book of Mormon.
(7.) Isaiah, Isaiah xxix, 4, 11, 12.
(8.) Of a Prophet whom God took to himself without seeing death.
(9.) Elijah, 2 Kings ii, 11.
(10.) Of the wife of the father of the Twelve Patriarchs.
(11.) Leah, Genesis xxxv, 22, 23.
- The first letters of these names, acrostically arranged, will give the name of a Prophet condemned to a cruel death for his obedience to God's laws, and who was saved therefrom by a miraculous display of God's power.
- DANIEL. Daniel, vi, 16-22.

Correspondence.

OGDEN CITY, October 25th, 1866.

EDITOR JUVENILE INSTRUCTOR:—

Your paper has been duly received, and truly appreciated by your subscribers in this district. We hail it as a welcome visitor, with a budget of good things for the children of Zion. There is one delinquency, however, I wish to call your attention to; that is, the eleventh number of the INSTRUCTOR has not as yet been received, so says our postmaster. Without it an important link in the story of Little George is broken, or lost, to your young readers, and a breach made in the Biography of the Prophet Joseph and other articles they wish to keep posted in. I would have written to you about this matter before, but I have been absent and have but recently returned and find all the young folks clamoring about the eleventh number of the IN-

STRUCTOR. Will you please forward it with the next parcel, and oblige yours truly,

DAVID M. STUART.

[We will take pleasure in complying with the wish of our correspondent and at the same time gratify the JUVENILES.—Ed. J. L.]

For the Juvenile Instructor.

SWIMMING IN THE RIVER RHINE.

As my young readers will remember Newwied, where little Bernhard was born, is situated on the banks of the river Rhine in Prussia.

There I was in a boarding school, in which were usually from one hundred to one hundred and twenty boys, mostly from England; these were divided into six classes, each containing from fifteen to twenty boys, ranging in age from eight to sixteen years.

In the summer season, one of the greatest amusements with the boys was swimming in the river Rhine.

At half past four o'clock, when school was out, the boys with their teacher would frequently go a mile and a half from the school-house to the bank of the river, where there was a boat in readiness to take them to an island in the river, at which there was erected a swimming school. This consisted of small wooden houses, for the accommodation of visitors, wherein to dress and get ready for bathing. There was one very large and another smaller enclosure by the side of these houses for those that could swim, and also several small places so arranged that boys and men who could not swim, could bathe and practice swimming therein.

The swimming master had fastened to the end of a pole, a rope, with a belt attached. The belt was put around the body of the boy, whose turn it was to practice. The boy would then go down a ladder into the water, and the swimming master, by the means of the rope which was fastened to the belt around the body of the boy, would keep him afloat so that he could not sink below the surface of the water.

A boy can keep himself afloat by almost any kind of movement, providing he keeps his hands in the water and close to the surface. He must not be afraid nor get excited; for as quick as he becomes frightened or excited, he is apt to throw up his hands out of the water, and he sinks; but there is a rule to go by, in order to become a good and enduring swimmer. The frog shows you the exact movement how to swim fast and easy; this motion is made with both arms and legs, and by observing this strictly, one can acquire great expertness in swimming.

At the upper end of the large enclosure there was a scaffold, some twenty-five feet high, with several platforms at different heights, from which the boys could jump into the water, some head first, and some of the smartest would throw summersaults in the air before reaching the water.

By the side of this scaffold there was a swinging board so fixed, that a boy could stand on the outer end of the board, which was some four feet above the water, take a good swing, and make a big jump off from ten to twenty feet into the water.

These arrangements afforded the boys a great amount of pleasure in connection with the ride across the river in the boat, especially if a steamboat should happen to come along, and the waves would give them such a nice rocking on the water.

The bathe and then the walk home gave them an appetite, so that when supper-time came they could eat heartily.

THE BOY WITH SUGAR IN HIM.—"Charley, what is it makes you so sweet?" asked a loving mother as she fondled her darling boy to her bosom.

"I duss," lisped the boy, "dat when Dod made me out of dust he put a little tugar in."
That was a queer conceit for a little boy. There was no sugar put into the dust of his body, but I suspect that some sugar—the sugar of love—had been put into his heart. That was what made him so sweet and precious to his mother. I recommend every child who has a sour or sinful disposition, to get a little of that sugar in his heart to sweeten it.—Selected.

THE HUNTER AND THE FISHERMAN.—A hunter was returning from the mountains loaded with game, and a Fisherman was at the same time coming home with his creel full of fish, when they chanced to meet by the way. The Hunter took a fancy to a dish of fish; the Fisher preferred a supper of game. So each gave to the other the contents of his own basket. And thus they continued daily to exchange provisions, till one who had observed them said: "Now, in this invariable interchange, will they destroy the zest of their meal; and each will soon wish to return to his own store again.—Aesop's Fables.

