

# THE JUVENILE INSTRUCTOR.

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VOL 1.

*For the Juvenile Instructor.*  
**THE SWITZER'S HOME.**

THE scene represented in our picture is in Switzerland, and is not so strange to our readers as it would be to American children in other States and Territories. We are familiar with bold mountain scenery, snow-capped mountains with their summits towering to the skies, narrow gorges or canyons, and roaring torrents, pursuing their headlong course to the plains below. Our country bears the same relation to the American continent that Switzerland does to the European; but our land is Switzerland on a much grander scale.

The house in the representation is called in Switzerland a chalet. It is built of logs, and the shingle roof is weighted with stones, to keep it from being blown away by the wind. SWITZERLAND belongs to the region of the Central Alps. The Alpine mountains occupy more than one half of the surface of the country. Switzerland also abounds in beautiful lakes, among which Lake Lemman, or the Lake of Geneva, Lake Lucerne, or the Lake of the Four Cantons, and Lake Constance, are famous. The climate of Switzerland is very variable, and owing to its elevation more severe than in other countries, in the same latitude.†

In the winter the population of the Alps inhabit villages scattered over the lower valleys. In May the cattle are led over the lower pastures; in July they ascend to regions six thousand feet above the sea; and about the tenth of August, they pasture on the highest mountains, whence they descend to the valleys about the tenth of October. Our engraving represents a house in one of those upper valleys.

You must not suppose, children, that all is barrenness even at that elevation. From beneath the snow bed, and on the very edge of the glacier,\* the profusion of flowers, their great variety, and surpassing beauty, are exceedingly surprising. The insect world is not less abundant and varied,—thousands of winged creatures are seen hovering over the flowers, enjoying their short existence, for the summer at those elevations last but three or four weeks. In the valleys the fig and grape ripen at the foot of ice-clad mountains. The silk-worm is also reared in the valleys, and silks are woven in the cities of Basle and Zurich. Forty thousand persons are engaged in the silk manufactures, and thirty thousand are employed in the making of watches and jewelry.

The Swiss mountaineers are skillful marksmen with the rifle, and, like their neighbors, the Tyrolese, meet constantly to practice and engage in trials of skill. There are clubs or societies in most of the Cantons, and

every year a grand federal rifle match is held in one or other of the large towns, at which all the best shots from the whole of Switzerland meet to contend for a prize. The people of Great Britain have recently adopted a somewhat similar plan. They are fast obtaining a knowledge of the rifle and are becoming excellent shots. A system of shooting matches of this kind in this Territory would soon make our young men familiar with the rifle and fine marksmen.

Our elders have long labored in Switzerland, and have preached the gospel very thoroughly through the various Cantons.\* Many people have been gathered

which the latter nation sought to impose upon them. They fought gallantly in defence of their native land in many well contested battles. At MARGARTEN, memorable in Swiss annals as the scene of their first struggle for independence, their valor was fully tested. The Austrians were led by Duke Leopold. His mail-clad cavalry were met in a narrow defile by the Swiss. The latter did not fail to take the advantage which this place presented to them for attacking the Austrians. They rushed on them with swords and clubs, while from the sides of the mountains they rolled down rocks upon them. The Austrians were thrown

into confusion. They attempted to fall back; but their own footmen pressed forward, and they could not turn. Many of the Austrian knights jumped into a lake close by to escape the sword and perished. The battle only lasted an hour and a half; but with 1300 mountaineers they gained a complete victory over a force of 20,000 well-armed men. This battle was fought in 1315.

In the year 1386 the famous battle of SEMPACH was fought. In order to oppose the Swiss, who fought on foot, many of the Austrian nobles got off their horses, and fought shoulder to shoulder. They were covered with armor, and with their long lances formed such a barrier that the Swiss tried in vain to break through them. What were they to do? Retreat, and acknowledge themselves beaten? That would not be like the Swiss. ARNOLD, of Winkelried, a knight of Unterwalden, was there. Observing all the efforts of his countrymen to break the ranks of their enemies were foiled by their long lances, he exclaimed, "Protect my wife and children, and I will open a path to freedom." He then rushed forward, and gathering in his arms as many lances as he could grasp, buried them in his bosom. He was killed, but before the Austrians could get their weapons free from his body the Swiss jumped into the gap. The Austrians lost the battle; 600 of their nobles and 2000 of their common soldiers perished in that field.

ARNOLD, of Winkelried died gloriously. He fell in defence of his country, and his memory is embalmed in the hearts of the Swiss people.

"He of battle martyr's chief  
Who, to recall his daunted peers,  
For victory shaped an open space,  
By gathering, with a wide embrace,  
Into his single heart, a sheaf  
Of fatal Austrian spears"

from that country to these valleys. Switzerland has long been considered the abode of freedom; her patriot sons had struggled long and nobly against the hordes of the oppressor, and were successful in maintaining their independence. But, as the Elders have found on many occasions, liberty exists more in name than in reality.

In olden time the Swiss had many severe battles with the Austrians, to free themselves from the yoke

When you are tempted to tell a story against one of your playmates, first ask if the story is true; second, ask if it is kind to tell it; and third, ask if it is necessary. If you can govern your little tongue by these rules; it will stop a great deal of evil speaking, and make a good many people the happier for it.

\* A field of ice.

\* A Canton is a division of territory in Switzerland similar to our States.



For the *Juvenile Instructor*.

## Voices from Nature.

GOLD.

THE fable tells us of an ancient heathen king, Midas by name, who, after accumulating immense riches, had become so avaricious that he asked one of his gods, whose favorite he considered himself to be, that he might grant him the power to turn everything into gold that he touched. His prayer being granted, the rich miser found to his horror, however, that even the food he wanted to eat turned into gold as soon as he touched it; and he became so anxious that the god should recall the gift as he had formerly been that he should bestow it.

The thirst after gold has possessed the human race from the remotest ages. To gain it they have carried on bloody wars, encountered untold dangers on land and sea, underwent all manner of privations, and sacrificed the peace, happiness and blessings of home, family and a lifetime; and who could relate all the dark pages of the history of crime and horror, whose beginning, end and sole aim have been gold? Often when the power of armies was not sufficient to conquer a city, gold opened her gates by its eloquence; many a formerly honest and faithful servant was induced to betray his master and his trust by the love for the shining metal; and gold in the hand of the seducer has often, by its representations of easy life, luxury and splendor, destroyed the innocence of a once pure and virtuous heart. If once its love has taken hold of any man, it never rests; like a consuming fire, it is never satisfied, demanding all his attention, his talents, his energies, his nights' rest, his peace and happiness; and what does it give in return? Can he eat or drink it? Can he make his cloth of it? Or build his house of it? Will he get healthier, more cheerful, will he grow older, will it make him a wiser and a better man? Will it secure to him the love and esteem of good men and women? No, nothing but sorrow and care during life, and, at its end, self-reproach and remorse.

Gold in itself is a pure metal, very heavy and of a yellow color. Rust can not affect it as it does iron, but it preserves its brightness in a damp atmosphere better than any other metal; it has further the faculty of being more ductile, a gold dollar, for instance, can be spun into a fine gold thread of fifty yards length. These properties, and its comparative scarcity, have made it the king of metals, the god Mammon whom millions of people worship.

From the earliest times we find that gold was used for ornamental purposes, either to adorn the persons of kings, who wore golden crowns as emblems of their royalty or to beautify their temples or the houses of the great. Coins of gold were also in early use. It is, however, a mistaken idea to think that a nation must be rich and prosperous in proportion to the amount of gold they have. Due attention to agriculture and manufactures and other industrial pursuits, constitute a people's prosperity, and a man that plants an orchard or changes a piece of prairie into a corn-field has done more for the good of his country than he that discovers a gold mine.

The longing after gold assumed the character of a mania in the middle ages in Europe, when kings and potentates rivaled with one another in supporting alchemists or adventurers who tried to find the philosopher's stone, with which they would be able to make gold, as they believed.