Biography.

JOSEPH SMITH, THE PROPHET.
(CONTINUED.)

HORTLY after the difficulty brought about by the violence of William Smith, which we related in our last number, a debating school was established, and met in his house. Joseph met with the school, and gave the Elders some good counsel respecting debates.

Some words were indulged in on the inappropriateness of continuing such meetings, Joseph fearing that they would not result in good. In the conversation which ensued, William's anger became excited against his brother

Joseph, and, before he could be stopped, he rushed upon him in a dreadful rage, and committed violence upon his person, the effects of which Joseph carried with him to his grave. This occurred in William's house—a house which Joseph's kindness helped him to procure—and in the presence of their parents and their brother Hyrum. Joseph's feelings, on being thus treated, can not be described. To be thus abused, under any circumstances, by a brother would be a great cause of sorrow. But for a brother to be beaten by his brother, who occupied so exalted a station as William did—one of the Twelve Apostles—how sore must have been his grief!

William wrote him a long letter, in which he asked for forgiveness. In view of the many difficulties he had had with the Church, and the disgrace he had brought upon himself, and his strong passions, he asked that some one might be appointed to fill his place as one of the Twelve Apostles. To the letter Joseph wrote an answer, and no one can read that reply without being forcibly struck with the nobility of character which he displayed towards a brother who had so cruelly wronged him; godliness is breathed in every line. In the spirit of his high calling he said to him: "Grant me the privilege of saying, that however hasty or harsh I may have spoken at any time to you, it has been done for the express purpose of endeavoring to warn, exhort, admonish and rescue you from falling into difficulties and sorrow which I foresaw you plunging into, by giving way to that wicked spirit, which you call your passions, which you should curb and break down and put under your feet, which if you do not, you never can be saved, in my view, in the kingdom of God." Prophetic words! which if William had taken to heart, would have saved him from many an evil and the wretched condition into which his conduct has since placed him. Joseph advised him to retain his Apostleship, and to rise up and make one tremendous effort and try to overcome his passions.

A charge was preferred against William Smith before the First Presidency, but the day previous to the one appointed for the trial, Father Smith and his brother John, with his sons Hyrum, Joseph and William, met together and he addressed them in a most feeling and pathetic manner. The Spirit of God rested upon them, and William made a most humble confession and asked Joseph's forgiveness for the abuse he had offered to him. The spirit of confession and forgiveness was mutual among them, and they covenanted to build each other up in righteousness in all things and not to listen to evil reports concerning each other; after this meeting they unitedly laid their hands on Joseph's cousin, George A. Smith, who was much afflicted with severe rheumatic affection, which caused great pain, and he was immediately healed.

When the Council convened the next day, William humbly acknowledged the charges preferred against him, and asked the forgiveness of the Council and the whole congregation. The confession was accepted, and he was restored to fellowship.

Joseph had a great taste for languages. What time he had to spare he spent in acquiring them. He studied Greek, and during the winter of 1835-6, a Hebrew school was established in Kirtland, Mr. Joshua Seixas being the teacher, which the leading Elders attended. They were much blessed in their studies. Joseph in alluding to their progress, said: "It seems

as if the Lord opened our minds in a marvellous manner to understand his word in the original language; and my prayer is that God will speedily induce us with a knowledge of all languages and tongues, that his servants may go forth for the last time to bind up the law and seal up the testimony."

During these days the Adversary was not idle. It required all the wisdom and power which Joseph and the Elders who were one with him in heart and feeling, could exercise, to prevent dissensions and bickerings among those who were called Saints. Several of the Twelve Apostles and Seventies manifested extreme sensitiveness upon many points, being very jealous lest they should not be honored and respected as much as they thought they were entitled to in view of their labors and positions. As we proceed, we shall see that the spirit that they indulged in produced most bitter fruit and brought about their expulsion from the Church. It seemed as though Satan was determined to introduce division among the people, hoping thereby to prevent their being endowed.

The Temple being partly finished, on the 21st of January, 1836, Joseph and his counselors met in one of the rooms, and attended to the ordinances of washing and anointing. The visions of eternity were opened to them during this meeting, and holy angels ministered unto them; and the power of the Highest rested upon them; the house was filled with the glory of God, and they shouted Hosanna to God and the Lamb. In describing what he saw, Joseph said: "I beheld the Celestial Kingdom of God, and the glory thereof, whether in the body or out I can not tell. I saw the transcendent beauty of the gate through which the heirs of that Kingdom will enter, which was like unto circling flames of fire: the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that Kingdom, which had the appearance of being paved with gold. I saw Father Adam, and Abraham and Michael, and my Father and Mother, my brother Alvin who has long since slept, and marveled how it was that he had obtained an inheritance in that Kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time and had not been baptized for the remission of sins.