It is a mystery, however, where all the gold is gone that has been in the possession of man from the beginning; for it is hard to wear out and nobody would throw it away like old iron. Is the Lord removing it again after it has had its run? The gold of Babylon, Nineveh, Jerusalem, Rome and the gold of Peru is gone, the splendor of Bagdad is departed without a trace, and the riches of the Grand Mogul have vanished as in air.

Deep in the mountains are slumbering masses of gold yet undiscovered, awaiting their time to be brought forth. When? When the heart of man will not worship it any more as his god, when it will have lost its power to allure him from righteousness, when the triumphant kingdom of heaven will have wrested it

from the hands of Satan and redeemed it from the blood of the innocent, that it caused to be shed; redeemed it from the tears that have been wept over it; from the sighs of hearts it has broken; from the curses of those it has ruined. Then it will flow from the North and the South, from the East and the West, and from the islands of the sea, to Zion, to beautify her temples, her houses and her streets, and then its brightness will reflect the glory and majesty of the great Elohim, who will come to reign among his people for ever and ever.

K. G. M.

For the *Juvenile Instructor*.

## THE TWO VOICES.

WHERE are the boys and girls who have not at times felt as though there were two voices speaking within them to the heart? When one says, "Do;" The other says, "Do not." When the one says, "Go;" The other says, "Stay." The one urging children to do as their parents wish them; the other telling them to do what they please. The one persuading all to be good, kind, loving and obedient; the other prompting them to be selfish, unkind, careless and cross. These voices never say the same thing. They always differ. The one is the voice of the good spirit of our God; the other is the voice of the spirit of Evil.

If you, my little friends, listen to the good voice, it will make you happy; but if you do not, you will be uneasy and wretched. The good voice will say to you on the Sabbath: "Go to Sunday school; when you get there, pay attention to the word of your teacher; try to learn; do not behave rudely; use no bad language; and when you go to meeting, sit still and strive to understand what the speaker says." But the other voice says: "do not go to Sabbath school or meeting, stay at home, go and walk in the street, or get father's horse and ride over Jordan; never mind if it is the day the Lord said his children should rest from their labors and worship him."

A little boy, who resided in the vast city of London, had an aunt who lived many miles away in the country. One autumn his father took him to visit his aunt, whom he never remembered having seen. They found her there in a little cottage with a pretty garden in front, and some large oak trees casting a pleasant shade over the windows. In the next lot was an apple orchard; but our little friend's aunt had no fruit trees. Now, he was very fond of fruit, and soon began to look very wistfully, and with a coveting eye, at the heavily-laden branches of his aunt's neighbor's trees. Then he wished they were his aunt's, so that he could eat all he wanted. Soon the evil voice whispered: "Oh, never mind; go and take one; nobody will see you, and it will not be missed." The good voice told him: "it would be a sin" and advised him to go away and not stand in the way of temptation any longer. "But," urged the other voice, "there is no harm in looking;" and they were so large, so beautiful, tinged with bright yellow and shining red, that the little boy stopped and hung round, till the bad voice persuaded him to go a little and a little nearer, and nearer, till he came right within reach of the fruit, gazing all the time longingly at them.

Then the good voice again spoke: "Did not your aunt tell you that the orchard belonged to a poor man who got his living by selling the fruit? how can you be so wicked as to rob him of part of that which supports himself and family."

Still the boy lingered, giving the bad voice another chance. "Never mind," said it, "only take one; that's not much; it's not worth more than a penny, and will not hurt the man." "But it will hurt you," said the good voice, "you will be a thief." "Nonsense," was the reply, "go ahead." I am sorry to say that our little friend did listen to this last voice, and took the apple.

It was a very sweet, juicy one; and he would have enjoyed it much, only he was afraid. He looked this way and that way to see if any one was watching him, and felt very uncomfortable.

He had no sooner eaten it, than he wished he had not touched it; but it was then too late for such a wish. One voice said; "go and tell the man it belongs to, and pay him." The other replied: "Hold your tongue; if you tell, you will be thought a thief, and perhaps get punished."

So the little boy said nothing about it; but he was not satisfied. He soon returned to London with his father. Even there he did not forget the stolen apple, and it made him unhappy whenever it came into his mind.

Another year rolled round, and again his father took him to see his aunt. The good voice was again by his side, and said: "It is not too late now; you have still the chance of making the wrong right." How should he do it. This little friend of ours had been baptized, and had heard the Elders say that when a wrong was done, the wrong door ought to restore four-fold. So our little hero determined to do so. Taking what he thought was four times the value of the stolen fruit, he went to the owner and told him about it, and offered the pay. "You are welcome to the fruit," said he, "I will take nothing for it." The little boy wished he would; if he had, he would have felt all right; still, he felt happy that he had done what the good voice said was right.

How much better for him would it have been had he listened to the first promptings of the good voice, and walked away from the temptation as soon as it was presented. I hope my little readers, from this short, and true story, will learn whenever they hear the two voices to obey the good one, and to give no heed to the promptings of the other. G. R.

For the *Juvenile Instructor*.

## SKETCHES FROM THE BOOK OF MORMON.

UNBELIEF OF THE YOUNG MEN—ALMA CONVERTED, AND APPOINTED CHIEF-JUDGE, ETC.

AFTER the return of Alma and Limhi and their people to Zarahemla, King Mosiah appointed Alma to take charge of the Church and all its affairs throughout the land. He, therefore, occupied his time in going about among the people, preaching to and teaching them, baptizing those who believed and repented, and organizing them into churches or branches of the Church of God. Those who were little children at the time that King Benjamin preached to his people before his death, had now grown up to be men and women, and many of them did not believe in the words of Alma, neither did they know nor wish to know anything about God or Jesus or the way to be saved. The consequence was many of them became very wicked and began to persecute those who were good and who belonged to the Church. But King Mosiah interfered and passed a law that no one should persecute another on account of his belief.

Now the sons of Mosiah and the son of Alma were among the wicked and unbelieving, and they went about secretly doing all they could to lead people away from the Truth and to destroy the Church of God. But one day, as they were going on their wicked business, an angel from heaven suddenly appeared to them and spoke to them, as it were with a voice of thunder, so that the earth shook where they were, and they, trembling and astonished, fell to the earth. The full account of this interesting and glorious event can be found in the Book of Mormon, in the 11th chapter of the Book of Mosiah, at the 20th verse. After this Alma and the sons of Mosiah repented and became very good and useful men, spending their time in going about preaching and trying to persuade people to believe in, obey and love the Lord.

Mosiah was now growing old, and felt anxious that the government should be settled upon some one so that there might be no contention among the people after his death. The people wished his son Aaron to be king, but he refused, preferring to labor with his brothers in preaching the Gospel. Mosiah, therefore, recommended the people not to have any king, but to elect judges throughout the land, which they did, choosing Alma to be the Chief Judge, who was also High Priest over the whole Church, his father having conferred that important and honorable office upon him. After this Alma's father died, being eighty-two years old; and King Mosiah also died at the age of sixty-three, being 509 years from the time Lehi left Jerusalem.

NEVER encourage or practice what is mean.

QUARRELSOME persons are bad company.

The Juvenile Instructor.

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

SEPTEMBER 15, 1866.

PERSEVERANCE AND ITS FRUITS.



GEORGE STEPHENSON, the celebrated Englishman, who may be termed the Father of Railroads, was originally a poor coal miner. So poor was his father that he could not afford to send him to school, and he never learned to write even his name until he was nearly nineteen years of age. Anxious to improve himself, he paid six cents a week out of his small wages, to attend a night-school, and there learned to read and write! He had to work twelve hours a day; so that he had but little leisure to himself; but he was so determined to improve that he never let a minute go to waste. By his patient plodding he rose from the lowest to one of the highest steps in the social ladder.

He had a son named Robert. When Robert was a boy, his father was still poor. His own want of education made him very desirous that his son should go to a good school. But how could he get the means to pay for Robert's schooling? He had examined clocks and watches until he had a very good knowledge of their works, and how to repair them when they would not keep time. So George offered to mend his neighbors' clocks and watches at nights, after his daily labor was done, and thus he procured means to educate his son. The money he paid for Robert's schooling brought him the best returns of any money he ever spent; for Robert became very famous as an engineer and was a great aid to his father. They were the first to build a successful locomotive and the first to employ steam to any extent to draw cars on railroads.