"Thus came the voice of the Lord unto me saying, All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God, also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom; for I, the Lord, will judge all men according to their works, according to the desire of their hearts; and I also beheld that all children, who die before they arrive at the years of accountability, are saved in the Celestial Kingdom of heaven." Much more than this did he behold, but this that we have written contains principles that we would like our little readers to understand. The Lord loves little children, and if they die, he has a great glory in store for them. The leading Elders were afterwards washed and anointed; each president being anointed, anointed in turn the members of his quorum, and in all these meetings the Spirit of God was powerfully poured out, the gifts were manifested, and visions were enjoyed by many; angels mingled their voices with theirs, while their presence was in their midst, and the congregations shouted Hosanna to God and the Lamb and glory to God in the highest. These were glorious days for Joseph and the Elders, and they rejoiced with a joy which no one but those who have experienced the same, can understand.

For the Juvenile Instructor.

NEVER DESPISE TRIFLES.

ONE day, many years ago, a boy called at the office of a large place of business in Paris, the capital of France, seeking employment. He had come from a country place, at a distance from Paris, to that great city, hoping to find something to do by which he could earn a livelihood, for he was poor. The gentleman to whom he applied for employment looked at him, and did not form a very high opinion of him. His clothes were not fine and fashionably made; he was pale, and backward in his manner; and did not

appear to the gentleman to be the sort of youth suitable for a large place of business in a city that was considered by its inhabitants to be the great centre of refinement and enlightenment of the whole earth.

Coming to this conclusion, the gentleman told the boy that he could not give him employment; yet, as he looked at the pale but interesting features before him, he felt somewhat grieved. The boy, with the native politeness of his country, bowed and walked away, his heart full of sorrow at his disappointment.

As he crossed the yard from the office where he had seen the gentleman, something lying on the ground attracted his attention. It was a pin; and he stooped and picked it up. The gentleman, who was watching him through the office window, saw the act, and immediately concluded that the boy who could stop to pick up a trifle like a pin while smarting under such a disappointment as he had just experienced, must have within him the elements of success in a greater degree than boys usually have. He called him back, and offered him a situation, which was promptly accepted; and that gentleman never regretted calling back and giving employment to the pale-looking, country boy who had stooped to pick up a pin in his yard, after his application for employment had been rejected. That boy rose to wealth, to eminence and power. He lived to become minister of state in France, and to be respected as one of the greatest men and wisest statesmen of his day; for the anecdote is related of Jean Baptiste Colbert, a man who made his name famous in European history.

Think of this, and learn never to despise trifles, for the trifling act of picking up a trifle, in the shape of a pin, was the first step, in Paris, in the career of that boy, to wealth, glory and honor.

THE ASS'S SHADOW.—A youth, one hot summer's day, hired an ass to carry him from Athens to Megara. At mid-day the heat of the sun was so scorching that he dismounted, and would have sat down to repose himself under the shadow of the Ass. But the driver of the Ass disputed the place with him, declaring that he had an equal right to it with the other. "What!" said the youth, "did I not hire the Ass for the whole journey?" "Yes," said the other, "you hired the Ass, but not the Ass's shadow." While they were thus wrangling and fighting for the place, the Ass took to his heels and ran away.—*Æsop's Fables.*

THE FARMER AND THE LION.—A lion entered one day into a farm-yard, and the Farmer, wishing to catch him, shut the gate. When the Lion found that he could not get out, he began at once to attack the sheep, and then betook himself to the oxen. So the Farmer, afraid for himself, now opened the gate, and the Lion made off as fast as he could. His wife, who had observed it all, when she saw her husband in great trouble at the loss of his cattle, cried out—"You are rightly served; for what could have made you so mad as to wish to detain a creature, whom, if you saw at a distance, you would wish further off.

Better scare a thief than snare him.—*Æsop's Fables.*

THE RIDDLER.

THE following have forwarded correct answers to the Charades in No. 19: The answers are Charles Moore; Brigham Young; Mary E. Shipley; Emeline Wells; C. J. Bassett; C. H. Bassett; and George S. Lincoln.

The following have answered the first Charade:—John P. Smith, junr.; Elley Schofield; and Amos S. Gabbot.

Correct answers to the arithmetical question in No. 11, have been forwarded by Ann Doremus; Amos S. Gabbot; John P. Smith, junr.; and Lizzy Winder. The solution is 1 month, 1 week, 4 days, 14 hours, 50 minutes, and 51 seconds.

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