There was another Englishman by the name of Trevithick who came very near getting the start of George Stephenson in using steam engines, or locomotives, on railroads. The stories of these men afford a most instructive lesson, and we hope our readers will profit by them.

Trevithick was a man of talent and ingenuity, and had a fair start in life and many rich friends. He had every opportunity of distinguishing himself; but he lacked steadiness and perseverance, and nothing prospered with him. He invented a high-pressure engine and actually set it to work on a railroad; but something went wrong with it and he dropped it. He was always beginning some new thing, and never ending what he began. Of course, this being the case, he was always failing. Many of his plans and inventions were very excellent; but not one of them did well, because he never stuck to any one of them long enough. "The world always went wrong with him," he said. The difficulty was, "he always went wrong with the world."

But George Stephenson, the humble engine-man, without education, without friends, without money, with many difficulties in the way, succeeded in his plans and did what Trevithick, with all his advantages, could not do.

Can our JUVENILES tell us why Stephenson succeeded and Trevithick failed? Because Stephenson steadily persevered and Trevithick did not. This was the secret, in part, of Stephenson's success and Trevithick's failure. Whatever Stephenson had to do, he did well. He persevered, and never grew tired until he had well finished what he had begun.

Children, no man or woman can be truly great who does not possess this quality. Without perseverance and steadiness, life, with the most of people, is a failure. Genius and talent alone will not make people great. We have known talented men and women; they were smart; but they lacked diligence and perseverance, and they did not succeed. We have known others who were not very smart; but they were plodding. They succeeded, and their diligence and perseverance made them truly great.

OUR NEW DRESS.

How do our readers like the new dress in which this number of the INSTRUCTOR appears? It was our intention, (and as we supposed, we made every necessary arrangement) to have had the new type early enough in the season to have used it for the last half-year of this volume; but we were disappointed, and now number 18 is ushered to light in the dress we had intended for number 13. We hope our JUVENILES will be pleased with the improved appearance of their paper. The type that we have used in previous numbers did not suit us; it was too much worn; but it was the best we could get to begin with. We intend to continue improving the INSTRUCTOR as fast as we can; our improvements will, of necessity, however, be dependent upon the punctuality and promptness of our subscribers.

In this connexion it would be discourteous in us not to allude to the kind aid, and the many facilities which have been extended to us in the publication of the INSTRUCTOR by the EDITOR and the employees of the DESERET NEWS. They have taken an interest in the paper and have freely rendered us such assistance as we have needed. The type and other materials used thus far in the publication of the INSTRUCTOR have belonged to the NEWS; and until we commence the next volume of the INSTRUCTOR, we shall still have to be dependent to upon the NEWS for some little material to help us out.

ACROSTICS AND QUESTIONS.

WE intend hereafter to occasionally publish Bible and Book of Mormon Acrostics for our little readers to answer. We think they will have the effect to cause them to examine the Bible and Book of Mormon with some degree of care. If they try to answer them, they will have to look into those books. We shall be happy to receive any thing of this kind, or any thing else that will interest and instruct the JUVENILES, from Sunday School Teachers or any of our friends.

To explain the nature of an Acrostic to such of our readers as may not be acquainted with them, we publish one with the answer.

Here it is from the Bible:

1. Find the name of an ancient servant of God, called for his goodness, "the father of the faithful."
2. Of a king of Israel said to be a man after God's own heart.
3. Of an high priest in Israel, after whom the lesser priesthood is named.
4. Of the apostle whom Jesus called from the receipt of customs.

The first letters of these names, acrostically arranged, will give the name of the first man whom God placed upon the earth.

The answer is:

1. A braham.
2. D avid.
3. A aron.
4. M atthew.

A D A M; the first letters of the above names, and, when arranged together, is the name of the first man whom God placed upon this Earth, and the answer to the Acrostic.

BIBLE ACROSTIC.

1. Find the name of a shepherd boy anointed king of Israel.
2. Of a son of Adam.
3. Of a prophet of God, who preached for 120 years of a coming judgment of the Lord.
4. Of a Prophet in Israel who foretold the coming forth of the Book of Mormon.
5. Of a Prophet whom God took to himself without seeing death.
6. Of the wife of the father of the Twelve Patriarchs.

The first letters of those 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.

Here are eight questions for our JUVENILES to answer from the Bible:

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?

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?
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?
4. What were the names of the man and his wife who were struck dead for telling lies to the Apostles of Jesus?
5. What was the name of the island to which the beloved disciple of Jesus was banished?
6. What was the name of the disciple who baptized Saul, afterwards called Paul, and at what city did he reside?
7. What was the relationship of King David to Ruth, the Moabitess?
8. What was the name of the first ship builder of whom we have any account?

Correspondence.

G. S. L. CITY, Nov. 12, 1866.

EDITOR JUVENILE INSTRUCTOR:

Dear Brother:—Thinking that anything which relates to the welfare or progress of the rising generation would be interesting to the readers of your valuable paper, I thought I would give you a brief report of the twelfth ward Sunday school. The school has been open about twelve months, and the average number of scholars is eighty.

It is a pleasant sight to see the smiling, happy faces of the children, as they join in singing the praise of God in the sweet songs of Zion in this our mountain home. They love the school, if we may judge from their regular attendance and good behavior while in school. We exercise them in reading the Book of Mormon, the Bible, and in teaching them the principles of our holy religion, and our dependence on that Being who has brought us out of Babylon, who has gathered us from every nation, and who is making one nation and one people who will love and serve him.

By the exertions of the Bishop, and the good feelings of the saints who live in the ward, we were enabled to send east for books last spring, and we have a very good though small library, of about one hundred volumes, for the Sunday scholars; we hope to be able to send for more next spring. This has given impetus to the school, and by the help and blessing of God our Father, we are in hopes that the school will increase in numbers and be a lasting benefit to the children. We ask for the prayers of the good in Zion on our exertions to bless and benefit the children, that they may grow up wise men and women in Israel.

Yours respectfully,

A SUNDAY SCHOOL TEACHER.

H. C. F.

For the Juvenile Instructor.

INDUSTRY.

It may be well for us to notice the subjects of industry.

It is an essential element in the achievements and greatness of all persons distinguished for remarkable attainments in knowledge, and the acquisition of wealth and power. Indolence blunts, and renders ineffective, even great natural endowments, while industry and a proper improvement of time have made persons great, though not so favorably endowed as some of their neighbors. Industry provides clothing for the back, and food for the stomach; it gives vigor and cheerfulness to the mind, and health to the body. It is the parent of independence and self-sustenance; it builds cities, and reclaims unsettled wastes; sterility and barrenness vanish before it, changing the howling wilderness into a fruitful field. It lies at the foundation of all individual and national greatness. Idleness is the parent of dependence, hunger and nakedness; vice is its faithful attendant, and destruction its sure reward.

Time and opportunity are given to all for improvement; all have a purpose to fulfill in this life. Boys are expected to become useful citizens and intelligent fathers, girls are expected to become wives and mothers, and expert housekeepers. Industry at school will establish habits of study and thought, and lays the foundation for future efficiency in the stern duties of life. Recreation is as essential to the health of both body and mind as food, water and air, but when our youth make it a business, instead of a pastime, it promotes idleness and vicious habits. Industry and economy are true way marks to honor and greatness.

UNCLE GEORGE.

## Poetry.

## LOVE AT HOME.

There is beauty all around,  
When there's love at home,  
There is joy in every sound,  
When there's love at home;  
Peace and plenty here abide,  
Smiling sweet on every side,  
Time doth softly, sweetly glide,  
When there's Love at Home.

In the cottage there is joy,  
When there's love at home;  
Haste and envy ne'er annoy,  
When there's love at home;  
Roses blossom 'neath our feet,  
All the earth's a garden sweet,  
Making life a bliss complete,  
When there's Love at Home.

Kindly heaven smiles above,  
When there's love at home;  
All the world is filled with love,  
When there's love at home;  
Sweeter sings the brooklet by,  
Brighter beams the azure sky,  
O, there's One who smiles on high,  
When there's Love at Home.

## Biography.

JOSEPH SMITH, THE PROPHET.  
(CONTINUED.)

UCH fear had fallen upon the people of the counties of Missouri, at and near the scene of difficulties, in consequence of the Prophet Joseph and the Camp, that measures had to be taken to quiet them. Joseph and several other brethren wrote a communication contradicting the reports which were in circulation, in which communication they also made propositions to buy the property of the mobbers in Jackson county. These propositions were very different in their character to those which were made by the mobbers to the Saints, whom they had so cruelly treated and robbed of their lands and other property. The Saints did not want a single person to leave Jackson county. They could live there without quarreling or difficulty. But there was a class who would not be quiet, and who were determined to persecute and annoy them in every possible way. They were determined that no Latter-day Saint should live in the same county with themselves. It was these men's property that Joseph and the other Elders proposed to buy. As might be expected from the character of those who had mobbed the Saints, they would not accept any proposition that would curtail their power to persecute—they would not sell out to the Saints, neither would they let them enjoy the property of which the Saints were the rightful owners.

While in that country Joseph organized a high council similar to that which he organized in Kirtland. He gave the members of the Council and other officers of the Church and the brethren of the Camp much valuable instruction. During those days a pathetic and stirring appeal was made by a number of the leading Elders to the people and the constituted authorities of the nation, and to all the men of the earth, for peace. The faith of the Saints was set forth, and their views and desires expressed in great plainness, and all men were appealed to for help. This appeal was made in July, 1834. On the 9th of that same month Joseph and his brother Hyrum and some other Elders started from Clay county to return to Kirtland, Ohio.

The most of the brethren of the Camp returned to Kirtland at or about the same time. With but few exceptions, they faithfully fulfilled their mission, and whether they had accomplished much or little, it mattered not to them; they knew they had obeyed the commandment of the Lord, and they would leave the results with Him. It was a fatiguing and trying trip to the brethren. The most of them walked all the way

to Missouri and back, traveling a long distance each day, and principally over bad roads. Yet those who lived near to the Lord enjoyed themselves, and received much instruction and experience, which have been very valuable to them since then. President Brigham Young and his brother Joseph were the sweet singers of the Camp. The tedium of the journey was relieved and the brethren were much enlivened by their spirited singing.

Joseph arrived at Kirtland about the first of August, having had a tedious journey in the midst of enemies, mobs, cholera and excessively hot weather. He had parted with the brethren who started from Missouri with him, at various points of the journey, and came into Kirtland by stage.

While on the return journey, and the morning the Company was at Richmond, Indiana, the editor of a paper published there, stated that Joseph Smith and his company had had a battle with the Missourians, and he had been wounded in the leg; the wound was so severe that his leg had been amputated, and that three days after losing his leg, he had died. Joseph and his brother Hyrum called on the editor, and it was with difficulty that he could be persuaded that the story he had published was false.

After Joseph's return to Kirtland, a Council was called and the whole of Joseph's proceedings during his journey to and from Missouri in the Camp of Zion were investigated. Sylvester Smith had circulated many stories about Joseph's conduct, and had tried to do him injury after his return to Kirtland. The Elders felt that those falsehoods should be corrected, and this council was called for this purpose, that the evidence of brethren who had traveled with Joseph might be obtained. After due examination the Council published to the Church and the brethren scattered abroad that they were satisfied with his conduct, having learned from the clearest evidence that he had acted in every respect worthy of his high and responsible station in the Church. Sylvester Smith was afterwards tried by the High Council; and to retain his standing, had to confess that he had maliciously told falsehoods about Joseph.

On the 16th of October, 1834, Joseph, in company with his brother Hyrum, and several other Elders left Kirtland for the purpose of visiting some Saints in Michigan. While on their way up Lake Erie, Oliver Cowdery had a short conversation with a man calling himself Elmer. Elmer said that he was "personally acquainted with Joe. Smith; had heard him preach his lies, and now, since he was dead, he was glad! He had heard Joe. Smith preach in Bainbridge, Chenango county, New York, five years since; he knew it to be him; that he was a dark complexioned man." These were the kind of lies that were constantly circulated about Joseph. This man, who professed to have known him and heard him preach, etc., was on the same boat with him, and still talked about his being dead! He said Joseph was a dark complexioned man; on the contrary, he was light complexioned! Five years before that time Joseph had not commenced preaching, and he never had been at Bainbridge. In this way Joseph had to suffer from the lies and slanderous stories that were constantly put in circulation by men who knew nothing about him. Had he not been a preacher of truth and a bearer of the Holy Priesthood, he would not have been troubled and annoyed as he had been. He enjoyed his visit to Michigan and returned to Kirtland much refreshed by the trip.

A school for the Elders was established, and lectures on theology were also delivered during that winter, and they were well attended, a very general disposition was manifested by the Elders to qualify themselves for the work before them by acquiring all the knowledge within their reach.

For the *Juvenile Instructor*.

## LITTLE GEORGE HUMBLD AND EXALTED.

A TRUE STORY.

LITTLE GEORGE was a proud boy; that is, he was not proud of himself; he did not have a high opinion of his own smartness; he was not conceited and haughty, thinking that he was a better boy than other boys. He did not feel grand and lofty, and above playing with a

little boy because he was poor and did not have on a good coat. When I say that little George was proud, I mean that he felt proud when he could win the good feelings and love of his little playmates, and the good feelings and love of the persons with whom he came in contact. He would do anything to escape being considered a bad boy. If he thought he was doing anything that pleased anybody, those were his happiest moments. When he had won the good feelings of any of his playmates, or the good feelings of any grown person, he would do anything rather than lose their good opinion.

When he was placed in front of the Governor's pew, he blushed with shame, and cried and sobbed with vexation. He felt that nobody would ever think well of him again; that he had no one to comfort him, and he knew that no one understood him, and he thought that they all took him to be a bad boy, when he did not intend to be, and would not do any injury to any one. His motives were misunderstood, and he was only a little boy, and what could he do to make them think better of him?

Ought you not to be thankful, my little children, for your kind parents and friends, who are ever ready to comfort you when you are in sorrow and trouble, and to do all they can to remove the cause of your sorrow and pains. I am afraid that many of you do not sufficiently appreciate their kind offices, their unwearied and constant care for your welfare and personal comfort.

Little George had no tender and indulgent mother near him, to take his head upon her bosom and listen to his complaints, and murmur words of comfort and cheer to his vexed spirit. He had no father to take him by the hand, to encourage him to be a brave, good boy, and wipe away his tears. In his soul he longed to find some one who would speak one word of comfort and encouragement to him, for it seemed to him that such a word would be of more value to him than a suit of fine clothes.

There was a guardian angel watching over the forlorn and friendless boy, who knew that he was not wicked in his heart. Jesus Christ when on the earth said: for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven." Math. 18 ch. 10 v. The angel that watched over little George, could raise up friends for him. "Take heed that ye despise not one of these little ones, when they were needed, so that he should not be entirely cast down and forsaken in the world.

The attention of the Governor and Governess was attracted to the little fellow in front of their pew, and during the remainder of the religious service he tried to make no noise; but cried to himself; for he could not help crying, he felt so bad. After the service was over the governor and governess had a few words of conversation together, after which the governess, a fine pleasant, motherly looking lady, came to him, took him by the hand, and dried his tears with her handkerchief, and asked him if he would go with her to her room. He held on to her hand, and the governor and governess and little George walked from the church together, as though he were their own little boy, and every body was bowing to them and making courtesies, and they all looked upon little George as being greatly honored. He felt honored and comforted. The governess took him into a nice sitting-room, and gave him a stool to sit upon until she inquired into the cause of his grief in the church.

We will leave him at present enjoying his comfortable quarters.

UNCLE GEORGE.

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